

"ION CREANGĂ" STATE PEDAGOGICAL UNIVERSITY FROM CHISINAU

With the title of the manuscript

UDC: 373.3.015(043.2)=111

CARMEN BUNDA

**PEDAGOGICAL FOUNDATIONS OF FORMING MORAL CULTURE
FOR PRIMARY STUDENTS**

**Specialty 531.01. - General theory of education
Summary of the doctoral thesis in educational sciences**

CHISINAU, 2026

The thesis was developed within the Doctoral School "Educational Sciences",
"Ion Creanga" State Pedagogical University of Chisinau

Composition of the Public Defense Committee for the Doctoral Thesis

GARȘTEA Nina, doctor of pedagogical sciences, associate professor, **chairman of the commission**,
UPS "I. Creangă" in Chișinău

SILISTRARU Nicolae, doctor habilitated in pedagogical sciences, university professor, **scientific leader**,

UPS "I. Creanga" from Chisinau

GORAȘ-POSTICĂ Viorica, doctor habilitated in pedagogical sciences, university professor, **official referee**,

Moldova State University

PATRAȘCU Dumitru, doctor habilitated in pedagogical sciences, university professor, **official referee**,
UPS "I. Creanga" from Chisinau

BETIVU Aurelia, doctor of educational sciences, associate professor, **official referee**,
"Alecu Russo" State University of Balti

The defense will take place on 22.09.2026, 14⁰⁰ time,
within the "Ion Creangă" State Pedagogical University in Chisinau,
study block no. 2, Senate Hall, 1 Ion Creangă Street, MD - 2069

The doctoral thesis and the abstract can be consulted on the website of the "Ion Creangă" State
Pedagogical University in Chisinau (www.upsc.md) and on the website of ANACEC (www.anacec.md).

The abstract was sent to 21.08.2026

The President of the Commission:

GARȘTEA Nina,
Doctor of Pedagogical Sciences, Associate Professor

Scientific Director,

SILISTRARU NICOLAE,
doctor of pedagogical sciences, university professor

Author:

BUNDĂ Carmen

© Carmen BUNDA, 2026

Content

CONCEPTUAL LANDMARKS OF RESEARCH.....	4
THESIS CONTENT	7
GENERAL CONCLUSIONS ANS RECOMANDATIONS.....	32
BIBLIOGRAPHY.....	34
LIST OF THE AUTHOR'S PUBLICATIONS ON THE THESIS TOPIC.....	36
ANNOTATION	37

CONCEPTUAL LANDMARKS OF RESEARCH

The topicality and importance of the problem addressed. The concept of *moral culture* is understood as the set of values, norms, customs and moral attitudes of a community, which are manifested in the conduct of individuals. The moral culture of the personality includes components such as general -human moral norms, moral "facts" (rules and principles), moral skills, traditions and customs of moral behavior, as well as the feelings, opinions, beliefs and moral ideals of the individual. Moral education - an essential dimension of education in general - aims at the internalization of these components, forming moral consciousness and conduct, in accordance with the requirements of modern society.

The process of moral development of the personality is not rectilinear and uniform, there are certain difficulties, but also particularities of manifestation depending on age. At the early school age in terms of temperament, that is, the primary traits and the type of higher activity with some new patterns.

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

Theoretical models of moral culture (or "nравstvennoi kul'tury") are discussed in the literature. Yarkova (2012) proposes an *original typology of moral culture* as a system of values-signals, identifying "traditionalist", "utilitarian" and "creativist" models. From a philosophical perspective, Jan Pawel II emphasizes that the first dimension of culture is healthy morality (moral culture) - equivalent to *cultura animi* or spiritual culture - which involves the careful selection of higher values. The functions of moral culture can include the social function (regulation of relations through moral norms), the educational-normative function (transmission of values) and the formative/transformative function (development of moral consciousness). On the other hand, moral culture has historically developed under the influence of ethical, classical and modernist thought - from the philosophical concepts of ethics (Platonic, Christian-Orthodox, etc.) to theories of modern moral education.

One of the most significant theoretical contributions in recent decades to the field of philosophy and morality comes from a seemingly distant discipline: *cognitive neuroscience*. *Moral neuroscience* designates a body of research aimed at elucidating the neural substrate of moral judgment, empathy, and altruistic or prosocial behavior.

Jonathan Haidt's contribution is essential in this context. According to *social intuitionist theory*, moral judgment originates mainly in quick intuitive and affective reactions, while reasoning intervenes later, having the predominant function of explaining, supporting and justifying the judgment already formulated. Morality is the product of evolution, not reason, moral intuitions are adaptive guides, not conclusions of a practical syllogism.

Morality is conceived as the result of evolution and adaptive intuitive mechanisms, rather than as a product of deliberative reasoning; moral intuitions spontaneously guide judgment and behavior, while reason intervenes later to explain and justify them.

Maxine Greene believes that the formation of moral culture is achieved through an education oriented towards *freedom, critical reflection and moral imagination*, which allows the student to understand the experiences and perspectives of others, to develop empathy and moral sensitivity and to assume responsibility towards the community and society. In this process, literature, art and dialogue contribute to the formation of the capacity to perceive the diversity of human experiences and to participate responsibly in democratic life.

The proliferation of digital technologies and the emergence of generative artificial intelligence are radically redefining the contexts in which moral judgment is exercised. *Moral Education in the Digital Age* does not constitute a simple extension of classical paradigms into new environments, but calls for a fundamental reconsideration of the anthropological and epistemological premises of ethical formation.

The digital space creates new structural conditions for moral behavior: partial or total anonymity, lack of nonverbal feedback, personalization algorithms that create echo chambers, informational power asymmetry between the user and technological platforms, the accelerated pace of information production and circulation. All of this generates specific forms of moral vulnerability: disinformation, *cyberbullying*, radicalization, algorithmic emotional manipulation.

A distinct dimension is the relationship with artificial intelligence. The use of artificial intelligence in educational, decision-making or relational contexts raises questions about distributed moral responsibility, the limits of human autonomy and the risk of delegating ethical judgment to computational systems. The contemporary student needs not only *digital competence* in the technical sense, but also what some theorists call *digital wisdom* - the ability to use and critically evaluate digital tools from a grounded ethical perspective.

The digital moral education curriculum must include critical analysis of the architecture of platforms and the business models that support them. The formation of epistemic discernment: the ability to evaluate sources, detect manipulation, resist disinformation, becomes an essential moral component. The ethical questions raised by artificial intelligence (accountability, algorithmic bias, transparency) offer pedagogical material of unprecedented richness.

Narrative pedagogy capitalizes on literature, film, and storytelling as means of moral formation and development. Narrative does not seek to impose conduct or prescribe moral responses, but rather facilitates the development of the capacity to understand multiple perspectives, to empathize with others, and to reflect critically on moral situations and dilemmas. Thus, the narrative universe provides an imaginary and reflective space in which moral judgment can be experienced, analyzed, and practiced in a safe setting.

According to *the Education Code of the Republic of Moldova*, parents are obliged to create adequate conditions for children in the family to receive a quality education and to cooperate with educational institutions to contribute to the achievement of educational objectives [10]. The contemporary family as a human social institution can be considered in this case as the fundamental nucleus of society, since its role and task are precisely to ensure general moral development and “Primary education contributes to the formation of the child as a free and creative personality and ensures the development of the skills necessary for continuing studies in primary education” [10, art.26].

" *The curriculum* includes all rigorously planned experiences to be provided to students in school, to achieve learning outcomes at the highest standards of performance allowed by their individual capabilities" [12].

Description of the situation in the field of research and identification of the research problem.

The study aims to make an original and contextualized contribution to the development of theory and praxiology in the formation of moral culture through the development of moral identity as a phenomenon that begins in middle childhood and continues throughout life, even if some researchers stop with the analysis at early adulthood. The scientific approach is based on critical analysis and critical literature and the identification of existing discrepancies on the epistemological, conceptual and methodological dimensions, which open questions in the correlation of moral consciousness, moral conduct and the formation of moral culture in elementary school students.

