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**THE TRAINING OF MORAL CULTURE IN PRIMARY SCHOOL STUDENTS FROM
THE PERSPECTIVE OF TEACHING COMPETENCE**

531.01 - General theory of education

Summary of doctoral thesis in educational sciences

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CONCEPTUAL MARKINGS OF THE RESEARCH

Timeliness and importance of the problem addressed. The process of the moral development of the personality is not rectilinear and uniform, certain difficulties are attested, but also particularities of manifestation depending on age. In the small school age below the temperamental ratio, that is, the primary traits and of the higher activity type with some new patterns.

The schoolboy's attitudes develop in close connection with his basic activity - learning. The child assumes a new social position, that of a student. Therefore, new interpersonal relationships appear and develop within the group of students, learning attitudes are formed and developed.

In accordance with the Education Code of the Republic of Moldova, parents are obliged to form appropriate conditions for a quality education of children in the family and to collaborate with the educational institution, contributing to the achievement of educational goals [10]. One of the most valuable sources and, at the same time, the most important role in the evolution and establishment of the child's moral profile is played by positive examples, which inevitably come from the family. The contemporary family, as a social-human institution, can be considered, in this context, as the basic nucleus of society, because it is precisely the role and task of ensuring the general and attitudinal-moral development of the child.

"Primary education contributes to the formation of the child as a free and creative personality and ensures the development of the skills necessary to continue studies in secondary education" [10, art. 26].

Although society is technology-oriented and the emphasis is on the integration of digital applications, the crisis of values and especially moral values leads us to the idea of valorizing conscience and moral conduct oriented towards the formation of students' moral culture in the context of curricular achievement.

"The curriculum includes all experiences rigorously planned to be formed for students in the school, in order to achieve the goals of learning at the highest standards of performance allowed by their individual possibilities" [5].

Description of the research situation and identification research problem.

Problems related to the study of the concept of moral culture were addressed in the scientific works of scholars G. Allport [1], H. Spencer [32], T. Callo [7], M. Borozan [3], V. Capcea [8], A. Calancea [6], L. Sadovei [30], M. Malim [20], D. Vrabie [36] et al.

Studies aimed at forming the moral profile of the personality were and are on the agenda in society. This problem became the object of research by some researchers, such as Im. Kant [18], J. Piaget [29], G. W. Allport [1], D. Patrascu [26], M. Borozan [3], A. Maslow [21], I. Nicola [24], L. Cuznețov [12], M. Călin [9], S. Cristea [11], L. Sadovei, [30], N. Silistraru [31], V. Panico [25], E. Macavei [19] et al.

Detailing and concretizing, we mention that Im. Kant [18] studied moral personality, moral law, moral duties, moral compulsion, etc. These desires led to the following **contradictions**:

- between the acute requirements of modern society for the formation of moral culture in primary school students and the lack of a methodological system in the formation of their moral consciousness;
- between the importance of the formation of moral consciousness in school and the difficulties of parents in the relationship with school and society regarding the education of moral culture;
- between the importance of capitalizing on the children's personality and the inadequate approach to the curriculum by the teaching staff.

The given **contradictions** led to the identification of **the research problem**: What are the premises and mechanisms of the formation of moral culture in primary school students from the perspective of pedagogical competence.

Research directions:

- determining the difficulties regarding the formation of moral culture in school and in the family of young school-age students;

- offering/identifying opportunities for capitalizing on moral culture in primary school students.

The purpose of the research is to establish the pedagogical foundations for the development and experimentation of the Pedagogical Model for the formation of moral culture in primary school students from the perspective of learning situations.

Research objectives: 1. elucidating the notion of competence, pedagogical competence, moral culture; 2. identifying the principles and conditions for the formation of moral culture in primary school students; 3. establishing the benchmarks for the formation of moral consciousness and conduct as the core of moral culture in primary school students from the curricular perspective; 4. establishing the methodology for training teaching competence in the context of forming culture, conscience and moral conduct in students; 5. developing the Pedagogical Model and the Program for training moral culture in primary school students.

Research hypothesis:

The formation of moral culture in primary school students from the perspective of pedagogical competence can be effective under the conditions in which:

- theoretical and methodological benchmarks of moral education and moral culture of primary school students adapted to the conditions characteristic of moral behavior will be identified and applied;
- models and micromodels of moral culture in learning situations will be utilized;
- the Pedagogical Model for training moral culture in primary school students from the perspective of pedagogical competence will be developed and experimentally validated by utilizing the Applied Program.

Research methods:

- theoretical methods: scientific documentation; analysis and synthesis; generalization and systematization; induction and deduction; mathematical modeling;
- empirical methods: scientific observation; conversation; surveying children, questioning teachers, parents; pedagogical experiment;
- statistical methods: qualitative and quantitative analysis of experimental data.

The scientific novelty and originality result from the way in which they are defined, analyzed and capitalized in a general context (delimited and analyzed at the level of pedagogical competence and moral culture) and specific (analyzed at the level of the primary school curriculum, level of education, moral culture that can be acquired, formed and developed in accordance with the psychology of the young schoolchild); they were deepened and correlated in the construction of the Pedagogical Model for the formation of the moral culture of primary school students from the perspective of pedagogical competence.

The theoretical significance of the research is proven at the level of the construction of the Pedagogical Model for the formation of moral culture in primary school students from the perspective of pedagogical competence, conceptually and methodologically substantiated at the level of the links between: pedagogical competence (founded psychologically, sociologically and managerially) - didactic competence (founded psycho-genetically, socio-culturally and practically at the level of the national curriculum) - moral culture of primary school students (founded axiologically, teleologically, methodologically and normatively) that support the technology of moral education, effective in primary school education (through general purpose, specific contents, strategies (which include forms, methods, styles - appropriate).

The practical value is proven in the process of applying and experimenting with the Pedagogical Model for the formation of moral culture in primary school students from the curricular perspective, allows for permanent improvement of culture and moral education in the context of primary school, improvement based on the exercise of the teacher's didactic communication competence, especially at the methodological level of education at a young age.

Scientific results submitted for support:

1. The process of forming moral consciousness in school is a conscious, complex activity in order to form moral convictions, feelings and behaviors and is achieved through the rational

combination of educational methods and procedures for students of small school age towards a correct orientation from the teacher in primary education through the social sphere of education, of great importance at the current stage, when moral culture is the core of society's development

2. Education, seen as the set of actions aimed at the formation/development of the personality, is practically achieved through the entire behavior of the teacher in primary education towards pupils/students: from the informational message transmitted and the way of presentation to the behavior towards the educated. The basic role in the creation of the communicative circuit of the pedagogical triangle belongs to the didactic contents (basic component of the pedagogical activity), which are double coded by the receiver: cognitive and affective. Under these conditions, the teacher in primary education has, on the one hand, the task of designing and directing the didactic content circuit, on the other hand, the task of favoring another circuit, defined by Ezechiel L. the circuit of affective-attitudinal contents, expressed through acceptance, isolation, approval, conformity, renunciation, protest, value appreciation of moral culture formation. [16].

3. On the basis of the experiment and the Moral Culture Training Program from the perspective of pedagogical competence among primary school students, attitude characteristics were determined as a component of moral culture: it can only be measured in an indirect way, through behavioral or psychophysiological manifestations; the set of cognitive elements related to an object to which positive or negative evaluations are associated; attitudes are the precursors of behavior; the individual produces adapted and conscious reactions towards the objects associated with the attitude; position of a person - of acceptance or rejection with greater or lesser intensity of objects, phenomena, persons, groups or institutions.

The implementation of the results obtained in the didactic process, in the specific context of primary education, carried out in the context of the utilization of the Pedagogical Model for the formation of moral culture in students in the activity of curriculum design of school and extracurricular activities, determined by the curriculum for primary education, with special applications at the level of technology of training from Ilfov County High School No. 1 Ciorogârla, Romania.

The solved scientific problem lies in the theoretical and applied substantiation of the functionality of the Pedagogical Model for the formation of moral culture of primary school students from the perspective of pedagogical competence. By implementing the Pedagogical Program, it was possible to increase the level of formation of moral beliefs and behaviors as elements of moral culture in primary school students from the perspective of pedagogical competence.

Approval and validation of scientific results. The main results of the research are highlighted in the published scientific articles and in the communications given at the scientific conferences.

Publications on the theme of the thesis: 11 scientific works: 4 articles in scientific journals from the Republic of Moldova and from Romania and 7 articles presented at national and international conferences.

The volume and structure of the thesis. The content of the thesis includes: annotation (in Romanian and English), list of tables, list of figures, list of abbreviations, introduction, 3 chapters, general conclusions and recommendations, bibliography consisting of 166 titles, 17 appendices, a total of 138 pages that make up the main body of the research paper.

Keywords: morals, ethics, moral education, moral culture, student, teacher in primary education, curriculum values, training, development, pedagogical model, pedagogical competence.

CONTENT OF THE THESIS

The *Introduction* presents and argues the topicality and importance of the topic, describes the situation in the research field; formulates the research problem, the directions of solution, the purpose and objectives; presents the research methodology; describes the scientific novelty and originality, the theoretical significance and the applicative value of the work, the important

scientific problem solved in the research; clarifies the approval of the research results and the summary of the thesis sections.

In **Chapter 1. "Theoretical benchmarks of moral culture in the context of pedagogical communication"**. In the hierarchization of the specific competences of the teaching staff, Călin M. argues that the communicative competence of the teacher in primary education is placed in the foreground, emphasizing that in the case of the pedagogical relationship of communication, there are not only technical problems, of fast, undistorted transmission of information. The fundamental problem is the efficiency of communication, this referring to the communication competence of the speakers as a set of personal skills in the communication process [9, p. 165]. Taking into account the fact that the teacher in primary education is the one who initiates and directs the communication process, the definition of the dimensions of the teaching staff's professionalism is revealed by the degree of mastery of a quantity of skills that ensure their continuous development and professional efficiency, emphasizes Călin M. in another context.

The following characteristics of bilateral pedagogical competence were highlighted, which highlight the need to establish a high-performance link between the teacher in primary education and the student (subject/object of education);

– didactic speech has a pronounced explanatory character, because it primarily aims at learning through understanding, hence the teacher in primary education's question: "so, have you understood?" focused on training the cognitive potential of schoolchildren;

– didactic communication - is structured according to the pedagogical logic of the science being taught. The role of didactic communication is to facilitate the understanding of a truth, not just its statement (that's why the teacher in primary education explains, demonstrates, converses, problematizes, etc.);

– the teacher in primary education - in his double capacity of transmitter and receiver - has an active role in the communication of scientific content. He filters the information by making it accessible, organizing it, selecting it and above all personalizing it according to the addressee (receiver) and the context in which it is transmitted. Obviously, it is also guided by the program and manual.

Regarding didactic communication competence, Stroe M. believes that it has the meaning of satisfying the goals of education, the teacher in primary education's competence in educational action denotes the ability to behave in a certain way in a pedagogical situation, being conditioned by performance and work. the teacher in primary education's style [34, p.42]. Although in the field literature the distinction between the terms regarding communication ability, communication competence or communicative competence is less addressed, taking as a reference the conceptual approaches exposed, as well as the thesis that any communication in general represents both operationality and relationality, we will use throughout research expression communication competence, taking into account the result expressed through interpersonal exchange.

From the point of view of *communication skills*, the mastery and vocation of the teacher in primary education is also recognized in his ability to "produce" an active interlocutor, capable of initiating a communication situation himself. It is not enough for the student, future pedagogue, to learn to speak beautifully and correctly, to write correctly and intelligibly; it is required, first of all, to initiate and support an "educational dialogue", to develop texts, to capture and maintain the students' interes

The analyzed principles, factors and conditions of effective communication constitute theoretical positions regarding:

- developing the concept of didactic communication competence;

- establishing/deducing the dimensions of interaction between the act of communication and the typology of didactic strategies;
- the modeling of interactive didactic strategies as a reflection of the essence of the act of didactic communication.

