



restructurează activitatea în corespundere cu noile politici educaționale axate pe implementarea pedagogiei/didacticii competențelor și a conceptului de „asigurare a calității educației”, realizând o nouă viziune asupra proiectării finalităților pedagogice și a procesului de învățământ. *Modelul praxiologic al structurii de funcționare a instruirii/învățării* cu valoare de paradigmă reprezintă esența schimbării în pozitiv din perspectiva competențelor și a calității educației.

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Moral education – a fundamental criterion of educational activity, in the direction of the formation and development of the moral consciousness of the individual
Educația morală – criteriu fundamental al acțiunii educative, în direcția formării-dezvoltării conștiinței morale a personalității

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Abstract

The essence of moral education is concentrated axiomatically at the level of the first principle, which highlights the necessary pedagogical correspondence between moral theory and moral practice.

The objective dimension of moral education of an axiological and sociological nature is expressed, on the one hand, by moral norms and values, and, on the other hand, by

moral traditions; the subjective one, of a psychological nature, is achieved by moral actions supported affectively and motivationally.

Keywords: the concept of education, morality, education, axiological, personality.

Rezumat

Esența educației morale este concentrată în plan axiomatic la nivelul primului principiu, care evidențiază corespondența pedagogică necesară între teoria morală și practica morală.

Actualmente, se presupune că dimensiunea obiectivă a educației morale, de natură axiologică și sociologică, este exprimată, pe de o parte, prin norme și valori morale, iar pe de altă parte, prin tradiții morale; cea subiectivă, de natură psihologică, este realizată prin acțiunile morale, susținute afectiv și motivațional.

Cuvinte-cheie: conceptul de educație, moralitate, educație, axiologie, personalitate.

Moral education is one of the main components of education, along with scientific/intellectual education, applied/technological, aesthetic and psychophysical education. The priority of moral education stems from its deepest and most extensive dimension. On this basis, it is considered the "education itself" of one's "I" [4, p. 401].

The fundamental criteria for analysing moral education are:

- 1) the general pedagogical value reflected;
- 2) the general objective employed;
- 3) specific objectives;
- 4) particular contents;
- 5) methodology;
- 6) the principles [2, p. 207], described by the Romanian pedagogue Sorin Cristea.

The definition of the concept includes the connection between the general content of moral education and the concept of morality, considered from the point of view of:

a) philosophy, as "a theory of relations with the world and with oneself" [8, p. 177].

b) social psychology, as a form of consciousness that reflects the existence at the theoretical (conceptual, ideological, normative) and practical (action, behavioural) level [3, pp. 21-23].

Both points of view consider the common value that moral education reflects - moral well-being (studied by ethics). From a pedagogical perspective, moral education aims at the formation and development of moral consciousness at a theoretical and practical level.

It needs to be mentioned that primarily the formation and development of moral consciousness at the theoretical level employs a set of:

- a) perceptions, representations, concepts, judgments, moral reasoning (the cognitive dimension of moral education);

b) feelings, motivations, volitional moral interventions (the ideological dimension of moral education).

The articulation of these two dimensions is objectified within the framework of moral norms included in official documents of a legal, religious, political, economic, pedagogical nature etc. The process of forming moral convictions plays an essential role. As an expression of higher motivation, they play a dual role:

a) provides unity between the moral cognitive dimension (knowledge of what is good) - moral affectivity (love of good) - moral will (striving to achieve moral good);

b) prepare the transition from moral theory to moral practice.

The formation and development of moral consciousness at a practical level is based on the resources of moral conviction. It involves the evolution of moral actions at the level of habits and moral attitudes. Moral habits represent automated behaviours, formed and developed through moral exercise in order to adapt the personality to certain concrete psychosocial situations. Moral attitudes represent stable behaviour, internalized in an affective, motivational, character sense, which ensure the adaptation of the personality in any psychosocial context [3. p. 56].

Thus, moral education is a fundamental dimension of educational activity focused on the formation and

development of the moral consciousness of the individual, which is aimed at optimizing his relationship with the world and with himself at the theoretical and practical level (theoretically - by acquiring the general value of the moral good, sustained emotionally, volitionally and motivatively, and practically - by applying the common value of moral good).