The concept of moral culture designates the totality of values, norms, traditions and ethical attitudes specific to a community, reflected in the behavior and actions of individuals. The moral culture of the personality integrates elements such as universally valid moral norms, moral principles and rules, moral conduct skills and habits, as well as the feelings, beliefs, opinions and moral ideals of the individual. In this context, moral education, as a fundamental dimension of the educational process, has the role of facilitating the internalization of these components, contributing to the formation of moral consciousness and behavior in accordance with the values and demands of contemporary society.

Also, the results of international studies, including the research conducted by Abylaikhan [40], on preschool and primary school children, confirm the positive influence of pedagogical interventions aimed at strengthening the affective and behavioral components of moral culture. In this context, the correlation of theoretical foundations with educational practice highlights the fact that systematic, planned moral education, adapted to age-specific characteristics and supported by positive models of behavior is an important condition for the development of moral culture and awareness of students in grades I–IV.

According to the UNESCO Report of 1995, global education based on global morality should not be seen as a simple solution, consisting of a set of separate methods and techniques with miraculous effects, but as a holistic philosophy of education, with a comprehensive approach, which involves changing the entire educational culture: from policies to objectives, contents and learning methods. It is also necessary to change the mentality of teachers by including this objective in the process of training for the teaching career. It is a systematic and long-term process, which concerns the adaptation and development of proactive professional attitudes, which are formed and evolve throughout life and which has as its main purpose the change for the better of the way we look at the world as a whole and of the way in which we actively involve ourselves in this long-term process.

The issue of forming moral culture in primary school students is shaped at the intersection of two dimensions: theoretical and methodological. *The theoretical dimension* derives from the insufficient valorization and systematization of approaches regarding the concept of moral culture, a phenomenon still relatively little researched in the Romanian pedagogical area. *The methodological dimension* is determined by the need to develop a coherent theoretical-praxiological support, which would provide teachers with effective benchmarks, strategies and tools for forming and evaluating the moral culture of primary school students.

These findings have led to further research on this phenomenon of major importance for contemporary education. In this context, the scientific approach aims to clarify a series of essential aspects regarding *the significance and role of moral culture in the context of globalization, the particularities and methods of forming moral culture in primary school students, as well as the criteria, indicators and performance descriptors necessary for assessing the level of its formation.*

In the area of the international scientific community, we note the contributions of researchers such as: G. Allport [1], H. Spencer [36], Im. Kant [20], J. Piaget [31], L.Kohlberg [47], W.James [46], A.Bandura [41], A. Maslow [23], C. Wozzola [50] who defined and treated *the formation of moral culture* to primary school students from the perspective of pedagogical competence.

In *Romani*, research into the phenomenon of moral culture formation in primary school students is a subject of interest for some notable authors in the field of pedagogical and psychological sciences. Thus, E. Joița [19], M. Călin [9], S. Cristea [11], D. Sălăvăstru [33], D. Vrabie [39] have offered multiple perspectives on the concept of moral culture formation, insisting on the need to attribute this factor to the educational process. The generated scientific interpretations have contributed to clarifying certain terminological aspects, while some research has formulated pedagogical conditions for managing the integrators of moral culture in primary school students.

In the *Republic of Moldova*, there is an increasing interest in investigating the issue of *moral culture formation* from multiple educational and scientific perspectives. The dimension of moral values and the development of ethical conduct is reflected in the works of researchers such as: T. Callo [7], M. Boroșan [2], A. Calancea [6], L. Sadovei [32], L. Cuznețov [13], V. Guțu, [18], N. Silistraru [34], V. Panico [27], M. Șevciuc [37], V. Goraș-Postică [17], N. Garștea [16], A. Bețivu [2] who direct the pedagogical discourse towards the valorization of the attitudinal-behavioral component of education. In this context, the first conceptual perspectives on the formation of moral culture in primary school students through the development of pedagogical competence and the promotion of behaviors based on moral values and norms are outlined.

Detailing and concretizing, we mention that researchers have studied moral personality, moral law, moral duties, moral constraint, etc. These desiderata have led to the following **contradictions** : **although** the cognitive dimension represents *the basis for the formation of moral culture* , in primary education there are not enough pedagogical mechanisms to ensure the transition from knowledge of moral values to the manifestation of moral culture in the behavior of students; between the importance of valorizing children's personality and *the deficient* approach to the curriculum by the teacher; between the importance of training *in moral culture in school* and the difficulties of parents in the relationship with the school and society *regarding the education of moral culture* ; between the acute requirements of modern society for *the formation of moral culture* in primary school students and the lack of a *pedagogical model* for the formation of moral culture in primary school students.

Starting from these contradictions, **the scientific problem** of the research is formulated as follows: *what are the theoretical foundations, pedagogical conditions and methodological mechanisms through which a pedagogical model for the formation of moral culture in primary school students can be designed, implemented and validated, through the pedagogical competence of the teacher?*

Research directions: a) determining the difficulties in forming the moral culture of young school-age students in school and in the family; b) providing and identifying opportunities to capitalize on the moral culture of primary school students.

The purpose of the research is to theoretically substantiate, develop, implement and validate the Pedagogical Model for the formation of moral culture in primary school students.

Research objectives: identifying the theoretical foundations, principles, factors and pedagogical conditions that influence the process of forming moral culture in primary school students; arguing the role of moral conscience and moral conduct as fundamental dimensions of moral culture and highlighting the ways of developing them through the school curriculum; identifying the methodology for training pedagogical competence in the context of forming culture, conscience and moral conduct in students; designing the Pedagogical Model and the Program for training moral culture in primary school students through the pedagogical competence of the teacher; developing an evaluation matrix based on criteria, indicators and descriptors specific to the level of development of moral culture.

Research hypothesis: The formation of moral culture in primary school students from the perspective of pedagogical competence can be effective under the conditions in which: theoretical and methodological benchmarks of moral education and moral culture of primary school students adapted to the conditions characteristic of moral behaviors will be identified and applied; models and micromodels of moral culture in learning situations will be utilized; the Pedagogical Model for the formation of moral culture in primary school students from the perspective of pedagogical competence will be developed and experimentally validated.

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

Scientific novelty and originality reside in the semantic perspectives of the key concept of *moral culture* ; the conditionalities and relationships between teacher and student in the context of forming moral behavior in primary education; the system of criteria, indicators and descriptors capitalized in the Matrix through the implementation of *the Program for the formation of moral culture of students in primary education* through the functionality of *the developed Pedagogical Model* .

The theoretical significance of the research is proven at the level of the construction of the Pedagogical Model for the formation of moral culture in primary school students through pedagogical competence , conceptually and methodologically substantiated at the level of the links between: *pedagogical competence* (founded psychologically, sociologically and managerially) - *didactic competence* (founded psycho-genetically,

socio-culturally and practically at the level of the *national curriculum*) - *the moral culture of primary school students* (founded axiologically, teleologically, methodologically and normatively) which support the technology of moral education, effective in primary school (through general purpose, specific contents, strategies (which include appropriate forms, methods, styles).

The practical value is proven in the process of applying and experimenting with the Pedagogical Model for the formation of moral culture in primary school students from a curricular perspective, allowing for the permanent improvement of *moral culture and education* in the context of primary education, improvement based on the exercise of the teacher's pedagogical communication competence, especially at the level of education strategy in early childhood education.

The implementation of the results obtained in the teaching process, in the specific context of primary education, carried out in the context of capitalizing on the Pedagogical Model for the formation of moral culture in primary school students through pedagogical competence in the curricular design activity of school and extracurricular activities, determined by the curriculum for primary education, with special applications at the level of instructional technology in Ilfov County, Secondary School no. 1, Ciorogârla.

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

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

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

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

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

THESIS CONTENT

In the **Introduction** it is the topicality and importance of the topic are presented and argued, the situation in the research field is described; the research problem, the directions of solution, the purpose and objectives are formulated; the research methodology is presented; the scientific novelty and originality, the theoretical significance and the applicative value of the work, the important scientific problem solved in the research are described; the approval of the research results and the summary of the thesis sections are elucidated.

Chapter 1, " Theoretical landmarks of the formation of moral culture in primary school students " presents the conceptual framework of the targeted phenomenon, elucidates the development of the significance of the concept of *moral culture* through the components of conscience and moral conduct, focused on attitudinal factors.

The cognitive paradigm of development, inspired by the ideas of Jean Piaget, is based on the idea that in childhood we develop an understanding of what is right and wrong through interactions with others and the environment. According to Piaget, moral reasoning evolves as children mature cognitively, leading them to consider the perspectives of others and recognize the importance of mutual respect in interpersonal relationships [31].

