

and pedagogical education in a higher educational institution, the process of which includes educational, scientific, extracurricular and public work. The curator takes upon himself the mission of the senior colleague in mastering positive social roles by the student, using out-of-class educational work as a "situation of social experience of behavior." So, the role of the curator is to create such conditions that would help students find themselves and their place in the student team, in social life and professional self-realization. The curator is the organizer of the educational and professional activities of students and the coordinator of educational influences. In his educational work, the curator implements the pedagogical principles of humanization, the social conditioning of education and upbringing, individualization, social hardening, the creation of an educating environment. The main thing in the activities of the curator is the promotion of self-development of the individual, the realization of her creative potential, the provision of active social protection of the student, the creation of necessary and sufficient conditions for activating the efforts of students for personal development and professional development.

Key words: professional formation, specialists in social sphere, social work, curator, academic group, student, personal development, professional development, self-realization of personality.

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SEXUAL ETHICS OF CATHOLIC RELIGION VERSUS DEVELOPMENT ETHICS

Гжегож Гжибек, Павел Тобічик. Сексуальна етика католицької релігії в контексті етики розвитку. Метою статті є обговорення феномену сексуальної етики, яка ґрунтується на моралі католицької релігії в контексті етики розвитку. Звертаючись до пропозицій розвитку, етика скерована на огляд сексуального песимізму, який закоренився у християнському житті, а також католицького бачення людської сексуальності. Етичні стандарти сексуальності можуть суперечити сексуальній моралі, яка пов'язана з соціальним тиском. Етичний рівень сексуальності ґрунтується на особистому життєвому етосі і передбачає

інтеграцію з окремими індивідами. У цьому випадку людина може мати відповідну сексуальну поведінку, яка не суперечить стандартам релігії. У конфліктній ситуації ці стандарти дозволяють зберегти ідентичність і життєву цілісність.

Ключові слова: сексуальна етика, католицька релігія, етика розвитку

Гжэгож Гжыбэк, Павел Тобищук. Религия в контексте этики развития. Цель статьи представить феномен сексуальной этики, основанной на нравственности католической религии, в контексте этики развития. Ссылаясь на предположения о развитии, этика направлена на рассмотрение сексуального пессимизма, установленного в христианстве, а также католического видения человеческой сексуальности. Этические нормы сексуальности могут противостоять сексуальной морали, которая связана с социальным давлением. Уровень этики сексуальности основан на личном жизненном этосе и предполагает интеграцию с отдельными индивидами. В этом случае человек может иметь соответствующее сексуальное поведение, которое не противоречит религиозным стандартам. В конфликтной ситуации эти стандарты позволяют сохранить личность и целостность жизни.

Ключевые слова: сексуальная этика, католическая религия, этика развития.

Sexual ethics in Catholic religion-fundamental assumptions. As one tries to show fundamental assumptions of sexual ethics in catholic religion three basic tracks can be differentiated: 1) sex is exclusive for a married couple and for the act of procreation; 2) extramarital sex and sex not expected to procreate are considered to be sinful; 3) presentation of sexuality in Catholic religion is based on theological anthropology.

Genesis is one of the fundamental biblical texts interpreted by theologians and Catholic thinkers, which describes the meaning of woman and man connection.

John Paul II shows the idea of a marriage exactly in the context of procreation: “Genesis 2, 24 claims both man and woman were created to be married together << for this thing shall a man leave his father and mother and cleave unto his wife, and then twain become one flesh >>[Genesis 2, 24]. In this way a great creative perspective is opened: it is just a perspective of human existence, which is constantly revived through<<pro-creation>> (so to speak <<self-reconstruction>>)” [John Paul II 1980, p. 67-68].

Procreation, as a fundamental reference to sexual activity, is even more clearly shown in Catechism of Catholic Church. ‘Dissolution is not an ordered desire or taking an immoderate advantage of body pleasures. Sexual

pleasure is morally disordered, when one seeks for this pleasure itself, with no aim for procreation and unification.’[Catechism of Catholic Church 1994, p. 530, no. 2351]. Catholic morality has been strengthened in belief that extramarital sexual act is sinful. While the aim for procreation is a clear element for believers, the expression that sex has a unifying character is not clear for believers any more. Catholic tradition has been formed in conviction that the natural aim of a married couple is to produce children. Erotic love does not constitute a natural value of a marriage, ‘caritas’ is supposed to be enough [Primoratz 2012, p. 22-26]. The idea of marriage unification dimension was developed by John Paul II.