The **objectives of moral education** can be classified according to their degree of generality (Fig. 1.):

1) the *general objective* of moral education - the formation and development of the moral consciousness of the educated person;

2) the *specific objectives* of moral education - the formation and development of moral consciousness: the theoretical and practical level;

3) the *concrete objectives* of moral education, resulting from the operationalization of specific objectives, achievable in educational activities organized formally (for example, in teaching activities and, especially, in leadership classes) or non-formally (in extracurricular activities), within the educational process.

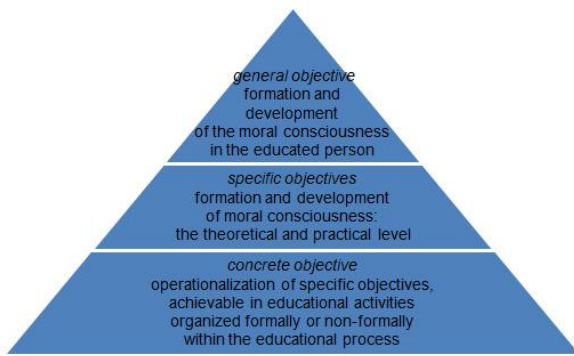


Fig. 1. The objectives of moral education

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The *specific objectives* of moral education reflect the two reference levels in the formation and development activities of moral consciousness – theoretical and practical level. (Fig. 2., Fig. 3.).

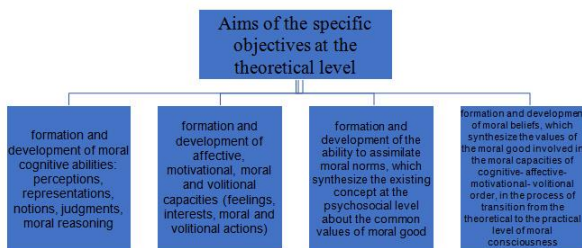


Fig. 2. Aims of the specific objectives of moral education at theoretical level

At a theoretical level (Fig. 2.), the specific objectives of moral education, engaged in the formation and development of theoretical moral consciousness, aim at:

- the formation and development of moral cognitive abilities: perceptions, representations, notions, judgments, moral reasoning;
- the formation and development of affective, motivational, moral volitional capacities (feelings, interests, moral volitional actions);
- the formation and development of the ability to assimilate moral norms, which

synthesize, in a philosophical sense, the existing concept at the psychosocial level about the common values of moral good;

- the formation and development of moral beliefs, which synthesize, in psychosocial terms, the values of the moral good involved in the moral capacities of cognitive-affective-motivational-volitional order, in the process of transition from the theoretical to the practical level of moral consciousness.

At a practical level (Fig. 3.), the specific objectives of moral education, engaged in the formation and development of practical moral consciousness, aim at:

- the formation and development of moral skills – automated components in response to "requirements that are repeated in relatively identical conditions";
- the formation and development of moral habits – automated components, improved by strengthening the internal motive of action with stabilizing effects over time;
- the formation and development of moral, affective and motivational attitudes, which support the dynamization and energization of moral action;
- the formation and development of the characteristic moral attitudes, which

ensure the full internalization of the habits and of the affective and motivational moral attitudes in the personality structure, which determines the consistency and coherence of the moral action and conduct.

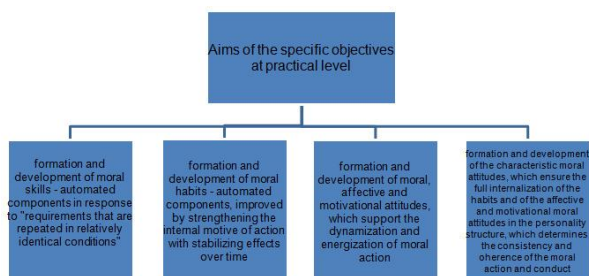


Fig. 3. Aims of the specific objectives of moral education at the practical level

The particular contents of the moral education correspond to the specific objectives engaged in the activity of formation and development of the moral consciousness. They can be operationalized according to the existing conditions at the level of: formal, non-formal education; age and individual characteristics of the student, community environment (school, local etc.).

It should be noted that, in relation to the reflected philosophical dimension, the particular contents of the moral education are of *objective and subjective nature*:

a) objective – expressed by legitimate values and moral norms at different levels of society (legal, political, cultural, religious, economic, community etc.);

b) subjective – expressed through traditions, customs, moral practices, reinforced at the community level, and moral

behaviors or conducts, manifested individually.