Kohlberg's stage theory of moral development [47], which took Piaget's ideas and developed them, preserving the stage approach, the connection with cognition and the move from heteronomy to moral autonomy. His approach has become one of the most influential theories, present in all developmental psychology textbooks, significantly contributing to the understanding of morality by highlighting the cognitive processes involved in moral decision-making. His theory provides a framework for how individuals progress through distinct stages of moral reasoning, from a focus on obedience and punishment to an understanding of universal ethical principles and abstract reasoning about justice and equity, argues Yilmaz [51].

Moral sensitivity is the foundation of the Rest model, which focuses on the individual's ability to discern moral issues and consider the perspectives of others involved, recognizing the importance of empathy and understanding multiple points of view in navigating complex moral dilemmas [43].

Moral judgment encompasses the cognitive processes involved in ethical decision-making, when an individual decides that a particular action is right or wrong, based on his or her ethical beliefs. For example, someone might judge lying to be morally wrong because it violates the principle of honesty. Moral reasoning, although significant, is only one component of moral judgment. This component takes into account individual differences in reasoning and recognizes the impact of emotions and social context on moral decision-making [4].

Hoffman's theory suggests that moral development is closely linked to the development of empathy and perspective-taking. He argued that moral progress occurs through stages of empathic development, starting from a self-centered focus and gradually expanding to take into account the feelings and perspectives of others. An example of Hoffman's theory is when a child offers his favorite toy to a friend who is upset, demonstrating the ability to empathize and understand another's emotions [45].

Gibbs and his collaborators (2010) summarize the stages of socio-moral development by levels [44]:

Level 1. Immature. Stage 1. Unilateral and physical, moral justifications are based on unilateral authority and rules or are linked to the punitive consequences of breaking the rules.

Stage 2. Exchange and instrumental, moral justifications based on an understanding that has emerged from social interaction with others. For example, decisions to help others may be justified because that person may help you in the future. Justifications remain superficial.

Level 2. Mature. Stage 3. Mutual and prosocial, moral justifications are characterized by further decentering and are based on a prosocial understanding of emotional states (e.g., empathy, caring, and good conduct).

Stage 4. Systemic and Standard. Later maturity is marked by the development of an understanding of the complex social structures in which we live. Justifications are also based on constructs such as rights, values, and character within society. Other justifications may be based on social justice and responsibility or moral conscience.

In the academic analysis of morality, several major schools of thought are distinguished that provide the foundation for *moral education*: **virtue ethics** promoted by Plato and Aristotle, focuses on the development of character through virtues such as prudence, justice, and courage. For Aristotle, the virtue of character arises as a result of habit, being a constant search for the good and beauty of culture. moral; **deontological ethics** : centered on the concept of duty, this perspective, masterfully represented by Immanuel Kant, judges the morality of an action based on compliance with universal rules, regardless of consequences Kant proposed the principles of universality and reciprocity , suggesting that an ethical code must be applicable to everyone equally (the golden rule) [20]; **consequentialist (utilitarian) ethics** : in In contrast to deontology, utilitarianism evaluates acts according to their outcome, aiming to maximize the general good .

Moral conscience is defined as the core of personality, an internal instance of self-evaluation and self-regulation that judges one's own actions and those of others in relation to internalized values. It represents the capacity of the human psyche to reflect on the morality of one's own behavior, generating feelings of satisfaction or guilt.

Components of moral consciousness - in pedagogical and psychological literature, moral consciousness is approached as a system consisting of three interdependent components: **the cognitive component** encompasses the system of representations, notions, judgments and moral reasoning, this implies not only knowledge of norms, but also the ability to apply them in the context of moral dilemmas, cognitive development allows the transition from a literal understanding of rules to an interpretation based on principles ; **the affective component** includes the moral feelings and emotions that accompany the evaluation process, self-conscious emotions , such as shame, guilt, and pride, function as a moral barometer, providing immediate feedback on our social acceptability , empathy plays a crucial role here, being the ability to resonate with the emotional states of others and motivate prosocial behavior [2]; the volitional- **behavioral component** It represents the transition from intention to deed, the will is the mechanism that allows the individual to follow moral judgment even in the face of contrary interests or external pressures , moral conduct is the externalization of conscience, being the unification of internal processes with visible manifestations.

Sorin Cristea, who highlighted the function, structure and classification of pedagogical competences [11, p. 53-54], the author mentions that the basic function of pedagogical competence aims to maximize the use of all psychological and social resources of the personality of the learner and the educator engaged in the activity of education/training.

Researcher I. Botgros concludes by emphasizing the role of didactic competence in the context of the current and past instructional-educational process: "Didactic competence is an extremely complex, self-constructive personality structure, centered on pedagogical aptitude and plays the role of a tool for unification, codification and expression in the form of educational behaviors" [3, p. 38].

In the opinion of researcher Vl. Guțu, indispensable to the teaching profession are: knowledge of a foreign language; *interpersonal skills* (individual skills: the ability to work in a team, critical and self-critical skills, etc.); *systemic skills* (research, learning, adaptation to new situations, creativity, will, spirit of initiative, etc.) [18].

Researcher N. Silistraru mentions that the notion of pedagogical competence "tends to be used nowadays with the meaning of a minimum professional standard, often specified by law, to which a person must meet in exercising the main work tasks of the teaching profession" [34, p. 97]. In the opinion of researchers N. Sacaliuc, V. Cojocaru, pedagogical competence is complex, relative, potential, transferable, conscious and exercised in a certain situation [35, p. 18-19]. The cited authors mention that these competences "are in a continuous process of restructuring, transformation and diversification". With reference to pedagogical competence, N. Globu mentions:

the competences of an effective teacher lie in identifying the educational objectives to be achieved; in adapting to the diversity of students by selecting instructional strategies; in encouraging the social interaction of students; in offering them challenging, interesting work tasks, etc. [17, p. 28].

In a teacher's pedagogical competence we include the following components: *scientific competence, psychosocial competence, managerial competence, psychopedagogical competence*.

Professional standards include those components of the teaching profession that are observable and measurable. The behaviors expected of a competent teacher can be structured in a taxonomic model of the teaching profession, which highlights both the aspects that can be observed and measured, as well as those that, due to their subjective nature, are more difficult to standardize.

The pedagogical analysis of new content included in school programs involves essential skills that allow: analyzing the characteristics of the knowledge to be taught ; assessing and evaluating student behavior ; designing instruction ; leading collaborative learning processes .

Moral culture involves putting into circulation moral values taken from society's value tables (moral norms are based on such values), and by assimilating them - in the context of their association with positive affective motives and experiences - moral behaviors are determined.

The formation of moral culture in primary education is influenced by a complex system of factors, structured on several levels. *The factors of moral education and the factors of moral culture* that lead to the formation of *moral culture* in primary school students are: *institutional factors* : school , family , church/religious community , local community ; *personal factors* (of the student): age and stage of moral development , personal life experience , temperament and character in formation , moral motivation ;

pedagogical factors : the teacher's pedagogical competence , the teaching methods and strategies used , the curricular contents , the classroom climate ; *social and cultural factors* : the media and the internet , the group of friends (per group) , national and universal cultural values .

On the other hand, the factors of moral culture represent a higher level of moral culture formation, involving the deep internalization of values focused on the following factors: moral conscience which includes: *moral knowledge* , moral judgment , moral beliefs ; moral feelings and attitudes which implies: moral feelings , *moral attitudes*, *moral will*; *moral conduct* (behavior) consisting of: *moral skills* , *moral habits*, *character traits*; *moral models and examples* integrate: historical and cultural personalities , literary characters , teacher/teaching staff , parents ; cultural tradition and values include: national cultural values , universal values , traditions and customs of the community .

Within the proposed pedagogical model, *the factors of moral education function interdependently and become elements of moral culture*:

Table 1.1. Factors of moral education

Factor	Dominant function	pedagogical competence
school	normative and formative	axiological design and mediation
family	primary modeling	educational partnership
peer group	moral socialization	cooperative facilitation
culture	symbolic foundation	curricular integration
INDIVIDUAL	introspection	differentiated adaptation
society	axiological context	critical development

Source: prepared by the author

Pedagogical conditions represent the set of factors, circumstances and didactic, educational and organizational measures that favor the efficient achievement of educational objectives. In pedagogical research, the identification of pedagogical conditions constitutes an essential element of experimental substantiation, because they explain in what context and through what mechanisms the process of forming a certain competence or value can be optimized.

