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PANIȘ ALIONA

**PEDAGOGICAL RECONSTRUCTION OF ETHICS
IN THE INSTITUTION OF EDUCATION**

531.01. GENERAL THEORY OF EDUCATION

SUMMARY

of the thesis of doctor habilitatus in Education Sciences

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Scientific consultant:

CALLO Tatiana, Doctor Habilitatus in pedagogical sciences, University Professor

Official reviewer:

1. CUCOȘ Constantin, Doctor in pedagogical sciences, University Professor, University "Alexandru Ioan Cuza" of Iasi, Romania
2. DANDARA Otilia, Doctor Habilitatus in pedagogical sciences, University Professor, State University of Moldova
3. GORAȘ-POSTICĂ Viorica, Doctor Habilitatus in pedagogical sciences, University Professor, State University of Moldova

Composition of the Specialized Scientific Council DH 531.01-23-7:

1. COJOCARU Vasile, Doctor Habilitatus in pedagogical sciences, University Professor, "Ion Creangă" State Pedagogical University of Chisinau - **president**
2. ZAGAIEVSCHI Corina, Doctor in pedagogical sciences, Associate Professor, "Ion Creangă" State Pedagogical University of Chisinau – **scientific secretary**
3. GUȚU Vladimir, Doctor Habilitatus in pedagogical sciences, University Professor, State University of Moldova – **member**
4. CUZNEȚOV Larisa, Doctor Habilitatus in pedagogical sciences, University Professor, "Ion Creangă" State Pedagogical University of Chisinau – **member**
5. ANDRIȚCHI Viorica, Doctor Habilitatus in pedagogical sciences, University Professor, "Ion Creangă" State Pedagogical University of Chisinau – **member**

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Scientific Secretary of the Specialized Scientific Council,
ZAGAIEVSCHI Corina, Doctor in pedagogical sciences, Associate Professor

Scientific consultant,
CALLO Tatiana, Doctor Habilitatus in pedagogical sciences, University Professor

Author,
PANIȘ Aliona, Doctor in pedagogical sciences, Associate Professor

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CONCEPTUAL BENCHMARKS OF THE RESEARCH

The topicality and importance of the research theme. In recent years, it has become increasingly evident that the study of ethics is incomplete without incorporating the pedagogical perspective, often referred to as a theory of behavior or transcendental ethics. As an academic discipline and theoretical field, ethics is intricately connected to the realm of meanings and the interpretation of human behavior. Ethics, being the science of moral principles, explores the application of these principles in the actions of life. Over time, certain ethical concepts have evolved and humanized, marking a complex and lengthy journey in the realm of morality. The preference for ethics in pedagogy takes precedence in the educational domain, resulting in the amalgamation of ethics with pedagogy. This integration continues to shape formative practices within the field of education, with behavior emerging as a pivotal phenomenon. The enduring distinction between morals and ethics can be traced back to their etymological origins. The term 'ethics' encompasses the core values of behavior, while 'morals' denotes customs, habits, and moral principles. Morality is both a product and a project; it is produced through the interplay between morality, amorality, and immorality. Additionally, it serves as a project by analyzing, critiquing, and guiding human conduct, thereby influencing and transforming inherited living conditions.

Unlike morality, ethics is a distinctly theoretical construct—a secondary product, though not of secondary importance. It stands as a relatively autonomous discipline with respect to various philosophical conceptions. Currently, it shows an ascending trajectory towards morality and ethics.

Morality, entrenched in personal and public life over extended periods, engages in analysis, criticism, and guidance. On the other hand, ethics manifests as a **theoretical corpus**, akin to professional deontology. It leans towards abstraction and generalization, striving for potential universalization. Consequently, research is fundamentally driven by the identified deficiencies within ethics in the realm of pedagogy.

We must contemplate what life would be like without moral rules to appreciate the necessity of embracing ethics. Presently, there is a growing inclination to reflect on whether there existed a non-conflict state before rules were imposed—a state where rules were unnecessary because, perhaps, no one desired to engage in harmful actions. This leads to the question of how the departure from the pre-ethical state occurred. While the notion that ethics is merely a contract forged out of vigilance is simpler, it is too simplistic to elucidate the intricate complexities of ethics in pedagogy.

We need to consider that recently, the phenomenon of the globalization of various issues has intensified, encompassing moral concerns such as those related to human rights, sincerity, generosity, respect for others' property and lives, compassion, and movements against the drift towards barbarism, vandalism, and gratuitous violence, among others. Additionally, **the tension between the spiritual and the material** has become more pronounced. Often, without explicit acknowledgment, the world longs for an ideal and values that we categorize as "moral." Education plays a crucial role in encouraging individuals to act in accordance with their traditions and convictions while respecting pluralism. It aims to elevate the mind and spirit to a universal level and, to some extent, transcend personal limitations. It is not an exaggeration to say that the future of humanity hinges on this aspect.

In order to address the current challenges in education, given that we have not yet established a **universally recognized set of values** deemed relevant by today's

society to serve as the foundation for both its programs and the educational system, it is crucial to understand that education cannot exist independently of an axiological system. There are numerous reasons to underscore the moral and cultural dimensions of education. This emphasis enables each of us to perceive the individuality of others and comprehend the world's uncertain progression towards unity. However, this transformative process must commence with self-knowledge, embarking on an inner journey marked by knowledge, reflection, and the practice of self-criticism.

Education should play a role in shaping a **new humanism**, incorporating a crucial ethical component and fostering understanding and respect for the diverse cultures and spiritual values of different civilizations. This serves as a counterbalance to the forces of globalization. In the post-moralist era, the ethics of post-duty gives rise to new imperatives for self-construction, addressing two contradictory tendencies within individuals: irresponsible individualism, which undermines human worth, contributes to desocialization, and manipulates individuals by prioritizing momentary happiness; and responsible individualism, which aligns with moral norms, activity, and a future-oriented mindset. The collective responsibility of democratic society, culture, and education is to restore **intelligence to ethics**, promoting the cultivation of personal interests and the pursuit of rational compromises.

Concerning a preliminary conclusion from studies on moral education and professional ethics, a trend is observed in many EU countries to revert to moral education, focusing on the dignity of man as a spiritually creative being. This shift follows a post-war emphasis on civic education centered on human rights. The perspectives of European integration call for the natural harmonization of trends towards an education that fosters the spiritual creation of values, including morals, and moves away from the orientation of education solely towards the consumption of values, often represented by a focus on values ("rights").

Anyone who believes that life is only about possession is clearly doing nothing but **settling into a deficit – Being, in deficit – Morality**. It depends, once again, on perspective, because if someone considers material values to be the guiding principles, then we already have the answer: what he possesses is his guide.

Therefore, one could speak of a true **renaissance of ethics**. In this context, the times we live in somewhat compel us to **return to fundamentals**. Fundamentals that the contemporary world is trying to rediscover on a spiritual and moral level. In these conditions, indeed, ethics has become the great "business" of our times. It has been illustrated lately by an increased media interest in ethical issues, the creation of numerous structures and associations with the objective of ethics, and the assumption by specialized UN commissions of global ethical issues, etc.

The ethical impact is becoming increasingly potent, permeating the mass media, fostering philosophical, legal, and deontological reflection, and giving rise to new institutions, aspirations, and collective practices. The ethical realm has become the primary lens through which the spirit of the times is interpreted: the 21st century will be ethical, or it will not be at all [Citation 108].

Current pedagogy aims to develop a hermeneutic understanding of the ethical essence at the level of the educational institution. Goals and objectives are defined, specific domains and contents are identified, and the most appropriate methodology is integrated into the educational approach. Ethics is crucial in reinforcing tendencies toward the good and judicious use of the new and particularly powerful energy that humanity now possesses.

If we refer to the **extent of addressing the ethics issue**, we find a series of works from the perspective of its conceptualization, including Aristotle [6] with the foundation of ethics from various perspectives; Immanuel Kant [70, 71, 72, 73], who establishes morality both rationally and practically; N. Kallos and A. Roth [69], specifying the relationship between ethics and axiology; A. Macintyre [79], who elaborates on a treatise on morality and virtue; T. Airaksinen [119], an advocate of professional ethics; W. Casebeer [124], with the idea of natural moral facts; J. Gensler [126], with a contemporary introduction to ethics; Z. Bauman [11], with postmodern ethics; J. Habermas [67] addresses the issue of moral consciousness; M. Rothbard [148], theoretically grounding the ethics of freedom; P. Singer [108], elaborating a relevant treatise on ethics; L. Grünberg [61] presents an analytical discourse on axiology and the human condition; D. Gusti [62] introduces the concept of a living ethics; A. Miroiu [88] and V. Mureșan [90, 91, 143, 144] with the foundation of applied ethics; T. Vidam [116, 117, 118], addressing the dimensions and themes of ethical thinking; M. Constantinescu [39], analyzing the mechanisms and instruments of institutionalizing ethics; V. Capcelea [28], analyzing the relationship between ethics and civilized behavior; M. Bulgaru [18] with professional ethics as a necessity in the professional activity of specialists; L. Cuznețov [45, 46, 47, 48, 49, 50, 51], knowingly analyzing the ethical dimensions of educational partnerships and family counseling; ethics of family education, moral education, moral actions as a factor in quality education; V. Mândăcanu [81, 82, 83, 84, 85], with praxiological pedagogical ethics and moral behavior; N. Vicol [113, 114, 115], with the ethical construction of language and professional identity, and so on.

The issue of **education from the perspective of quality and morality** is the subject of analysis for various specialists in the field, including A. Huberman [66], who analyzes the production of changes in education; C. Albuț [1], addressing the correlation between axiology and ethics; C. Cucuș [42, 43, 44], with the idea of the correlation between axiology and pedagogy as a development factor; D. Bodea [139], with opinions on the ethical validation of managerial decisions; Vl. Guțu [63, 64, 65], covering relevant studies on the broader issues of pedagogy and the quality assurance system; V. Andrițchi [3, 4, 5], with the innovative idea of ethics and values management as a reference system for teachers in professional development; S. Baciuc [8, 9, 10], with management and quality culture; A. Bolboceanu, N. Bucun [14, 15, 16, 17], addressing the current meanings of education and the psychosocial perspective of ensuring quality education; T. Callo [19, 20, 21, 22, 23, 24, 25], addressing current educational urgencies; V. Gh. Cojocaru [36, 37, 38] with valuable ideas about quality and change in education; M. Cojocaru-Borozan [32, 33], with the theory of emotional culture; V. Cojocaru [34, 35], with relevant ideas about transfer and innovative strategies; D. Patrașcu [92, 93, 94], discussing the teacher's managerial culture; N. Silistraru [104, 105, 106, 107] addressing the issues of values in modern education; L. Pogolșa [98, 99], addressing the issues of moral-spiritual values; A. Ghicov [60, 141], with the values of understanding in education; O. Dandara [52, 53], with the peculiarities of professional evolution, and so on.

In this way, starting from Kantian ideas, passing through the philosophy of general and applied ethics, we can provide an illustrative analysis of the concept of ethics in relation to pedagogy and education. Consequently, ethics becomes a good example of a concept that we know and can pedagogically exploit.

In the context of the above, it becomes clear that the objective of this approach

is not to complement the numerous existing research in ethics but, especially, to illustrate that there is a space between investigations that transmit knowledge about ethics and pedagogical literature that provides the opportunity to focus on the foundations, on the main issues that are currently the subject of educational valorization of ethics. This can be achieved in the context of reflections on how ethics could be valorized in the conditions of the current ethical reality, so that this process becomes as fertile as possible. The issue of the relationship between ethics and pedagogy is a symptom of postmodernity. Ethics becomes absolutely necessary in strengthening the tendencies towards the good and judicious use of the new, particularly powerful means and energies that pedagogy now possesses.

Thus, the research conducted up to this moment illustrates an existing disagreement between the scientific conception of ethics and its pedagogical reverberations, with broad educational openings. This leads to the formulation of the **research problem**: *What are the theoretical-applicative foundations for the pedagogical reconstruction of ethics in the educational institution with the aim of improving the formative process?*

The purpose of the research: The epistemological foundation of the pedagogical reconstruction of ethics in the context of its educational valorization.

Research hypothesis: The pedagogy of ethics offers ample possibilities for the pedagogical reconstruction of ethics, as a response to current orientations in the sciences of education, if:

- the conceptual landmarks of ethics in the current macrostructure of education are determined;
- the epistemological perspectives and coordinates of ethics are analyzed in relation to the anthropology of morality, moral values, deontology, and the significance of ethical personality;
- the analytical specificity of applied ethics in education is described, the conditions of rationality for the pedagogical reconstruction of ethics are established, and the formative value of ethics pedagogy is experimentally demonstrated.

Objectives of the thesis:

1. Synthetic analysis of the concept of ethics in the macrostructure of human education;
2. Delimitation of the notion of ethics in relation to morality and moral values, and explanatory typologization of ethics;
3. Specification of current education issues;
4. Identification of ethical visions in a pedagogical context;
5. Determination of the deontological framework of ethics and analytical recording of the ethical person;
6. Illustration of the functional dimensions of applied ethics and the influence of postmodernism in education and ethics;
7. Conceptualization *pedagogy of ethics* (definition of the notions of pedagogical reconstruction and the institution of education; formulation of the laws of ethics pedagogy; recording the rules, functions, and purposes of ethics pedagogy);
8. Development of the *Pedagogical Model of Ethics Reconstruction in the institution of education*;

9. Configuration and experimental validation of the *Transcendental Methodology of the formation of ethical pedagogical intelligence*.

Synthesis of the research methodology. The research was based on a series of theories, concepts, views, ideas, and opinions of researchers in the field. These include: Immanuel Kant's ethical theory with the practical imperative [70, 71]; O'Neill [129, 145]; the theory of social meliorism [N. Vlas, 150]; constructivist theory [H. Siebert, 103]; normative ethics theory [Aristotle, D'Hume, J. S. Mill, apud F. G. Popovici, 147]; postmodernist theory [J.-Fr. Lyotard, 76; E. Stan, 109; E. Păun, 95; C. Ulrich, 112; M. Voinea, 151; D. Lyon, 75]; reconstructionist conception [R. J. Rushdoony, 132]; the conception of the rebirth of ethics [G. Lipovetsky, 74; P. Singer, 108]; H. Jonas's conception of collective ethics [135]; the concept of living ethics [J. Didier, 56]; concepts of applied ethics [V. Mureșan, 90; B. Hoffmaster, 127; A. Miroiu, 88; D. W. Brock, 123; D. Popovici, 101; H. Richardson, 131]; views on the relationship between ethics - morality - moral values [B. Williams, 133; T. Gânju, 59; P. Andrei, 2; T. Vidam, 116; V. Stoicescu, 149; C. Marin, 80; J. Habermas, 67, 134]; views on the reevaluation of current education issues [A. Touraine, 137; Gh. Stanciu, 110; T. Sârbu, 102; J. Delors, 54; I. Morar, 89]; views on pedagogical ethics [Șt. Lupașcu, 136; S. Bok, 121; L. Cuznețov, 49; V. Mândăcanu, 81, 82, 83, 84, 85]; ideas about the institution of education [E. Macavei, 78]; ideas about the origin of ethics [F. G. Popovici, 147]; the idea of new humanism [C. Cuceș, 42]; opinions on the coordinates of moral values [L. Kohlberg, 128; J. Habermas, 142; N. Paley, 130; A. M. Huberman, 66; L. D'Hainaut, 55; F. G. Popovici, 147; T. Vidam, 116; T. Sârbu, 102]; opinions on the typology of ethics [T. Airaksinen, 119; P. Singer, 108].

