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HISTORICAL AND LEGAL VIEWS ABOUT THE IMAGE OF THE PERFECT RULER IN VISIGOTHIC SPAIN IN VI-VII CENTURIES A. D.

Western Europe is grateful to those who stood at the origins of the Middle Ages, people have put together two cultural epochs, antiquity and the Middle Ages. The creative heritage of Isidore of Seville and Braulio of Zaragoza was completed and summarized in a stage of transition from Late Antiquity to the Early Middle Ages, showing us a special form of new man's thinking of the new epoch. So, perhaps we should not focus on the disappearance of ancient culture in this period, and should explore new theoretical and philosophical foundations of early medieval science and new pedagogical model.

Therefore, our article is devoted to Visigoth Spain in VI-VII centuries, namely the formation of political, legal, moral and value concepts. Especially pay attention to the image of the ideal ruler in the works of Isidore of Seville, Braulio of Zaragoza.

We are trying to determine who should be the ideal ruler, and it is important to political and legal representation of the Visigoths, at a time when their culture reached its climax, absorbing the ancient traditions and world views.

In the preamble, Isidore explained the content of his work: "Etymology is the origin of words, when the essence of a word or a name is revealed through explanation." It was the etymological approach, first applied in "Differentiation", that allowed Isidore to seek out the foundations of being, because he proceeded from the deep interconnection of the word and what it means. Terminological research allowed the use of the mind in the process of knowing the truth. In "Etymology" it is stated that concepts are not created and do not arise, but only exist and open in the word.

The works of G. Pikov and V. Bezgorov are devoted to the origins of the European model of education with its peculiarities of mentor behavior. The content of pedagogy in the era of the early Middle Ages and the role of a unique teacher in it have become the subject of research by V. Ukolova and L. Kharitonov. Scientists

proved that the university model in the Western Europe countries appeared in the 7th-8th centuries. However, due to objective external factors, it was possible to establish it only in the middle of the 11th century.

One of the sources to which we turn, it is Braulio's letters – bishop of the Spanish city of Zaragoza from 631 to 651. The letters reflect the image of the ideal ruler. One of the main qualities of exemplary monarch is justice. This term means, firstly, that the king must obey the will of God, and secondly, it is the law. These foundational provisions were contained in the works of Isidore of Seville, especially in "Etymologies" [2, p. 64].

The image of the ideal ruler was formed in Roman law and in the biblical tradition; in the works of Isidore they both complement each other. Obviously, the question of justice and legality in general become particularly acute when it comes to the relationship between the state and citizens. Hence a lot of interpretations of concepts were presented in the ancient and medieval texts.

As we know, Visigothic monarchy was elected in VII century, resulting in a constant struggle for power. King Chindasuinth came to the throne as a result of a coup d'etat, when he was 79 years old. After the coronation, to avoid unrest, he executed many members of noble knights and their property were confiscated. At the same time the king went down in history as an active legislator – "Visigothic Julian". In addition, he started to work on the codification of laws completed by his son Recceswinth (649-672).

In those political conditions the ruler had to balance between the various factions of magnates who claimed the throne. For the sake of peace and stability in the country, he must take care of legitimacy, and thus prove their right to do it. Following the adoption of Orthodox Christianity Reccared (589) to solve this problem attracted Spanish-Roman episcopate, which was actively involved in this process. Complex rituals developed a system of symbols of royal power, gave its sanctity and integrity and image of the ideal ruler, formed in the works of writers of the Church, also the Church and royal legislation were intended to strengthen the power of the monarch [10, p. 196–276].

Isidore was a man of his time. Despite his comprehensive education, the son of a Gothic princess and belonged to notable Hispano-Roman families of high social rank, he stood on the positions of religious and social status education.

Considering man as a miniature copy of the Universe, Isidore inspiringly wrote: "The head of man is directed to heaven, and on it are two eyes, similar to the sun and moon. The breath of a person is like air, because it is precisely that it generates breath and exhale, similar to the numerous winds of the Earth The belly of a person can be compared to the sea, because all the liquids are gathered in it, as all the waters flow into the sea. Finally, the feet can be compared to the ground, because they are dry and contain as much heat as the earth. This mind is contained in the head man and rises above the body as God is in heaven, He can inspect and control all things from a height" [5, p. 379].

