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EDUCATIONAL MODEL OF A MODERN STUDENT: EUROPEAN SCOPE

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Abstract. The paper presents the results of the research of educational ideals in a philosophical context. The essence of the educational ideal is shown in interrelations of the categories “opportunity” and “reality”, “concrete” and “abstract”, “content” and “form”, “cause” and “effect”, “freedom” and “necessity”. The author emphasizes the need to reorient modern educational process on universal values for successful integration. Much attention is paid to national educational ideal of a personality. The necessity of taking into account the pedagogical work of the teacher ideological, political, ethnic, religious, racial differences among students, a tolerant attitude to their philosophical ideas and beliefs. The research deals with the need to focus on joint counteraction to extremism and terrorism.

Keywords: educational ideal, European integration, professional work of the teacher, education environment, educational priorities, the purpose of education, a modern student.

1. INTRODUCTION

The integration with the European community determines the need for modernization of the national of education system. More pressing even is the problem of finding the educational priorities of today's children and youth. An important condition for ensuring the stability of the modern educational environment of the institution consider the availability of comprehensive and educational goals based on universal values and ideology of social unity that unites the interests of participants of social and educational activities [2]. Teacher as a manager in the educational process provides current and future projected coordination purposes. Accordingly goal is regarded as created in imagination final result of professional activity.

Ideal as a concept in general scientific revolution came in the late XIX- early. XX century, primarily through the work of German poet humanist Friedrich Schiller (F. Schiller). He comprehended artistic and aesthetic principles of ideal beauty, human relationships, spirituality. *Ideal* (fr. *ideal* from Greek. *ἰδέα* - idea, prototype) – is the image of the highest perfection, as an example, the rate and ultimate goal, determines a method and nature of a man [6, p. 139].

Conceptual approaches to determine the nature and content of the ideal can be divided into idealistic and materialistic. Subjective idealist interpretation of the ideal content is clearly presented in the theoretical researches of J. Berkeley, I. Kant, J. Nietzsche, A. Schopenhauer, D. Jum and others who absolutised important senses of mind, will, in the knowledge of the world, and in the creation,

operation and manifestation of the ideal. Objectively-idealistic interpretation of the essence of the ideal are clearly represented in philosophical views of G. Hegel, G. Skovoroda, V. Soloviev, P. Florensky, F. Schelling and others., who put absolute idea in the basis of all existence and relativity of being cognition, including the ideal. The current objective idealism as a “refined idealism”, interpreting Hegel's Dialectics and his doctrine of the absolute idea, the real subject of thought believes “absolute reality”. Philosophers F. Bradley, B. Bosanquet, McTaggart, C. Lévi-Strauss, J.-M.-É. Lacan, M. Foucault noted that ideally people should freely obey to the general (public). The materialist conception of educational ideal is mostly represented in the works of K. Helvetius, D. Diderot, G. Rousseau, I. Franko and others who raised the issue of the ideal in the context of ideal and real in terms of antagonistic social relations.

Due to hyperbole and uncritical perception of diverse values of Western European life that often contradict the traditional educational values, in today's children and young people are often formed not inherent ideals that contradict social and cultural norms of the people, their mentality. It is not accidental that the question of national educational priorities in education is reflected in scientific works of Ukrainian scientists – I. Bech, M. Boryshevskyy, G. Vasyanovych, V. Kremen and others.

The *purpose of the article* is to highlight the philosophical meaning of modern educational ideal of a contemporary student in terms of European integration.

2. RESULTS AND DISCUSSION

2.1. THE ESSENCE OF THE EDUCATIONAL IDEAL

In conceptual education systems of different times the image of the educational ideal in most cases was summarized in the category of “knowledge”. In the context of ethical and aesthetics this is the idea of a higher degree of perfection in the relations between people in society; in the pedagogical sense this is the highest representation of results of the educational process. Therefore, educational ideal is the idea of the purpose of forming harmoniously developed personality as a social being with the highest moral priorities.