Perhaps the theology of original sin requires the elements of finding love between man and woman as well. “After the original sin a man and a woman will lose the grace of original innocence. The discovery of nuptial sense of their bodies will stop to be a simple and obvious revelation of grace. But still it will remain given to a man and woman through the ethos of gift engraved in human hearts, as a distant echo of original innocence.” [John Paul II 1980 p. 69]. It is possible the idea of mutual gift of spouses satisfies the unifying character of a marriage.

The mutual gift also becomes a part of a specific anthropology of John Paul II. In his anthropology the relation of mutual reference of a man and a woman constitutes a key role. “In the mystery of creation, in a specific way, a man and a woman were mutually <<given>> to each other by the Creator, and not only in the dimension of the first couple and first communion of people, but in the full perspective of existence of gender and human family. On every stage of history of mankind the basic fact of this kind of existence is that God <<created them as a man and a woman>>, he is constantly creating them as a man and a woman, and they still appear as a man and a woman [John Paul II 1980, p. 67]. In anthropology shown by John Paul II a human body also plays an important role. It was deprecated in early stage of Christianity, when Christian morality was present with reference to sexuality. He emphasised that among others in Genesis, chapter two, and line 25... indicates pure possibility, what can condition the <<body-experience>>. However this nuptial body dream lets one identify <<in actu>>. When one reads << they were both naked and were not ashamed>>, indirectly one can somehow touch the roots, or directly the fruit of it. Free inside from compulsion of one’s own body and gender, free with the gift of freedom a man and a woman could cherish truth and only truth and the obviousness of humanity, as God Yahweh revealed them in the mystery of creation” [John Paul II 1980, p. 55-56].

It seems that from the perspective of cohesion of the Catholic doctrine it is difficult to expect a thorough understanding of John Paul’s II words; the words about the inner freedom from compulsion of one’s body and gender.

The interpreters of John Paul’s II thoughts comment on his anthropological assumptions and use the term: appropriate anthropology: “Appropriate anthropology appears in the biblical, theological and

philosophical anthropology. Introducing analysed term John Paul II, comments on it straight: << Biblical texts contain the fundamental elements of this (so called appropriate – M. G.) anthropology >>. This statement indicates unambiguously that the knowledge about human nature, the knowledge what we are can be found in the Bible. Philosophical anthropology is appointed by the question about the essence of a man and the question about humanity. Theological anthropology shows an equal interest in the subject, this anthropology manifests in irreducible perspective of God's existence and his influence on human fate (whilst in philosophical anthropology many concepts absolutely reject this perspective). Both anthropologies would have gained the name of appropriate anthropologies, if by means of acquired notional instrumentation; by means of their methodology they tried to express anthropology, which originates in the Bible. [Grabowski 2011, p. 16-17]. It seems to be awkward to specify appropriate anthropology as an assumption of three elements: biblical, theological and philosophical anthropology. Basically the biblical reference is somehow formatted through theology.

Karol Wojtyła [John Paul II] in his crucial work (because of philosophical opinions about sexuality) emphasised what was the natural, specified range of gender: "Sense of direction of human existence, caused by affiliation to one of two genders, not only is emphasised inside but also comes outside and—putting it bluntly (one does not talk about any diseases or deviations)—is shown in a natural desire, the reference towards the opposite sex" [Wojtyła 2010, p. 47]. The natural inclination to be a man or a woman derives from specificity, kind of structuring of a human being. Not only through the body one becomes a man or a woman but also one becomes a human being in spiritual sense.

It seems that better understanding of Christian or Catholic sexual morality can be achieved through a superficial analysis of antic sources of Christian sexual pessimism.

Stoicism and gnosis versus sexual pessimism in Christianity

It is worth paying attention to the fact that: "sexual pessimism of antiquity was derived mainly from images and medical views, therefore it had different roots than in Christianity; where its fundamental element was sin, and connected with it a curse and punishment" [Ranke-Heinmann 2015, p. 16]. What was the essence of sexual pessimism that was growing in Christianity?