Man is endowed with bodily sensations, imagination and intelligence. "It is not good deeds, not carnal perception, but only by the mind we differ from the

animals”, Isidor says. He was finding the names which corresponding to Latin ones that were used as synonyms – *Intellectus*, *Ratio*, *Inteligentia* [8, p. 157].

Isidore of Seville clearly revealed the concept of “justice” in the “Etymologie”, rightly stated that the ruler must respect the law. Isidore insisted on law-abiding rulers: “.only by example, they can force the subjects to obey the law, while in another case, the state risks falling into anarchy”. As for the term *iustitia*, then it means justice in general [4, p. 352].

With regard to the duties of the *ideal ruler*, the topic was developed in the treatises of Isidore of Seville. He consistently supported the idea that the emperor should ensure the prosperity of his subjects. Actually, it makes it fair. King performs its task by issuing laws that serve the public good. Ruler obeys the laws and oversees their implementation by himself.

Isidore developed a special theory for the education of the ruler. This idea keeps/takes a leading place (занимає ведуче місце в його книзі) in his third book “Sentences”. According to the scientist, there might be different rulers – “evil” or “kind” – it all depends on the educator. And it is important not only to teach the king to speak eloquently, we must teach the sovereign to act correctly. If it is a good king, then he must first of all be the defender of his people, the faith, the father of all the poor, the chairman of all subjects in the country. The king must concentrate all power in his hands, as to king's subjects of all categories must be responsible to the king for the power conferred on them, which are constantly controlled by the king. If the slightest disobedience of subjects is not condemned, then this is not a worthy ruler, he gives only a bad example to his entourage.

As noted the Bishop of Seville, the king must always remember that his power comes from God, but that does not mean it is right to self-will. Instead of the burden of supreme power obliged him to take care of people. Using this power for the good of him, King performs his duty to God.

The most ancient thinkers like Seneca, Pliny the Younger and Dion Chrysostom agreed on one thing: the mission of the ruler is to serve the public good. Public good are inextricably linked with notions of equity and justice, as they insist on the rule of law. This idea was further developed in the works of Isidore. (Namely, *scilicet* or *videlicet*) That is, we can take up the position that the Roman ideal of a just and wise ruler was one of the sources for Isidore of Seville [6].

Thus, fairness it was mandatory quality of the ideal ruler. The notion «justice» means obedience to God's will and law-abiding. Roman and biblical traditions complement each other, fair law – it is nothing else as a royal instrument to establish on the land the divine order.

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ІНТЕЛЕКТУАЛЬНІ ІГРИ ЯК ЗАСІБ ФОРМУВАННЯ ОСОБИСТОСТІ ПІДЛІТКА

Підлітковий вік є одним із найскладніших з точки зору виховання. У психолого-педагогічній науці він характеризується як переломний, перехідний, критичний. Це період, коли відбуваються різкі якісні зміни всіх процесів розвитку особистості. Здебільшого вони полягають в інтенсивному формуванні самооцінки підлітка, його намаганні самоствердитися, проявити надмірну самостійність та незалежність. Велике значення для підлітка у цей період має спілкування з однолітками, яскраво виражене бажання бути визнаним у колективі, бути таким, що заслуговує поваги.

Аналіз соціально-педагогічної і психологічної літератури дозволяє визначити, що у роботі з підлітками навчально-виховний процес необхідно спрямовувати на: 1) розвиток творчих здібностей та інтелектуальних якостей; 2) розвиток навичок міжособистісної взаємодії (особливо щодо спілкування в групі однолітків), способів взаєморозуміння; 3) розвиток моральних почуттів, толерантності; 4) формування навичок самоаналізу; 5) формування адекватних форм утвердження самостійності.

Ефективним інструментом для вирішення низки соціально-педагогічних, психологічних проблем у роботі з підлітками є інтелектуальні ігри. Вони навчають самостійно мислити, розвивають уяву, пам'ять, зосередженість та багато інших необхідних для дорослого життя якостей. Зайняття інтелектуальними іграми позитивно впливає на формування у підлітка