In the case of *the formation of moral culture in primary school students* , specialized literature and contemporary research in the field of pedagogy, developmental psychology and moral education allow the identification of the following fundamental pedagogical conditions.

Table 1.2. Summary of pedagogical conditions

Pedagogical condition	Scientific justification	Result tracked
Educational climate based on moral values	Social learning and the internalization of moral norms	Developing moral behavior
Transversal integration of moral education	Strengthening values in various contexts	The formation of moral beliefs
Active-participatory methods	Constructivism and experiential learning	Development of moral judgment
School-family-community partnership	Coherence of educational influences	Stability of moral conduct
The teacher's personal example	Social modeling towards the formation of moral culture	Internalization of values

Self-reflection and self-evaluation	Development of conscience and moral conduct	Self-regulation of behavior
Authentic experiences of moral behavior and moral culture	Learning through action	Transforming values into behaviors
Individualization of moral education	Respecting the particularities of young school-age students	Educational efficiency on the formation of moral culture

Source: prepared by the author

Pedagogical conditions represent the set of factors, circumstances and didactic, educational and organizational measures that favor the efficient achievement of educational objectives. In pedagogical research, the identification of pedagogical conditions constitutes an essential element of experimental substantiation, because they explain in what context and through what

The following table presents theoretical perspectives on moral culture in the conception of some representative authors, considerations on moral culture and their main contributions.

Table 1.3. Theoretical concepts regarding moral culture in the conception of some representative authors

Author (years)	Considerations regarding moral culture	Main contributions
Immanuel Kant (1724–1804)	It considers morality as the foundation of the dignity and autonomy of the person. Moral culture consists of the individual's capacity to act according to duty and universal moral principles, regardless of personal interests or consequences. [20].	• emphasis on moral conscience; • respect for moral law; • autonomy of will; • individual responsibility.
William James (1842–1910)	Morality results from the formation of moral habits and the exercise of the will. Education must create stable habits of moral behavior, since character is formed by the repetition of good deeds. Practical experience is more effective than the simple transmission of norms. [46].	• formation of moral habits; • development of will; • character building; • education through practical exercise.
Jean Piaget (1896–1980)	It explains moral development through the evolution of the child's cognitive structures. Moral culture develops progressively through the transition from heteronomous morality to autonomous morality, based on cooperation and reciprocity. [31].	• development of moral judgment; • understanding the rules; • moral autonomy; • social cooperation.
Gordon Allport (1897–1967)	It considers personality as an organized system of traits and values. Moral culture is closely related to the maturity of personality and the value orientation of the individual. [1].	• development of the value system; • moral motivation; • personality maturity; • self-realization.
Maxine Greene (1917–2014)	Moral culture is developed through education oriented towards freedom, critical reflection and moral imagination. Education should enable the student to understand the experiences of others, to demonstrate empathy and to participate responsibly in democratic life. Literature, art and dialogue contribute to the development of moral sensitivity and social responsibility.[42]	• freedom as an educational value; • critical reflection; • moral imagination; • democratic and social responsibility.
Albert Bandura (1925–2021)	Explains moral development through social learning theory. Moral culture is formed through observation of social models, imitation, internalization of norms, and self-regulation of behavior. [41].	• learning through modeling; • moral self-regulation; • personal responsibility; • the influence of the social environment.
Lawrence Kohlberg (1927–1987)	He elaborates the theory of stages of moral development and argues that moral maturation involves successively passing through higher levels of moral reasoning. [47].	• development of moral thinking; • judgment based on ethical principles; • progress from conformity to moral autonomy.
Martin Hoffman (1931–2018)	Empathy is the foundation of moral development. Children learn moral behaviors when they understand the emotions and suffering of others. Developing empathy fosters altruism, responsibility, and prosocial behavior. [45].	• developing empathy; • altruism; • prosocial behavior; • sensitivity to the needs of others.
Nicolae Silistraru	It approaches moral education from the perspective of forming the integral personality and valorizing the educational ideal, considering moral culture a central dimension of human development. [34].	• values education; • unity between conscience and conduct; • developing responsibility; • cultivating human dignity.
Constantin Cucos	Moral education aims to develop moral awareness, beliefs, attitudes and behaviors in accordance with social values. Moral culture is achieved through the unity of knowledge, affective experience and moral action, with the teacher acting as an axiological model. [13].	• formation of moral conscience; • axiological education; • the unity of knowledge–experience–action; • the teacher as a moral model.
Vladimir Gutu	It examines personality formation through the lens of a competency and axiological approach, emphasizing the internalization of moral values and their application in social conduct. [18].	• moral competence; • integrating values into behavior; • education focused on personality formation; • development of transversal

		skills.
Jonathan Haidt	It argues that morality is largely based on moral intuitions and emotions, and moral reasoning emerges later to justify moral decisions. [44].	• the role of moral emotions; • moral intuition; • sensitivity to good and evil; • the influence of the social and cultural context.
Viorica Goras-Postica	The formation of moral culture is closely linked to education for values, civic competences and democratic culture. The school must create contexts of active participation, cooperation, mutual respect and the assumption of social responsibility.[17]	• education for values; • civic skills; • social cooperation; • democratic accountability.
E. Yarkova (Яркова)	In his works dedicated to moral education, he interprets moral culture as an essential component of the general culture of personality, expressed through the unity of moral consciousness, moral feelings and moral conduct. [52].	• integration of cognitive, affective and behavioral dimensions; • education through values; • developing moral responsibility.
Elena Macavei	Moral culture develops through the integration of values into the personality and through the correlation of moral education with the other dimensions of education. Moral formation requires continuity, systematicity and the involvement of the family, school and community. [21]	• integrating values into personality; • continuity of moral education; • family-school-community collaboration; • formation of stable moral conduct.
Maria Boroza	Moral culture is formed through axiological education, the development of value skills, and the integration of moral experiences into school activity. The emphasis is on the internalization of values and their transformation into stable behaviors. [2].	• axiological education; • value skills; • internalization of values; • formation of stable moral conduct.
Elizabeth Wozzola	Moral culture is built through authentic communication, mutual respect and interpersonal responsibility. Moral education involves cultivating dialogue, active listening and assuming the consequences of one's actions in interpersonal relationships. [50].	• authentic communication; • mutual respect; • interpersonal responsibility; • education through dialogue.
Maia Sevcuic	It argues that the effectiveness of forming students' moral culture directly depends on the quality of the pedagogical training of teachers. A teacher with reflective skills and a solid axiological training is able to integrate moral education organically into all school subjects, not just in explicitly dedicated activities. His involvement in developing the reference framework of extracurricular education in the Republic of Moldova reflects the concern for articulating the value dimension in formal, non-formal and informal education. [37].	• axiological training of the teaching staff; • integrating moral education into all subjects; • developing the teacher's reflective skills; • articulating the value dimension in all forms of education.
Nina Garștea	It advocates for a moral education based on national identity values, arguing that teaching staff have the responsibility to promote the values of justice, equity, humanism and patriotism, in accordance with the normative framework of education in the Republic of Moldova. Through its curricular contributions and teacher training activity, it argues that the development of students' moral culture is inextricably linked to the quality of the educational environment and the ethical competences of the educator.[16]	• promoting identity and national values; • training of ethical skills of teachers; • integrating moral values into the curriculum; • developing an educational environment favorable to moral formation.
Aurelia Bețivu	It examines moral culture through the lens of axiological education, considering that the development of moral personality depends on the internalization of values, self-reflection, decision-making autonomy, and assuming responsibility in relation to oneself and society. [2].	• axiological education and internalization of values; • development of the existential style of the personality; • formation of autonomy and moral self-regulation; • cultivating social responsibility and value reflection; • integrating moral values into the sustainable development of personality.