The source of the purpose that is marked by social character and universality (taking into account the social order) is a socio-educational ideal that reflects the value orientations and attitudes of a particular ethnic community [3, p. 91]. Scientists distinguish social, political, aesthetic, and moral ideals, etc., but they are derived and dependent on educational, formative influence of certain individuals or public institutions. Therefore, the content of educational ideal we consider as true picture of the most important qualities of people, their education, culture relations in society, a behavior model.

The essence of the educational ideal in professional work of teachers we consider as interrelation of philosophical categories “opportunity” and “reality”, “concrete” and “abstract”, “content” and “form”, “cause” and “effect”, “freedom” and “necessity”.

The ideal is always at the crossroads of potential and actual, therefore, possible and real. Aristotle pointed out that there were two worlds of existence: material and spiritual: the relativity of being possible and the ability of being in reality. G. Hegel pointed out that there was a real first as possible, “true” the philosopher called that thing which corresponded to the concept, idea. *Possibility and reality* reflect certain aspects of the ideal.

Reality ideal - it is the richness of its content. In each moment the ideal has concrete content. It includes some background of the new reality, therefore, its ability (concerning this case). Opportunity is a future ideal in its current manifestation. It does not exist apart from reality, and is one of its points. The possibility is always internally inconsistent so it contains both positive and negative aspects. Opportunity - is something that exists because in reality there are prerequisites for the future. So the opportunity is something non-existent, because the future is not in the present. It should be noted that there are abstract and real possibilities. This fully applies to the educational ideal, which can also be abstract or realistic. Opportunity is ideal objective basis of existence. This foundation is the unity of content and conditions. With the changing ideal content and external conditions the ideal base

capabilities also undergo transformation. This means that opportunities ideal base changes. Upon reaching a certain size of its foundations, ideal opportunity becomes a reality, that is the perfect idea about educating people, able to actively fulfill and change social environment. These are implemented in practice.

The concept of the ideal form of activity we review in the terms of its concreteness and abstraction. Abstraction appears that the idea of the priorities of educational activities in society are the same, regardless of the scope of employment rights, genetic inheritance, national origin, religion, place of residence, talents, social contacts, individual features and more. Specificity involves the use of a certain ideal according to the examined tenets, including the ideal of a citizen, an ideal teacher, the ideal of good, the ideal of beauty, the ideal of an educated man, the ideal society and others.

The content of the ideal - a variable (changeable) set of ideas about the perfect personality of the future, and its shape, which serves as a reflection of how the organization and the existence of things (phenomena) of the world is always conservative, invariant (unchanged) as directed on realization of singled out content, contains valuable meanings. For example, the basic components of the educational content of the ideal are spirituality and nationality. We consider spirituality in the broadest sense of the term as a universal value, which is inseparable from the category of "publicity". The directing the educational process always reflects the ideals of a certain social order.

Educational ideal is nationally determined (predetermined) that is making its content through various forms is based on folk traditions. By investing in the concept of "educational ideal" highest spiritual qualities, G. Vashchenko rightly warned against overuse of secondary Ukrainian traditions and customs, "traditional ideal of man is not an embroidered shirt that you can lose and still remain Ukrainian. The ideal man is the best that people made in understanding the properties of human peculiarity and purpose" [4, p. 103]. So, in socio-cultural terms educational ideal reflects people's mentality regarding the hierarchy of values.

The content of the educational ideal in keeping with the understanding synergistic integrity of the world is also seen by the category of "cause" and "effect". The cause of the dynamics of ideas about the perfect man is a state of crisis in the history of society, in particular in the field of culture, science, education, set the task of forming, improving personal characteristics of growing individual. Thus, the effects of most educational systems are negative, most of ideals (especially educational) remained unfulfilled because of inadequate forms of expression.