Methods of scientific research:

- *Theoretical methods*: bibliographic method; analysis and synthesis of basic theoretical ideas; epistemological reflection; induction and deduction; theoretical modeling;
- *Practical methods*: questionnaires, practical tests; analytical systematization.
- *Hermeneutic methods*: interpretation of accumulated data; scientific interpretation; heuristics; categorization;
- *Experimental methods*: observation; sampling; extended pedagogical experiment; parallel group technique; analysis of the products of the subjects' practical activity; comparison; case study;
- *Statistical methods*: data processing; graphical representation of data; mathematical analysis of data (percentage average).

The novelty and originality of the research consists in the development of the Prospective Concept of Ethics Pedagogy, the constructive approach to ethical pedagogical intelligence, and the illustration of its value based on the Transcendental Methodology of Ethical Pedagogical Intelligence Formation. The formulation of the laws of ethical pedagogy is grounded in the analysis of factors influencing the connections between ethics and education. The development of the Pedagogical Model of Ethics Reconstruction in the educational institution and the formulation of ideas for resizing education by creating formative opportunities in the field of ethics represent innovative aspects that can contribute to the development of educational practices.

New Research Direction: *Pedagogy of Ethics*

The fundamentally new results for science that have led to the emergence of this new research direction are confined to a conception of a multi-aspect nature, grounded in a series of integrated functional dimensions. This conception illustrates

that the pedagogical valorization of ethics is part of an educational context of great philosophical, psychological, anthropological, and cultural complexity. It is based on the privileged idea that it is not so much behavior that constitutes ethics, but rather the consequences of this behavior and its existential meanings. Undoubtedly, these results are documented by the following entities:

1. **The Legitimacies of Ethics** in the Educational Institution: the legitimacy of educational humanism based on an essential ethical component; the legitimacy of ethical value as a guide for the emotivist self of the human being, in the context of their free and autonomous action, in the educational process of discovering themselves as an ethical person; the legitimacy of changing the role of ethicists in the process of externalizing (applied) ethics based on its intrusion into the educational institution and ethical reflection within it; the legitimacy of the pragmatism of ethics based on the always valid imperatives of interaction in the educational institution.
2. **The Socio-constructivist Approach** to Pedagogy of Ethics.
3. **The Normative System** of Ethics Pedagogy (Rules: Ethics pedagogy is intended to start from information about notions, concepts, or data related to the content of ethics not because this approach is considered good pedagogy for ethics, but precisely because it cannot be practiced otherwise. Ethics can be communicated, if necessary, externally, and the contents of ethics or factual knowledge are necessary as preparation; Applying the notion to the particular case or the action maxim to the concrete situation, as well as the reverse, cannot be illustrated or communicated only through information. Here arises the need for judgment, obtained through training, exercise, and technology; ethical practice presupposes free decision in thought and action and requires continuous moral effort, the "suspension" of one's subjectivity in favor of a general, theoretical, or practical point of view; **Functions**: epistemological; orientative-explanatory; prescriptive; reflective (value judgments); praxiological (utilitarian); **Purpose**: the scientific foundation of a theoretical vision and the conceptual guidance of the balance between vision and application for the efficient development and remediation of conditions for shaping the human being. Achieving this purpose depends on the following **objectives**: formulating rules for the valorization of ethics and providing solutions for subjects involved in the valorization of ethics in the educational institution; researching **strategy** issues, helping subjects learn how to capitalize on ethics in the educational process; formulating the **methodological** toolkit necessary for the valorization of ethics in an innovative and perspective framework; valorizing the **general coordinates** of the educational process related to ethics pedagogy; formulating recommendations for various learning situations; developing **ethical thinking** of those who capitalize on ethics pedagogy, refining the respective language, developing procedural knowledge (applying ethical knowledge and their active interrelation); capitalizing on valid teaching (learning) methods and techniques in various educational contexts; noting, describing, analyzing, explaining, and formulating grounds, arguments in a systemic view, the formative arsenal of Ethics Pedagogy, combining various data acquisitions from adjacent fields; developing a theoretical "savoir" on ethics pedagogy by developing its own scientific, theoretical, and methodological

corpus; detailing, concretizing, and contextualizing the specific didactic activity Pedagogy of Ethics.

4. **The principle of three-dimensional centering** (ethics centered on reason, ethics centered on life/action; ethics centered on the person);
5. **The evolutionary panorama of ethical personality;**
6. **The pedagogical model of reconstructing ethics in the education institution;**
7. **The transcendental methodology of forming ethical pedagogical intelligence;**
8. **The experimental formative project.**

This concept is developed for the **middle level (medium)**, but it has effects both at the macro-pedagogical and micro-pedagogical levels, providing viable and current epistemological and pragmatic solutions for the current science of pedagogy.

All these components have their source in theoretical discourse, being of utmost relevance for the conceptual understanding of ethical issues in education, as well as in the pragmatic plan – guiding, reforming, configuring, monitoring educational practices.

If we designate this new vision in education, then we can identify it as the **Prospective Conception of the Pedagogy of Ethics**. Being a conception in gestation, it is necessary to identify what defines it, advancing the hypothesis that the valorization of the Pedagogy of Ethics can generate a crisis of non-acceptance, but the stake is the emergence of a new pedagogical configuration, which is, for now, implicit. From the totality of searches and theorizations, a general model emerges that confirms the formulated ideas, giving birth to 'active' components.

The theoretical importance is recorded by the notional valorization of novelty in pedagogy, which includes a set of notions, such as: pedagogical reconstruction, the institution of education, applied ethics, pedagogical meliorism, instrumentalization of ethics, the pedagogy of ethics, ethical pedagogical intelligence, pedagog-ethicist, ethical person, ethical pragmatism. The prospective conception of the pedagogy of ethics, in this frame of reference, occupies the space so far free of pedagogical theorization of ethics.

Applied value. The transcendental methodology of forming ethical pedagogical intelligence illustrates the research value from the perspective of offering the education institution an easy mechanism for the pedagogical valorization of applied ethics. The results demonstrated by experimental subjects indicate the value of the Transcendental Methodology at the level of forming the ethical intelligence of teaching staff, which can be applied sequentially at the student level as well.

The implementation of scientific results occurred through participations in national and international scientific forums in the country and abroad; through the works of international scientific conferences and symposia in the Republic of Moldova; in the works of national scientific conferences with international participation, in the continuous professional training of teaching staff within the Institute of Educational Sciences, at methodological seminars, round tables, workshops, etc.

The approval and validation of scientific results is ensured by theoretical and experiential investigations, by the comparative analysis of experimental values carried out within the Institute of Educational Sciences, which served as a basis for conducting the pedagogical experiment. The scientific research results were approved and validated through participation in national and international scientific forums in the

country and abroad, including: The International Symposium on Public Responsibility in Education, 6th Edition, 14-15 June 2014, Constanța; published by CRIZON, printed in Bulgaria, 2014. The 10th International Scientific Conference on Education from the Perspective of Values, 10-11 October 2018, “1 December 1918” University of Alba Iulia, Romania, and State University of Moldova; Volume 13, Summa Theologiae, edited by Moșin O., Scheau I., Opriș D., Bucharest: EIKON Publishing, 2018. The International Scientific Conference Creative Orientations in Romanian Education and Research 30 Years after the Revolution, 20 December 2019, Bacău: George Bacovia University (plenary communication). The 14th International Scientific and Practical Conference Innovative Technologies in Science and Education, 15 December 2019, Penza; MCNS "Science and Enlightenment", 2019. The International Scientific and Practical Conference Modern Problems of Science, Society, and Education [online], Penza, 2021; 25 November 2021, Penza: MCNS "Science and Enlightenment", 2021. The International Scientific and Practical Conference Science and Education: Problems and Innovations, IX [online], Penza, 2021, 27 November 2021, Penza: MCNS "Science and Enlightenment", 2021. International scientific conferences in Moldova, including the International Scientific Conference Education for Sustainable Development: Innovation, Competitiveness, Efficiency, 18-19 October 2013, Chișinău: ISE; the International Scientific Conference Postmodern Education Between Efficiency and Functionality, 15 November 2013, Chișinău, USM; the International Scientific Conference Streamlining Education - Vector of Modern Educational Policies, in partnership with the Institute of Educational Sciences, Bucharest (Romania), 11-12 December 2014, Chișinău, ISE (plenary communication); and others. These results were also validated through national scientific conferences with international participation, such as The Regulating Principle of Ethical Behavior, at the national scientific conference with international participation Psychosocial and Legal Dimensions of Behavioral Deviance, 07 May 2014, UPS “Ion Creangă” from Chișinău, 2014 (plenary communication), and the national scientific conference with international participation Quality in Education - Imperative of Contemporary Society, 4-5 December 2020, UPS I. Creangă, 2020, etc.

Publications on the thesis topic. The results obtained in the research theme are published in 48 scientific works, including: 1 monograph, 2 articles in conference proceedings included in the Web of Science Clarivate Analytics databases, 3 articles in journals from databases accepted by ANACEC (ERICH Plus, DOAJ, EBSCOhost, ULRICH’S, CEEOL, Index COPERNICUS), 10 articles in journals from the National Register of profile journals, 9 articles in the proceedings of international scientific conferences abroad, 5 scientific works – collective specialty books, 21 articles in the proceedings of international and national scientific conferences in the country, among other works.

The volume and structure of the thesis. The thesis includes an annotation (in Romanian and English), an introduction, five chapters, general conclusions and recommendations, a bibliography of 336 titles, 18 appendices, and is completed on 235 pages of main text, including 13 tables and 26 figures.

Keywords: ethics, applied ethics, pedagogy of ethics, ethical pedagogical intelligence, reconstruction, the institution of education, morality, the legitimacy of the pedagogy of ethics, transcendental methodology.

THESIS CONTENT

In the **INTRODUCTION**, the relevance and importance of the topic addressed are presented. The conceptual, methodological, and praxiological framework of the research is explained and substantiated. The topic's integration into international and national concerns, in an inter- and transdisciplinary context, is detailed, with a presentation of previous research results related to the chosen theme, the purpose, hypothesis, and objectives of the research, a summary of the research methodology and the justification of the research methods, and an overview of the thesis' sections.

In **Chapter 1 "Conceptual Approaches to Ethics in the Macrostructure of Human Being's Education"**, the origins of ethics are analyzed, and ethics is defined as a scientific discipline in the opinion of Socrates, Aristotle, Plato, Immanuel Kant, Jürgen Habermas, O. Drobnitki, Gilles Lipovetsky, T. Vidam, F. G. Popovici, P. Andrei, C. Albuț, and others. Ethics is considered a science of behavior and morals; a theoretical study of the principles governing practical problems. As a philosophical discipline, namely as a science or theory about moral life, ethics focuses on those constitutive elements that make up the moral universe; these include moral norms, principles, and values, all of which manifest in the moral consciousness of individuals and the society that supports this consciousness. Ethics does not have a single object of study but two: the idea of good and the idea of morality.

Here, analytical references are also made to the distinction between ethics and morality. *Morality* is the set of principles of a universal-normative dimension (often dogmatic), based on the distinction between good and evil. Morality expresses what we should and should not do if we were rational, benevolent, impartial, and well-intentioned.

As F. G. Popovici [147] states, the minimal distinction between ethics and morality lies in the fact that ethics has the connotation of an academic field and, as such, can be the subject of scientific research and professionalization. Unlike ethics, *morality* has a significant *emotional component*. *Ethics* involves more *detachment, exploring and accepting alternative ways of living*. The role of ethics is to help people and institutions decide what is better to do, on what criteria to choose, and what their moral motivations are in their actions. *Currently, ethics has an ascendancy over morality and moral values*

The analysis also includes the idea of typologizing ethics: normative ethics, descriptive ethics, theoretical ethics, philosophical ethics, ethics of duty, ethics of rights, professional ethics.

A separate section is devoted to *the conception of living ethics*, founded by T. I. Roerich, who asserts that alongside the natural world, there exists a so-called *world of states*, and the material elements of consciousness are not biological organisms, but the *energy-informational forms of matter*. The process of expanding consciousness and the evolution of humanity is closely linked to one of the main conditions of the system of knowledge of Living Ethics: the Teacher – disciple principle, a concept known since ancient Oriental culture and philosophy [140].

The analysis highlights, through analytical actions, the broad framework of educational problems at the beginning of the century, starting from the UNESCO reports on education. Among the numerous tensions that need to be overcome in the 21st century, a central place is occupied by *the tension between the spiritual and the material*. Education has the role of encouraging each individual to act according to their own traditions and beliefs and in full respect of pluralism, to raise their mind and

spirit to the level of the universal and, to a certain extent, to transcend their own limits. To overcome the current situation, education needs to help in the formation of a *new humanism with an essential ethical component* and contribute to the knowledge and respect of the culture and spiritual values of different civilizations, as a counterweight to a globalization that would otherwise be seen only in economic and technological terms.

The feeling of important values becomes fundamental for a humanistic and democratic education in the 21st century.

The task of society, culture, and democratic education is to *rehabilitate intelligence in ethics*, to prescribe the modeling of personal interests, and to seek reasonable compromises.

Therefore, it can be said that, starting from the 1990s, there has been a *true renaissance of ethics*. G. Lipovetsky has grasped this trend in a very nuanced way.