In chapter 2, " Conceptual and methodological landmarks of the formation of moral culture in primary school students " analyzes *one of the real problems of moral education is related to the values that the school proposes to students*. We cannot conceive of educational activity, profound and goal-oriented, unless founded on a system of authentic values. If we consider the fact that moral behavior is also a normed one, then the importance of moral values is even greater precisely because the norms are based on such values. Their source is the system of social values

O. Reboul classifies the values of education into three categories: a) *the first category includes goal-values* , which differ depending on the types of societies and cultures. Some are traditional and help the individual to integrate into his environment, strengthening the attachment to the past, being part of the "maintenance learning" that standardizes behaviors. Others promote autonomy, critical spirit and responsibility, being the result of

"innovative learning" that allows the progress of society; b) *values indispensable to education* itself (means-values). In a traditional culture these are the ones that emphasize obedience, respect for elders, the spirit of discipline. A modern-type education will rather emphasize initiative, cooperation, creativity; c) *values that serve in education as criteria of judgment* (criterion values). For example, in the family - "the obedient child" at school - "the good student" at church - "the perfect believer". Of course, in a less traditional education, the criteria favor the individual capable of initiative, team spirit, and self-reliance [48].

American sociologist D. Riesman identifies several human types based on the values that guide their actions, including the "traditional type", determined by tradition [49].

In this context, the school differentiates itself from the family through a series of values, which can be illustrated by "pairs" of distinct values, presented in the table below.

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

Family	School
Absolute freedom (freedom of choice)	Controlled freedom
Egoism, affirmed by "everything is mine"	Cooperation, mutual help that forms the belief that "everything is achieved with effort"
Lack of respect for work and effort	Respect for work and effort
Intolerance resulting from selfishness	Tolerance, respect for otherness, flexibility
Family dependence ("parents solve everything")	Autonomy in training

More relevant for authentic moral behaviors are precisely informal relationships because they are "non-standardized" (less schematic); they are strongly affectively impregnated. The exercise of students' roles is personalized, even if these are forms of manifestation of the same status, that of student; they are closer to everyday relationships outside of school; they are validated by the collective; they carry within them, to a fairly large extent, the moral experience of the students [30].

As a strategy, *active moral education* represents not only an approach to morality, but also a complex set of methods and procedures aimed at forming the moral culture of the personality. The efficiency of these strategies depends, to a significant extent, on their adaptation to the psychological variables specific to each student, since moral influences are always filtered through the prism of individual subjectivity. Thus, the success of moral education will be, to a large extent, probabilistic and will vary depending on the way in which these methods are "aligned" to the needs and psychological peculiarities of each student. We agree with I. Nicola that the relationship that is established between the concrete methods and procedures that we use and their effects on the level of morality has a non-unique character. This means that the same method or procedure can have different effects depending on the context in which they are used and the internal, subjective conditions that intertwine between them" [26, p. 116].

The teacher's responsibilities are clearly defined in the following principles: integrity the teacher ; responsibility the teacher ; objectivity and fairness teacher ; respect and tolerance the teacher ; the teacher must demonstrate creativity; the teacher must demonstrate professional diligence through altruism, passion and dedication; the teacher must demonstrate civic behavior; the teacher must demonstrate empathy.

He analyzes three fundamental types of competences that, in his opinion, make up the teacher's professional competence: *Specialized competence* , which consists of three main capacities: knowledge of the subject; the ability to establish links between theory and practice; the ability to renew the contents in consensus with the new acquisitions of the science of the field (but also from adjacent fields). *Psychopedagogical competence* , which is the result of the following five capacities: to know students; to communicate easily with students; to design and optimally carry out instructional-educational activities; to objectively evaluate training programs and activities; to prepare students for self-instruction and self-education. *Psychosocial and managerial competence* of those who carry out their activity in education: the ability to organize students in relation to training tasks and to establish group responsibilities; the ability to establish cooperative relationships; the ability to assume responsibility; the ability to orient, organize and coordinate, guide and motivate, to make decisions depending on the situation.

Concordance between conscience and moral conduct: moral conscience represents the intellectual, affective and attitudinal instance through which the individual relates to the significance of events, facts and human actions at the level of *moral conscience* .

cognitive component of moral attitudes refers to the knowledge and understanding of moral values and principles, acquired through learning and reflection.

The externalization of emotions and feelings through affective actions: the sense of duty and responsibility; respect, love and care for man; the sense of national pride and love for the Homeland; respect for work and working people; the sense of personal dignity and confidence in one's own qualities; the sense of kindness and modesty; the sense of devotion and joy; the desire to communicate with peers, teachers; the desire and comfort of being with other people; the disposition for collaboration, mutual assistance, concern for the fate of others; the joy of perspective; the sense of devotion; the tendency to belong to a group or a social category, to be accepted by others, the feeling of restlessness of not reconciling with social evil; anxiety and failure of one's own and the

feeling of dissatisfaction and regret for oneself and other people who show indifference, and fulfill obligations, do not respect people, are careless and greedy, (respect the norms of social coexistence; manifestation of tendencies of self-realization and valorization of one's own potential; feeling of tolerance of respect and dignified, civilized coexistence between people of different nations, respect each other's culture, language, traditions, etc.

The externalization through behavioral actions of imagination, mental capacities and skills, intentions and activity projects is essential for the development of moral and responsible conduct.

In Chapter 3, "The experimental approach to validating the pedagogical model for forming moral culture in primary school students" is dedicated to the description of the pedagogical experiment and the Pedagogical Model of forming moral culture in primary school students through the pedagogical competence of the teacher.

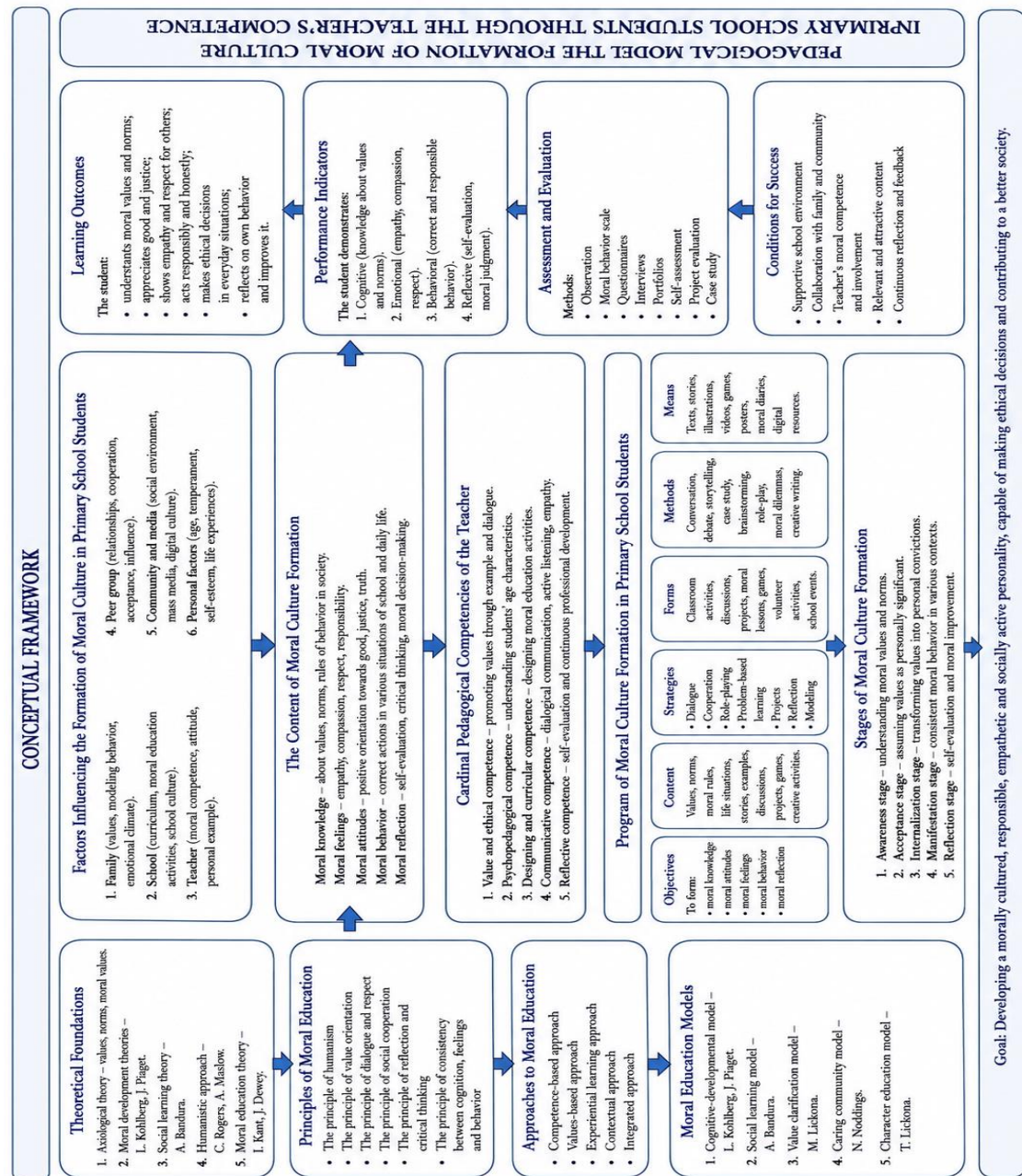


Figure 3.1. The pedagogical model of forming moral culture in primary school students through the teacher's pedagogical competence

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

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

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

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

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

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

This integrative pedagogical model for the formation of the moral culture of primary school students through the pedagogical competence of the teacher explains both the theoretical foundations of the process and the practical mechanisms through which moral culture can be developed and evaluated.