Formation of the teachers educational ideal in teaching make possible the conditions of real freedom. Top ideals are distorted and become unnecessary under conditions of lack of freedom of both public and personal. The category of "freedom" in the philosophical and pedagogical literature for a long time was defined as the perceived need and human actions according to their knowledge, skills and the ability to select appropriate actions. Such understanding of freedom are clearly represented in the works of B. Spinoza, G. Hegel, F. Engels, C. Hessen, I. Ilyin and others. In particular, G. Hegel wrote: "The idea is only that which has freedom as its subject" [5, p. 212]. Then the philosopher said: "In the face of freedom, nothing is important, it is universal, which is to achieve affirmative being available, that could be its limit, negation" [5, p. 394].

Only in the fullness of freedom reveals personality. Religious freedom encourages her to understanding the meaning of life, thinking over old and finding new and new ideals. For the teacher it is manifested above all in constant search of educational ideals in their professional activities aimed at humanistic, spiritual and moral education of youth. M. Berdyaev stressed that it doesn't makes any sense to seek the ideal – for the ideal and freedom must have well-targeted purpose and meaning, or a desire to nothingness, impracticability. "Negative, formal, empty, meaningless freedom reborn in necessity, it is being degraded" [1, p. 371]. Freedom as an ideal is to be illuminated in human mind. Educational ideal, which is implemented under conditions of freedom available free educational activities, brings people together in society, making their relationship highly moral. Therefore, the educational ideal is a creative act and cannot expect efficient operation of the individual teacher, is valid only if necessary, or occasional.

2.2. NATIONAL EDUCATIONAL IDEAL

The objective as an ideal reflection of final result of education in ethnic pedagogy of most countries of Europe served for upbringing of a physically fit, spiritually rich, intellectually developed, hard-working and creative personality, however the most important criteria of this good breeding was everyday behaviour and activity.

In the countries of the former Soviet Union education in its development was oriented on communist pedagogic ideal, ignoring a person itself ("Think of your Motherland first and only then of yourself"). A significant part of the professor G.Vaschenko's book "An educational ideal" is paid to critique of "Bolshevistic", "soviet" educational ideal [4]. Considering an educational ideal as serving to God and nation, stressing "the first absolute value for the youth to be God, the second – the Motherland", the scientist, who was obliged to live for many years of his life in immigration, popularizes Christian moral, love of the nation and the land, patriotism among the young people. Christian moral is based on acceptance of higher spiritual priorities such as the truth, good, honesty, justice, love and others. The formation of these values is inseparable from a person as their supporter and a subject of world cognition. From our point of view the latter proves the connection of the author's educational concept with a personality.

Despite the numerous discussions of scientists concerning the essence of educational priorities, the significant fact is that traditional ideals are assumed as its a basis. An American George Gasfield proves this conclusion in his researches. He notes that it is very urgent for the development of a certain country to be guided by traditions. Every man as a representative of nation is extremely sensible to his or her own origin, to those spiritual values whose carrier he or she is. At the same time he or she is an individual, and that's why does not want to be generalized to the whole nation. Surely every certain nation has individual characteristic features (positive and negative) what does not allow to think of all the representatives of a certain nation as follows: "they all are the same".

G. Lebon says that a thousand of Frenchmen, a thousand of Englishmen, and a thousand of Chinese selectively taken naturally differ from one another. But because their racial heredity they are characterized by some general peculiarities, on which base it is easy to project an ideal type of a Frenchman, Englishman or Chinese [8, p. 22].

The problem of national education, formation of a conscientious citizen-patriot of the nation became really active in many European countries after the World War II. For example, the French people endured the period of national oppression, humiliation by occupation, when a certain part of the citizens took collaborationist position. Not accidentally the main task of the present-day state education in France is formation the values of freedom, peace, tolerance, democracy, respect for the native language, state symbols. At the same time France plays a visible role in European and worldwide integration processes. In the postwar Germany in the field of education great attention was paid to tolerance of mutual cooperation, love for world community in organic connection with the feeling of civic duty and patriotism formation.