Looking for solid basis for a moral living, where Christianity had critical remarks to Jewish customs they relied on other examples or models. Certain ascetic elements of Gospels corresponded with stoic thought. Precisely, more and more rigorous judgment of sexual activity and the tendency to reduce it within first two centuries AD was the result of stoic influence, the greatest philosophical school in those times. The school had already existed 300 years BC. It was still active 250 years AD. Up till now, the word: << stoic >> has meant indifference and dispassion" [Ranke-Heinmann 2015, p. 17]. Not

anybody else but Stoic school philosophers condemned any extramarital sexual activity and demanded mutual fidelity in a marriage. Positive attitude towards homosexuality was decreasing. Within first two centuries AD there was a tendency to strengthen the marriage bond, the sexual activity was allowed only in a marriage. Sexuality and marriage intermingled. [Ranke-Heinmann 2015, p.17] Not only sexuality was directed into a marriage, but also the approach towards sensual pleasure was suspicious to stoics. They claimed that within a marriage sex was a positive thing, but disordered sexual life was not. On the other hand the erotic love in a marriage was deprecated [Ranke-Heinmann 2015, p.17]. Seneca claimed that not only love towards wife of another man was disgraceful but also too much love towards one's own wife was bad. He stated that wife should not be loved the same way as a prostitute, a marriage was supposed to be derived of passion. Finally the triumph of the stoical thought caused that a marriage act remained connected with the sense of lust, but it was not integrated, and was stigmatised as suspicious; in view of all the body aims, which targeted at experiencing bliss. Understanding that it is supposed to be only an act of procreation and in any other cases it should be referred to a negatively estimated term <<lust>>, not <<love>>. This kind of understanding left its mark on Christianity [Ranke-Heinmann 2015, p.19].

While sexual pessimism in Christianity, based on stoic thought had a rationalising character, gnostic suspicion towards the human body had a religious dimension and had an influence on Christianity in this area.

Uta Ranke-Heinmann presents an interesting point of view in this matter: 'Jewish thought about full of love creation by the only one and the only good God underwent many deformations because of gnosis. According to Qumran the world was dark, controlled by devil's reign. Similar form, in meaning, one can find in the Gospel Saint John, because in spite of all polemics with gnostic ideas the influence of this direction of thinking on the New Testament was very strong, however neither in the New Testament nor in the concepts of Jewish community from Qumran—the Jewish thought about the one and only God was ever abandoned [Ranke-Heinmann 2015, p. 24]. That is why the pessimism of stoics is derived from the eagerness to subordinate human activity, also the activity connected with sexuality. However gnosis derived human body of any meaning.

The influence of gnosis and stoic thought is present in ideas of philosophers in first centuries of Christianity. This idea is presented by mentioned above Uta Ranke-Heinmann: "Hostile attitude towards sexual pleasure is gnostic-stoic heritage, which already in times of Clement of Alexandria cast a shadow over the Gospel, whilst a bliss and pleasure were perceived as something impure" [Ranke-Heinmann 2015, p. 57].

A specific synthesis of this idea in connection with personal experience came into being because of saint Augustin from Hipona: "Whilst Manicheans rebelled against producing offspring because they did not want to condemn

the ray of light to be captured in devil matter, they allowed their followers of the second category, so called <<listeners>> to get married, but excluded procreation, to converted Saint Augustin producing offspring became the only sense and goal to get married. In bliss and pleasure he saw an evil. Manicheans tolerated bliss and pleasure and did not agree for procreation. Since his conversion Augustin began to tolerate pleasure, only as means to procreate. << I think that nothing more can force a male to decline morally as female caresses and that body contact, without this however, a man cannot possess his wife>>. The one and only justification of a marital act Augustin started to see, similar to stoics, in the procreation of offspring” [Ranke-Heinmann 2015, p. 92]. One may wonder why Christians were looking for other examples and patterns concerning sexuality than the ones present in the Old Testament and whether there were not enough examples in New Testament to specify moral standards concerning sexuality.