The essence of the model lies in the idea that the formation of the student's moral culture does not occur spontaneously nor exclusively through the transmission of moral norms, but through an educational process designed, organized, implemented and systematically evaluated by a competent teacher.

The model demonstrates that the development of moral culture is the result of the interaction between: the theoretical foundations of moral education; the pedagogical skills of the teacher; the contents of moral education; the training strategies and methods; the pedagogical conditions created; the influences of the educational environment; the continuous evaluation of results.

The model operates according to the following pedagogical algorithm: *theoretical foundations* → *pedagogical conditions* → *training program* → *educational actions* → *development of moral competencies* → *evaluation of results* → *improvement of the process*, which leads to a succession ensuring the systemic character of the formation of moral culture.

The pedagogical model for the formation of the moral culture of primary school students represents an integrated system of theoretical foundations, pedagogical conditions, contents, strategies and evaluative mechanisms, oriented towards the development of the moral consciousness, attitudes and behaviors of students, by capitalizing on the pedagogical competence of the teacher. The functionality of the model is ensured by the relationship between its conceptual, projective, operational, formative and evaluative components, which act as a unit for the formation and development of the moral culture of the student's personality.

The proposed model aims to integrate these approaches to ensure a harmonious development of moral culture in students, supporting both theoretical learning and the practical application of moral values in everyday life.

These approaches also determine *a system of principles as the foundation for developing* the pedagogical model for forming the moral culture of primary school students from the perspective of didactic communication.

The objectives of forming the moral culture of primary school students through pedagogical competence are expressions of some determinations of the educational system involved in forming the moral culture of primary school students.

Table 3.1. Components of moral culture

Biological components	Intellectual components	Regulatory components	Psychosocial components and relational
- activity pace; - moral balance; - fatigue resistance; - psychomotor coordination, etc.	- general intelligence; - learning capacity; - creative and critical spirit; - ability to compare and classify methodically; - synthesis capacity; - inductive reasoning; - abstraction.	- adaptability; - attention and concentration capacity; - interest in his/her work; - capacity of will; - emotionality in the study of literary works; - sensitivity; - self-control; - objectivity.	- tendency to addiction; - communication skills; - leadership behavior; - team spirit; - interest in group research; - social efficiency; - effective cooperation skills.

The discovery experiment

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

The observational experiment was conducted between October and November 2022 **Figure 3.1. The pedagogical**

Objectives of the discovery experiment:

1. identifying the level of understanding of moral culture and morality in relationships with others by third grade students;
2. determining the level of moral culture of primary school teachers;
3. analysis of the results obtained in the test-based discovery experiment;
4. What is the level of primary school teacher training as a priority factor in forming moral culture in primary school students?

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

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

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

Table 3.2. Questionnaire for assessing students' moral culture behavior

Items	Response	Experimental group 51		Control group 51	
		No.	%	No.	%
Would you help a friend who needs your help? Would you lie to protect a friend?	Yes, because he needs help.	9	17.6	7	13.7
	Yes, because he will help me in turn.	7	13.7	6	11.8
	Yes, because I want it to be good.	5	9.8	6	11.8
	Yes, because no one can do it alone.	2	3.9	3	5.9
	Yes, because he helps me too.	6	11.8	7	13.7
	Yes, because he's a friend.	5	9.8	5	9.8
	No, because the unknown deed is half forgiven.	6	11.8	7	13.7
	No, because I don't like to lie.	7	13.7	6	11.8
	Yes, because he's my friend.	3	5.9	2	3.9
	Yes, because it is in danger.	1	2.0	2	3.9
Do you provide assistance to sick or elderly people? If a colleague is sick, do you visit them, help them catch up on their lessons?	No, because I didn't have the opportunity.	11	21.6	10	19.6
	Yes, because it is difficult for them	6	11.8	7	13.7
	Yes, because I can be like them too	2	3.9	4	7.8
	I always help my grandmother.	4	7.8	6	11.8
	I don't have such acquaintances.	9	17.6	4	7.8
	No, because I have no one	5	9.8	3	5.9
	No, because I can get sick too.	3	5.9	2	3.9
	No, because it's far from me.	7	13.7	6	11.8
	Yes, because he also came to me when I was in such a situation.	2	3.9	3	5.9
	Yes, because I have to do good.	2	3.9	4	7.8
Do you listen to your parents? Do you take care of your younger siblings? If your parents can't buy you something, do you get mad at them and stop talking to them?	Yes, he needs to learn too	1	2.0	2	3.9
	Yes, because they gave me life.	6	11.8	8	15.7
	Yes, because they take care of me.	5	9.8	7	13.7
	Yes, because they are good.	5	9.8	8	15.7
	Yes, because they raised me	4	7.8	5	9.8
	Yes, because they are also understanding.	5	9.8	5	9.8
	Yes, because he is also a student.	1	2.0	1	2.0
	Yes, because I am an example for them.	9	17.6	8	15.7
	You shouldn't upset your parents.	5	9.8	3	5.9
	No, because they cannot satisfy all our requirements.	3	5.9	1	2.0
If someone assaults you/upsets you with something, do you ask for their forgiveness? When someone hurts you, do you want them to be severely punished? If you see someone making a mistake/hurting someone,	I don't get upset with the hope for other opportunities.	8	15.7	5	9.8
	He must ask for forgiveness.	4	7.8	4	7.8
	I have to listen to them.	3	5.9	4	7.8
	No, because it hurts me.	7	13.7	8	15.7
	I warn him not to do any more harm.	8	15.7	10	19.6
	I don't have to run.	3	5.9	2	3.9
	Yes, because he was wrong.	-	-	-	-
	I don't deal with the elderly.	2	3.9	1	2.0
	No, because he will always take advantage of you.	3	5.9	3	5.9
	No, my turn will come.	2	3.9	1	2.0
do you gently draw their attention, telling them that what they are doing is wrong?	Must be punished accordingly	5	9.8	4	7.8
	Yes, because that's the right thing to do.	2	3.9	3	5.9
	You need to lend a helping hand.	5	9.8	6	11.8
	Yes, because he has to be careful not to let it happen	3	5.9	2	3.9
	The harsher the better	1	2.0	-	-
	Punishment doesn't always help.	3	5.9	3	5.9
When you are in difficulty, do you seek advice from someone older/more experienced? Do you admit that you were wrong when you are presented with evidence?	Yes, because he has more experience and can help me.	7	13.7	9	17.6
	Yes, because they know better.	6	11.8	6	11.8
	Yes, because they are much more informed	5	9.8	8	15.7
	Surely someone knows better than me	2	3.9	1	2.0
	I admit it, because everyone makes mistakes.	7	13.7	6	11.8
	Yes, it's not good to lie.	6	11.8	5	9.8
	I always admit my mistake.	5	9.8	7	13.7
	It's not good to lie.	7	13.7	7	13.7
	Lies don't have long legs.	6	11.8	2	3.9
Would you like to volunteer	Yes, because it is a good deed.	5	9.8	6	