From a psychosocial perspective, the particular contents of moral education aim at reporting the human personality to society (civic moral education) and to oneself (individual moral education).

Moral and civic education has a particularly predominant social content. This is expressed at three levels:

1. political education (patriotic education, democratic education, humanistic education etc.);
2. economic education (education through and for work, education through and for work values);
3. legal education (education through the community and for the community, training in knowledge and compliance with the law in various areas of public life, community education, family education etc.).

Moral and individual education has a specific content due to the way of how a person relates to himself. This is expressed in both philosophical and religious education. The evolution of this content developed "by stages of moral education", offers a set of objectified acquisitions in the form of "personal virtues" (sincerity, punctuality, courage, honesty etc.) and social virtues (civil - political, national, humanist, legal etc.).

The specific content of the ascent, socially and individually significant, is what the postmodern society uses at the level of

civic education. Its objectives aim at the formation and development of civic personality at a theoretical and behavioural level, in close relation with political education (in terms of education for democracy) and with legal education (in terms of human rights education). The essence of civic education pedagogically reflects the Universal Declaration of Human Rights.

In terms of action, this includes the responsibility of an individual in a democratic state, by making him understand its structure (political, cultural, educational, social), and cultivating one's psychosocial qualities to respect and apply civic values and norms) [3, p. 355].

The famous pedagogue Vlad Pâslaru demonstrates that the essence of moral education is axiomatically concentrated at the level of the first principle, which highlights the necessary pedagogical correspondence between moral theory and moral practice. The author mentions in philosophical terms, how the necessary relationship between the objective and the subjective dimension of moral education is expressed. The objective dimension, of an axiological and sociological nature, is expressed, on the one hand, by moral norms and values, and, on the other hand, by moral traditions; the subjective one, of a psychological nature, is achieved through the moral actions supported emotionally and motivatively [7].

The methodology of moral education includes a set of methods and

procedures that can be grouped into *three indicative models*.

1. The *strategic model* proposes the integration of moral methods on two fundamental coordinates:

a) the coordinate of moral instruction (theory). It involves the following methods:

- verbal methods: moral exposition (storytelling, explanation, moral lecture), moral conversation (moral dialogue, ethical debate), case study;
- intuitive and action methods: moral exercise, moral example;

b) the coordinate of moral conduct (practice) employs two categories of methods focused on the evaluation of moral action: approval and disapproval.

2. The *instrumental model* offers a significant number of moral methods related to global objectives (moral education – moral action):

- moral explanation, based on "procedures" of moral stimulation and information that can be taken from other methods;
- moral lecture based on the amount of information provided by explanatory and verbal procedures of the both demonstration and declarative types, as well as conferences, thematic reports;
- moral conversation, based on procedures of moral dialogue, moral debate, moral story, moral commentary;

- the moral example, with procedures based on direct-indirect, real-imaginary examples;
- case analysis, based on decision procedures, presentation, analysis, debate, moral recommendation;
- the moral exercise, based on two types of procedures: external procedures (order, disposition, exhortation, warning, appeal, suggestion, clarification, encouragement, stimulation through rewards); internal procedures (actual exercise through moral self-evaluation procedures);
- moral approval, based on procedures and techniques of praise, gratitude, reward;
- moral disapproval, based on procedures and techniques of observation, warning, irony, reproach, sanction etc.

3. The synthetic model groups the methods of education in relation to three complementary pedagogical criteria [9, p. 11]:

- a) according to primary goal engaged:
 - methods of reception and understanding of moral values and norms, expressed conceptually and situationally: moral narration, moral conversation, moral explanation, moral demonstration, case analysis, moral reflection;
 - methods of generating, consolidating and restructuring the moral conduct, expressed in relation to the context: the moral example, the moral exercise, the moral sanction (positive, negative);

- methods of self-management of the educated person's personality: moral self-observation, moral self-direction, moral self-evaluation;
- b) according to the type of pedagogical intervention:
 - methods of direct moral education: verbal methods;
 - methods of indirect moral education: moral example, moral suggestion, methods of moral education at the level of (micro) group;
- c) according to the way the educated reports to the educator: methods based on the moral autonomy of the educated; adult-dependent moral methods.