The report "among the three types of knowledge, declarative - procedural - attitudinal, is appreciated according to their durability important in the process of training and development and value stabilization and effective development of the didactic competence necessary for teacher in primary educations and students in the open context of the process of education. The practice of

training signals to us whether it benefits, in reality, from certain sustainable knowledge, functional in the medium and long term.

Declarative knowledge, as demonstrated by social and pedagogical practice, "is much more perishable than procedural knowledge (skills and skills)". We can consolidate declarative knowledge - expressed by the verb to know, to the extent that we transform it, through performing exercises, into procedural knowledge, tested by the verb know to do. They allow solving increasingly complex situations and problems, using the skills and abilities formed through numerous algorithmic or heuristic exercises, oriented on the applied, operational dimension of declarative knowledge.

Attitudinal knowledge, expressed by the verb to know to be, supports "the most stable model of human development, through education". It is the result of the fact that "the formation of attitudes is directly related to the development of personal value systems", within a learning process "that lasts the longest", but dependent on the degree of assimilation, internalization and use, combined and permanently optimized, of knowledge declarative and procedural (Ibidem, p. 22).

In the didactic competence of a teacher in primary education we include the following components: scientific competence, psychosocial competence, psychopedagogical competence.

In **Chapter 2, "Formation of moral culture in primary school students through school activities"**, the being imbued with morality, Im. Kant, G.H. Pestalozzi, I. Herbart, E. Durkheim, through which I. Dewey insists on the formation of character through the values proposed by school and family. Here are some possible "pairs" of values by which the school "distances itself" from the family:

Table 2.1. Possible values through which the school distances itself from the family.

Family	School
<ul style="list-style-type: none"> • absolute freedom (freedom of will); • selfishness, affirmed by "everything belongs to me"; • lack of respect for work and effort; • intolerance resulting from selfishness; • family dependence ("parents solve everything") 	<ul style="list-style-type: none"> • controlled freedom; • cooperation, help that forms the belief that "everything is achieved with effort"; • respect for work and effort; • tolerance, respect for otherness, flexibility; • autonomy in training.

The valorization of pedagogical attitudes within the activities organized in the open context of the educational system and process requires knowledge and respect for their particularities. On the one hand, we have in mind the relative stability of the attitude in general, of the pedagogical attitude in particular, imposed by the field-specific normativity. On the other hand, the open character of the pedagogical context (educational system and process, school organization, didactic activity, etc.) constitutes a premise that creates the possibility of changing the pedagogical attitude, its evolution according to the dynamics of: a) education, training, education design and training (at a paradigmatic, conceptual, methodological level, etc.); b) requests for quality education/training (internationally, nationally, territorially); c) aspirations expressed individually and in the community at the level of school and professional orientation, career guidance, etc.; d) external and internal motivation engaged in various initial and continuous professional training actions (including in the teaching staff area), etc.

The assessment and evaluation of student behavior involves the development of specific skills, such as: selecting appropriate assessment tools; designing and implementing them; collecting and processing the information obtained; diagnosing students' abilities or learning difficulties; synthesizing and interpreting this information; involving students in self-assessment; analyzing their affective characteristics; and establishing real training and education needs.

Designing instruction involves the development of the following skills: selecting educational objectives for students; operationalizing objectives; choosing learning content; developing different options for presenting the same message; choosing learning strategies

appropriate to each objective, student characteristics, and the collective behavior of the class; creating work options that respond to individual differences; designing the way to organize student activity according to the learning situation; selecting and implementing materials and training activities; designing formative assessment sequences; developing intermediate exercises for self-assessment of students' progress; creating sequences of remedial activities for homogeneous groups; developing a summative test; designing classroom management procedures; collaborating with other teachers to complete projects.

The new quality of the affective relationships that are established between teachers and students in contemporary education, which are likely to avoid psychological trauma or the emergence of inferiority complexes, requires teachers to possess personality traits, such as: real authority (acquired through professionalism, morality, flexibility, consistency), not imposed through various forms of coercion; pedagogical tact; permissiveness.

The development of personal professional mastery involves: objective evaluation of one's own teaching activities; planning and managing personal development; commitment to the process of self-improvement; effective interaction with colleagues and other professionals; the ability to quickly and efficiently solve professional problems; maintaining a high level of self-confidence.[39]

Professional standards are essential for: ensuring equal opportunities for all children to benefit from a quality education, provided by teachers trained according to the same standards; redefining the status of the teaching profession, by increasing its prestige and protecting it within the occupational system and on the labor market; rethinking the contents and forms of initial and continuous teacher training; achieving coherence in the approach to their training throughout the education system; creating the possibility of forming a specialized group of teacher-evaluators, who will assess the quality of their colleagues' teaching performance, contributing to their professional development; reconceptualizing school inspection and training inspection committees; rethinking the evaluation process for certifying the teaching profession; reducing subjectivity in the evaluation of teachers' professional training; clarifying roles and responsibilities in the system, having a positive impact on the improvement of the entire education system; strengthening team spirit and cooperation both within the profession and in its business; promoting collaboration between teachers to achieve common professional goals; facilitating better collaboration between university specialists who train future teachers and trainers in pre-university education; creating a common training environment between universities and schools, which supports the continuous development of professionals in the field of education.[26]

Based on the findings, we can mention the three distinct functions of morality:

a) the social function to be regulated of interpersonal relations, of the individual's relations with society - of which he is a part; it is expressed in the form of behavioral norms in different operating conditions of different social systems; from this point of view, it represents the expression in the language of individual behavior of the requirements of social organization;

b) the normative function - it is expressed in the form of norms of behavior in the conditions necessary for the functioning and development of the human personality: there are many norms and moral values that do not express a social requirement, but a human one, orienting interpersonal relationships in such a way that they constitutes a favorable environment for the human person;

c) the educational function - it forms life organization projects, human action strategies that lead to fulfillment, human achievement, happiness, in this moral posture appears as life wisdom, as a criterion for evaluating the results of education, of the moral system of society.

Moral conscience reflects the way of relating to norms, principles, moral habits, own and others' deeds. Reporting is done cognitively, affectively, attitudinally, volitionally. The way of thinking about moral action, of doing moral deeds of the conscious dimension. At the level of moral consciousness, the moral act is designed, evaluated (through approval and disapproval).

Through the cognitive component, representations, notions, ideas, theories are assimilated and internalized. Through the affective composition, one experiences the meaning of ideas and moral facts. Through the volitional component, decisions are made. The experiences of moral consciousness are reflected in deeds, in conduct.

The cognitive component of moral consciousness is built over time, through occasional training (discussions with parents, other people) or organized (in school) moral representations are formed under the influence of the demands of everyday life (to help someone, to be polite, to listen to advice). parents etc.). It is learned in concrete situations, from the advice and recommendations of others, from readings, from movies. Images of good deeds and, by contrast, bad deeds are formed. Moral notions are elaborated by abstracting and generalizing concrete situations. From the processing of information related to moral facts, judgments and reasonings result. Representations, notions, judgments and reasonings constitute moral knowledge.

Moral training is necessary and not sufficient. Knowledge of norms, rules must strengthen affectively and volitionally. Knowledge becomes operative if it is felt and affectively motivated. It is not enough to know that we must feel the need to be correct, just, to be convinced. In order to act in virtue of the Good, in the spirit of the moral order, it is not enough to know and adhere emotionally, it is mandatory to act from conviction, to be determined, to overcome the obstacles from outside and inside. Moral convictions, as firm adherence to moral norms and rules, in the formative phase, depend on the examples provided, on clear knowledge. Moral consciousness builds us up on what we don't know, what we feel and live emotionally, what we want. Moral expression is realized in deeds, in what we do and how we do it. That in deeds you can see the constant attitudes, character traits, emotions and feelings (desire, joy, satisfaction) related to conduct.

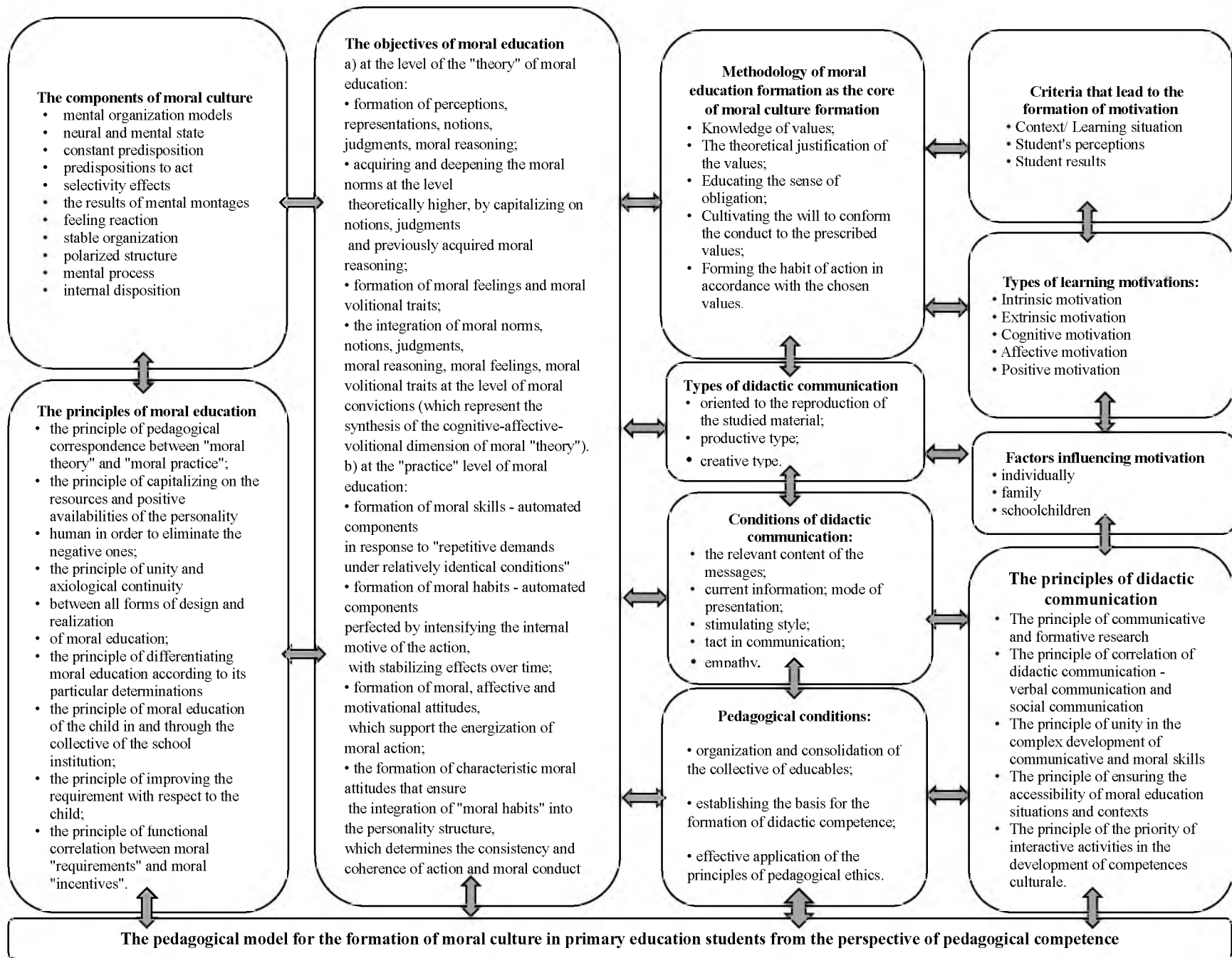
Moral conduct is preceded and prepared by moral conscience. The simplest definition of moral consciousness is that of moral conception, moral mentality that is formed gradually, after the age of 10 years of the child - according to the research undertaken by the most authorized psychologists and pedagogues - and it can be stated as such with the end of adolescence submitted.