Concerning this problem Uta Ranke-Heinmann also presents a brave argument: ‘Christians did not regard themselves as teachers of the whole world, which without them would have remained in darkness and lack of enlightenment. They also did not look at themselves as those who should have preached pagans and atheists concerning morals and decency. Actually it was the other way round. Christians-by the way it is worth mentioning that pagans used to call them atheists-wanted to show that they grew up to the high ideas of pagans. The wish of Justin was to gain the followers of Christianity. Stoics’ emphasis in the first and second century that the only aim of a marriage was procreation, and spreading the pessimistic, hostile towards the body matters gnostic idea was a predominant feature at that time. Christianity did not come up with the respect for virginity and Jesus had nothing to do with it. The thing was that Christianity took over that predominant view of those times, to spread virginity ideal even to XXI century (however there is no end of this transfer yet), as an identification sign of the real and original Christianity, although in case of all others, even in their own ranks (protestants) had already given up on this old and pagan concept [Ranke-Heinmann 2015, p. 54]. Nevertheless the cult of virginity and celibacy is attributed not only to catholic faith but also, although to the greatest extent, to the whole Christian religion. [Interesting reflection over concerning Christian sexuality is expressed by Vasil Gluchman -Gluchman 2016, p. 22-23].

Is the subsequent thesis of Uta Ranke-Heinmann even more controversial? She states: The catholic celibacy has pagan roots. The celibacy regulations connected with chastity come from the Stone Age. They derived from the fear of unapproachable deity, which looked forbidding. In Gospels that talk about the love of God they do not have any sense. In order not to tarnish oneself with sexual act and remain pure and holy mediator, who was standing between people and god or goddess many pagan priests got rid of their manhood. The cultic castration took place in Babylonia, Lebanon, Phoenicia, in Cyprus, in Syria, in the cult of Artemis from Ephesus. The cult also took

place in Egyptian cult of Osiris, in Phrygian Kybele and Attisa, which spread in both east and west [Ranke-Heinmann 2015, p.106].

Usually in argumentation in favour of virginity in Catholic Church they refer to "First Epistle to Corinthians of Saint Paul" "Now for the matters you wrote about" It is good for a man not to have a sexual relationship with a woman. But since sexual immorality is occurring, each man should have sexual relationships with his own wife and each woman with her own husband [Holy Bible, 1 Corinthians 7.1-2]. If one assumes that it is good not to be with a woman because of spiritual matters then it shows culturally consolidated view that a woman is an embodiment of corporality and entices a man away from spiritual matters. Can one say the same about the reverse situation? Is it possible that the deficit of men and the necessity to protect single women became the social need of nunneries? Maybe it is not a proper moment to look for an answer to this question but it seems worth asking it.

Sexuality versus development ethics-life integrity

Is it possible to introduce a term: ethical eroticism? Maybe it is, on the basis of appropriate anthropology? - Biblical, theological and philosophical? Maybe, complemented with feminist anthropology?

Before one can take a trial in this sphere, it is worth referring to other words of Saint Paul from the letter mentioned above. "The husband should fulfil his marital duty to his wife, and likewise the wife to her husband. The wife does not have the authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife." [Holy Bible, 1 Corinthians 7.3-4, p.1296]. If one wants to interpret ethically and according to appropriate anthropology Saint Paul's view of sexual relation between two spouses 'to give one's duty' means sexual commitment. There is no mention about offspring, but the text says because of too much abstinence not to be tempted. Therefore it means taking part in sexual pleasure. 'To give one's duty' means that third party (e.x. religion) is not supposed to set regulations and the way to 'give one's duty,' sexual duty. Only the spouses are supposed to set their regulations. The outside meaning of 'duty' would mean 'morality pressure' action; so called: 'morality pressure' is not connected with the development of cognitive and volitional skills.

Therefore, it seems that one should juxtapose life ethos with morality pressure. Why does religion want to control the sexual sphere? OSHO presents a very critical approach and gives a critical thesis: "All religions are against sex, because only in this way they can make people unhappy. Only in this way they can make you feel guilty. Only in this way they transform people into sinners." [OSHO 2016, p.172]. Maybe it is about control, aiming one's fear. If it is true, then morality grown on religion basis shows pressure morality, because it does not base on development of volitional skills in this range, but on the principle: give in to strict discipline [Grzybek, 2014, p. 84].