Table 1.1. Social problems and education problems in the 21st century

<i>Social Problems</i>	<i>Education Issues</i>	<i>Directions for Resolution</i>
Intensification of the feeling of disillusionment	Dominance of theory over practice	Promotion of ethical reflection
Equality of participation opportunities	Allocating time for participation	Revision of formative programs
Tension between spiritual and material	Student consciousness formation dominated by material aspect	Education based on a value system
The world's movement towards unity	Tendency for a transdisciplinary approach to phenomena	Formation of a new humanism with an essential ethical component
Transition to a programmed society	Focus on the knowledge society	Reversing formative priorities
Generation of anomie attitudes	Updating the concept of lifelong education	Changing the vector towards axiological attitudes
Aspiration for reciprocity	Insufficient relation with others	Discovering one's own identity and forming moral/ethical attitudes
Irresponsible individualism	Developing the feeling of communalism	Development of individual and social trust
Disagreement on fundamental values	Development based on the principle of relating	Development of moral/ethical creativity
Consumption of values	Focusing on axiological autonomy	Production of values
"A minus" of human being	Weak correlation of axiological agreement between disciplines	"A plus" of human being
Cynicism and indifference	Developing creative pluralism	Intensification of affective-attitudinal development
Lack of intellectual integrity	Discovery of intellectual integrity	Entropic and anthropic change
Principle of possession (what I have, not what I am)	Incorrect understanding/ promotion of partnership with other institutions (more competition than partnership)	Promotion of spiritual religion in values

In the context of what has been presented in this chapter, one of *the legitimacy* of the pedagogy of ethics is formulated, namely: **The law of educational humanism based on an essential ethical component**, which values ethics as a theoretical creation in the field of educational activity, engaged in the study of behavior and morality in the continuous development of human essence (its individual potential), which, under the conditions of tension between spiritual and material, aspires towards positive moral values. **The connection** between educational humanism and the ethical component is reciprocal, necessary, and repeatable. **The factors that act** upon this connection are the following: *treating the educational process as one of socialization and individualization of the human being; the crisis of universally valid normativity; the necessity of forming the student's relation to ethical issues; the school's task to educate for humanity; the school's objective to form individual and social trust.*

At the same time, the concept of the **education institution** was defined, *representing a typification of educational activity, as a common good of the social group of education, which imposes/prescribes certain actions, has a common history, and controls human behavior within that respective group.*

Chapter 2 “Integrative Perspectives of Ethics” aims to and includes the interpretation of integrative problems of ethics, applying this interpretation to the visions of humanity's guides, such as *Confucius, Buddha, Moses, Jesus Christ, and Mohammed*. These figures have crucial significance and an incomparably vast and profound historical influence. They provide a benchmark upon which a pedagogy from an ethical perspective can be outlined. At the same time, this chapter focuses on the Kantian vision as a foundation for education, thus making a transition to the problems of Kantian morality, as one of a rationalist type. Kantian ethics have a significant pedagogical influence, *being deontological*: an act is morally correct if the agent acts according to moral principles and norms (the categorical imperative, the practical imperative, and hypothetical ones). Neither consequences nor goals can justify the means unless they conform to the aforementioned imperatives. Immanuel Kant thus provides universal laws of conduct, invariably valid for any person, even a *moral pedagogy* capable of showing us how we can live.

Based on the considerations invoked, the coordinates of ethics in relation to moral and ethical values are delineated, fundamental being the ideas formulated by R. Nozick, T. Sârbu, etc. For example, T. Sârbu outlines a profile of the ethics of moral values and virtues through several coordinates [102, p. 3].

In the eventualities considered, it is difficult to indicate a unique characteristic of moral values. They have several traits: they are social, but this does not say too much. We can then add the fact that they refer to social sanctions, otherwise administered than those with a legal character, which are institutionalized through laws and other normative-legal acts, with personnel qualified for the elaboration and application of the laws. All these do not exist for moral values. *Moral values are sensorial* [*Ibidem*, p. 130].

Therefore, the natural sense of good, with which it is said that people are born, must be supported by knowledge and skills provided *by appropriate education, namely, by a moral education capable of facing new types of aggression.*

We must remember *that moral truth is not the same as ethical truth, just as morality is not the same as ethics.* Also, moral truth should not be confused with truth

in morality. Moral truth is that moral value which gives viability to a moral system shared by the members of a community. Truth in morality refers to: the diversity of its forms, generated by the fact that morality interacts with all other spheres of human life such as epistemic truth, aesthetic truth, religious truth, etc.; the fact that truth in morality is evolving and changing over time; that the same truth changes its meanings, etc.

From this emerges a very important idea for education, namely that ethical values are not appreciated for themselves. A moral act is valued not only for personal effort but also for the social benefits it brings to others. Consequently, we observe that a primary essential particularity of ethical values is that they present themselves as values of interpersonal relations [118, p. 112].

The analytical configuration of morality in the context of ethics leads us to identify it as a quality of what is moral; the nature, character, value of an act, the behavior of a person or a community from a moral standpoint. Morality does not answer questions; it only states that something, an act, or an idea is morally acceptable or not [149].

Another area of reference in the respective chapter is the analysis of the concept of human dignity and the development of the ethical person: Thomas Aquinas, J. Goff, E. Garin, Villari, P. Ricoeur, etc. Following the path of human evolution towards the human person, to illustrate ethical problems, an *evolutionary panorama of the ethical person was recorded*.

Table 2.1. Evolutionary panorama of the ethical person

Tipul omului	Caracteristici	Actualizări din perspectiva persoanei etice
Ancient Man	<ul style="list-style-type: none"> • Direction towards human knowledge 	-Knowledge of man
Medieval Man	<ul style="list-style-type: none"> • Capable of continuing creation on Earth • Perpetual traveler • Penitent man • Social man (the urban dweller) • Man of profit • The intellectual man is not defined • A great dreamer • Man of vision, of symbolic thinking 	<i>-The microcosm person</i> - Creative and creator man - Global man - Thinker - Community man - Market relations man - Intellectual - Man with great life ideals - Visionar
Renaissance Man	<ul style="list-style-type: none"> • Affirmation of man and human values • Placing man at the center of the Universe • Humanist ideal - the educated warrior • Man treated as a great wonder • The “discovery of man” • Great curiosity of man about man • Man as king of nature 	<i>Noble person</i> - Man as a basic human value - Globalization - Humanization of man - Man as wonder - Man as discovery - Man-man relationship as an ethical relation - Man in harmony with nature
Modern Man	<ul style="list-style-type: none"> • Man tormented by perpetual doubt • Pessimistic man • Man distrusting authority and tradition • Man unadaptable to the world • Man unaccepted by the world and rejecting the world 	<i>The accommodating person</i> - Man of uncertainty - Man of rejection - Pessimistic man

Baroque Man	<ul style="list-style-type: none"> • Man of agitations • Man of conflicts • Furious man 	<i>Person of contradictions</i> <ul style="list-style-type: none"> - Man of the century's problems - Man endangered by negative phenomena (terrorism, incurable diseases, etc.)
Romantic Man	<ul style="list-style-type: none"> • Emancipation of the individual • Proclamation of man's autonomy • Man of ambivalence searching for self • Man with various social roles 	<i>Person of emancipation</i> <ul style="list-style-type: none"> - Emancipated man - Free man - Man who knows what he needs, what he wants - Man in relation to other people
Contemporary Man	<ul style="list-style-type: none"> • Perpetuation of various crises • Man of the era of globalization • Man of advantages: access to information, technologies, rapid communication • Man of educational and career opportunities • Man of global problems (climate change, conflicts, wars, etc.) • Man of social and economic inequalities • Man lacking security 	<i>Person of morality</i> <ul style="list-style-type: none"> - Reducing/ensuring man's security/survival - Man of global ethics - Man of diversifying ethics - Man of denying ethics/morality - Consumerist man

Therefore, several factors contribute to the current situation in the field of scientific debate, favoring the prefiguration of a current ethics. The way of approaching the ethical issue results from the entirety of an integrated approach; ideas can be evaluated differently, valued or rejected, but, before that, they need to be reconstituted and understood objectively in their evolutionary dynamics. Such a reconstitution, in our case, started from a selection of guiding ideas, which have an orientational function.

Based on analytical observations, another law is formulated, namely: **The law of ethical value as a regulator of the life of the emotivist ego of the human being, in the context of its free and autonomous action, in the educational process of discovering itself as an ethical person. The connection** between ethical values and the educational component is a determining, necessary, essential one. **The factors acting on this connection** are the following: *moral values as fundamental goals of human personality formation; the necessity of treating man as an end, not just as a means; following the path of evolution of the human being to the human person; the new conditions of the century in which education takes place (the global social system, the problems of the century).*

In **Chapter 3 “Applied Ethics and the Operational Valorization of Education”**, the central place is occupied by the establishment of applied ethics within the current framework of the institution of education, starting from the ideas of H. Richardson, D. Brock, T. Beauchamp, G. Lipovetsky, J. Habermas, J. Rawls, A. Touraine, J. Monteil, V. Mureşan, D. Botea, E. Macavei, C. Cuceş, M. Terziu, etc.

The facts presented are strongly influenced by the assertion of D. Brock that there are multiple ethical theories, partially incompatible with each other, but apparently equally rationally justified, which can offer incompatible evaluations of the same moral fact [123]. Here we advocate in favor of the principles of ethics: the

principle of respect for autonomy, the principle of beneficence, non-maleficence, justice. These principles are the core of what the authors call 'common morality', that is, the fundamental moral norms that bind together all morally correct people, in all places.

Applied ethics consists of a set of disciplines that attempt to philosophically analyze cases, situations, and dilemmas relevant to the real world. Among these are the ethics of information technology, business ethics, bioethics, environmental ethics, the ethics of scientific research, ethics in public policies, ethics of international relations, media ethics, discourse ethics, etc.

We subscribe to the opinion of G. Lipovetsky, who introduced the concept of a 'painless ethics of the new democratic times'. Modern times are associated with the rhetoric of duty, while the rhetoric of the present time, Lipovetsky considers, is one that repudiates the idea of duty. Lipovetsky proclaims the beginning of the postmoralist era [74, p. 34]. Here we note that in the post-duty society, evil is transformed into spectacle, and the ideal is little praised. The values we recognize are more negative (do not do) than positive (must do) [*Ibidem*].

The effort of analyses in the field of the applied values of the education institution offers the possibility to determine the solutions to educational problems, notably to the extent that it can be extrapolated to the social perspectives of education. In the educational process, one can narrate, explain, demonstrate, without however transmitting feeling, affectivity, attitude, value, culture. To overcome the current situation in education, where there is still no recognition of a common fund of values that our society today considers sufficiently relevant to base both its program and educational system on, it is imperative to understand that education cannot be conceived outside of a value system. There are multiple reasons to once again emphasize the moral and cultural dimensions of education, so that each of us can perceive the individuality of others and understand the uncertain progress of the world towards unity, but this process must begin with self-knowledge, through an internal journey whose landmarks are knowledge, reflection, and the practice of self-criticism [54].

Fact-based adhesions are examined and reiterated in relation to the ethical personality of the educator and the normativity as a manifestation of applied ethics. Well-founded reasons are analyzed for the idea that today the teacher is the central figure of educational reform. Whether they wish it or not, the teacher acts in front of the students as a role model. The student spends a large part of their time at school, where the symbol of authority is the teacher, so the teacher has a potential influence that they may not even realize. On the other hand, this influence is not always what the teacher intends, and often the student picks up marginal, irrelevant, or negative elements from the teacher's behavior. Viewed from this angle, ethical behavior can be very well considered from the perspective of a series of principles, identified in multiple research studies and assigning them certain functions of ethical regulation. The following *principles* are included here: *the principle of performance standards, the principle of logical consequences, the principle of the relationship between attitude and behavior, the principle of behavioral consistency, the principle of reciprocity, the principle of personalizing the relationship.*

Through analytical reflection on the issues of ethics and education, we thus come to the formulation of the following laws, namely: ***The legitimacy of changing the role***

of ethicists in the process of externalizing ethics (applied) according to its intrusion into the institution of education and ethical reflection within it. The connection between ethics and the educational component is a determining, necessary, repeatable, obligatory one. The factors acting on this connection are the following: the existence of multiple ethical theories; the roles of moral pedagogy; the instrumentation of ethics; the increased applicability of ethical reflection; effective management of one's own person; the right to self-esteem.

The legitimacy of the pragmatism of ethics based on the ever-valid imperatives of relating in the education institution. The connection between ethics and the educational component is a necessary, obligatory, essential one. The factors acting on this connection are the following: the formation of responsible behavior; developing behavioral skills more than intellectual ones; universalizing action norms in the educational process; establishing communication relationships based on the rehabilitation of the affective; returning to human dignity as a spiritually creative being.

To provide a complete picture of the phenomenon of reconstructing ethics in the education institution, **Chapter 4 “The Conditions of Rationality of the Pedagogical Reconstruction of Ethics in the Education Institution”** examines its context mediated by the influence of postmodernism, approached by J. Fr. Lyotard, H. Siebert, I. Hassan, L. Ferry, Z. Bauman, M. Cărtărescu, C. Ulrich, E. Joița, F. Podariu, E. Stan, E. Păun, etc. Each of these opinions represents certain visions. In the educational plan, postmodernist orientations materialize in promoting new educations, curricular reform, managerial decentralization, personalized approach to strategies, intercultural education, the use of alternative information sources, plurality of instructional models, in a pedagogy of ethics, etc. Thus, the constructivist approach to knowledge and learning finds its place in this context, especially for the role given to the knowledgeable student, high-formative-value instructional strategies, reconsidering the roles of the educator in class. Constructivism suggests the relativization of truth in knowledge, by stimulating one's own understanding. However, precisely this fact can cause disorientation in students in knowledge, because they seek support, guidance, models, explanations, demonstrations that are objective, not just subjective. The anchoring of ethics in pedagogy seems to come here as a solution.

The argumentation in this chapter establishes a theoretical and practical framework for evolution and justifies potential progress in the foundation of reconstructing ethics in the education institution. Here we talk about ethical competence, ethical thinking, autonomy and objective self-legislation, utilitarian ethics, about institutionalization and we return to defining the concept of the education institution. The benefits of institutionalizing education lie in the fact that certain activities can be anticipated, which relieves education actors from the tension of 'searching', and also saves time and effort in taking and applying 'ready-made actions'.

Reconstructionism, as an orientation, requires schools to assume the responsibility of constructing a social order within a democratic framework, underlies social meliorism, and under the impulse of economic and technological development, education for social efficiency has developed. This uses modern techniques of mathematical statistics in experimental research, and in the field of didactics programmed instruction, operationalization of objectives, pedagogical design, and standardized testing.

To offer an overview of the pedagogical reconstruction of ethics in the education institution, we have emphasized defining the Pedagogy of Ethics, starting from the analyzed, interpreted, transformed ideas along the way, such as defining the institution of education, reconstruction, characteristics of the educator as an ethical personality, education in relation to the problems of the century, values of education in the current context, postmodernist orientations in education, etc.: ***The Pedagogy of Ethics** is the domain that has as its specific object of study the functional-structural dimension of ethics in the education institution, methodologically approached from the perspective of specific finalities in developing the ethical intelligence of the educator, aimed at forming-developing the human personality of the student through the valorization of the theory-application correlation, according to specific principles and laws, which regulate the foreseeable unfolding of actions of valorizing ethics at the process level.* Pedagogy, in this case, subjects the categories of ethics to critical analysis to access better knowledge, even if it is not definitive. This knowledge will be based on mutual conviction.