This does not mean that moral education will not be done from the earliest age, even in the family. But how? provisionally, since there can be no question of moral conscience, it will start with elements of moral conduct introduced by the family, then at the children's kindergarten, by formulating requirements to be accepted by the little ones: "It's good, it's beautiful, that's how it should be - to say hello, to say "thank you" when something is offered to us, to respect the elders, to speak nicely, to behave as we have learned when we play, at the table, for a walk, etc." What is good is also beautiful, here is an example of the connection between ethics and aesthetics, between different sides of education that actually lead to Concordance between conscience and moral conduct.

Moral conscience represents the intellectual, affective and attitudinal instance of reporting on the significance of events, facts and human actions. At the level of moral consciousness, events and facts are noted, they are evaluated in the register of moral values, they receive the round of appreciation of the challenge or the sanction. in conduct the way of thinking, feeling morally is objectified. Habits and habits, attitudes expressed in monastic deeds prove the moral way of thinking and feeling. between conscience and moral conduct, relationships similar to those of command and execution are established.

In **Chapter 3, "The valorization of pedagogical competence for the formation of the moral culture of primary education students"**, focused on the development of the Pedagogical Model and the Program for the formation of the moral culture of primary school students from the perspective of pedagogical competence. By referring to epistemological benchmarks substantiated in the current research, the Pedagogical Model for the formation of the moral culture of primary school students from the perspective of pedagogical competence was substantiated.

Figure 3.1. The pedagogical model for the formation of moral culture in primary education students from the perspective of pedagogical competence



The interpretation of the model for the formation of moral culture in primary school students is built on the basis of specialized literature and aims to integrate different pedagogical approaches to support the development of a system of moral values in children. The proposed model is a pedagogical subsystem, which includes both theoretical and praxiological dimensions, within didactic communication, applicable in primary education. It is based on the following main approaches:

a) *the systemic approach* aims at the continuous formation of moral culture in primary school students, integrating formal, non-formal and informal education. The emphasis is on a global approach, in which moral education is continuous and is built through all learning experiences;

b) *the formative approach* focuses on the influences on the child's personality, integrating the cognitive (knowledge and understanding of values), affective (feelings and emotions associated with moral values) and behavioral (moral actions and behaviors) dimensions. This assumes an adequate correlation of these areas for a complete development of the child;

c) *the axiological and epistemological approach* refers to the process of assimilation by students of a set of universal moral values, which are fundamental and perennial. The emphasis is on learning and internalizing moral principles and norms that will guide students' behaviors in the long term;

d) *the curricular approach* defines the educational structure necessary for the formation of moral culture, including educational objectives, curricular content, educational strategies used and evaluation methods. This approach ensures a coherent and functional planning of teaching activities for the purpose of forming moral culture;

e) *the psycho-pedagogical approach* focuses on the particularities of the psychological development of primary school students in relation to the values of moral culture. Age-specific cognitive and emotional stages are taken into account, in order to adapt the educational process to the needs and age characteristics of children.

The proposed Model aims to integrate these approaches to ensure a harmonious development of moral culture in students, supporting both theoretical learning and the practical application of moral values in everyday life. These approaches also determine a system of principles as a foundation for the development of the pedagogical model for the formation of the moral culture of primary school students from the perspective of didactic communication.

The objectives of the formation of the moral culture of primary school students from the perspective of didactic communication are expressions of some determinations of the educational system involved in the formation of the moral culture of primary school students.

Table 3.1 Components of moral culture

Biological components	Intellectual components	Components regulatory	Psychosocial components and relational
<ul style="list-style-type: none"> • rhythm of activity; • balance moral; • resistance takes fatigue; • coordination psychomotor etc 	<ul style="list-style-type: none"> • intelligence general; • capacity of learning; • creative spirit and critical; • capacity of comparison and of classification methods; • capacity synthesis, reasoning inductive, abstraction etc. 	<ul style="list-style-type: none"> • capacity of adaptation; • capacity of attention and concentration; • interest in its activity; • capacity of will; » emotionality in the study of works literary, sensitivity; • self-control, influenceability objectivity etc. 	<ul style="list-style-type: none"> • tendency to dependence; • skills of communication; • behavior of leader; • team spirit; • interest in group research; • docility; • social efficiency; • skills of effective cooperation And so on

In the educational framework, the concept of the quadrilateral of knowledge, skills, attitudes and values, all necessary for authentic training, attitudes are now in first place. In the position of trainer, the teacher is required to possess certain attitudes himself - towards the discipline he promotes and the student - in order to be able to induce in him the attitudinal basis necessary for personal construction. It is obvious that in addition to scientific and didactic competence in the field of his specialty, didactic competence becomes a priority. The set of proposed objectives is developed and materialized within the framework of school and extracurricular activities.

Observational experiment

The sample of the experiment consisted of 102 students, from the 3rd grade "A" - 26 students, from the 3rd grade "B" - 25 students, from the 3rd grade "C" - 25 students, and from the 3rd grade "D" - 26 students from Ilfov County, Middle School No. 1 Ciorogârla, Romania.

The observational experiment was conducted during October-November 2022.

Objectives of the observational experiment:

1. Identifying the level of understanding of moral culture and morality in relationships with others by third grade students
2. Determining the level of moral culture of the teachers trained in the experiment by applying questionnaires.
3. Analysis of the results obtained in the observational experiment.
4. What is the level of primary school teacher training as a priority factor in the formation of moral culture in primary school students

We present the main results obtained after applying the two questionnaires on the sample of 102 students (51 students in the experimental group and 51 students in the control group) in the following table.

In this context, an evaluation questionnaire for students and teachers was proposed, to identify the attitudinal level of third grade students towards moral values.

During the period 2022-2023, experimental research activities were carried out in the following school units: Ilfov County Secondary School No. 1 Ciorogârla in Romania.

Table 3.2. Student evaluation questionnaire in the possession of moral culture behavior

Items	Answers	Experimental group 51		Control group 51	
		Nr.	%	Nr.	%
Helping a friend who needs your help? Would you lie to protect a friend?	Yes, because they need help	9	17,6	7	13,7
	Yes, because they will help me too	7	13,7	6	11,8
	Yes, because I want everything to be good	5	9,8	6	11,8
	Yes, because no one can do it alone	2	3,9	3	5,9
	Yes, because they help me too	6	11,8	7	13,7
	Yes, because he is my friend	5	9,8	5	9,8
	No, because the unknown deed is half forgiven	6	11,8	7	13,7
	No, because I don't like to lie	7	13,7	6	11,8
	Yes, because they are my friend	3	5,9	2	3,9
	Yes, because he is in danger	1	2,0	2	3,9
Do you help sick or elderly people? If a colleague is sick, do you visit him, help him catch up on lessons?	No, because i didn't have the occasion	11	21,6	10	19,6
	Yes, because it's hard for them	6	11,8	7	13,7
	Yes, because I can be like them	2	3,9	4	7,8
	I always help grandma	4	7,8	6	11,8
	I have no such acquaintances	9	17,6	4	7,8

	No, because I have no one	5	9,8	3	5,9
	No, because I can get sick too	3	5,9	2	3,9
	No, because it's far away from me	7	13,7	6	11,8
	Yes, because he also came to me when I was in such a situation	2	3,9	3	5,9
	Yes, because I have to do good	2	3,9	4	7,8
	Yes, because he needs to learn to	1	2,0	2	3,9
Do you listen to your parents? Do you take care of younger siblings? If your parents can't buy you something, do you get mad at them and stop talking to them?	Yes, because they gave me life	6	11,8	8	15,7
	Yes, because they take care of me	5	9,8	7	13,7
	Yes, because I'm good	5	9,8	8	15,7
	Yes, because they raised me	4	7,8	5	9,8
	Yes, because they understand me too	5	9,8	5	9,8
	Yes, because he is a student too	1	2,0	1	2,0
	Yes, because I'm an example for them	9	17,6	8	15,7
	You shouldn't upset your parents	5	9,8	3	5,9
	No, because they cannot satisfy all our requirements	3	5,9	1	2,0
	I don't mind hoping for other occasions	8	15,7	5	9,8
If someone bullies you/upset you with something, do you ask for their forgiveness? When someone hurts you, do you want them severely punished? If you see someone doing wrong/hurting someone, do you gently draw their attention to them, telling them that what they are doing is wrong?	He must ask for forgiveness	4	7,8	4	7,8
	I have to listen to them	3	5,9	4	7,8
	No, because it makes me sick	7	13,7	8	15,7
	I prevent him from doing any more harm	8	15,7	10	19,6
	I don't have to run	3	5,9	2	3,9
	Yes, because he was wrong	-	-	-	-
	I have no business with the elderly	2	3,9	1	2,0
	No, because he will always take advantage of you	3	5,9	3	5,9
	No, the turn will come	2	3,9	1	2,0
	It must be punished accordingly	5	9,8	4	7,8
	Yes, because that is right	2	3,9	3	5,9
	You need to help them	5	9,8	6	11,8
	Yes, because he has to be careful not to happen	3	5,9	2	3,9
	As harsh as possible	1	2,0	-	-
	Punishment does not always help	3	5,9	3	5,9
When you are in trouble, do you seek advice from someone older/experienced? Do you admit you're wrong when they show you evidence?	Yes, because he has more experience and can help	7	13,7	9	17,6
	Yes, because they know better	6	11,8	6	11,8
	Yes, because they are much more informed	5	9,8	8	15,7
	Surely someone knows better than me	2	3,9	1	2,0
	I admit, because everyone makes mistakes	7	13,7	6	11,8
	Yes, because it's not good to lie	6	11,8	5	9,8
	I always admit my mistake	5	9,8	7	13,7
	It is not good to lie	7	13,7	7	13,7
	Lies are quickly revealed	6	11,8	2	3,9
Would you like to volunteer in an institution/organization that helps children	Yes, because it is good	5	9,8	6	
	Yes, because those kids need our help	5	9,8	4	7,8
	Yes, because I am making new friends	6	11,8	7	13,7
	With pleasure, because they need integrated	5	9,8	4	7,8

with disabilities? Do you like to do good?	It is necessary for the happiness of those children	7	13,7	6	11,8	
	Yes, because I don't like to do harm	7	13,7	8	15,7	
	Yes, good leads to good	8	15,7	7	13,7	
	I like to do good to everyone	8	15,7	9	17,6	
Do you easily forgive someone who hurts/wrongs you? When someone hurts you, do you want them severely punished?	We must forgive each other	7	13,7	9	17,6	
	No	5	9,8	8	15,7	
	Everyone must be forgiven	6	11,8	6	11,8	
	We all make mistakes and we must forgive ourselves	2	3,9	1	2,0	
	Yes, if he apologies	7	13,7	6	11,8	
	Yes, because people should forgive	6	11,8	5	9,8	
	Sometimes no, sometimes yes, depends	6	11,8	2	3,9	
	We must beware of friends	7	13,7	7	13,7	
	Yes, because I like to be forgiven too	5	9,8	7	13,7	
	Would you give up something you really like if you knew someone else needed it? For what reason do you do good?	Yes! So that it will be good for them too	9	17,6	7	13,7
Yes! Because I have everything I need		7	13,7	6	11,8	
I do well for different reasons		5	9,8	6	11,8	
It depends on what. What if I need it too?		2	3,9	3	5,9	
No! Because I like this thing		6	11,8	7	13,7	
That thing is good for me		5	9,8	5	9,8	
I do it for me		6	11,8	7	13,7	
I do good because I have to help those around me		7	13,7	6	11,8	
Good leads to good		3	5,9	2	3,9	
I do well because I feel in their place		1	2,0	2	3,9	
When someone is unjustly punished (brother/colleague) do you defend them? Would you lie to protect a friend?		Yes, because I would like him not to be punished	6	11,8	8	15,7
		I don't want to interfere	5	9,8	7	13,7
	Yes, because I don't want him to be punished	5	9,8	8	15,7	
	It's risky, but you have to	4	7,8	5	9,8	
	Yes! If he is a true friend	5	9,8	5	9,8	
	I'd better convince him	1	2,0	1	2,0	
	It is problematic	9	17,6	8	15,7	
	Yes, because he was not wrong	5	9,8	3	5,9	
	Yes, because I care about him	3	5,9	1	2,0	
	Truth is essential	8	15,7	5	9,8	
How do you understand the moral culture of the student? Give examples of moral culture in school activity.	Attitudes towards what I do	7	13,7	9	17,6	
	Moral culture belongs to religious culture	6	11,8	6	11,8	
	You must always do good	5	9,8	4	7,8	
	It's when you have patience	2	3,9	1	2,0	
	The student is in the process of moral culture	5	9,8	6	11,8	
	To respect the regime of the day	6	11,8	5	9,8	
	Relationships between students should be humane	5	9,8	7	13,7	
	Compliance with the rules of conduct	5	9,8	7	13,7	
	Do good and you will be good	6	11,8	2	3,9	
	Day by day lesson preparation	4	7,8	4	7,8	