It is worth mentioning Michael Foucault's philosophy. He draws attention to the topic of sexuality management. In it he differentiates between the knowledge about sex, reference of authority towards sexuality, and finally individuals, who in this particular management have to recognise themselves as subjects of sexuality [Foucault 2010, p. 22-117]. It seems that the essence of this management is based on pressure morality, because it extorts certain behaviours and conformism towards the system of individuals. Knowledge and authority sexually format individuals by giving them the sexual meaning. It is hard to categorise named and specified sex, together with its imperatives and prohibitions as a natural management. Therefore, are the disputes in the sphere of sexual identity and subjectivity secondary towards this management? [Foucault 2010, p. 118-139].

Referring to gender categorisation in the theory of development ethics [development ethics is a theory, which shows standard range of human development and its basis assumptions are thesis about moral living of a human being and ethical personality, Grzybek 2010, p. 12] such conclusion can be accepted. Cultural gender has been specified there as: "attributing to biological gender[male and female]certain required features, which in the course of socialisation and pressure morality education should be ingrained. Created features become the source of culturally established sphere and mutual communication and action." [Grzybek 2013, p. 55-56]. Pressure morality exerts pressure through subconscious emotions. The term: 'ethical' would mean here some kind of liberation and learning about values through above-intellectual [Grzybek 2013, p.55-56; Augustin 2014, p.565-571; Butler 2008, p. 15-58].

Ethical should also be understood as integrating, based on development of cognitive and volition skills. Then 'eroticism' has got ethical dimension, when it approaches the development of cognitive and volition skills. However the moral dimension of eroticism is 'disguised' as influence of morality of pressure. The morality of pressure orders eroticism through prohibitions, imperatives and commandments. Ethical eroticism contributes to the development of ethical personality. The basic references are not norms: orders, prohibitions, commandments but values, especially basic ones: freedom, wisdom, love, happiness and personal dignity. Eroticism is a quality which can be used well or badly; it may have evaluative or disintegrating character, depending to what values, not norms, one refers. Wisdom justifies one's choice, freedom creates freedom of choice, love constitutes the subject of eroticism; happiness confirms its quality and the dignity of a person confirms one's integration.

One can assume that in the development ethics "marital sex"—"to give one's sexual duty" is also supposed to develop cognitive and volition skills. If it is exactly like that one can say that marital sex has its valence. And it is not valence lent because of producing children; valence is found in pure development of cognitive and volition skills. Cognitive skills are developed

through learning about sexuality and partner's pleasure sphere, whilst volition skills can be moulded through a proper subordination of partner's, one's own and common good, what is supposed to contribute to build and develop the relations of love.

Therefore, it seems to apply, on basis of development ethics, adequate anthropology (philosophy, theology, biblical perspective) the Holy bible should be interpreted not according to clergymen and theological assumptions, but according to ethical message that it contains.

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The purpose of the paper is to discuss the phenomena of the sexual ethics, which is based on morality of Catholic religion, in the context of development ethics. Referring to assumptions of development ethics aims to review sexual pessimism settled in Christian as well as catholic vision of human sexuality. Ethics standards of sexuality could be counter to sexual morality which is connected with social pressure. Ethics level of sexuality is based on personal ethos of life and suppose to be integrate with individual person. In this circumstance the person might have proper sexual behavior, which isn't contrary to religion standards. In conflict situation those standards allow to retain identity and life integrity.

Key words: sexual ethics, Catholic religion, development ethics

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ПСИХОЛОГІЧНА СКЛАДОВА ПРОФЕСІЙНОЇ ПІДГОТОВКИ МЕНЕДЖЕРІВ

Гомонюк О. М. Психологічна складова професійної підготовки менеджерів. В статті розкрито важливу складову професійної підготовки менеджерів – психологічну, що створює міцне підґрунтя для формування комунікативної компетентності, конфліктологічної компетентності та організаторських здібностей менеджера. Комунікативна компетентність формується в умовах безпосередньої взаємодії, тому є результатом досвіду спілкування між людьми. Цей досвід набувається не тільки у процесі безпосередньої взаємодії, а також опосередкованої, в тому числі з літератури, театру, кіно, звідки людина одержує інформацію про характер комунікативних ситуацій, особливості міжособистісної взаємодії і засоби їх вирішення. У процесі опанування комунікативної сфери людина позичає з культурного середовища засоби аналізу комунікативних ситуацій у вигляді словесних і візуальних форм.

Доведено, що комунікативна компетентність проявляється у