Also, the rules of the Pedagogy of Ethics, its functions, finality, and objectives were formulated. The considerations presented have also circumscribed and formulated the *Prospective Conception of the Pedagogy of Ethics*, which thus fits into a framework of objective possibilities, and certainties of opinion do not a priori exclude development. The basic components of this are the following entities: the laws of ethics in the education institution, the socio-constructivist approach to the pedagogy of ethics, the normative system of the Pedagogy of Ethics, the principle of three-dimensional centering (ethics centered on reason, ethics centered on life/action; ethics centered on the person), the *evolutionary panorama of ethical personality*, the *Pedagogical Model of reconstructing ethics in the education institution*, the *Transcendental Methodology of forming ethical pedagogical intelligence*, and the *Experimental Project*.

In this context, the *Pedagogical Model of the reconstruction of ethics in the education institution* (**Fig. 4.1.**) represents an internalized structure, that is, a structure that sums up inside certain entities provided by the analysis of conceptions, ideas, opinions of specialists in the field and interpreted in one's own vision in the relationship *between ethics – pedagogical foundation – social control – education institution*.

Therefore, what we observe in the Pedagogical Model is the 'downward' relationship between its component entities. At the same time, **the reference levels of the Pedagogical Model** are the following: *Applied Ethics; The current context of ethics in relation to education; The idea of reconstructionism - Pedagogy of Ethics; Transcendental Methodology - ethical pedagogical intelligence*.

If we consider the important elements of the pedagogy of ethics, then the formative line of action can be focused on *the formation of ethical pedagogical intelligence* (EPI), as a response to the current educational issues, where the tension between material and spiritual reaches a problematic level. In this frame of reference, ethical pedagogical intelligence presupposes a capacity of the educator to discern and choose between different alternatives, making the most suitable decision; to separate what is valuable from what is valueless in an action or behavior; to choose what is necessary for the development of a didactic activity from what is irrelevant for this activity. The product of ethical pedagogical intelligence is mental self-governance, so that the thoughts and actions of the educator are coherent and appropriate to the ethical needs of education.

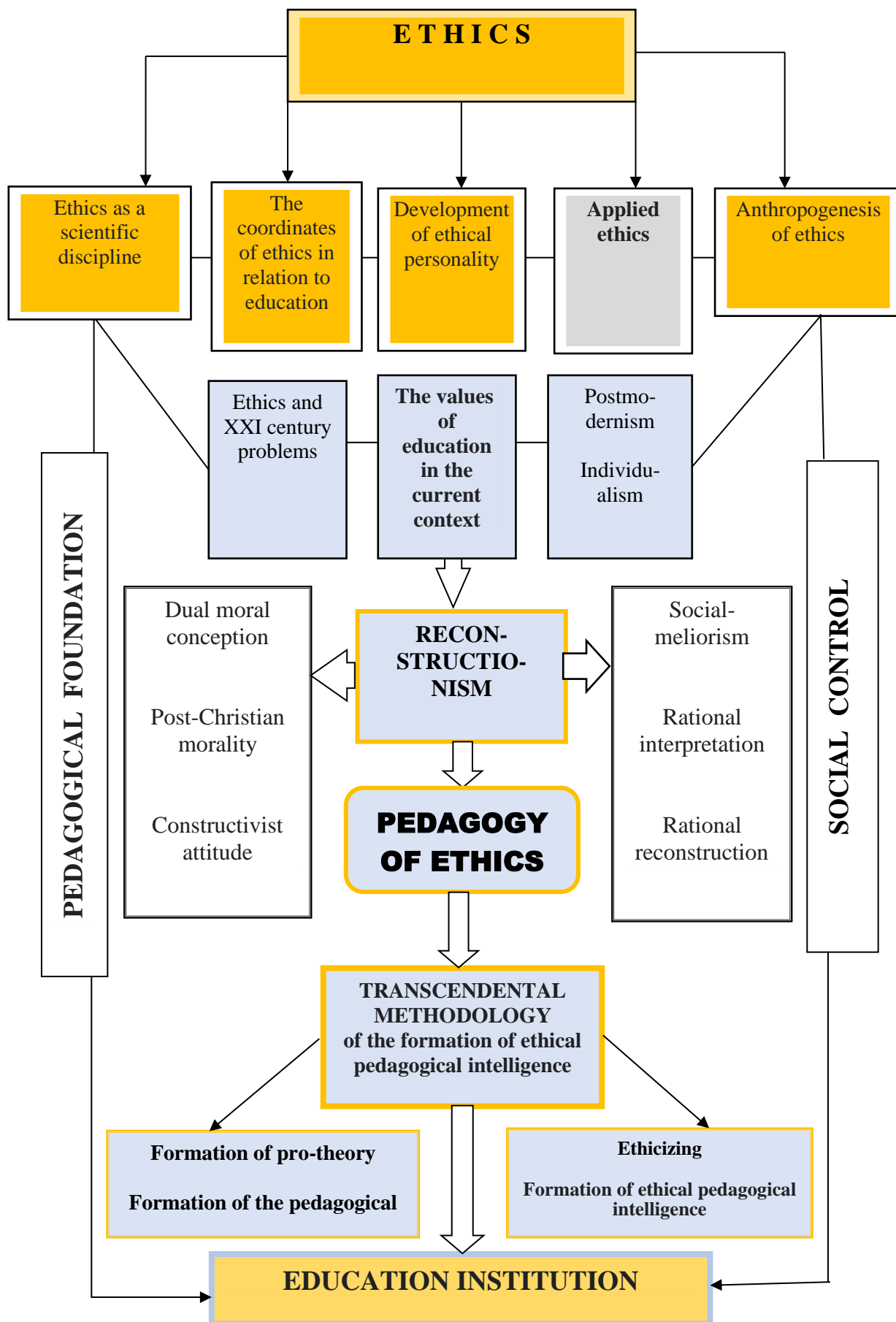


Fig. 4.1. Pedagogical Model of the reconstruction of ethics in the education institution

Chapter 5 “Practical Investigations of Experiences in Valorizing the Pedagogy of Ethics” presents the pedagogical experiment conducted, which reconfirmed the need for training in ethical pedagogical intelligence. At the same time, the various experimental actions, based on *the Transcendental Methodology of forming ethical pedagogical intelligence*, aim at new directions in education. It is a 'centered' approach, from which entire segments unfold in well-defined actions. This new instrument illustrates its performance capacity for and within the education institution.

Similarly, the chapter presents the tools developed and implemented in *the pedagogical experiment, with stages: pre-experiment, observation, formation, and validation*, with the analysis of experimental data obtained on a sample of 1012 subjects, of which: 314 included in the pre-experiment and 698 participants in the basic phases of the experiment, the target audience being teaching/managerial staff, engaged in a process of professional development within the Institute of Educational Sciences, Chişinău. The training experiment involved 403 subjects. The 33 selected groups corresponded to the registration order.

We mention that the pedagogical experiment is specific, carried out during three-week courses (in the improvement groups) and in some study subjects (in the master's groups), being defined in *experimental research as a natural, theoretical-practical, short-term, experimental design intrasubject experiment*, organized and **systematically conducted, extensively**, based on the method of the questionnaire, tests, training, the method of systematic observation, etc.

The results of the questionnaire from the pre-experiment are represented in the following table (Table 5.1.):

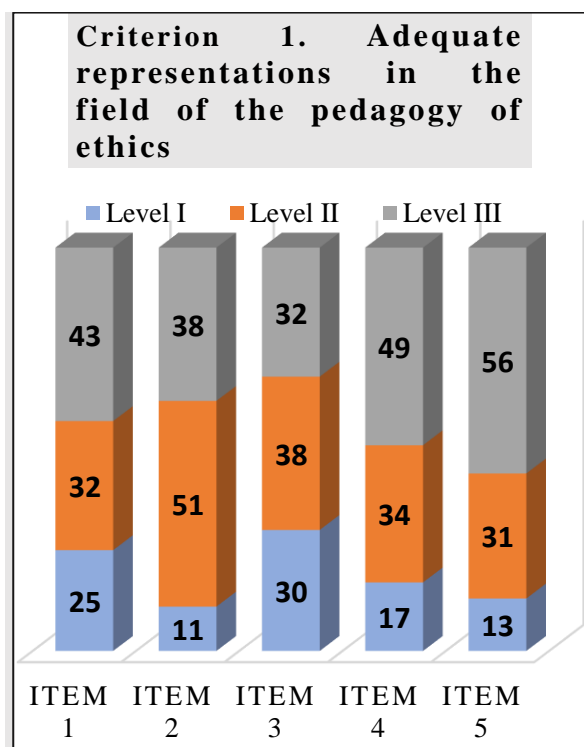
Table 5.1. Results of the Diagnostic Questionnaire

Group / Level	Level I (achieved)		Level II (possibly achievable)		Level III (needs training)		TOTAL	
	subjects	%	subjects	%	subjects	%	subjects	%
11	30	10%	70	22%	214	68	314	100

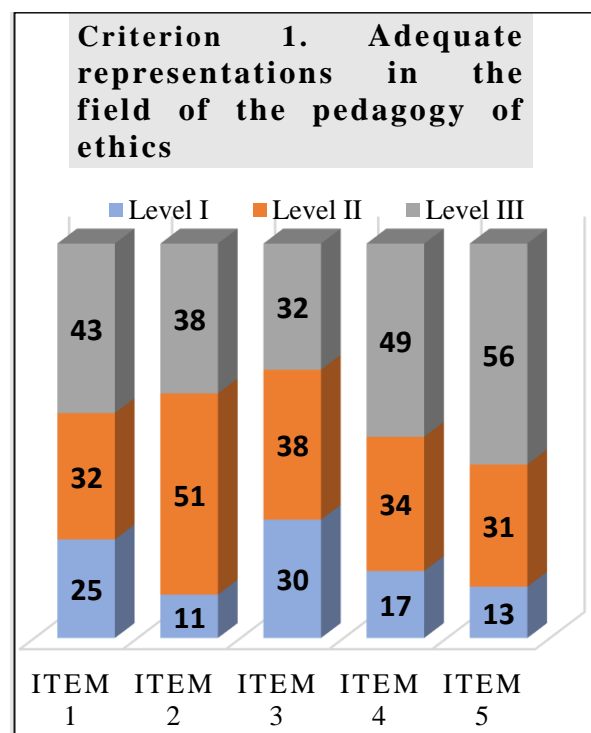
Synthesizing the above, we conclude that the approach to ethics from a philosophical and pedagogical perspective is inappropriate, as the notional filter is quite 'leaky'. The application of the express questionnaire in the pre-experiment facilitated the determination of **six basic criteria** for the development of instruments used in the stages of the experiment for observation, formation, and validation: 1. *Adequate representations in the field of the pedagogy of ethics*; 2. *The adequacy of the contents valorized to professional needs*; 3. *The transposition of content into benchmarks for the formation of ethical pedagogical intelligence*; 4. *The instrumental dimension of the content valorized*; 5. *The quality of the judgments formulated*; 6. *Significant impact*.

The observation stage Epistemology of ethics aimed to examine the level of essentialization of ethics by the experimental subjects as a theoretical discipline and the interpretation of ethics as a value, by applying two practical tests (Test A. Multiple-choice test (15 items) and Test B. Questionnaire (7 items)). Also, for the estimation of results, the items were developed in correlation with a series of indicators that relate to the first six criteria. Through practical tests A and B, both the cognitive and attitudinal levels were examined. The reference levels were determined based on scoring scales and the awarding of points: Level I (high); Level II (medium); Level III (needs training).

To get a vision of the results regarding the situation revealed according to **Criterion 1. Adequate representations in the field of the pedagogy of ethics**, we present figures Fig. 5.1. and Fig. 5.2.



**Fig. 5.1. Test A results
(Criterion 1, Observation -
Experimental Group (LE))**



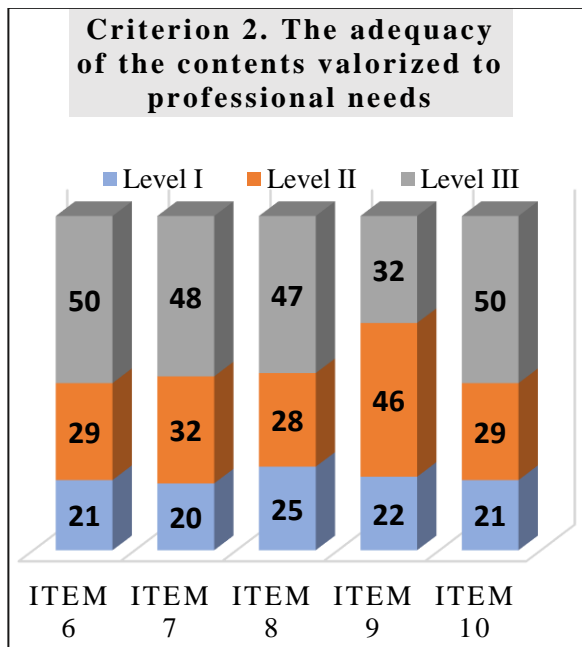
**Fig. 5.2. Test A results
(Criterion 1, Observation -
Control Group (LC))**

Therefore, these data denote that at the **first item**, 'What do you think, what else can ethics be called?', subjects from the experimental group (LE) show confidence regarding the meanings of ethics by 1% more than the subjects from the control group (LC).

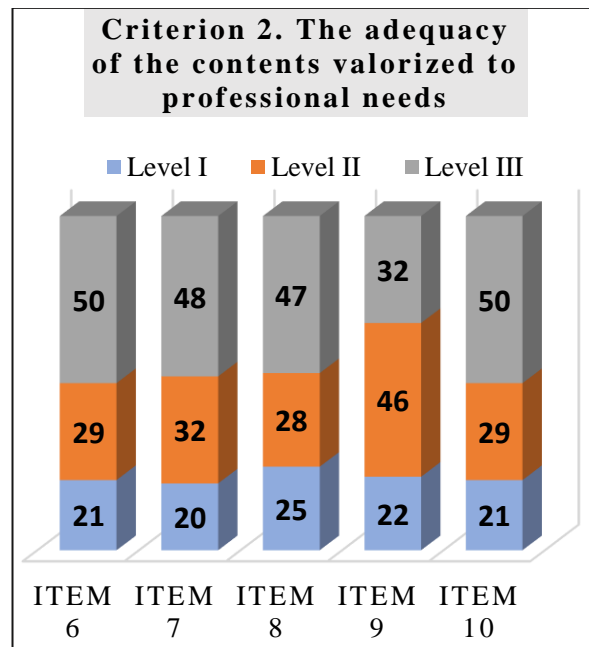
Regarding **the other items of the same test**, a non-significant difference is noted between the two groups in the subjects' knowledge of the aspects and personalities that have researched ethics: at level I - 1%, at level II - 3%, and at level III - 1%; subjects demonstrate that they can attribute theoretical connotations to ethics, with a percentage difference of 3%; it is observed that there is a maintained difference of 3% between the experimental lots, in the fact that respondents are convinced that the notions of ethics

and morality are different; a difference of 4% is attested at levels II and III, with the percentage at level III being quite high - over 50%, which confirms that subjects need training in being able to decide regarding the correlation of ethics with other essential elements, in the context of pedagogy.