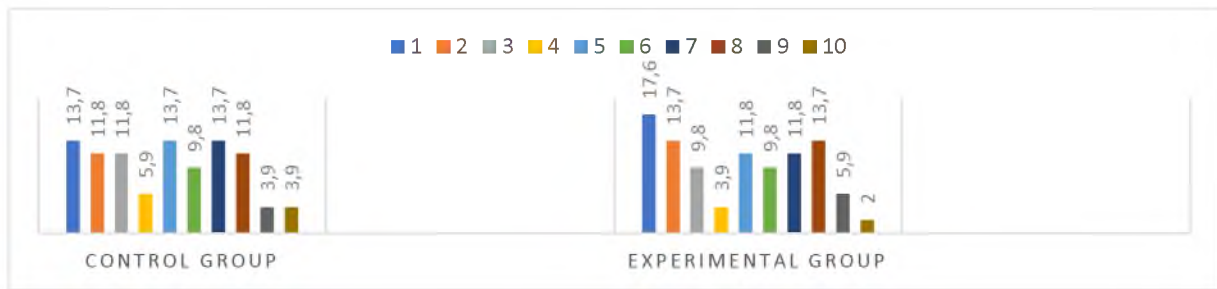


Figure 3.2. The results of the answers to the item "Do you help a friend who needs your help?" Would you lie to protect a friend?"

On the item "Help a friend who needs your help? Would you lie to protect a friend?" we concluded that: 13.7% of the control group and 17.6% of the experimental group answered "Yes, because he needs help"; 11.8% of the control group and 13.7% of the experimental group answered "Yes, because he in turn will help me"; 11.8% of the control group and 9.8% of the experimental group answered "Yes, because I want it to be good"; 5.9% of the control group and 3.9% of the experimental group answered "Yes, because no one can manage alone"; 13.7% of the control group and 11.8% of the experimental group answered "Yes, because he also helps me"; 9.8% of the control group and 9.8% of the experimental group answered "Yes, because he's a friend"; 13.7% of the control group and 11.8% of the experimental group answered "No, because the unknown deed is half forgiven"; 11.8% of the control group and 13.7% of the experimental group answered "No, because I don't like to lie"; 3.9% of the control group and 35.9% of the experimental group answered "Yes, because he is my friend"; 3.9% of the control group and 2.0% of the experimental group answered "Yes, because it is in danger".

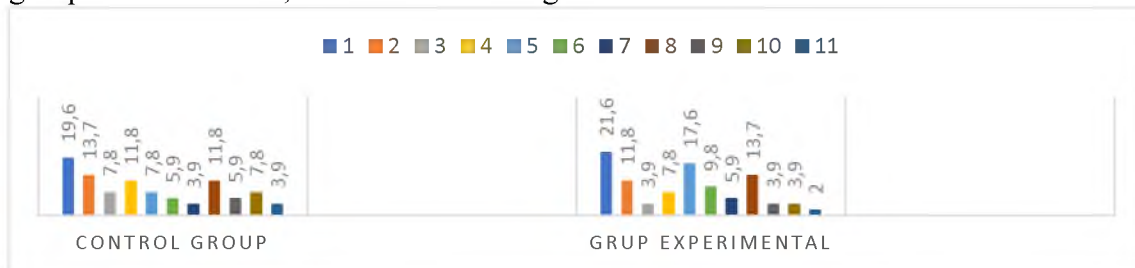


Figure 3.3. The results of the answers to the item "Do you give help to sick or elderly people?" If a colleague is sick, do you visit them, help them catch up on their lessons?"

On the item "Do you give help to sick or elderly people?" If a colleague is sick, do you visit them, help them catch up on their lessons?" the students' answers were distributed as follows: 19.6% of the control group and 21.6% of the experimental group answered "No, because I didn't have the opportunity"; 13.7% of the control group and 11.8% of the experimental group answered "Yes, because it is difficult for them"; 7.8% of the control group and 3.9% of the experimental group answered "Yes, because I can be like them"; 11.8% of the control group and 7.8% of the experimental group answered "I always help my grandmother"; 7.8% of the control group and 17.6% of the experimental group answered "I have no such acquaintances"; 5.9% of the control group and 9.8% of the experimental group answered "No, because I don't have anyone"; 3.9% of the control group and 5.9% of the experimental group answered "No, because I can get sick too"; 11.8% of the control group and 13.7% of the experimental group answered "No, because it is far from me"; 5.9% of the control group and 3.9% of the experimental group answered "Yes, because he also came to me when I was in a similar situation"; 7.8% of the control group and 3.9% of the experimental group answered "Yes, because I have to do well"; 3.9% of the control group and 2.0% of the experimental group answered "Yes, because he has to learn too".

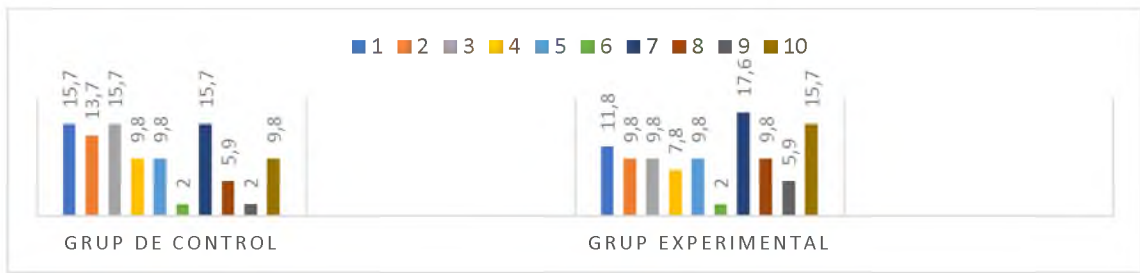


Figure 3.4. The results of the answers to the item "Do you listen to your parents?" Do you take care of younger siblings? If your parents can't buy you something, do you get mad at them and stop talking to them?"

The answers to the item "Do you listen to your parents?" Do you take care of younger siblings? If your parents can't buy you something, do you get mad at them and stop talking to them?" allowed the following division: 15.7% of the control group and 11.8% of the experimental group answered "Yes, because they gave me life"; 13.7% of the control group and 9.8% of the experimental group answered "Yes, because they take care of me"; 15.7% of the control group and 9.8% of the experimental group answered "Yes, because they are good"; 9.8% of the control group and 7.8% of the experimental group answered "Yes, because they raised me"; 9.8% of the control group and 9.8% of the experimental group answered "Yes, because they are also understanding"; 2.0% of the control group and 2.0% of the experimental group answered "Yes, because he is also a student"; 15.7% of the control group and 9.8% of the experimental group answered "Yes, because I am an example for them"; 5.9% of the control group and 9.8% of the experimental group answered "You shouldn't upset your parents"; 2.0% of the control group and 5.9% of the experimental group answered "No, because they cannot satisfy all our requirements"; 9.8% of the control group and 15.7% of the experimental group answered "I don't mind hoping for other occasions".

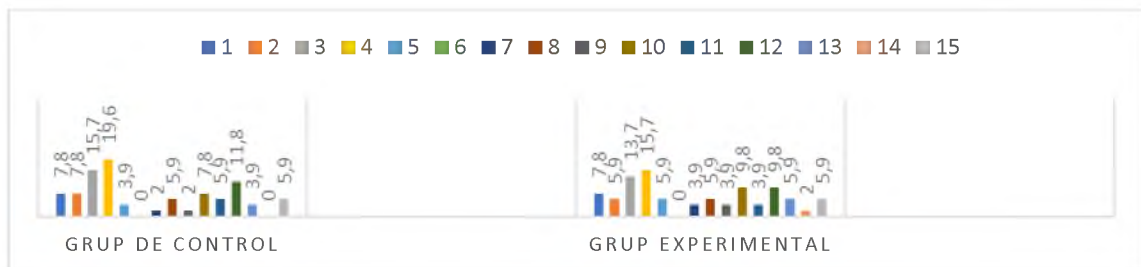


Figure 3.5. The results of the answers to the item "If someone attacks you/upset you with something, do you ask for their forgiveness?" When someone hurts you, do you want them severely punished? If you see someone doing wrong/hurting someone, do you gently draw their attention to them, telling them that what they are doing is wrong?"

When elucidating the next item "If someone attacks you/upset you with something, do you ask for their forgiveness?" When someone hurts you, do you want them severely punished? If you see someone doing wrong/hurting someone, do you gently draw their attention to them, telling them that what they are doing is wrong?" the students were divided as follows: 7.8% of the control group and 7.8% of the experimental group answered "He must apologize"; 7.8% of the control group and 5.9% of the experimental group answered "I have to listen to them"; 15.7% of the control group and 13.7% of the experimental group answered "No, because it makes me sick"; 19.6% of the control group and 15.7% of the experimental group answered "I prevent him from doing any more harm"; 3.9% of the control group and 5.9% of the experimental group answered "I don't have to run"; 2.0% of the control group and 3.9% of the experimental group answered "I have no business with the elderly"; 5.9% of the control group and 5.9% of the experimental group answered "No, because he will always take advantage of you"; 2.0% of the control group and 3.9% of the

experimental group answered "No, because the turn will come"; 7.8% of the control group and 9.8% of the experimental group answered "Must be punished appropriately"; 5.9% of the control group and 3.9% of the experimental group answered "Yes, because it is correct"; 11.8% of the control group and 9.8% of the experimental group answered "You have to give a helping hand"; 3.9% of the control group and 5.9% of the experimental group answered "Yes, because you have to be careful that it doesn't happen"; 0% of the control group and 2.0% of the experimental group answered "As harsh"; 5.9% of the control group and 5.9% of the experimental group answered "Punishment does not always help".

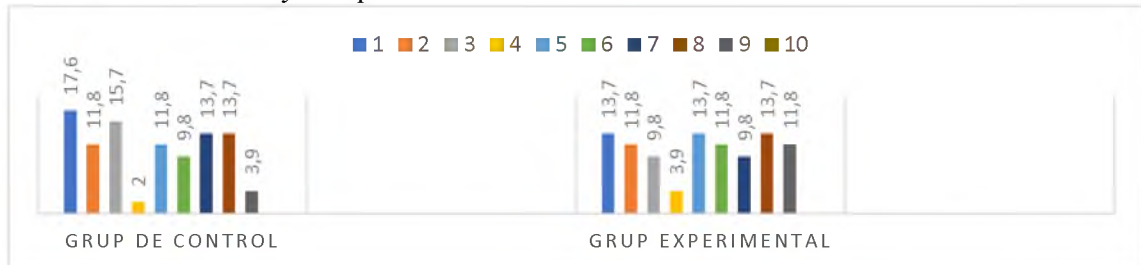


Figure 3.6. The results of the responses to the item "When you are in trouble, do you ask for the advice of someone older/an experienced person? Do you admit you're wrong when you're presented with the evidence?"