in an institution/organization that helps children with disabilities? Do you like doing good?	Yes, because those children need our help.	5	9.8	4	7.8
	Yes, because I make new friends.	6	11.8	7	13.7
	With pleasure, because they need to be integrated	5	9.8	4	7.8
	It is necessary for the happiness of these children	7	13.7	6	11.8
	Yes, because I don't like to do harm.	7	13.7	8	15.7
	Yes, good leads to good.	8	15.7	7	13.7
	I like to do good to everyone.	8	15.7	9	17.6
Do you easily forgive someone who hurts you/does wrong to you? When someone hurts you, do you want them to be severely punished?	We must forgive each other.	7	13.7	9	17.6
	Not only that	5	9.8	8	15.7
	Everyone must be forgiven.	6	11.8	6	11.8
	We all make mistakes and we need to forgive each other.	2	3.9	1	2.0
	Yes, if he apologizes	7	13.7	6	11.8
	Yes, because man forgives man.	6	11.8	5	9.8
	Sometimes yes, sometimes no, it depends	6	11.8	2	3.9
	We must beware of friends.	7	13.7	7	13.7
Would you give up something you really like if you knew someone else needed it? Why do you do good?	Yes, because I like to be forgiven too.	5	9.8	7	13.7
	Yes! So that it will be good for them too	9	17.6	7	13.7
	Yes! Because I have everything I need	7	13.7	6	11.8
	I do well for different reasons.	5	9.8	6	11.8
	It depends on what. What if I need it too?	2	3.9	3	5.9
	No! Because I like this	6	11.8	7	13.7
	That thing is good for me.	5	9.8	5	9.8
	I'm doing it for myself.	6	11.8	7	13.7
	I do good because I have to help those around me.	7	13.7	6	11.8
	Good leads to good.	3	5.9	2	3.9
When someone is unjustly punished (brother/colleague) do you defend them? Would you lie to protect a friend?	I do well because I feel in their shoes.	1	2.0	2	3.9
	Yes, because I would like him not to be punished.	6	11.8	8	15.7
	I don't want to intervene.	5	9.8	7	13.7
	Yes, because I don't want him to be punished.	5	9.8	8	15.7
	It's risky, but it's necessary.	4	7.8	5	9.8
	Yes! If he is a true friend	5	9.8	5	9.8
	I'd better convince him.	1	2.0	1	2.0
	It's problematic.	9	17.6	8	15.7
	Yes, because he was not wrong.	5	9.8	3	5.9
	Yes, because I care about him.	3	5.9	1	2.0
How do you understand the moral culture of the student? Give examples of moral culture in school activity.	It's good to learn the truth.	8	15.7	5	9.8
	Attitudes towards what I do	7	13.7	9	17.6
	Moral culture is related to religious culture	6	11.8	6	11.8
	You must always do good.	5	9.8	4	7.8
	It's when you have patience	2	3.9	1	2.0
	The student is in the process of moral culture	5	9.8	6	11.8
	To respect the daily routine	6	11.8	5	9.8
	Relationships between students should be humane	5	9.8	7	13.7
	Compliance with the rules of conduct	5	9.8	7	13.7
	Do good and you will be good.	6	11.8	2	3.9
	Preparing lessons every day	4	7.8	4	7.8

The analysis of the results in *Table 3.2.* highlights that students in the experimental group and the control group demonstrate a relatively close level of behaviors specific to moral culture. Responses oriented towards helping peers, respect, sincerity, responsibility and cooperation predominate, but options motivated by personal interests or reciprocity are also found. The small differences between the two groups confirm their comparability at the initial stage of the research and justify the implementation of the Pedagogical Program in order to develop the moral culture of students.

Table 3.3 . Survey regarding the identification of the level of manifestation of students through moral behavior
Comment on how you understand the following personality characteristics (finding)

Items	Survey on identifying the level of manifestation of students through moral behavior (finding)	GE		GC		Interpretation of results
		Students	%	Students	%	
Item 1: Self-confidence	1. Self-giving	2	3.92	4	7.84	
	2. Good leads to good	5	9.80	4	7.84	
	3. Help from a friend in need	4	7.84	4	7.84	
	4. Respect for people and work (teaching)	2	3.92	9	17.65	
	5. Encouragement and support for those most distressed	7	13.73	8	15.69	
	6. Conscience and moral conduct	8	15.69	7	13.73	
	7. Moral wisdom	2	3.92	1	1.96	
	8. Moral justice	10	19.61	9	17.65	
	9. Moral temperance	5	9.80	4	7.84	
	10. Moral courage	6	11.76	1	1.96	
Item 2: Friendly attitude	1. Truth, responsibility, kindness, respect, friendship, mutual aid, discipline	48	94.12	48	94.12	
	2. Evasive answer	3	5.88	3	5.88	
	3. They gave no answer	0	0.00	0	0.00	
Item 3: Respect for cultural heritage	1. The child is educated through stories	7	13.73	8	15.69	
	2. Romanian folklore is a model of education	6	11.76	5	9.80	
	3. Culture transmits moral values	8	15.69	7	13.73	
	4. Cultural heritage is created by man for man	7	13.73	8	15.69	
	5. The justice of moral culture	16	31.37	15	29.41	
	6. Evasive answer	2	3.92	3	5.88	
	7. They gave no answer	5	9.80	5	9.80	
Item 4:	1. Optimal relationships with those around you	9	17.65	9	17.65	

Appreciation of others' performances	2. The ability to assert oneself in various situations	14	27.45	15	29.41	
	3. Encouragement and support for those most distressed	8	15.69	4	7.84	
	4. Respect and benevolence as elements of moral culture	14	27.45	15	29.41	
	5. Help from a friend in need	6	11.76	7	13.73	
	6. Evasive answer	0	0.00	1	1.96	
	7. They gave no answer	0	0.00	0	0.00	
Item 5: Willingness to provide help to colleagues	1. Interpersonal communication, interpersonal skills	14	27.45	10	19.61	
	2. Emotional adaptation, the decision to get involved in different school and extracurricular activities	10	19.61	10	19.61	
	3. Participatory and collaborative wisdom in various situations through the quality of the things they do	11	21.57	14	27.45	
	4. The beauty of the creativity of interpersonal relationships through the quality of the things they do	13	25.49	14	27.45	
	5. Evasive answer	3	5.88	3	5.88	
	6. They gave no answer	0	0.00	0	0.00	
Item 6: Willingness to work in a group	1. Positive attitude towards others	11	21.57	10	19.61	
	2. Arguing personal points of view and decisions	8	15.69	8	15.69	
	3. Self-regulation of behavior in relation to others	9	17.65	10	19.61	
	4. Taking responsibility for mistakes	16	31.37	14	27.45	
	5. The tendency to participate in the group through the ability to self-control in communication	6	11.76	7	13.73	
	6. Evasive answer	1	1.96	1	1.96	
	7. They gave no answer	0	0.00	1	1.96	
Item 7: Self-confidence	1. Self-confidence	15	29.41	16	31.37	
	2. Willingness to help	8	15.69	8	15.69	
	3. Collaboration through diversity of interests	10	19.61	8	15.69	
	4. The need for confirmation of thoughts	9	17.65	9	17.65	
	5. Strong will to help and learn from others	8	15.69	8	15.69	

	6. Evasive answer	1	1.96	2	3.92	
	7. They gave no answer	0	0.00	0	0.00	
Item 8: Tactful attitude	1. The desire to become a role model for others	7	13.73	8	15.69	
	2. The desire for competitiveness	9	17.65	8	15.69	
	3. Practicing practical activities	16	31.37	15	29.41	
	4. Valuing diversity and respect for others	8	15.69	9	17.65	
	5. Continuously enhancing well-being	10	19.61	10	19.61	
	6. Evasive answer	1	1.96	1	1.96	
	7. They gave no answer	0	0.00	0	0.00	

At the same time, the presence of evasive answers and the uneven distribution of options for certain moral characteristics indicate the need to strengthen these values through systematic educational interventions. Thus, the results obtained in the observation stage confirm the comparability of the investigated groups and constitute the reference point for evaluating the efficiency of the experimental program for the formation of moral culture by capitalizing on the pedagogical competence of the teacher. In order to identify the perceptions of parents on the characteristics of the student's personality, a questionnaire was applied, which asked respondents to comment on how they understand these characteristics.