The results for **Criterion 2. The adequacy of the contents valorized to professional needs**, are as follows: (Fig. 5.3. and Fig. 5.4)



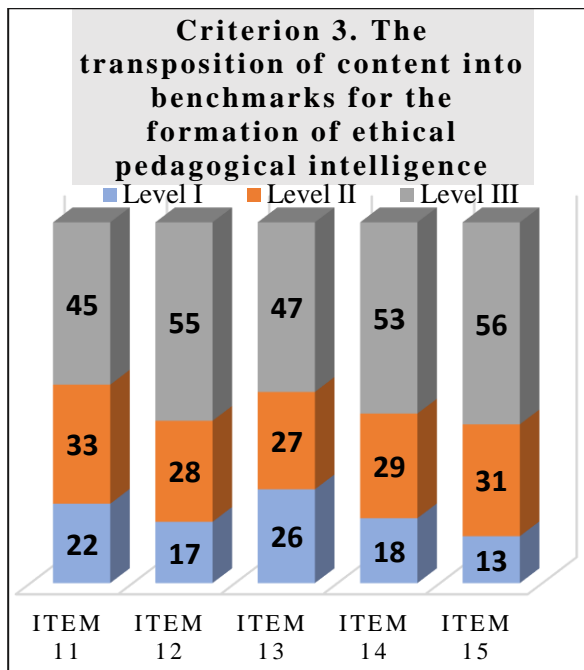
**Fig. 5.3. Results of Test A
(Criterion 2, Observation - LE)**



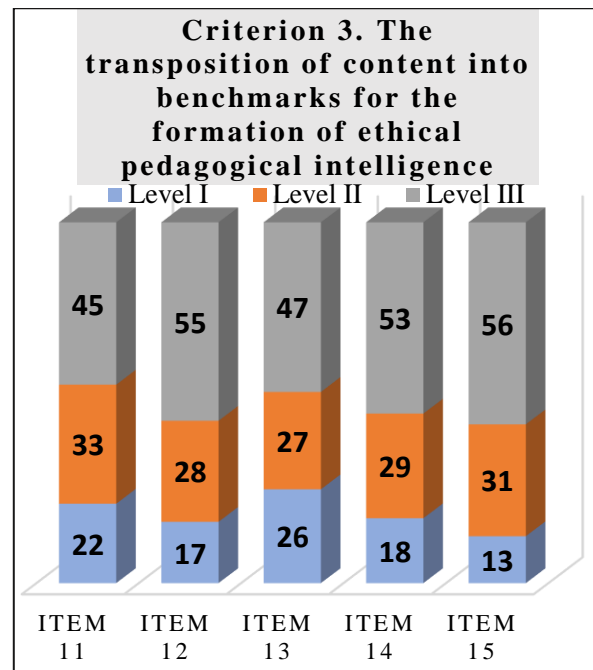
**Fig. 5.4. Results of Test A
(Criterion 2, Observation - LC)**

Therefore, we observe that the experimental subjects from both experimental groups, largely, on average about 50%, need more effort to more easily: understand that descriptive ethics is related to pedagogical, professional, and social aspects; to demonstrate critical thinking in identifying the determinant element of moral duty in professional contexts; to know the concepts of self-legislation, autonomy, freedom, and duty; to have the ability to relate the moral action to pedagogical and professional elements and to realize the importance of the Kantian approach to ethics, morality, and professional deontology.

Analyzing the results related to **Criterion 3. The transposition of content into benchmarks for the formation of ethical pedagogical intelligence**, the data is presented in Fig. 5.5. and Fig. 5.6. It was found, for the control group, a slightly higher percentage of 3-4% at level II, compared to the other criteria. This, in fact, allows us to deduce that perhaps subjects do not fully realize the significance of the concepts addressed, but make an effort to demonstrate interest in promoting ethical values; to be able to critically analyze the relationships of ethics with other sciences or fields; to have a vision in relation to the value of 'Good' and other notions; to have the courage to distinguish the most important pairs of moral values and to be able to adopt a correct position towards what ethics teaches us.

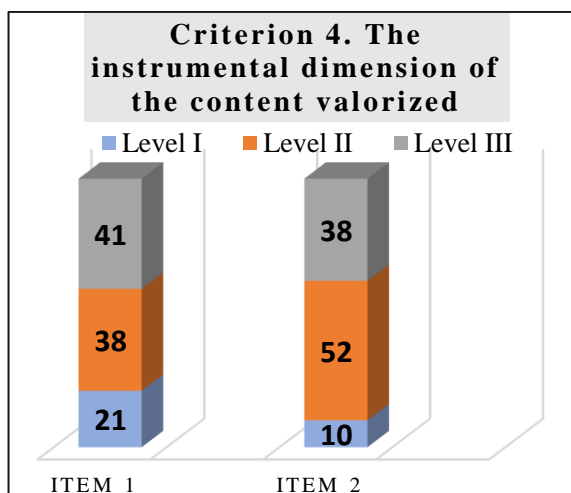


**Fig. 5.5. Results of Test A
(Criterion 3, Observation - LE)**

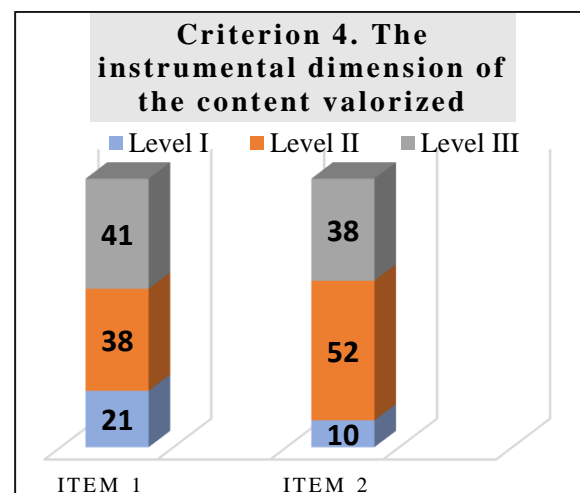


**Fig. 5.6. Results of Test A
(Criterion 3, Observation - LC)**

The experimental subjects' responses to **Practical Test B**, for **Criterion 4. The Instrumental Dimension of the Content Valorized**, clearly reveal that about 50% of the subjects do not know the specifics of ethics, cannot correctly identify it, do not know the specialists who have addressed the issue of ethics, and are unaware of the reference domains of ethics. In the initial phase of demonstrating the level of knowledge, it was found that subjects who are overwhelmed by epistemological knowledge did not engage in the approach to ethics, demonstrating a clear non-response. In contrast, subjects who are cognitively and intellectually prepared and with cognitive openness are somewhat aware of the task requirements and take responsibility for the adopted solution.

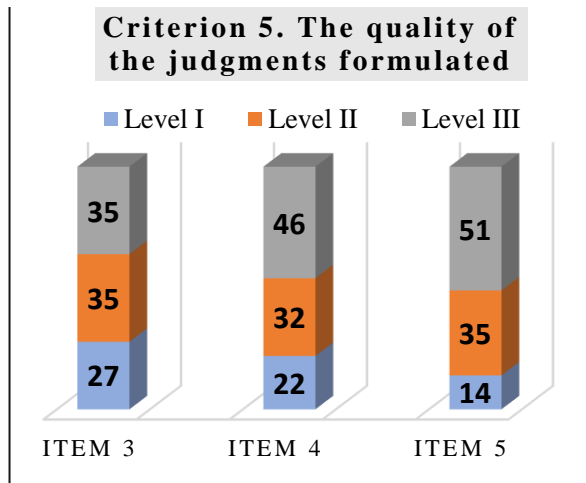


**Fig. 5.7. Results of Test B
(Criterion 4, Observation - LE)**

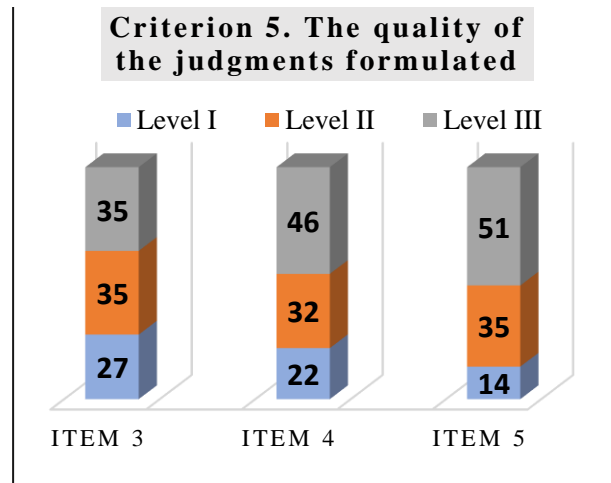


**Fig. 5.8. Results of Test B
(Criterion 4, Observation - LC)**

Regarding **Criterion 5. The Quality of the Judgments Formulated**, the results are as follows: the experimental subjects demonstrated to what extent they are aware that, in relation to themselves, they must refrain from immoral things; how well they can summarize that, in relation to others, they are morally obliged to show what they should not do, or to refrain from doing, at any time, any of us, regardless of the situation and at what level they manifest conviction in interpreting the Neo-Kantian idea 'Back to Kant...'.

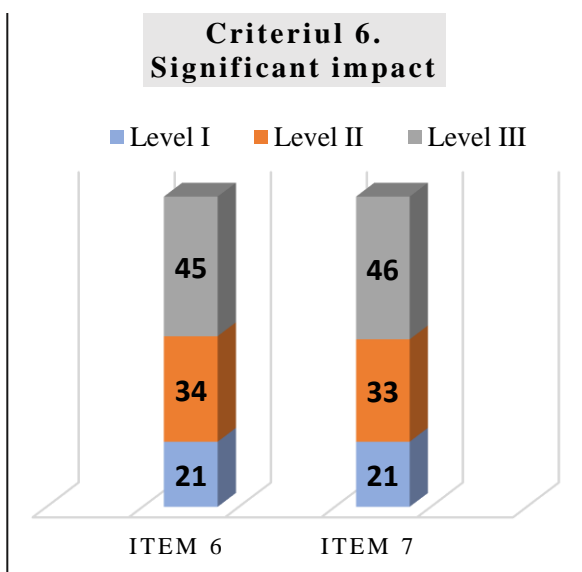


**Fig. 5.9. Results of Test B
(Criterion 5, Observation - LE)**

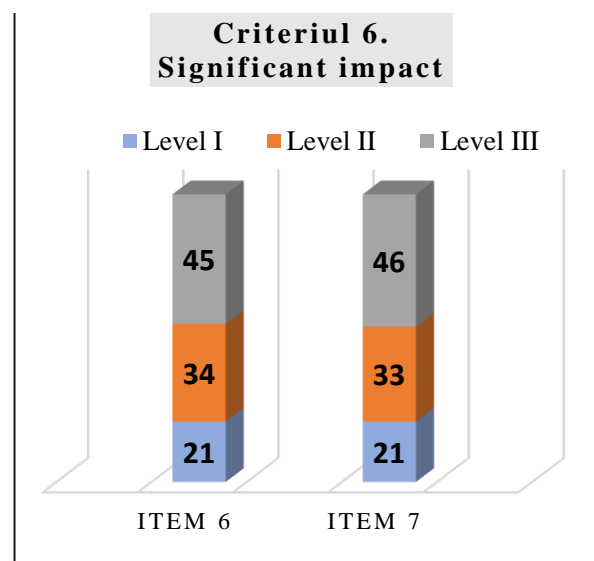


**Fig. 5.10. Results of Test B
(Criterion 5, Observation - LC)**

Based on the results from **Criterion 6. Significant Impact**, it was found that a good part of the subjects who demonstrated level III in the completed products could, through training, easily show interest and care in reporting the positive and negative effects produced by some current coordinates of the ethics of values, which aim at 'the erosions caused by the more or less intentional manipulations and misinformation of today's moral acts' (T. Sârbu) and to demonstrate, insistently and confidently, predictions about the ethical human being in relation to the real situation in society.



**Fig. 5.11. Results of Test B
(Criterion 6, Observation - LE)**



**Fig. 5.12. Results of Test B
(Criterion 6, Observation - LC)**

Therefore, for subjects to substantially reach levels I and II, it is necessary to engage them in activities that report attitudes towards the pedagogical contextualization of ethics. These analyzed results can be attributed to the insufficient exploitation and valorization of ethical competence and ethical pedagogical intelligence in educational institutions.

The content units from the **training experiment** consist of five **stages**, which are completed based on specific methodological tools, the tasks being structured and included in the **Task Booklet: Stage 1. Ethics as a scientific discipline**; Formative instrument: **the diaporematic method**; **Stage 2. Coordinates of ethics**; Formative instrument: **the diaporematic method**; **Stage 3. Education and its problems**; Formative instrument: **the coherentist method**; **Stage 4. Postmodernism and ethics**; Formative instrument: **the casuistic method**; **Stage 5. Pedagogy of ethics**; Formative instrument: **case study**.

The organization of educational activities was carried out differently in terms of the number of hours, depending on the course taught:

Within the improvement courses:

- Course 'Contextualization of Ethics in the Educational Process': 16 hours total (4 hours of direct contact and 12 hours of individual study);
- Course 'Management of Organizational Culture': 40 hours total (10 hours of direct contact and 30 hours of individual study);
- Course 'Managerial Decision-Making': 40 hours total (10 hours of direct contact and 30 hours of individual study);

Within the master's studies:

- Course 'Ethics and Professional Deontology': 120 hours (32 hours of direct contact and 88 hours of individual study)

The validation experiment was carried out on a sample of 698 teaching / management staff, who participated in the phases of the pedagogical experiment for observation (LE and LC) and training (LE).

To validate the results obtained after the training pedagogical experiment, two tests were carried out: Test 1. Multiple-choice test (10 items) and Test 2 which included a structured essay item based on indicators.

The items in the experimental validation test were identified in correlation with the six criteria and related to the established indicators.

In this order of ideas, through cognitive reflection, the experimental subjects demonstrated their level of applied knowledge of the essence of the pedagogy of ethics.

The analysis of the results obtained at this experimental test was carried out based on a grading scale, establishing levels depending on the score: Level I (high); Level II (medium); Level III (requires training)

The examination of the results from **Criterion 1. Appropriate Representations in the Field of the Pedagogy of Ethics**, reveals the following data: there is an increase in the percentage of subjects: at level I - from 19% (at observation) to 43% in the Experimental Group (LE), the difference being 24 percentage units, and in the Control Group (LC) – from 19% (at observation) this increase was only 1 percentage unit. For level II, there is also an increase: in LE, from 37% (at observation) to 43% at validation; in LC, from 39% (at observation) to 46% at validation. It is relevant that in this way

the percentage at level III has slightly decreased. These percentage units of increase denote that a good part of the subjects demonstrate confidence in arguing the choice regarding the pedagogical valorization of ethics and can correctly distinguish formative aspects of their own ethical self of the student.