On the item "When you are in trouble, do you ask someone older/experienced for advice? Do you admit you're wrong when you're presented with the evidence?" the students came up with the following explanations: 17.6% of the control group and 13.7% of the experimental group answered "Yes, because he has more experience and can help me"; 11.8% of the control group and 11.8% of the experimental group answered "Yes, because they know better"; 15.7% of the control group and 9.8% of the experimental group answered "Yes, because they are much more informed"; 2.0% of the control group and 3.9% of the experimental group answered "Surely someone knows better than me"; 11.8% of the control group and 13.7% of the experimental group answered "I admit, because everyone makes mistakes"; 9.8% of the control group and 11.8% of the experimental group answered "Yes, because it is not good to lie"; 13.7% of the control group and 9.8% of the experimental group answered "I always admit the mistake"; 13.7% of the control group and 13.7% of the experimental group answered "It's not good to lie"; 3.9% of the control group and 11.8% of the experimental group answered "Lies don't have long legs".

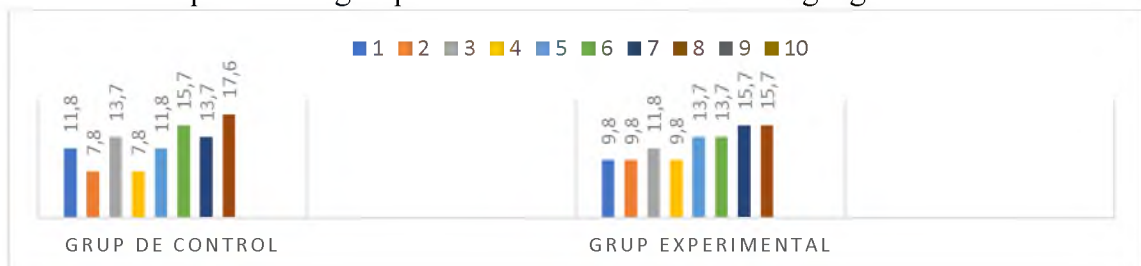


Figure 3.7. The results of the answers to the item "Would you like to work voluntarily in an institution/organization that helps children with disabilities? Do you like to do good?"

With reference to "Would you like to volunteer in an institution/organization that helps children with disabilities? Do you like to do good?" 11.8% of the control group and 9.8% of the experimental group answered "Yes, because it is a good deed"; 7.8% of the control group and 9.8% of the experimental group answered "Yes, because those children need our help"; 13.7% of the control group and 11.8% of the experimental group answered "Yes, because I make new friends"; 7.8% of the control group and 9.8% of the experimental group answered "With pleasure, because they must be integrated"; 11.8% of the control group and 13.7% of the experimental group answered "It is necessary for the happiness of these children"; 15.7% of the control group and

13.7% of the experimental group answered "Yes, because I don't like to do harm"; 13.7% of the control group and 15.7% of the experimental group answered "Yes, good leads to good".

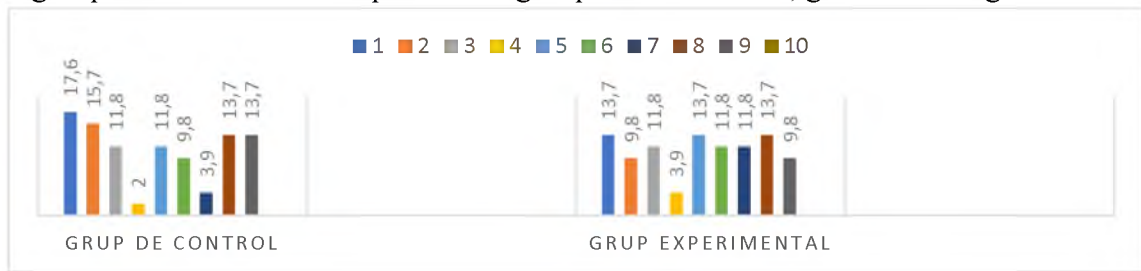


Figure 3.8. The results of the answers to the item "Do you easily forgive someone who hurts you/wrongs you? When someone does you harm, do you want them severely punished?"

The answers to the item "Do you easily forgive someone who hurts you/wrongs you? When someone does you harm, do you want them severely punished?" were the following: 17.6% of the control group and 13.7% of the experimental group answered "We must forgive each other"; 15.7% of the control group and 9.8% of the experimental group answered "Not immediately"; 11.8% of the control group and 11.8% of the experimental group answered "Everyone must be forgiven"; 2.0% of the control group and 3.9% of the experimental group answered "Everyone makes mistakes and we must forgive ourselves"; 11.8% of the control group and 13.7% of the experimental group answered "Yes, if he apologizes"; 9.8% of the control group and 11.8% of the experimental group answered "Yes, because people forgive each other"; 3.9% of the control group and 11.8% of the experimental group answered "Sometimes yes, sometimes no, it depends"; 13.7% of the control group and 13.7% of the experimental group answered "We must beware of friends"; 13.7% of the control group and 9.8% of the experimental group answered "Yes, because I also like to be forgiven."

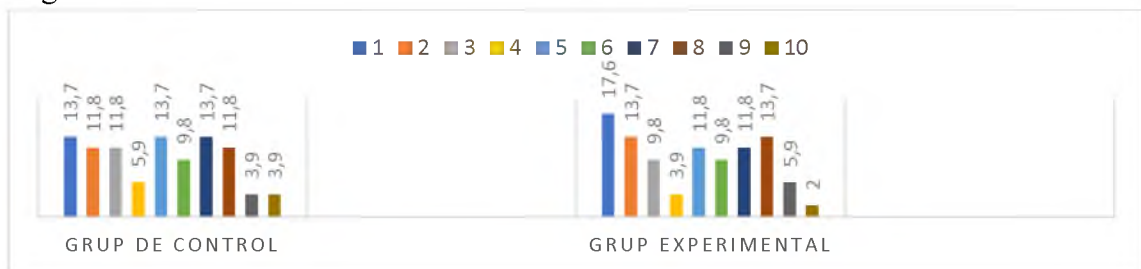


Figure 3.9. The results of the answers to the item "Would you give up something you really like if you knew someone else needed it? For what reason do you do good?"

To the item "Would you give up something you really like if you knew someone else needed it? For what reason do you do good?" the students' answers were distributed as follows: 13.7% of the control group and 17.6% of the experimental group answered "Yes!" So that it will be good for them too"; 11.8% of the control group and 13.7% of the experimental group answered "Yes!" Because I have everything I need"; 11.8% of the control group and 9.8% of the experimental group answered "I do well for various reasons"; 5.9% of the control group and 3.9% of the experimental group answered "It depends on what." If I need it too?"; 13.7% of the control group and 11.8% of the experimental group answered "No!" Because I like this"; 9.8% of the control group and 9.8% of the experimental group answered "That thing is good for me"; 13.7% of the control group and 11.8% of the experimental group answered "I do it for myself"; 11.8% of the control group and 13.7% of the experimental group answered "I do well because I have to help those around me"; 3.9% of the control group and 5.9% of the experimental group answered "Good leads to good";

3.9% of the control group and 2.0% of the experimental group answered "I do well because I feel in their place".

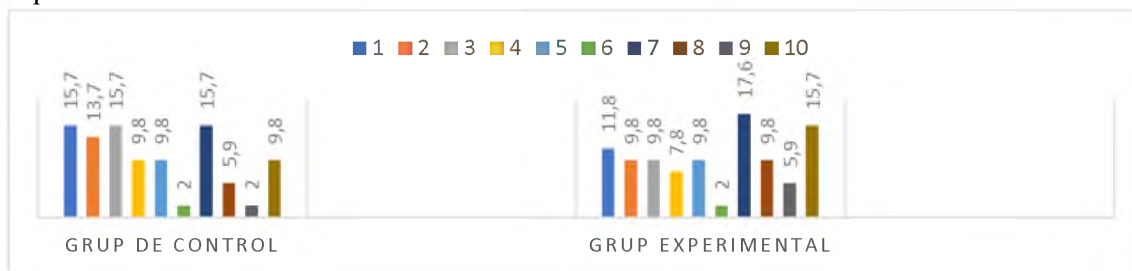


Figure 3.10. The results of the responses to the item "When someone is unjustly punished (brother/colleague) do you defend them?" Would you lie to protect a friend?"

On the item "When someone is unjustly punished (brother/colleague) do you defend them?" "Would you lie to protect a friend?" we concluded that: 15.7% of the control group and 11.8% of the experimental group answered "Yes, because I would like not to be punished"; 13.7% of the control group and 9.8% of the experimental group answered "I don't want to intervene"; 15.7% of the control group and 9.8% of the experimental group answered "Yes, because I don't want to be punished"; 9.8% of the control group and 7.8% of the experimental group answered "It's risky , but must"; 9.8% of the control group and 9.8% of the experimental group answered "Yes! If he is a true friend"; 2.0% of the control group and 2.0% of the experimental group answered "I would rather convince him"; 15.7% of the control group and 17.6% of the experimental group answered "It's problematic"; 5.9% of the control group and 9.8% of the experimental group answered "Yes, because he did not make a mistake"; 2.0% of the control group and 5.9% of the experimental group answered "Yes, because I care about it"; 9.8% of the control group and 15.7% of the experimental group answered "It's good to learn the truth".

The purpose of the formative experiment consisted in the implementation and valorization of the Pedagogical Model for the formation of the moral culture of primary education students from the perspective of pedagogical communication and in the elaboration of the Program for the formation of the moral culture of primary education students from the perspective of pedagogical communication.

The totality of the data recorded during the experimental observation stage gave us an opening towards the formation of the competence of the moral culture of primary education students in the context of the valorization of moral attitudes.

The organization of the training experiment was based on the pedagogical benchmarks on the basis of which the Model and the Moral Culture Training Program for primary school students were developed.

The purpose of the formative experiment was focused on the implementation and valorization of the Pedagogical Model for the formation of moral culture in primary education students from the perspective of pedagogical communication.

The main objectives of the formative experiment concerned the development and implementation of the Moral Culture Training Program for primary school students from the perspective of pedagogical competence for students trained in the experimental sample in learning situations.

The training program included activities aimed at identifying some defining features of the student's personality in the context of moral culture:

- recognition in different situations of the features of some people (for example presented in stories, fairy tales, fables, cartoons familiar to students);
- exercises to identify the person's traits manifested in contexts familiar to students (at school, in the family, in groups of friends, in public places)
- exercises to appreciate one's own traits manifested in familiar contexts and in the school environment;
- self-motivation for the cultivation of moral culture.

The purpose of the formative experiment consists in:

- capitalizing on the moral culture training program for third-grade students from the perspective of didactic competence;

- determining the functionality of the didactic approach elaborated on the basis of the pedagogical model for the formation of moral culture in primary education students from the perspective of didactic communication;

- the appropriate choice of activities organized and carried out with students, teachers in primary education and parents from Ilfov County Secondary School No. 1 Ciorogârla, Romania.

- estimation of the product obtained based on the elaborated matrix.

Through which some defining moral traits of the 8-9 year old student were identified:

- recognizing, in different situations, the features of some characters (for example, presented in stories, fables, cartoons familiar to students)

- exercises to identify the person's traits manifested in contexts familiar to students (at school, in the family, in the group of friends, in public places)

- exercises to appreciate one's own traits manifested in familiar contexts.

Identifying some defining moral traits of the person

- recognizing, in different situations, the features of some characters (for example, presented in stories, fables, cartoons familiar to students)

- exercises to identify the person's traits manifested in contexts familiar to students (at school, in the family, in the group of friends, in public places)

- discussing, in small groups, the moral of some fables, some proverbs that illustrate traits of the person

- exercises to appreciate one's own traits manifested in familiar contexts

- illustration by drawing, painting, modeling of moral/immoral behaviors of some characters.

Exploring moral norms that regulate relationships with other people: participating in simple projects with moral-civic content, in the classroom, school or local community; participation in projects with moral-civic content, within the classroom, school or local community; our relationships with other people. moral-civic values, norms and behaviors; moral values; moral-civic behaviors; daily moral life, behavior in the family, behavior in school; behavior in the group of friends; behavior in public places; prosocial behaviors (help, cooperation, competition, tolerance, support, volunteering) and antisocial (conflictual, aggressive) behavior change.