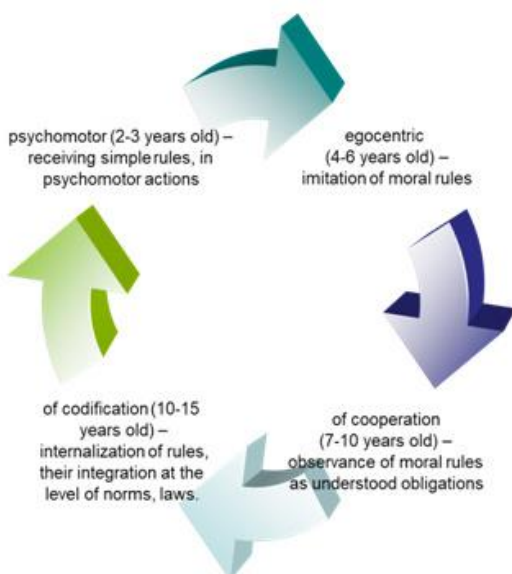
The principles of moral education

concentrate the norms and rules of action valid in any situation of design, realization and development of the specific objectives, contents and methodologies assumed in a determined pedagogical context. A special problem is raised by the principle of differentiating moral education according to age. At this level, the established theories in the field of moral development can be capitalized, especially the models promoted by J. Piaget (*Moral Judgment in Children*, 1980) and L. Kohlberg (*Collected Papers in Moral Development and Moral Education*, 1973) [6, p. 133].

The model proposed by J. Piaget, follows the genesis of morality from the initial to the final stages. The initial stages

involve the morality of coercion, the final ones – the morality of autonomy, which involves the internalization of values and moral norms at the level of the basic structure of the personality of the educated person. The psychological process determined in terms of genetic structuralism is related to the pedagogical one, which aims at moral formation through the reception and gradual assimilation of moral norms/rules, during four stages of moral development:

- a) psychomotor (2-3 years old) – receiving simple rules, in psychomotor actions;
- b) egocentric (4-6 years old) – imitation of moral rules;
- c) of cooperation (7-10 years old) – observance of moral rules as understood obligations;
- d) of codification (10-15 years old) – internalization of rules, their integration at the



level of norms, laws.

Fig. 4. The four stages of moral development

The model proposed by L. Kohlberg [6] aims at reporting the psychic staging to three levels of moral development through the gradual internalization of the fundamental moral values normatively reflected in:

1. pre-conventional moral level – achieved during two stages:
 - a) heteronomous stage/observance of the rule based on external motivation, such as fear of punishment;
 - b) the stage of moral individualism/observance of the moral rule corresponding to immediate interests;
2. conventional moral level – achieved during two stages:
 - a) the stage of good behavior/observance of the rules recognized by the authorities;
 - b) the stage of the social system/observance of the rules recognized on a social scale and their internalization;
3. postconventional moral level – achieved during two stages:
 - a) stage of subordination to the company by social contract;
 - b) stage of universal moral responsibility/understanding of the moral law.

In conclusion, it should be noted that all four general principles of moral education are confirmed in a pedagogical, psychological and social sense in any context or reference system [7, p. 2]. On the other hand, in relation

to the evolutions of the field, other principles specific to moral education can be developed: the principle of positive formative orientation of intellectual, technological, aesthetic, psychophysical knowledge by emphasizing their moral values; the principle of integrating moral knowledge and affective-motivational-volitional capacities at the level of moral beliefs; the principle of functional correlation between moral requirements and moral incentives; the principle of optimal linking of general moral values to the specifics of each general content of education; the principle of integrating moral methods at the level of active participation strategies [2, p. 54].

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Competențele – expresie a rezultatelor școlare

Skills – an expression of school results

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Rezumat

În sistemul educațional românesc, conceptul de „competență” este relativ nou, aspectul și utilizarea acestuia fiind legate de perspectiva curriculară a organizării educaționale. Sintetic, competența poate fi definită ca „un ansamblu de „savoir faire” (Know how) și „savoir être” (maniere), care, așa cum susține D'Hainnaut, permit o bună realizare a unui rol, a unei funcții sau a unei activități” [Apud 4, p. 472].

Modelul de proiecție curriculară, axat pe competențe, este menit să îmbunătățească eficiența structurii interne a curriculumului și a proceselor de predare, de învățare, de evaluare. Acest „nou obiectiv educațional” își propune următoarele: centrarea pe achizițiile finale de învățare; atenuarea dimensiunii