The results from **Criterion 2. The Adequacy of the Contents Valorized to Professional Needs**, indicate that, comparing the data from the observation experiment with those from the validation experiment, there is an increase from 21% to 45% for level I (LE), while in LC there is a decrease from 20% to 17%.

Comparing the results between the experimental groups, for each item, there is a difference of 24 percentage units at level I (on average: 45% in LE and 21% in LC) and 2 units at level II (40% in LE and 42% in LC).

In the context of **Criterion 3. The Transposition of Content into Benchmarks for the Formation of Ethical Pedagogical Intelligence**, examining, by comparison, the data from the observation experiment with those from validation, there is an increase at level I: from 19% in the Experimental Group (LE) and 18% in the Control Group (LC) (observation), to 48% in LE and 21% in LC (validation). At level II, there is also an increase: from 30% in LE and 40% in LC (observation) to 39% in LE and 40% in LC (validation).

The statistical data from **Criterion 4. The Instrumental Dimension of the Content Valorized**, allow us to mention a percentage increase at criterion 4 in LE from 15% at observation to 25% at validation, but in LC there is a decrease at this level: from 22% (observation) to 16% (validation). This denotes that the 6% of subjects have positioned themselves at level II. Therefore, to highlight the extent to which the experimental subjects can emphasize the important aspects of the pedagogy of ethics and are confident in establishing the interdependence relationship between pedagogy and ethics, we propose the following examples with arguments, around which the experimental groups' opinions adhere:

- Pedagogy and ethics must be correlated (NUR25);
- Do not confuse pedagogical ethics with the pedagogy of ethics (ŞF 29).

For **Criterion 5. The Quality of the Judgments Formulated**, there is a percentage increase. For level I: in LE, from 21% (observation) to 33% (validation), and in LC, there is a decrease at level I and an increase at level II - 32% (observation) and 42% (validation). We note that in the case of this criterion, the results mark a better situation in LE. Subjects have demonstrated that they can convincingly explain how the pedagogy of ethics can be valorized and are more confident in recognizing a harmony between the concept of the pedagogy of ethics and its fundamental function.

The statistical argumentation of the results for **Criterion 6. Significant Impact**, shows an increase at level I, in the Experimental Group (LE) by 12 percentage units and in the Control Group (LC) – by 3%. Therefore, the experimental subjects have confirmed that they are more responsible in analyzing the positive and negative, primary and secondary long-term effects produced by the pedagogy of ethics, directly or indirectly, intentionally or unintentionally, and they are more careful regarding the orthographic, punctuational, lexical, and grammatical correctness of the text.

The following examples constitute a record of what was statistically reported by the majority of subjects from the experimental groups:

In LE:

- The pedagogy of ethics is an educational policy on the ways the human being can be behaviorally molded (HF33);
- The pedagogy of ethics is a science of socialization, with the mission to make the student know how to behave (BM20);

In LC:

- The pedagogy of ethics is an object of study that pertains to education and the morality of a person, which indicates how to promote and form a personality with high morality.

In this order of ideas, it has been demonstrated that the individual resolution of formative tests constitutes a fundamental component in the configuration of ethical pedagogical intelligence. It thus confirmed the idea that molding an educator/manager with ethical pedagogical intelligence constitutes an important stage in the complex process of personalization of the pedagogy of ethics, its institutionalization. The processes of awareness of the pedagogy of ethics are mediated by the processes of constructing knowledge, by the specific way in which teachers perceive, think, interpret, and convey information, technologies, solutions for tasks and problems.

The efficiency and success of the activity of teaching/management staff in the perspective of promoting the pedagogy of ethics largely depend on their involvement, reflexive competence, and operability of their thinking, personal recognition of contributions and results of the activity, satisfaction from participation and individual success.

Correlating the results of the pedagogical training experiment with data provided by other activities carried out along the way (observation, conversations, discussions), as well as the direct knowledge of the formative reality, have highlighted other relevant aspects, among which we can mention the following: guiding teachers to find answers to their professional development problems from various informational sources, based on various benchmarks; guiding the development of response options by teaching staff, to be able to capitalize on the essentials in the field of the pedagogy of ethics, forms the teacher's confidence in his choice in relation to the multitude of possible options; it records a personal vision in relation to their activity, thinking, personal and professional mentality.

Therefore, it was concluded that the entire methodological approach to the formation of ethical pedagogical intelligence, under the guidance of the trainer, was structured in a sequence of gradual completion. The experimental validation of the Transcendental Methodology of ethical pedagogical intelligence allowed establishing the level of impact of this methodology, being an increase of 38%, which demonstrates the importance of the undertaken approach.

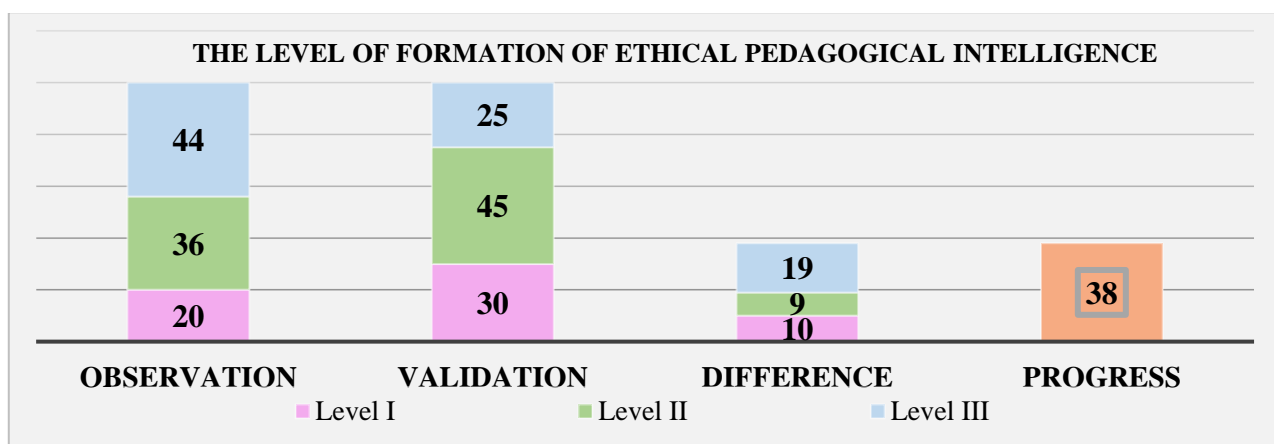


Fig. 5.13. Distribution of final results regarding the level of formation of ethical pedagogical intelligence

The applied tests had a pronounced formative character in the aspect of ethical pedagogical intelligence and extended from knowledge to integration, with teaching/management staff being encouraged in self-governance.

It was also illustrated that, in their diversity, the experimental tests provided measurable interpretations of the success of the teaching/management staff, presenting some quantitative and qualitative aspects of the verified level in relation to the established indicators for each item in correlation with the basic criteria.

The work concludes with the synthesis of ideas and essential epistemological and experimental results of the research **in General Conclusions and Recommendations.**

GENERAL CONCLUSIONS AND RECOMMENDATIONS

The analyses carried out throughout from various theoretical-applicative perspectives (philosophical, pedagogical, anthropological, logical, psychological, sociological, cultural, theological) provide coherence to the interpretative approach, concisely delineating the object of analysis, encompassing as much as possible of the scientifically approached phenomenon. The analytical traversal of the phenomenon of ethics in the pedagogical field, understanding and describing it in its complex operation, encompassing an integrative vision, highlighting the real diversity of ethics from a pedagogical perspective, the multitude of interpretations have led us to formulate the following conclusions.

1. The analysis of the contradictory elements of good and evil, as ways of doing, ways of believing, ways of being, has allowed us to approach ethics as a discipline derived from philosophy and theology, which studies the ideal aspects of human behavior. It has been noted that ethics has three main subdivisions: descriptive, normative (general and applied), and metaethics, which is relevant for the field of education, especially applied ethics. By addressing the relationship between ethics and morality, it has been deduced that ethics is considered the science of behavior, of practical principles, and morality is considered the totality of means we use to coexist humanely; the ensemble of concrete provisions. It is relevant that we respect morality in private life and ethics in public life. In a generic sense, ethics is a theory about morality. Morality has a significant emotional component. **In terms of illustrating theoretical issues in ethics, following the model of existing**

syntheses, it was noted that ethical discourse can be oriented towards defining the ensemble of principles, virtues, and attitudes recognized by the community (Chapter 1, subsection 1.1.).

2. **By relating to the problems of education at the current moment, evidence has been brought that**, in economic and social terms, progress has brought with it the feeling of disillusionment. However, the implications of such a phenomenon constitute one of the major intellectual challenges of the 21st century. Against the backdrop of increasing interdependence among people and the globalization of problems, we are tasked to learn to live together. *The issue of participation* is fundamental to democracy and constitutes a challenge for the institution of education today. The *institution of education* has been defined as *a typification of educational activity, as a common good of the social group of education, which imposes/prescribes certain actions, has a common history, and which controls human behavior within that respective group*. In the context of tensions between the spiritual and material in the education institution, education has the role of encouraging each individual to act according to their own traditions and beliefs and in full respect of pluralism, to raise their mind and spirit to the universal level and, to a certain extent, to transcend their own limits. It naturally imposes the development of a vision that conserves all that is best in terms of value and which opens axiologically towards the development of democratic values, through original spiritual creation (Chapter 1, subsection 1.2.).
3. From the arguments formulated concerning the field of morality, the idea emerged that, if we want to establish an authentic morality, independent of particular contexts, inclinations, and individual desires, then we are obliged to admit the fundamental existence of free will. Free will, in turn, means the capacity to act autonomously, that is, the capacity that allows us to be our own legislator, to discern between good and evil, to establish the norms by which we are to live. The world of morality overlaps that of freedom. It was concluded that Kantian morality is of a rationalist type and is a morality of duty. The basic motivation of the morality of duty is derived, according to Kant, from stipulating the existence of an end in itself. Kant distinguishes two ends in themselves: the life and humanity in the person of any human being and establishes the practical imperative, which has marked the experimental actions following the theoretical research: Kantian type ethics has a great influence to this day, being of a deontological nature, an act is moral if the agent acts according to the principles and moral norms (of the categorical imperative, the practical one, and the hypothetical ones). Also, Immanuel Kant's ethics is an ethics of rational duty. The following Kantian ideas remain valuable to this day for any ethics, including that in pedagogy: equal consideration for any person, based on their belonging to humanity; delegitimization of treating people as mere means for the interests of others (Chapter 2, subsection 2.1.).
4. To understand the situation of ethics under the conditions of the evolution of human society, its internal determinations were presented, namely the relationship with values. It was argued that value falls within the emotional sphere of humans, it can be encompassed in acts of knowledge, but only sequentially. Values are felt, lived. *It is precisely the living of the value that gives value to the value*. The anchoring in concerns to highlight the essence of value has been translated into the following

elements: value as subjective experience (psychologizing the value); value as a quality related to things (cosmologizing the value); value as a concept (rationalizing the value). The logic of reasoning inevitably generated the formulation of ideas for the educational field. A relevant framework for the exposition is the presentation of imperative moral values, in the form of must or must not, called duty and moral obligation (Chapter 2, subsection 2.2.).

5. **Through analytical convergence**, we have subscribed to the idea that ethics teaches us how to think, not what to think. Like morality, ethics is not an absolute phenomenon. However, there are cases where ethics has moral value and morality has ethical value. It is clear that it is nearly *impossible to completely separate ethics and morality*. We find that there are circumstances when ethics and morality are similar ideas, but in the true sense of the word, they are different phenomena. In trying to explain it, we asserted that ethics is a socio-human discipline, guiding and prescriptive, based on the principles of deliberation and choice, aiming at the nature of personality. It is a moral philosophy in the realm of action governed by rules, norms, principles, having a significant educational function, with the goal of determining and self-determining man to make a fundamental choice, based on reason and good will, on the side of his becoming as a specifically human being. As for the concept of deontology, it was specified that this is a particular science, derived from ethics (Chapter 2, subsection 2.3.). Following the path of human being's evolution to human person, in order to illustrate ethical problems, an *evolutionary panorama of the ethical person* was recorded. Such reconstruction was based on a selection of guiding ideas, which have an orientational function (Chapter 2, subsection 2.4.).
6. In the context of discursive approaches, it was found that the formed applied ethics, therefore, from a series of fields, philosophically analyzes cases, situations, dilemmas relevant for the real world. In the general process of transitioning to moral relativism, education must help in the formation of a new humanism with an essential ethical component and contribute to the knowledge and respect of the culture and spiritual values of different civilizations, as a counterweight to globalization. An essential role, in this frame of reference, is given to applied ethics. At the current stage, in educational practice, it is forgotten that moral values, before being socially diffused, including through education and training, must be created and established by people who have capacities and social competencies developed through education. In theory and, especially, in educational practice, ethical intelligence does not find its place. In the conditions of a society in transition and undergoing rapid changes, the way to solve the problem appears as follows: the valorization of the subject of education as an intelligent and spiritually creative being. Based on the assertion that the personality of the educator plays a decisive role in making education more efficient, influencing the learning process's outcomes, the research was directed towards the teacher's profile, towards identifying those personality traits that influence the student's learning yield. It was found that there are numerous ethical behavioral clichés of teachers. Ethical behavior can be considered from the perspective of a series of principles: **the principle of performance standards, the principle of managing educational**

crisis situations, the principle of personalizing the relationship, etc. (Chapter 3, subsections 3.2 and 3.3.).