In the program, the outlined objectives pursued:

- explaining the relationship between the way things feel and the way they look (for example, the texture of natural objects);

- what do you mean by personal things, common things, your room, Stard's library, etc.

- the elucidation of: courage, fear, cowardice;

- the elucidation of some moral traits of the person

It was aimed at the teacher in primary education to organize the didactic activities in such a way as to increase the chances of success in achieving the proposed objectives, adopting a variety of activities to the specifics and potential of the students reported in table 3.11. The moral culture training matrix for primary school students from the perspective of pedagogical competence.

These results obtained on the basis of social values, spiritual values framed in universal values focused on the criterion of constructive communication and indicators of pedagogical competence have elucidated the specific moral qualities of the primary education student, in fact they are elements of the moral culture formed by the primary education teachers in primary education as purposes.

The purpose of the experimental validation stage was to certify the basis of the Moral Culture Training Model for primary school students from the perspective of pedagogical competence as a result of the implementation of the training actions planned by the Moral Culture Training Program for primary school students.

The table. 3.11. The moral culture training matrix for primary school students from the perspective of didactic competence

No.	Criteria	Indicators of didactic communication	The values of didactic communication	The values of moral culture	Vices derived from the lack of moral value
1	The ability to understand oneself and others	<ul style="list-style-type: none"> • affirmation of personality; • discovering relationships and attitudes towards things; • discovery of skills; • the optimal relationship with those around; • interpersonal skills; • adaptation in different life situations 	<ul style="list-style-type: none"> • the art of teaching students to learn from the teacher's communication and design experience; • objective self-assessment; • make yourself available to the student; • sympathize with them to understand the universe; • to inform them of their interests. 	<ul style="list-style-type: none"> • social values: truth, honesty, justice, kindness, generosity, tolerance, patriotism, perfection, excellence, etc. • spiritual values: piety, meditation, yoga, self-discipline, control, purity, devotion to Divinity, etc. • universal values: life, joy, brotherhood, love, compassion, happiness, truth and eternity. 	<ul style="list-style-type: none"> • recklessness, lack of foresight, imprudence, adventurism, negligence, pride, conceit, haughtiness
2	Expressing self-esteem and others	<ul style="list-style-type: none"> • self-confidence; • self-affirmation; • decisions in family and school situations; <ul style="list-style-type: none"> • interpersonal communication; • the decision to get involved in different activities; • emotional adaptation, the decision to get involved in different school, family and social activities; 	<p>Competencies:</p> <ul style="list-style-type: none"> • scientific; • communication; • psychopedagogical; • psycho-social; • methodical; • knowledge and application of emotional experiences; <ul style="list-style-type: none"> • continuous improvement of well-being. 	<ul style="list-style-type: none"> • self-giving; • good leads to good; • the help of a friend when needed; • respect for people and work (learning); • encouragement and support for the most distressed; • conscience and moral conduct; • moral wisdom; • moral justice; • moral moderation; • moral courage 	<ul style="list-style-type: none"> • envy, selfishness, injustice, partiality, hypocrisy, favoritism, nepotism, injustice, unfairness.
3	Constructivist communication	<ul style="list-style-type: none"> • communicative disposition; • formation of mental images; • knowledge is included in the direct action of exploration; • the focus falls on the student who learns, using different resources, tools, for scientific knowledge; • exploits one's own need for knowledge by understanding various real situations, solved in one's own and group cognitive style. 	<ul style="list-style-type: none"> • the initiation of steps aimed at developing students' self-awareness and their metacognitive capacities to form the moral culture of 3rd grade students through self-giving, politeness, respect and common sense oriented towards the individual responsibilities of the student in the making. 	<p>decency, mercy, kindness, beneficence, benevolence, tolerance, mutual help, empathy, approval, magnanimity, indulgence, trust, responsibility, justice, duty, fairness, truth, love of country, tolerance, solidarity, respect for man and face of work, kindness and modesty, prudence, foresight, caution, vigilance, humanity, mutual esteem, brotherhood, equality, understanding, kindness, esteem, thoughtfulness, measure, moderation, good-naturedness, peacefulness, quietness, reckoning, modesty, chastity, patience, constancy, perseverance, manliness</p>	<ul style="list-style-type: none"> • recklessness, intemperate addiction, drunkenness, pride, drug addiction, anger

4	Pedagogical efficiency and the formation of moral culture qualities	<ul style="list-style-type: none"> • creates the climate for individual active learning, and through collaboration; • stimulates direct experience towards critical analyses, hypotheses through debate, negotiation, confrontation, generalization; • guides collaborative relationships and group cooperation, instrument operations, models, schemes, without demonstrating, explaining; • through communication focuses and integrates new information technologies into knowledge as a class manager. 	<ul style="list-style-type: none"> •the teacher prepares the learning process; • designs content units, processes content, analyzes resources, tools; • choose strategies, methods, organize situations, actions; • the student builds his knowledge, learning through previous experience, collaboration through syntheses, affirming his metacognition and self-evaluation. 	<ul style="list-style-type: none"> • the truth of scientific knowledge and interpretation; • participatory and collaborative wisdom in various situations through inner harmony, through the quality of the things they do, oriented towards: <ul style="list-style-type: none"> - forming the moral culture of the student's personality; - the beauty of the creativity of interpersonal relationships for the creation of good through fairness to people; • goodwill as an integral part of mutual help in all aspects of the educational process and especially of the truth - attitudinal and volunteering. 	<ul style="list-style-type: none"> • shyness, cowardice, boldness, recklessness
5	Becoming and self-development of the personality of primary school students	<ul style="list-style-type: none"> • optimal relationship with those around; • active exploration of possibilities; • the decision to impose oneself in various school, family and social activities; • awareness of personality traits; • promoting ethnic and national identity. 	Through didactic communication, the teacher: coordinates, organizes, collaborates, balances, anticipates, supports, analyzes, observes, capitalizes, communicates, interprets, moderates, models, problematizes, receives, synthesizes, generalizes, values, correlates, proposes, evaluates, appreciates, reflects, adjust.	love, kindness, beauty, modesty, acceptance, hospitality, politeness, esteem, respect, tolerance, patience, principledness, nobility, friendship, freedom, trust, responsibility, , man, education, temperance, courage, generosity, friend, helpful, will, care, good, understanding, example, attention, temperance, patience, education, esteem, compassion, benevolence, goodness, kindness, religious faith, optimistic, brave, understanding, volunteering, honesty, kindness, dignity, responsibility, manners, altruism, magnanimity, responsibility.	

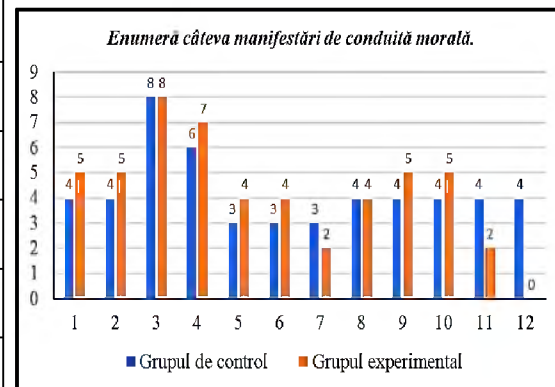
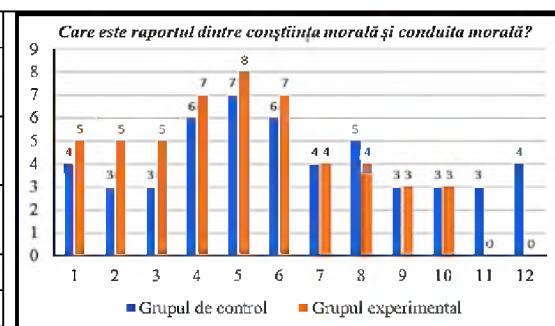
The results of the moral culture training matrix for primary school students from the perspective of didactic competence led us to the validation stage of the pedagogical experiment which is reflected in the following table:

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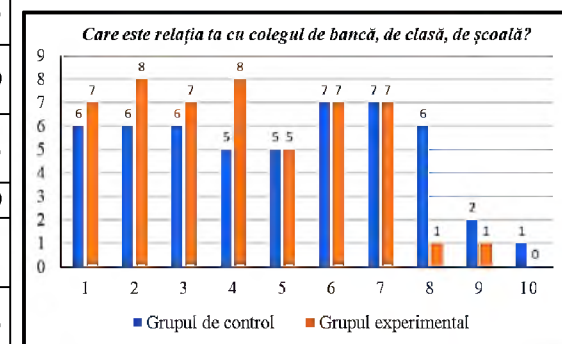
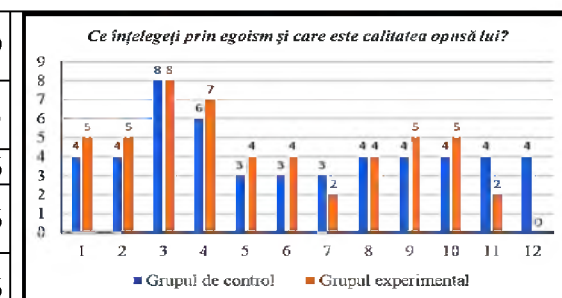
Table 3.12. The numerical and percentage difference of the comparative results recorded by the Experimental Group and the Control Group to the items of the validation questionnaire

		The experimental group		The control group		Interpretation of results
		Elevi	Elevi	%	%	
Item 1: What do you mean by moral conscience?	1. Moral knowledge is the relationship between human thinking and behavior	3	5,88	10	19,61	
	2. Moral knowledge is an element of ethnic identity	6	11,76	7	13,73	
	3. Moral knowledge is a human value	6	11,76	5	9,80	
	4. Moral knowledge is the level of human education	7	13,73	6	11,76	
	5. Moral knowledge is based on principles and norms of coexistence	5	9,80	6	11,76	
	6. Moral knowledge does not depend on the amount of knowledge acquired at school	7	13,73	6	11,76	
	7. Moral knowledge is formed in the family	7	13,73	6	11,76	
	8. Moral knowledge aims at the awareness of morality in society	1	1,96	2	3,92	
	9. Moral knowledge represents moral norms	3	5,88	0	0	
	10. They got off topic	6	11,76	3	5,88	
Item 2: What do you mean by moral?	1. Morality is human behavior	6	11,76	7	13,73	
	2. Morality is a training of man in society	2	3,92	3	5,88	
	3. Morality – rules of conduct	2	3,92	3	5,88	
	4. Morality is a result of life situations	7	13,73	8	15,69	
	5. Morality is moral-spiritual education	8	15,69	8	15,69	
	6. Morality depends on human activity	6	11,76	7	13,73	
	7. Morality cannot function without moral conduct	4	7,84	4	7,84	
	8. Morality reflects the ethical skills of man	5	9,80	3	5,88	
	9. Morality is the most important thing for man	5	9,80	5	9,80	
	10. Morality aims at the culture of behavior	2	3,92	2	3,92	
	11. Evasive answers	4	7,84	1	1,96	
Item 3:	1. These two components always intertwine	4	7,84	5	9,80	
	2. Moral consciousness and moral conduct form the moral culture of the student	3	5,88	5	9,80	