European education experience is instructive for the post soviet countries that endured long stateless period and the time of national humiliation. Thus, unlike many European peoples, the formation of the Ukrainian nation had discrete character, as Ukraine did not have its own state system and consequently was deprived of possibility to create its own national educational ideal. At the same time the experience of national education in civilized countries was not only preserved but also is being passed to generations through ideals of humanism, democracy, solidarity, state responsibility, respect for history, culture, moral, national interest protection etc. That is why there appeared an objective need for comprehension of world development and globalization processes from the point of view of each country's achievements, its interests, national features.

Rapprochement of educational systems of different European nations will evidently serve to successful integration in many spheres of activity. And it is particularly urgent today when Europe in spite of local wars, moves forward to the nations reunification.

The end of the XX – beginning of the XXI centuries marked a new period of orientation of post soviet countries on common European values. If not long ago the system of education of these countries

was based on cultivation of a communist ideology, dehumanization of educational process, predomination of a group over personality's interests, now it is directed to democratization and humanization of all spheres of social life, world integration.

3. CONCLUSIONS

The category of educational ideal reflects deep social meaning, since changing social formations provided usage by social elite of significant new ideas about the ideals of morality, goodness, freedom, beauty, equality, fraternity, tolerance and so on. The ideal as a goal and the process of professional teaching activity involves the preservation educational traditions of society, but at every stage of socio-historical development priorities and contradictions of a certain epoch are reflected.

Based on the fact that the educational ideal is evolutionarily conditioned, understanding the goals, ideas about the model of perfection differ significantly, especially in content and form. Thus, in the Soviet period the priority was the idea of a decisive influence of society in the development of human beings, the dominance of the collective consciousness of the individual. This was reflected in the formation of educational ideals in education. Since the beginning of democratic change in many countries real opportunities for implementation of humanistic educational paradigm were used, interest in the ideas of folk pedagogy increased. Deeper knowledge of national educational ideal is a basis for efficient formation of the personality of a modern student, adjusting the ratio of natural elements and targeted impact in terms of integration into the European educational space.

Educational ideal of society and the educational purpose of the teacher which knowingly and deliberately is carried out by professionals, clearly reflect the integration processes of existing social and educational trends. In modern conditions of European integration the hierarchy of values of the modern student is also changing.

In the world educational expense some attempts of search for innovational ways of pedagogical activity, which is based on postmodern foundation are well visible. At the same time the values system, which the process of education is directed toward, has cultural-historic character. Therefore globalization and intergovernmental integration into modern world community are to be realized taking into consideration educational traditions of every country as formation and development of a person are inseparable from social medium of the people.

Rapprochement of educational systems of European countries is marked and attempts to go to common educational basis are made. The essence of civil education is seen in the priorities of respect for ideological, political, national, religious, racial differences of the peoples, tolerant attitude towards their outlooks, intolerance to extremism and world terrorism.

Prospects for further researches we see in the design of socio-cultural space in schools of different types on the basis of dominant educational ideals, development of theoretical and methodological support for the use of socio-educational technologies in higher and postgraduate education and more.

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Будник Олена. Виховний ідеал сучасного учня: європейський вимір. *Журнал Прикарпатського університету імені Василя Стефаника*, 3 (2-3) (2016), 9–14.

У статті представлено результати дослідження виховного ідеалу у філософському контексті. Сутність виховного ідеалу висвітлено в співвідношенні категорій: “можливість” і “дійсність”, “конкретність” й “абстрактність”, “зміст” і “форма”, “причина” і “наслідок”, “свобода” й “необхідність”. Автор наголошує на потребі переорієнтації сучасного освітнього процесу на загальнолюдські цінності для успішної євроінтеграції. Значна увага приділена питанням національного виховного ідеалу особистості. Обґрунтовано необхідність врахування в педагогічній діяльності вчителя ідеологічних, політичних, національних, релігійних, расових відмінностей учнів, толерантного ставлення до їх світоглядних уявлень і переконань. Висвітлено потребу орієнтації на спільну протидію екстремізму і міжнародному тероризму.

Ключові слова: виховний ідеал, європейська інтеграція, професійна діяльність учителя, освітнє середовище, виховні пріоритети, мета освітньої діяльності, сучасний учень.