7. In the addressed context, *functional normativity* was interpretatively analyzed, referring to the competence of teaching staff in designing and unfolding the educational process. Didactic normativity has an imperative function (should/should not) with procedural value, as it guides the behavior of the educator and the student, ensuring a certain efficiency at the level of school performance. A special role is played by consensual norms (negotiable) that are established by understanding between the teacher and the student, as moral norms. Each teacher negotiates with the students norms that, alongside didactic ones, contribute to the efficiency of the learning process. It is understood that any norm addresses a free agent, who can do certain things without being compelled to do them. Hence, a rational norm is intended to determine the free agent to conform to a certain model of action, as this model is socially desirable but is not always spontaneously followed by all individuals (Chapter 3, subsection 3.4.).
8. Within the perspective of the problematic fields addressed, the **Pedagogy of Ethics** is inscribed as a new direction of research. A relationship between *ethics and the Pedagogy of Ethics* is established as an original-copy type. In the educational process, ethics is reflected as a prototype. On one hand, arguments were formulated for the affirmation of a constitutive pedagogy of ethics, and on the other hand, the relationship between theoretical pedagogy and practical pedagogy of ethics was established. *The rules, principles, functions, purpose, and objectives of the Pedagogy of Ethics* were dimensioned, the *Prospective Conception the of Pedagogy of Ethics* was formulated, based on a series of functionally integrated dimensions, illustrating that the pedagogical valorization of ethics is part of a philosophically, psychologically, anthropologically, culturally complex educational context. This conception is based on the privileged idea that not so much behavior constitutes ethics, but the consequences of this behavior and its existential meanings. It was deduced that the Pedagogy of Ethics brings with it, **as a novelty**, spiritual awareness, being a natural result of the technologized society in which humanist values do not find a decent place in the race for material well-being. The natural reaction to the neglected aspects of the human personality has made it necessary to develop a renewed form of spirituality, redefined as pedagogical thinking (Chapter 4, subsections 4.1. and 4.2.).
9. The scientific results of the research are circumscribed to a conception of an existential and personalizing nature, based on a series of functionally integrated dimensions. These results are recorded by the following entities: *the laws of ethics in the institution of education: the law of educational humanism based on an essential ethical component; the law of ethical value as a regulator of the life of the emotive self of the human being, in the context of his free and autonomous action, in the educational process of discovering himself as an ethical person; the law of changing the role of ethicists in the process of externalizing ethics (applied) depending on its intrusion into the institution of education and ethical reflection from within it; the law of ethical pragmatism based on the always valid imperatives of relating in the institution of education; the socio-constructivist approach to the pedagogy of ethics; the normative system of the Pedagogy of Ethics (rules, functions*

(epistemological; orientational-explanatory; prescriptive; reflective; praxiological (utilitarian); the purpose; the objectives); the evolutionary panorama of the ethical personality; the pedagogical model of the reconstruction of ethics in the institution of education; the transcendental methodology of forming ethical pedagogical intelligence (Chapter 4, subsections 4.2 and 4.3.).

10. The main subject of the **experimental activity**, the formation of ethical pedagogical intelligence in teaching staff, has generated classifications and affiliations between various component entities. This includes the action of diagnosing and ascertaining the level of ethical pedagogical intelligence in order to obtain conclusive data to serve as a benchmark in training actions. Based on these data and respective clarifications, things were better prefigured, and what was subsequently undertaken was the constant appeal, in a process of unfolding, to these data for their overcoming. This has always occurred in the data analysis to demonstrate the necessity of the formative approach at the level of teaching staff in a formative process. What should be considered is the justification of the uncertain character of their attitudes and competencies in relation to the field of pedagogical ethics.

Through the training experiment, constituted following preliminary evaluations, these have a special importance in the context of research, because they "prescribe" certain actions within ethics, the latter being perceived as a process that is contextually defined by going through the five formative stages – ethics as a scientific discipline, coordinates of ethics, education and its problems, postmodernism and ethics, case studies – which mark an external point of view, a frame of reference against which ethics appears as a primordial field in professional activity, an "episode" open to processuality, a project that provides new and new possibilities. The values identified throughout the experiment prove a conscious inclusion in activity, being relativized by the teaching staff who have expressed their opinions, demonstrated their competencies, and made possible the character of necessity, which has conferred credibility on the activity of forming ethical pedagogical intelligence and, inherently, tenacity.

The validation experiment comparatively treats the data that led to the emergence of ethical pedagogical intelligence, whose systematizations illustrated a **formative progress of 38%**. The formative cut was a precise one, the option for the final tests was justified for several reasons: the individual resolution of the tests sharply configured the level of ethical intelligence, the personalization of the pedagogy of ethics, the perception, analysis, reflection, interpretation of the values of the pedagogy of ethics, the reflexive competence of the experimental subjects, and the action and cognitive competencies.

The realization of the pedagogical experiment was based, fundamentally, on the factor of ethical pedagogical intelligence, as formation and development and did not address the issue of monitoring the valorization of this ethical pedagogical intelligence in relation to students, meaning the possible experience of the teaching staff could not be monitored.

All these conclusive findings reflect the achievement of the research's purpose and objectives.

Limits and unresolved issues. We must acknowledge that we speak of the Prospective Conception of Pedagogical Ethics both as a conception of epistemological origin and as an applied conception, with the task of being as explicit as possible to

reveal all its consequences. Being a **concept in development**, it may generate a crisis of non-acceptance, but the stake is the emergence of a new pedagogical configuration, which is, for the time being, in the stage of experimentation. Various components are to be experimentally tested based on a diversified set of instruments, both vertically and horizontally, having conducted experimentally only a sequence at the level of the teaching staff.

RECOMMENDATIONS for future research

1. Reflecting on the version of Pedagogy of Ethics and observing the established balance between its normative components, we deem it necessary to continue supplementing the normative ensemble with other functional dimensions, such as the development of a ***Pedagogy of Ethics curriculum*** at the level of continuous training of teaching staff.
2. The epistemic opening of the research, by valorizing the ideas of ethical personality, warrants a broader study of these aspects and their presentation in a work titled "***The Ethical Competence of the Teacher: Case Studies.***"
3. Taking up the premises advanced in research regarding moral values and their relationship with ethics, it is timely, under current socio-cultural conditions, to formulate a response to the desiderata of postmodernity in the field of education, to develop a guide - ***European Values: an educational benchmark*** - through a more extensive investigation, aiming to valorize European values through the prism of universal human values and national values.
4. The theoretical assumptions of the research could be complemented with others alike, in various other planes of pedagogical sciences, based on a revised mentality and can form the basis for research in the field of Ethical Pedagogy with different themes, including: ***the epistemology of "enduring" phenomena in the context of professional ethics; content and forms of organizing the teaching/training process from an ethical perspective; determining the general structure of ethical meanings in the current state of education; the hypothetical-deductive model of the phenomenon of educational ethics, etc.***
5. Starting from the experimental coordinates of the research, it would be rational to complete the arsenal of methods for valorizing ethics at the school staff level, by developing a ***Methodology of Ethics in School***, which would encompass a set of new methods generated by the functional specificity of ethics.
6. It is rational to valorize initial and continuous training courses for teaching staff that would emphasize the formation/development of ethical intelligence/competence in order to apply the precepts of applied ethics at the student level from various educational levels, all through the prism of applying methodological sequences that have already passed validation within the pedagogical experiment.

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- #### 2.3. in journals from the National Register of professional journals (with the indication of the category):
162. PANIȘ, A. Decizia etică în instituția educațională. În: *Revista științifică de pedagogie și psihologie Univers pedagogic*, Chișinău: Institutul de Științe ale Educației, 2013, nr. 4, pp. 69-73. ISSN 1811-5470. (Categoria C)
https://ibn.idsi.md/en/vizualizare_articol/28041
163. PANIȘ, A. Interdependența etică-învățare în educația universitară de calitate. În: *Revista științifică de pedagogie și psihologie Univers pedagogic*, Chișinău: Institutul de Științe ale Educației, 2014, nr.3, pp. 10-18. ISSN 1811-5470. (Categoria C) https://ibn.idsi.md/en/vizualizare_articol/36235
164. PANIȘ, A., CALLO, T. Liniile strategice ale educației libertariene în pedagogia educației. În: *Revista de Științe Socioumane*, Universitatea Pedagogică de Stat "Ion Creangă" din Chișinău, 2014, nr. 3 (28), pp. 102-109. ISSN 1857-0119. (Categoria C)
https://ibn.idsi.md/en/vizualizare_articol/43800
165. PANIȘ, A. Etica și moralitatea în cadrul educației de azi. În: *Revista de Științe Socioumane*, Universitatea Pedagogică de Stat "Ion Creangă" din Chișinău, 2016, nr. 3 (34), pp. 74-84. ISSN 1857-0119. (Categoria C)
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166. PANIȘ, A. Etica – o reconstrucție pragmatică. În: *Revista științifică de pedagogie și psihologie Univers pedagogic*, Chișinău: Institutul de Științe ale Educației, 2016, nr. 4 (52), pp. 26-30. ISSN 1815-7041. (Categoria C)
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168. PANIȘ, A. Etica în contextul valorilor morale și educaționale. În: Revista *Acta et commentationes. Științe ale Educației*. Chișinău: Universitatea de Stat din Tiraspol (cu sediul la Chișinău), 2017, nr. 2 (11), pp. 103-113. ISSN 1857-0623. (Categoria B) https://ibn.idsi.md/en/vizualizare_articol/58472
169. PANIȘ, A., OVDIN, T. Drepturi versus libertăți în contextul educației. În: Revista științifică de pedagogie și psihologie *Univers pedagogic*, Chișinău: Institutul de Științe ale Educației, 2017, nr. 4 (56), pp. 3-11. ISSN 1815-7041. (Categoria C) https://ibn.idsi.md/en/vizualizare_articol/60484
170. PANIȘ, A. Etica pedagogică și pedagogia eticii – două entități educaționale. În: *Univers Pedagogic*, 2021, nr.3 (71), pp. 70-74. ISSN 1811-5470. (Categoria B) https://ibn.idsi.md/en/vizualizare_articol/141140
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- 3. Articles in the proceedings of conferences and other scientific events**
- 3.1. in the proceedings of scientific events included in the Web of Science and SCOPUS databases:**
172. PANIȘ, A. Evaluatorul și decizia în contextul pedagogiei eticii. În: *Globalization, Intercultural Dialogue and National Identity*, Conferință științifică internațională, Tîrgu Mureș, România, 21 – 22 mai 2022, Vol. 9, pp. 52-57. ISBN 978-606-93691-3-5. (Web of Science) <http://asociatia-alpha.ro/gidni/09-2022/GIDNI-09-Comm-b.pdf>
173. PANIȘ, A., MÎRZENCO, T. Etica profesională în activitatea de evaluare. În: LITERATURE, DISCOURSE AND MULTICULTURAL DIALOGUE 10, Conferință științifică internațională, Tîrgu Mureș, România, 10-11 decembrie 2022, Vol. 10, pp. 19-27. ISBN: 978-606-8624-02-0. (Web of Science/Clarivate Analytics) <http://asociatia-alpha.ro/ldmd/10-2022/LDMD-10%20Comm-d.pdf>
- 3.2. in the proceedings of scientific events included in other databases accepted by ANACEC:**
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176. PANIȘ, A., VRABII, V. Reglarea afectivă a cadrului didactic: premise și oportunități. În: *Orientări creative în învățământul și cercetarea românească la 30 de ani de la Revoluție. O privire intra- pluri și transdisciplinară*. Materialele conferinței științifice internaționale din 20 decembrie 2019. Bacău: Universitatea George Bacovia, pp. 39-44. Vol.1. ISBN 978-973-0 30978-2. (**plenary communication**)
177. PANIȘ, A. Организация личностно-ориентированного обучения: педагогический эксперимент. В: *Инновационные технологии в науке и*

образовании: сборник статей XIV Международной научно-практической конференции, 15 декабря 2019 г., Пенза: МЦНС «Наука и Просвещение», 2019, стр.141-146. ISBN 978-5-00159-183-2.

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180. PANIȘ, A. The role of the manager's outfit in the school educational environment. В: *Science and education: problems and innovations*. Материалы IX Международной научно-практической конференции [on-line], г. Пенза, 27 ноября 2021. Пенза: МЦНС «Наука и Просвещение», 2021, стр. 146-150. ISBN 978-5-00173-074-3. <https://www.elibrary.ru/item.asp?id=47246658>

181. PANIȘ, A. Retrospectives and terminological meanings of human resources management. В: *World science: problems and innovations*. Материалы LIX Международной научно-практической конференции [on-line], г. Пенза, 30 ноября 2021. Пенза: МЦНС «Наука и Просвещение», 2021, стр. 200-205. ISBN 978-5-00173-082-8. <https://www.elibrary.ru/item.asp?id=47290526>

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<https://naukaip.ru/wp-content/uploads/2021/12/%D0%9C%D0%9A-1246.pdf>

3.3. in the proceedings of scientific events included in the Register of materials published based on scientific events organized in the Republic of Moldova:

183. PANIȘ, A. Reconstrucția etică în managementul instituției educaționale. În: *Educația pentru dezvoltare durabilă: inovație, competitivitate, eficiență*. Materialele Conferinței Științifice Internaționale, 18-19 octombrie 2013, Chișinău: IȘE, Ed. Print-Caro, 2013, pp. 776-780. ISBN 978-9975-48-056-7.

184. PANIȘ, A. Condiții ale eticii în postmodernitate. În: *Învățământul postmodern între eficiență și funcționalitate*. Materialele Conferinței Științifice Internaționale 15 noiembrie 2013, Chișinău: CEP USM, 2014, pp.159-162. ISBN 978-9975-71-513-3.

185. PANIȘ, A. Instituția educațională în contextul eticii și al eficienței. În: *Eficientizarea învățământului – vector al politicilor educaționale moderne*. Materialele Conferinței Științifice Internaționale organizată în parteneriat cu Institutul de Științe ale Educației, București (România) 11-12 decembrie 2014, Chișinău: IȘE, Partea 1-a, 2014, pp. 191-200. ISBN 978-9975-48-066-6. (plenary communication) https://ibn.idsi.md/en/vizualizare_articol/96147

186. PANIȘ, A. Contexte etice pentru profesorul eficient. În: *Eficientizarea învățământului – vector al politicilor educaționale moderne*. Materialele Conferinței