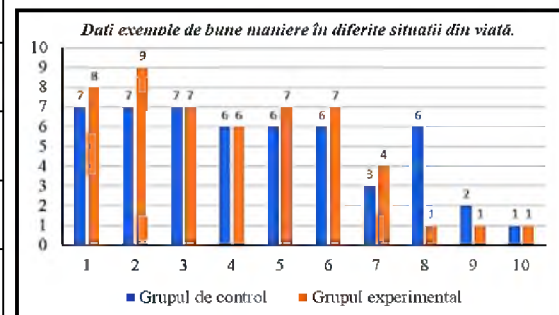
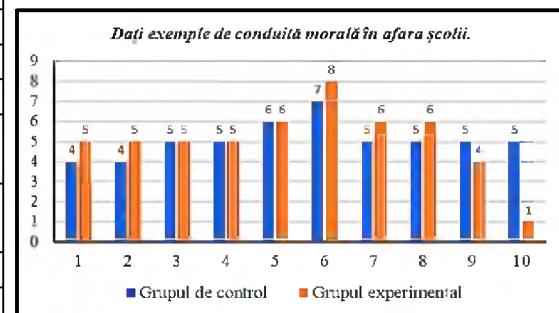
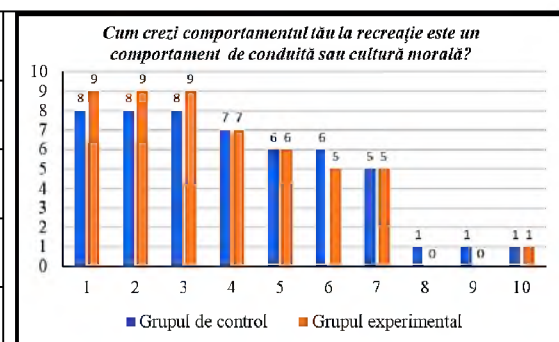
What is the relationship between moral conscience and moral conduct?	3. Moral conscience and moral conduct are due to family education	3	5,88	5	9,80	
	4. Moral conscience and moral conduct form the student's personality	6	11,76	7	13,73	
	5. Moral conscience and moral conduct work simultaneously	7	13,73	8	15,69	
	6. Moral conscience and moral conduct are elements of permanent education	6	11,76	7	13,73	
	7. Moral conscience and moral conduct are found in the student's activity	4	7,84	4	7,84	
	8. Moral conscience and moral conduct tend toward truth	5	9,80	4	7,84	
	9. Moral conscience and moral conduct lead to responsibility	3	5,88	3	5,88	
	10. Moral consciousness and moral conduct develop moral culture throughout life	3	5,88	3	5,88	
	11. Moral conscience and moral conduct – elements of human education	3	5,88	0	0	
	12. Moral conscience and moral conduct develop without the student's will	4	7,84	0	0	
	Item 4: List some manifestations of moral conduct.	1. Helping a friend in need, caring for colleagues, parents, mutual help, etc.	4	7,84	5	9,80
		2. I believe that moral conduct belongs to every man throughout the day	4	7,84	5	9,80
3. Greeting, respect, tolerance, politeness are examples of moral conduct and moral culture		8	15,69	8	15,69	
4. Organizing learning in groups and pairs creates openings for students for moral conduct		6	11,76	7	13,73	
5. The relationships between children, parents and teachers are elements of moral conduct		3	5,88	4	7,84	
6. Caring for grandparents, the elderly and the vulnerable are elements of moral conduct		3	5,88	4	7,84	
7. Human qualities: benevolence, goodness, patience, kindness are examples of moral conduct		3	5,88	2	3,92	
8. I think that moral conscience often does not connect to moral conduct and the examples of moral conduct are different		4	7,84	4	7,84	
9. In our family, it is often discussed that moral culture is difficult to form without religious faith		4	7,84	5	9,80	
10. Respecting the regime of the day, we believe that they are elements of moral conduct		4	7,84	5	9,80	
11. Respect for people is a manifestation of moral conduct		4	7,84	2	3,92	
12. The manifestation of moral conduct takes place through moral deeds		4	7,84	0	0	
Item 5:	1. Selfishness can be material and spiritual	8	15,69	9	17,65	



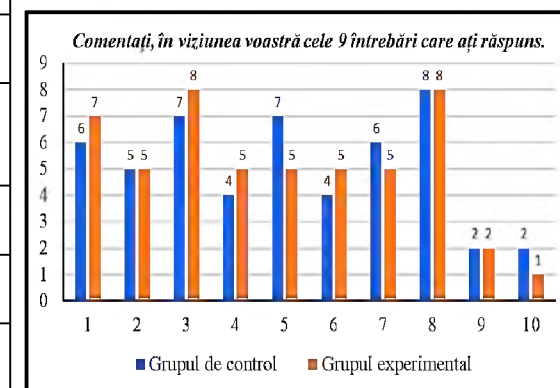
What do you mean by selfishness and what is its opposite quality?	2. Blind self-love is a dangerous selfishness	7	13,7 3	8	15,69
	3. Selfishness leads to arrogance and stinginess	6	11,7 6	7	13,73
	4. Selfishness leads to boastfulness and aggression	5	9,80	6	11,76
	5. Selfishness in school can be re-educated by kindness, patience, example, charity, etc.	5	9,80	6	11,76
	6. Egoism develops self-pride, envy, self-distrust	6	11,7 6	6	11,76
	7. Selfishness is the foundation of conceit	5	9,80	6	11,76
	8. Selfishness destroys friendships and collaborative learning	5	9,80	1	1,96
	9. Egoism interferes with the development of the moral qualities of the personality	4	7,84	2	3,92
	Item 6: What is your relationship with your bank, class, school mate?	1. I'm optimistic, brave and I get along with all kinds of situations	6	11,7 6	7
2. I want to sit on the bench with a colleague who studies better than me		6	11,7 6	8	15,69
3. I always try to find understanding, but in some cases I seek advice from parents and teachers		6	11,7 6	7	13,73
4. I prefer to sit in the bank alone and in other situations I like solitude		5	9,80	8	15,69
5. Because society does not need "many", I communicate with everyone around me		5	9,80	5	9,80
6. Our teacher teaches us to communicate in different life situations		7	13,7 3	7	13,73
7. I want to communicate with those around me, but I face many difficulties		7	13,7 3	7	13,73
8. Only communication is the decisive factor in all relationships with classmates and schoolmates		6	11,7 6	1	1,96
9. The most important relationships with classmates are formed in learning situations		2	3,92	1	1,96
10. Although small conflicts arise, relations with colleagues are good		1	1,96	0	0
Item 7: How do you think your behavior at recreation is a behavior of	1. We believe that our recreational behavior has elements of moral culture	8	15,6 9	9	17,65
	2. The moral conduct of man includes in itself all general human qualities	8	15,6 9	9	17,65
	3. There are also deviations from the moral conduct of students only in small numbers	8	15,6 9	9	17,65



conduct or moral culture?	4. Recreation is part of the school environment and requires organization from the teacher	7	13,73	7	13,73
	5. Recreations are always remedies for the manifestation of moral culture as a component of moral conduct	6	11,76	6	11,76
	6. Moral conduct at school recreations depends on class management	6	11,76	5	9,80
	7. Moral conduct at recreations strengthens interpersonal relationships between students	5	9,80	5	9,80
	8. School recreations are elements of health education and are part of moral conduct	1	1,96	0	0
	9. In all conditions of life moral conduct is with us	1	1,96	0	0
	10. Nowadays moral conduct loses its relevance	1	1,96	1	1,96
Item 8: Give examples of moral conduct outside of school.	1. The greeting under different aspects in the communities of the commune	4	7,84	5	9,80
	2. Respect and esteem for any person	4	7,84	5	9,80
	3. Mutual help in the family and outside the family	5	9,80	5	9,80
	4. Volunteering in institutions with disadvantaged children	5	9,80	5	9,80
	5. Volunteering to help in the households of elderly people	6	11,76	6	11,76
	6. Support and help in the education of younger brothers and sisters	7	13,73	8	15,69
	7. Caring for animals and birds in the family	5	9,80	6	11,76
	8. Caring for plants in the garden and flowers in the house	5	9,80	6	11,76
	9. Help in various aspects to local farmers	5	9,80	4	7,84
	10. Protection of local fauna and flora	5	9,80	1	1,96
Item 9: Give examples of good manners in different situations in life.	1. We don't talk with food in our mouths	7	13,73	8	15,69
	2. We don't raise our voices, calmly explain at our leisure	7	13,73	9	17,65
	3. We allow the older and the "fairer sex" out and in the door	7	13,73	7	13,73
	4. At the table, noise, sipping, clashing of cutlery should be avoided	6	11,76	6	11,76
	5. With older people we address: You, You, You and not "you" or "you"	6	11,76	7	13,73
	6. The way we talk on the phone can be a positive manner, but also a negative one	6	11,76	7	13,73
	7. Retorts in response to elders are undesirable manners	3	5,88	4	7,84



	8. The negative manner of not preparing the homework given by the teacher	6	11,7 6	1	1,96
	9. Emotions are tools for regulating manners	2	3,92	1	1,96
	10. We believe that every manner is an element of moral culture	1	1,96	1	1,96
Item 10: Comment, in your view, the 9 questions you answered.	1. We think the questions were about moral education	6	11, 76	7	13,7 3
	2. We mention that all the questions are primarily about conscience and moral conduct	5	9,8 0	5	9,80
	3. The subjects to which I answered are oriented towards the formation of the students' morality	7	13, 73	8	15,6 9
	4. We see in these answers, that moral education is permanently with man	4	7,8 4	5	9,80
	5. Probably all these situations in which the student finds himself with his manifestations and elements of the moral culture that develops within education	7	13, 73	5	9,80
	6. I realized that kindness, dignity, responsibility, manners are part of the nation's culture	4	7,8 4	5	9,80
	7. The beauty of lessons learned, exercise for health, and going to church are peculiar to man as elements of culture	6	11, 76	5	9,80
	8. All human movements contribute to work culture	8	15, 69	8	15,6 9
	9. All experiments and examples that lead to the cultural development of the personality are good	2	3,9 2	2	3,92
	10. The family-school-church and media partnership certainly develops the moral culture of the personality	2	3,9 2	1	1,96



Depending on the data provided in the stages of ascertainment and experimental validation, we appreciate an increase in the level of awareness of behavioral changes based on the value attitudes indicated in the moral culture behaviors of primary school students.

The awareness of the moral culture formation processes represents a construct of relationships generated by the teacher's in primary education role through the student's personality within the learning actions that led to the increase of moral culture behavior modeling performances comparing the experimental group with the control group. The results recorded in the validation stage confirmed the achievement of the objectives and the solution of the scientific problem of the research.

The objectives of the 2024 validation experiment aimed to compare and interpret the results recorded by the experimental sample (EE) and the control sample (EC) of some performances in the formation of moral culture in third grade students trained through the activities proposed by the Moral Culture Training Program and of the Pedagogical Model that highlighted some statistical differences in favor of the responsibilities in the experimental sample.

GENERAL CONCLUSIONS AND RECOMMENDATIONS

The process of forming moral consciousness in school is a conscious, complex activity in order to form moral convictions, feelings and behaviors and is carried out through the rational combination of educational methods and procedures for students of small school age towards a correct orientation on the part of the teacher in primary education through the social sphere of education, of great importance at the current stage, when moral culture is the core of society's development. These desires led to the following general conclusions:

1. The objectives of moral education are: a) at the level of the "theory" of moral education: the formation of perceptions, representations, notions, judgments, moral reasoning; acquisition and deepening of moral norms at the higher theoretical level; the formation of moral feelings and moral volitional traits; integration of moral norms, notions of judgments, moral reasoning, moral feelings, volitional traits at the level of moral convictions; b) at the "practice" level of moral education: the formation of moral skills; the formation of moral, affective and motivational attitudes, which support the energization of moral action; the formation of characteristic moral attitudes that ensure the integration of "moral habits" into the personality structure, which determines the consistency and coherence of the student's actions and moral conduct.

2. The study highlighted the problems related to both the awareness of the responsibility towards the moral education of the students and their preparation for this activity and found that the moral culture in the pedagogical plan, represents a system of subjective relations of the action-cognitive personality, cognitive, emotional and behavioral affects of a moral order. Moral attitudes express the personal, group and social value or significance of phenomena, processes and things in society and nature, in socio-human life.

3. The dominant ideas generated by the roles and status of the school teacher in primary education, the specific principles of primary education, the essential principles of moral education, the needs of moral education, the moral culture training values that mark the basic directions in the process were identified formation of conscience and moral behavior as elements of moral culture in primary school students.

4. Among the properties of moral culture, we list: orientation, when attitudes are viewed in vertical and horizontal structures, used to design social influencing strategies; attitudinal valence, which refers to the position that the attitude occupies regarding the evaluative and affective dimensions; intensity, which designates the position occupied by attitudes on the continuous and bipolar scales of "favorable/unfavorable", "positive/negative" type used to measure them [184; 191].