- Științifice Internaționale organizată în parteneriat cu Institutul de Științe ale Educației, București (România) 11-12 decembrie 2014, Chișinău: IȘE, Partea 2-a, 2014, pp. 347-354. ISBN 978-9975-48-068-0. https://ibn.idsi.md/en/vizualizare_articol/96795
187. PANIȘ, A., VRABII, V. Raportul etică-autoeficacitate în dezvoltarea personală a cadrelor didactice. În: *Valorile moral-spirituale ale educației*. Simpozionul pedagogic internațional din 03-04 aprilie 2015, Chișinău: IȘE, 2015, pp. 83-88. ISBN 978-9975-48-069-7. https://ibn.idsi.md/en/vizualizare_articol/85741
188. PANIȘ, A., VRABII, V. Dezvoltarea prin valori a cadrului didactic în instituția educațională. În: *Valorile moral-spirituale ale educației*. Simpozionul pedagogic internațional din 03-04 aprilie 2015, Chișinău: IȘE, 2015, pp. 48-52. ISBN 978-9975-48-069-7. https://ibn.idsi.md/en/vizualizare_articol/85732
189. PANIȘ, A. Etica și libertatea în educație. În: *Dialogul civilizațiilor: etică, educație, libertate și responsabilitate într-o lume în schimbare*. Materialele Conferinței Științifice Internaționale, Ediția a II-a, 20-21 februarie 2015, Comrat, 2015, pp. 226-231. ISBN 978-9975-3028-0-7.
190. PANIȘ, A. Coordonate ale managementului relațiilor în clasa de elevi. În: *Perspectivile și problemele integrării în Spațiul European al Cercetării și Educației*. Materialele Conferinței Științifice Internaționale, 05 iunie 2015, Cahul: Universitatea de Stat "Bogdan Petriceicu Hasdeu" din Cahul, vol. 2, 2015, pp. 85-90. ISBN 978-9975-88-000-8. https://ibn.idsi.md/en/vizualizare_articol/133412
191. PANIȘ, A. Educația și componenta etică în contextul unui nou umanism. În: *Școala modernă: provocări și oportunități*. Materialele Conferinței Științifice Internaționale organizată în parteneriat cu Institutul de Științe ale Educației, București (România), 05-06 noiembrie 2015, Chișinău: IȘE, 2015, pp. 101-105. ISBN 978-9975-48-100-7. https://ibn.idsi.md/en/vizualizare_articol/81685
192. PANIȘ, A. Semnificația stării de moralitate și deontologiei în sistemul moral. În: *Institutul de Științe ale Educației: istorie, performanțe, personalități*. Materialele Conferinței Științifice Internaționale consacrate aniversării a 75 de ani de activitate, 20-21 octombrie 2016, Chișinău: IȘE, 2016, pp. 285-288. ISBN 978-9975-48-104-5. http://catalog.bnrm.md/opac/bibliographic_view/849591;jsessionid=1A9962D2CF88D060F264DB9F7687AD34
193. PANIȘ, A., MIHAILOV, V. Abordare a creativității. În: *Evaluarea în sistemul educațional: deziderate actuale*. Materialele Conferinței Științifice Internaționale, 09-10 noiembrie 2017, Chișinău: IȘE, 2017, pp. 72-74. ISBN 978-9975-48-118-2. https://ibn.idsi.md/en/vizualizare_articol/81100
194. PANIȘ, A., LUNGU, C. Atitudinea: parte intrinsecă a cadrului organizațional. În: *Managementul educațional: realizări și perspective de dezvoltare*. Materialele Conferinței științifico-practice internaționale, Ediția II-a. 27 aprilie 2018. Bălți: Universitatea de Stat „Alec Russo” din Bălți, 2018, pp. 112-117. ISBN 978-9975-3260-0-1. https://ibn.idsi.md/en/vizualizare_articol/121539
195. PANIȘ, A., LUNGU, C. Monitorizarea și evaluarea: constituent în management. În: *Managementul educațional: realizări și perspective de dezvoltare*. Materialele Conferinței științifico-practice internaționale, Ediția II-a. 27 aprilie 2018. Bălți: Universitatea de Stat „Alec Russo” din Bălți, 2018, pp. 53-58. ISBN 978-9975-3260-0-1. https://ibn.idsi.md/en/vizualizare_articol/121521
196. PANIȘ, A. Unitatea dintre pedagogie și etică: o nouă abordare sistemică. În: *Curriculumul școlar: provocări și oportunități de dezvoltare*. Materialele conferinței științifice internaționale din 7-8 decembrie 2018. Chișinău: Institutul de Științe ale

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197. PANIȘ, A., MIHAILOV, V. Creativitatea și etica: relații de complementaritate. În: *Cadrul didactic – promotor al politicilor educaționale*. Materialele conferinței științifice internaționale din 11-12 octombrie 2019. Chișinău: Institutul de Științe ale Educației (Tipogr. „Print-Caro”), pp. 71-78. ISBN 978-9975-48-156-4.
https://ibn.idsi.md/en/vizualizare_articol/90154
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199. PANIȘ, A. Valențe ale personalității etice a pedagogului în instituția educației. În: *Educația: factor primordial în dezvoltarea societății*. Materialele Conferinței Științifice Internaționale, organizată de IȘE, la 08.X-09.X.2020. Chișinău: Print-Caro, pp. 423-431. ISBN 978-9975-48-178-6. (plenary communication)
https://ibn.idsi.md/en/vizualizare_articol/113789
200. PANIȘ, A. Concepția prospectivă a Pedagogiei eticii. În: *Profesionalizarea cadrelor didactice: tendințe și realități socio-psiho-pedagogice*. Materialele Simpozionului Pedagogic Transfrontalier, 14 mai 2021. Chișinău: IȘE, 2021 (Tipogr. “Totex-Lux”), pp. 40-46. ISBN 978-9975-3336-2-7. ISBN 978-9975-3336-3-4 (PDF). (plenary communication) https://ibn.idsi.md/en/vizualizare_articol/129978
201. PANIȘ, A. Principiul reglator al comportamentului etic. În: *Dimensiuni psihosociale și legale ale devianței comportamentale*. Materiale ale conferinței științifice naționale cu participare internațională, 07 mai 2014. Chișinău: Tipogr. UPS “Ion Creangă” din Chișinău, 2014. pp. 30-39. ISBN 978-9975-46-215-0. (plenary communication)
202. PANIȘ, A., MIHAILOV, V. Creativitatea etică: modelizare în profesionalizarea cadrelor didactice. În: *Calitate în educație - imperativ al societății contemporane*. Materialele Conferinței Științifice Naționale cu participare Internațională, 4-5 decembrie 2020. Chișinău: UPS I. Creangă, 2020, Vol. 2, pp. 505-512. ISBN 978-9975-46-484-0. https://ibn.idsi.md/en/vizualizare_articol/117848
203. PANIȘ, A., MIHAILOV, V. Etica profesională a cadrului didactic în context național. În: *Știință și educație: noi abordări și perspective*. Materialele conferinței științifice internaționale, Seria 25, 24-25 martie 2023, Chișinău: [S. n.], 2023 (CEP UPSC), Vol. 2: Științe ale educației, pp. 407-413. ISBN 978-9975-46-783-4.
- 5. Other works and achievements specific to different scientific fields (recommended for publication/approved by the Scientific Council of ISE), such as:**
- **educational sciences: textbooks and other scientific-didactic works approved by the authorized entities:**
204. PANIȘ, A. *Contextualizarea eticii în procesul educațional*. Suport de curs. Chișinău: Tipogr. „Print-Caro”, 2018. 68 p. ISBN 978-9975-56-558-5.
205. PANIȘ, A. *Repere pedagogice în formarea atitudinilor*. Ghid metodologic. Chișinău: Print-Caro, 2020. 84 p. ISBN: ISBN 978-9975-48-187.

ADNOTARE

PANIȘ Aliona

„Reconstrucția pedagogică a eticii în instituția educației”, teză de doctor habilitat în științele educației, Chișinău, 2023

Structura tezei: adnotare (română, engleză), introducere, cinci capitole, concluzii generale și recomandări, bibliografie din 336 titluri, 235 pagini de text de bază, 13 tabele, 26 figuri, 18 anexe. Rezultatele obținute sunt publicate în 48 lucrări științifice.

Cuvinte-cheie: etică, etică aplicată, pedagogia eticii, inteligență pedagogică etică, reconstrucție, instituția educației, morală, legitățile pedagogiei eticii, metodologia transcendentă

Domeniul de studiu: Teoria generală a educației.

Scopul cercetării: Fundamentarea epistemologică a pedagogiei eticii în contextul valorificării ei educaționale.

Obiectivele tezei: Analiza sintetică a conceptului de etică în macrostructura educației ființei umane; Delimitarea noțională a eticii în raport cu morala și moralitatea și tipologizarea explicativă a eticii; Specificarea problemelor educației în actualitate; Identificarea unor viziuni etice în context pedagogic; Determinarea cadrului deontologic al eticii și consemnarea analitică a persoanei etice; Ilustrarea dimensiunilor funcționale ale eticii aplicate și a influenței postmodernismului în educație și etică; Conceptualizarea pedagogiei eticii (definirea noțiunilor de *reconstrucție pedagogică* și *instituția educației*; formularea *legităților* pedagogiei eticii; consemnarea *regulilor*, *funcțiilor* și *finalității* pedagogiei eticii); Elaborarea *Modelului pedagogic al reconstrucției eticii în instituția educației*; Configurarea și validarea experimentală a *Metodologiei transcendente a formării inteligenței pedagogice etice*.

Noutatea și originalitatea cercetării constau în elaborarea *Concepției prospective a pedagogiei eticii*, abordarea constructivă a inteligenței pedagogice etice și ilustrarea valorii ei în baza *Metodologiei transcendente a formării inteligenței pedagogice etice*; formularea *legităților pedagogiei etice* în baza analizei factorilor de acțiune asupra legăturilor dintre etică și educație; elaborarea *Modelului pedagogic al reconstrucției eticii în instituția educației*; formularea ideilor de redimensionare a educației prin crearea de oportunități formative în domeniul eticii.

Noua direcție de cercetare: *Pedagogia eticii*

Rezultatele principale noi pentru știință, care au condus la noua direcție de cercetare

Rezultatele principale noi sunt circumscrise unei *concepții* de natură multiaspectuală, *Concepția prospectivă a Pedagogiei eticii*, fundamentată pe un șir de dimensiuni integrate funcțional, ilustrând că valorificarea pedagogică a eticii face parte dintr-un context educațional de mare complexitate filosofică, psihologică, antropologică, culturală. Această concepție se bazează pe ideea privilegiată că nu atât comportamentul constituie etica, ci consecințele acestui comportament și semnificațiile lui existențiale. Fără îndoială, aceste rezultate sunt consemnate de următoarele entități elaborate: *legitățile eticii*; *abordarea socio-constructivistă*; *Sistemul normativ al Pedagogiei eticii* (*regulile, funcțiile, finalitatea, obiectivele etc.*); *principiul centrării tridimensionale* (*etica centrată pe rațiune, etica centrată pe viață /acțiune; etica centrată pe persoană*); *panorama evolutivă a personalității etice*; *Modelul pedagogic al reconstrucției eticii în instituția educației*; *Metodologia transcendentă a formării inteligenței etice, proiectul formativ experimental*.

Importanța teoretică este consemnată de valorificarea noțională de noutate în pedagogie, care include un ansamblu de noțiuni, cum ar fi: *reconstrucție pedagogică, instituția educației, etica aplicată, meliorism pedagogic, instrumentalizarea eticii, pedagogia eticii, inteligență pedagogică etică, pedagog-etician, persoană etică, pragmatism etic*. Concepția prospectivă a pedagogiei eticii, în acest cadru de referință, ocupă spațiul până acum liber de teoretizare pedagogică a eticii.

Valoarea aplicativă. *Metodologia transcendentă a formării inteligenței pedagogice etice* ilustrează valoarea cercetării din perspectiva oferirii instituției educației a unui mecanism facil de valorificare pedagogică a eticii aplicate. Rezultatele demonstrate de subiecții experimentali indică valoarea *Metodologiei transcendente* la nivelul formării inteligenței etice a cadrelor didactice, care poate fi aplicată secvențial și la nivelul elevilor.

Implementarea rezultatelor științifice. Rezultatele au fost implementate într-un șir de instituții educaționale din republică implicate în varia activități de formare profesională din cadrul Institutului de Științe ale Educației: cursuri de perfecționare, cursuri de recalificare profesională, studii de masterat, seminare metodologice, mese rotunde, ateliere, traininguri etc.

ANNOTATION

PANIȘ Aliona

"Pedagogical reconstruction of ethics in the institution of education",

Doctor Habilitatus Thesis in Education Sciences, Chisinau, 2023

Thesis structure: annotation (Romanian, English), introduction, five chapters, general conclusions and recommendations, bibliography from 336 titles, 235 base text pages, 13 tables, 26 figures, 18 Annexes. The results obtained are published in 48 scientific papers.

Keywords: ethics, applied ethics, pedagogy of ethics, ethical pedagogical intelligence, reconstruction, the institution of education, morality, the legitimacy of the pedagogy of ethics, transcendental methodology.

Field of study: General theory of education.

Investigation purpose: The epistemological foundation of the pedagogical reconstruction of ethics in the context of its educational valorization.

Research objectives: Synthetic analysis of the concept of ethics in the macrostructure of human education; delimitation of the notion of ethics in relation to morality and moral values, and explanatory typologization of ethics; specification of current education issues; identification of ethical visions in a pedagogical context; determination of the deontological framework of ethics and analytical recording of the ethical person; illustration of the functional dimensions of applied ethics and the influence of postmodernism in education and ethics; conceptualization *pedagogy of ethics* (definition of the notions of pedagogical reconstruction and the institution of education; formulation of the laws of ethics pedagogy; recording the rules, functions, and purposes of ethics pedagogy); development of the *Pedagogical Model of Ethics Reconstruction in the institution of education*; configuration and experimental validation of the *Transcendental Methodology of the formation of ethical pedagogical intelligence*.

The novelty and scientific originality of the research consists in the development of the Prospective Concept of Ethics Pedagogy, the constructive approach to ethical pedagogical intelligence, and the illustration of its value based on the Transcendental Methodology of Ethical Pedagogical Intelligence Formation. The formulation of the laws of ethical pedagogy is grounded in the analysis of factors influencing the connections between ethics and education. The development of the Pedagogical Model of Ethics Reconstruction in the educational institution and the formulation of ideas for resizing education by creating formative opportunities in the field of ethics represent innovative aspects that can contribute to the development of educational practices.

The new research direction: *Pedagogy of ethics*

The fundamentally new results for science, which led to the new direction of research

The fundamentally new results are circumscribed to a concept of multifaceted nature, the *Prospective Conception Pedagogy of Ethics*, based on a series of functionally integrated dimensions, illustrating that the pedagogical valorization of ethics is part of an educational context of great philosophical, psychological, anthropological, and cultural complexity. This conception is based on the privileged idea that not so much behavior constitutes ethics, but the consequences of this behavior and its existential meanings. These results are recorded by the following elaborated entities: *the legalities of ethics; the socio-constructivist approach; the normative system of the Pedagogy of Ethics (rules, functions, purpose, objectives, etc.); the principle of three-dimensional centering (ethics centered on reason, ethics centered on life/action; ethics centered on the person); the evolutionary panorama of the ethical personality; the Pedagogical Model for the reconstruction of ethics in the institution of education; the Transcendental Methodology for the formation of ethical pedagogical intelligence, and the experimental formative project*.

The theoretical importance is recorded by the notional capitalisation of novelty in pedagogy, which includes a set of notions, such as *pedagogical reconstruction, the institution of education, applied ethics, pedagogical meliorism, the instrumentalization of ethics, the pedagogy of ethics, ethical pedagogical intelligence, pedagogue-ethicist, ethical person, ethical pragmatism*. *The prospective conception of ethics pedagogy*, in this frame of reference, occupies the space so far free of pedagogical theorization of ethics.

The applicative value of the research. *The transcendental methodology of the formation of ethical pedagogical intelligence* illustrates the value of research from the perspective of offering the institution of education an easy mechanism of pedagogical valorization of applied ethics.

The implementation of scientific results. The results were implemented in a number of educational institutions in the republic involved in various professional training activities within the Institute of Educational Sciences: refresher courses, professional retraining courses, master's studies, methodological seminars, round tables, workshops, pieces of training etc.

PANIȘ ALIONA

**PEDAGOGICAL RECONSTRUCTION OF ETHICS
IN THE INSTITUTION OF EDUCATION**

531.01. GENERAL THEORY OF EDUCATION

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