5. The pedagogical experiment was carried out on the basis of school and extracurricular activities through the Moral Culture Training Program from the perspective of didactic competence for primary school students. The main indicators for evaluating the educational process were: reactions to accepted norms of conduct; the nature of the manifestation of responsibility and duty, etc.; for parents: the level of knowledge of the particularities of this age period; awareness of the particularities of education; the motivation of the formation of moral attitudes.

6. Based on the experiment and the Moral Culture Training Program from the perspective of pedagogical competence in primary school students, characteristics of the attitude were determined as component part of moral culture: it can only be measured in an indirect way, through behavioral or psychophysiological manifestations; the set of cognitive elements related to an object to which positive or negative evaluations are associated; attitudes are the precursors of behavior; the

individual produces adapted and conscious reactions towards the objects associated with the attitude; position of a person - of acceptance or rejection with greater or lesser intensity of objects, phenomena, persons, groups or institutions.

7. Based on the results obtained, we reiterate that moral education means changing and developing the components of attitudes. Through a simpler formula, education can be defined as a process oriented towards a well-determined goal of forming value attitudes (of the cognitive, affective and behavioral components) based on the strategies of forming the cognitive component, forming the affective-emotional component, of forming the conative / behavioral component.

8. It is demonstrated that moral living is the only experience that cannot be learned, but experienced. Ernest Bernea very nicely said: Beyond the teaching of necessary knowledge, education must pay particular attention to what we call consciousness, attitude, taste, character, lifestyle. Education must first of all take into account the living man and the whole man, the pedagogical act must be carried out directly and on the whole scope of the human condition. In conclusion: not education dedicated exclusively to the abstract exercise of intelligence, and even less of memory, but an integral education of all soul functions, which means the promotion of all intellectual and moral virtues.

9. The solved scientific problem lies in the theoretical and applied substantiation of the functionality of the Pedagogical Model for the formation of moral culture of primary school students from the perspective of pedagogical competence. By implementing the Pedagogical Program, it was possible to increase the level of formation of moral beliefs and behaviors as elements of moral culture in primary school students from the perspective of pedagogical competence.

Recommendations:

1. The pedagogical model for the formation of moral culture in primary education students from the perspective of pedagogical competence that can be applied in extracurricular and extracurricular activities in the cycle of primary and secondary education. Teaching staff in primary and secondary education are offered methodological suggestions for the design and realization of ethnocultural values in accordance with the Moral Culture Training Program that directs the formation of moral culture in the current conditions of student education.

2. The initiation of the student into the national culture starting from the moral culture, carried out spontaneously in the family must be continued in organized forms according to a scientific methodology in the cycle of primary education.

3. Institutions for initial and continuous professional training of teaching staff: we recommend training teaching staff in order to use the strategy of training motivation for learning. Implementation of the Pedagogical Model for the formation of moral culture in primary school students within the educational process.

4. To researchers in the field of educational sciences/social-human sciences: expanding the perspectives of approaching moral culture for learning and development in the school environment.

5. To the designers of curricular products: the development and adaptation in curricula, textbooks, guides of strategies for the formation of moral culture.

6. The valorization and reflection of conceptual landmarks in the formation of moral attitudes oriented by the strategies in the field of skills education must adequately outline the meaning and influence of moral attitudes which are the priority factor in the formation of the personality of students of small school age.

The research carried out defines its scientific identity by:

- The conceptual approaches derived from the analysis of approaches to theories and paradigms regarding the concepts of moral culture formation in primary school students;
- The conceptual and methodological framework for the formation of moral culture from the perspective of pedagogical communication;
- Methodological tools for the formation of moral culture among primary school students;
- The professionalization of teaching staff as a basis for the process of forming the moral culture of primary school students;
- Student evaluation tools under different aspects;
- Matrix of professionalization of moral culture among primary school students;
- The pedagogical model and the moral culture training program for primary school students from the perspective of pedagogical communication;
- Methodological guide for training the moral culture of primary school students.

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ANNOTATION
BUNDA CARMEN
The formation of moral culture in primary education students from the perspective
of pedagogical competence
Doctoral thesis in educational sciences, Chisinau 2024

Structure of the thesis: The content of the thesis includes: annotation (in Romanian and English), list of tables, list of figures, introduction, 3 chapters, general conclusions and recommendations, bibliography consisting of 166 titles, 17 annexes, a total of 138 pages that make up the main body of the research paper.

Keywords: moral, ethics, moral education, moral culture, student, teacher, values, curriculum, training, development, pedagogical model, pedagogical competence.

Research field: General theory of education.

The purpose of the research is to establish the pedagogical foundations for the development and experimentation of the Pedagogical Model for the formation of moral culture in primary school students from the perspective of pedagogical competence.

Research objectives: elucidation of the notion of competence, pedagogical competence, moral culture; identification of the principles and conditions for the formation of moral culture in primary school students; establishment of benchmarks for the formation of moral consciousness and conduct as the core of moral culture in primary school students from a curricular perspective; establishment of the methodology for the formation of didactic competence in the context of the formation of moral culture, consciousness and conduct in students; development of the Pedagogical Model and the Program for the formation of moral culture in primary school students.

Scientific novelty and originality. It results from the way in which they are defined, analyzed and valued in a general context (delimited and analyzed at the level of pedagogical competence and moral culture) and specific (analyzed at the level of the primary school curriculum, of the level of education, of the moral culture that can be acquired, formed and developed in accordance with the psychology of the young schoolchild); they were deepened and correlated in the construction of the Pedagogical Model for the formation of the moral culture of primary school students from the perspective of pedagogical competence.

The scientific results obtained in the research: reside in the theoretical and applicative substantiation of the functionality of the Pedagogical Model for the formation of the moral culture of primary school students from the perspective of pedagogical competence, through the implementation of the Pedagogical Program, the level of formation of moral beliefs and behaviors as elements of moral culture from the perspective of pedagogical competence was achieved.

They were operationalized through the research methodology used based on the analysis of curricular and in-depth texts (from specialized literature and official curricular documents) and through the pedagogical experiment finally conducted to validate, apply and improve the Pedagogical Model and the Program for the formation of the moral culture of primary school students from the perspective of pedagogical competence.

Theoretical significance of the research: is proven at the level of construction The Pedagogical Model for the formation of the moral culture of primary school students from the perspective of pedagogical competence, conceptually and methodologically substantiated at the level of the links between: pedagogical competence (psychologically, sociologically and managerially based) - didactic competence (psycho-genetically, socio-culturally and practically based at the national curriculum level) - moral culture of primary school students (axiologically, teleologically, methodologically and normatively based) that support the technology of moral education, effective in primary school (through general purpose, specific contents, strategies (which include forms, methods, styles - appropriate).

The practical value is proven in the process of applying and experimenting with the Pedagogical Model for the Formation of the Moral Culture of Primary School Students from the Perspective of Pedagogical Competence, allows for permanent improvement of moral culture and education in the context of primary school, improvement based on the exercise of the teacher's pedagogical competence, especially at the methodological / technological level of school instruction

Implementation of the results obtained in the didactic process, in the specific context of primary school, carried out in the context of valorization of the Pedagogical Model for the Formation of the Moral Culture of Primary School Students from the Perspective of pedagogical competence in the curricular design activity of school and extracurricular activities, determined by the curriculum for primary education, with special applications at the level of instructional technology in Ilfov County Secondary School No. 1 Ciorogârla, Romania.

**ADNOTARE
BUNDA CARMEN**

Formarea culturii morale la elevii din învățământul primar din perspectiva competenței pedagogice

Teza de doctor în științe ale educației, Chișinău 2024

Structura tezei: Conținutul tezei cuprinde: adnotare (în limba română și engleză), lista tabelelor, lista figurilor, introducere, 3 capitole, concluzii generale și recomandări, bibliografie alcătuită din 166 de titluri, 17 anexe, un total de 138 pagini care alcătuiesc corpul principal al lucrării de cercetare.

Cuvinte cheie: morală, etică, educație morală, cultură morală, elev, profesor, valori, curriculum, formare, dezvoltare, model pedagogic, competență pedagogică.

Domeniul cercetării: Teoria generală a educației.

Scopul cercetării constă în stabilirea fundamentelor pedagogice de elaborare și experimentare a Modelului pedagogic de formare a culturii morale a elevilor din învățământul primar din perspectiva competenței pedagogice.

Obiectivele cercetării: elucidarea noțiunii de competență, competență pedagogică, cultură morală; identificarea principiilor și a condițiilor de formare a culturii morale la elevii din învățământul primar; stabilirea reperelor formării conștiinței și conduitei morale ca nucleu a culturii morale la elevii din învățământ primar din perspectiva curriculară; stabilirea metodologiei de formare a competenței didactice în contextul formării culturii, conștiinței și conduitei morale la elevi; elaborarea Modelului pedagogic și a Programului de formare a culturii morale la elevii din învățământ primar.

Noutatea și originalitatea științifică. Rezultă din modul în care sunt definite, analizate și valorificate în context *general* (delimitat și analizat la nivel de *competență pedagogică* și de *cultură morală*) și *specific* (analizat la nivel de curriculum școlar primar, de treaptă a învățământului, de cultură morală care poate fi dobândită, formată și dezvoltată în acord cu *psihologia școlarului mic*); au fost aprofundate și corelate în construcția *Modelului pedagogic de formare a culturii morale a elevilor din învățământul primar din perspectiva competenței pedagogice*.

Rezultatele științifice obținute în cercetare: rezidă în fundamentarea teoretică și aplicativă a funcționalității Modelului pedagogic de formare a culturii morale a elevilor din învățământul primar din perspectiva competenței pedagogice, prin implementarea Programului pedagogic s-a reușit sporirea nivelului de formare a convingerilor și comportamentelor morale ca elemente ale culturii morale din perspectiva competenței pedagogice.

Au fost operaționalizate prin metodologia de cercetare utilizată bazată pe analiza textelor curriculare și aprofundate (din literatura de specialitate și din documentele curriculare oficiale) și prin experimentul pedagogic realizat în final pentru validarea, aplicarea și perfecționarea Modelului pedagogic și a Programului de formare a culturii morale a elevilor din învățământul primar din perspectiva competenței pedagogice.

Semnificația teoretică a cercetării: este probată la nivelul construcției Modelul pedagogic de formare a culturii morale a elevilor din învățământul primar din perspectiva competenței pedagogice, fundamentat conceptual și metodologic la nivelul legăturilor dintre: *competența pedagogică* (fundamentată psihologic, sociologic și managerial) - *competența didactică* (fundamentată psiho-genetic, socio-cultural și practic la nivel de curriculum *național*) - cultura morală a elevilor din învățământul primar (fundamentată axiologic, teleologic, metodologic și normativ) care susțin tehnologia educației morale, eficientă în învățământul primar (prin scop general, conținuturi specifice, strategii (care includ forme, metode, stiluri - adecvate).

Valoarea practică este probată în procesul de aplicare și experimentare a Modelul pedagogic de formare a culturii morale a elevilor din învățământul primar din perspectiva competenței pedagogice, permite perfecționare permanentă a *culturii și a educației morale* în contextul învățământului primar, perfecționare bazată pe exersarea competenței pedagogice a profesorului, în mod special la nivel de metodologic / tehnologie a instruirii școlare

Implementarea rezultatelor obținute în procesul didactic, în contextul specific învățământului primar realizată în contextul valorificării Modelul pedagogic de formare a culturii morale a elevilor din învățământul primar din perspectiva competenței pedagogice în activitatea de proiectare curriculară a activităților școlare și extrașcolare, determinate de curriculumul pentru învățământul primar, cu aplicații speciale la nivel de *tehnologie a instruirii* din Județul Ilfov Școala Gimnazială Nr1 Ciorogârla, România.

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PERSPECTIVE OF TEACHING COMPETENCE

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