The results of the questionnaire applied to parents highlighted a similar level of representations regarding the role of the family in the formation of the child's moral culture, both in the experimental group and in the control group. Most respondents believe that moral values are formed through the personal example of parents, open communication, compliance with family rules, promotion of mutual respect and cultivation of responsibility, kindness, tolerance and diligence in everyday life.

At the same time, parents identify as the main difficulties the influence of the digital environment and social networks, as well as the insufficient collaboration between family, school and community in the process of moral education. The comparability of the results between the two groups confirms the existence of similar initial premises, providing an objective framework for evaluating the effectiveness of the experimental intervention and for assessing the impact of the moral culture training program for primary school students by capitalizing on the teacher's pedagogical competence.

Questionnaire

Questionnaire for primary school teachers.

The questionnaire is addressed to primary school teachers, aiming to investigate how the relationships created between teacher and student influence school results, the formation of *moral culture* and the student's personality.

The confidentiality of your responses and identity is assured, with the information being used only for the purpose of conducting the research.

This questionnaire contains 12 questions and takes approximately 10 minutes to complete.

Curriculum of the *Civic Education discipline* aims to integrate students into the community and develop them as active and responsible citizens. This is achieved through the following objectives: *moral-civic literacy of children*, *development of positive attitudes*, *valorization of age-specific experience*, *initiation of students in practicing moral-civic behavior*.

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

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

The purpose of the formative experiment consists of: capitalizing on the moral culture training program for third-grade students from the perspective of didactic competence; determining the functionality of the didactic approach developed based on the pedagogical model for training moral culture for primary school students from the perspective of didactic communication; appropriate choice of activities organized and carried out with students, teachers and parents from , from Ilfov County Middle School No. 1 Ciorogârla , Romania; identifying some defining moral traits of the 8-9 year old student.

Activities for exploring moral norms that govern relationships with others include: *illustrative examples*, *recognizing compliance or violation of norms*, *identifying the role of the moral norm*.

Table 3.4. Summary table of experimental activities on the formation of moral culture to primary school students

Didactic activity / experimental intervention	Targeted units of competence	Content units	Learning activities / Teaching strategies
1. Module-session No. 1 – Debate “Teacher’s Ethical Communication Competence” (Annex)	Developing ethical communication skills, emotional self-regulation and effective pedagogical interaction	Nonviolent communication, speech culture, pedagogical empathy, constructive feedback, expression of emotions and needs	Nonviolent communication exercises, analysis of pedagogical situations, brainstorming, formulation of assertive demands, case studies
2. Module-meeting No. 2 – Debate “Ethics and elegance in the family” (Annex)	Formation of moral conduct and relational skills in the family environment	Family as a medium of moral socialization, altruism, compassion, tolerance, inner and outer culture, harmonious family relationships	Behavioral training, reflections on family values, analysis of egocentric and altruistic behaviors, heuristic conversation
3. Lesson No. 1 “What are things?” (Annex)	Developing individual and social responsibility, valuing the relationship between objects and moral behavior	Personal and common goods, social responsibility, respect for work, the concept of “home”, the relationship between objects and moral identity	Thematic debate, analysis of everyday experiences, classification of personal and common objects, reflection on personal responsibility
4. Lesson No. 2 “Seeds of Kindness” (Annex)	Cultivating prosocial behaviors and developing intrinsic moral motivation	Kindness, altruism, solidarity, moral reciprocity, good deed, generosity	Interpretation of moralizing texts, analysis of proverbs, identification of good deeds, resolution of moral situations, reflection on moral reward
5. Lesson No. 3 “The Keys to Respect” (Annex)	Forming respect as a fundamental value and developing social coexistence skills	Respect for oneself and others, politeness, empathy, respect for social rules, interpersonal responsibility	Analysis of problem situations, practical exercises on respectful behavior, role-playing games, formulation of moral recommendations
6. Lesson No. 4 “The smile of modesty. Let’s be kind and generous!” (Annex)	Developing moral self-reflection and social responsibility through prosocial behaviors	Modesty, kindness, generosity, volunteerism, solidarity, combating egocentric behaviors	Analysis of literary texts, self-evaluation of behaviors, volunteer activities, interpretation of moral proverbs, axiological reflection exercises
7. Module-meeting No. 3 – Debate “Forming conscience and moral conduct by capitalizing on pedagogical competence in early school-age students in the teaching-learning-evaluation process” (Annex)	Developing pedagogical, communicative and moral skills in the instructional-educational process	Pedagogical competence, didactic conversation, ethical communication, constructive criticism, communication blockages, teacher-student relationship	Analysis of theoretical concepts, heuristic conversation, elaboration of argumentative essays, identification of effective communication situations, pedagogical reflection
8. Module-meeting No. 4 – Debate “Formation of moral culture in primary school students”	Developing critical thinking, moral reasoning and democratic participation	Academic debate, argumentation and counterargumentation, ethics of dialogue, cognitive tolerance, democratic values, moral responsibility	Organizing academic debates, collaborative team work, formulating arguments, critical analysis of opinions, evaluating moral behaviors

We emphasize that the process of forming *moral culture* must be conceived as a continuous educational approach, based on the coherence between the values promoted, the methods used and the quality of the communication relationships developed in the school environment. The young school-age student gradually builds his moral identity through concrete experiences of communication, cooperation, reflection and value assumption. In this logic, pedagogical communication is not a simple teaching tool, but the foundation through which moral education becomes an authentic process of forming moral culture, personal responsibility and harmonious social integration of the future adult.

In the following table we have represented the results of the matrix of formation of *moral culture* in primary school students through the pedagogical competence of the teacher. led us to the validation stage of the pedagogical experiment.

Table. 3. 5. Matrix of formation of moral culture in primary school students through the pedagogical competence of the teacher

No.	Criteria	Indicators of pedagogical competence	The values of pedagogical competence	Values of moral culture	Vices derived from lack of moral value
1.	The ability to understand oneself and others	• affirmation of personality; • discovering relationships and attitudes towards things; • discovering skills; • optimal relationships with those around you; • interpersonal skills; • adaptation to different life situations	• the art of teaching students to learn from the teacher's experience of communication and design; • objective self-assessment; • to make yourself available to the student; • to sympathize with them in order to understand the universe; • to understand the interests that drive them.	• <i>social values</i> : truth, honesty, justice, kindness, generosity, tolerance, patriotism, perfection, excellence, etc. • <i>spiritual-religious values</i>: piety, meditation, purity, devotion to Divinity, love of neighbor, hope, tolerance, charity, prayer, humility, etc. • <i>universal values</i>: life, joy, brotherhood, love, compassion, happiness, truth and eternity.	• recklessness, lack of foresight, imprudence, adventurism, negligence, pride, conceit, arrogance
2.	Expressing self-esteem and respect for others	• self-confidence; • self-affirmation; • decision-making in family and school situations; • interpersonal communication; • the decision to engage in different activities; • emotional adaptation, the decision to get involved in different school, family and social activities;	Skills: • scientific; • communication; • psychopedagogical; • psychosocial; • methodical; • knowledge and application of emotional experiences; • continuous enhancement of well-being.	• self-giving; • good leads to good; • the help of a friend in need; • respect for people and work (teaching); • encouragement and support for those most in need; • conscience and moral conduct; • moral wisdom; • moral justice; • moral restraint; • moral courage	envy, selfishness, injustice, bias, hypocrisy, favoritism, nepotism, injustice, unfairness.
3.	Constructivist communication	• communicative disposition; • the formation of mental images; • knowledge is included in the direct action of exploration; • the focus is on the student learning, using different resources and tools for scientific knowledge; • capitalizes on their own need for knowledge by understanding various real situations, solved in their own and group cognitive style.	• initiating steps aimed at developing students' self-awareness and metacognitive capacities to form the moral culture of 3rd grade students through self-giving, politeness, esteem and respect for common sense oriented towards the individual responsibilities of the emerging student.	courtesy, mercy, kindness, benevolence, goodwill, tolerance, mutual aid, empathy, approval, generosity, tolerance, trust, responsibility, justice, duty, fairness, truth, love of country, tolerance, solidarity, respect for man and work, kindness and modesty, prudence, foresight, caution, vigilance, humanity, mutual appreciation, brotherhood, equality, understanding, kindness, esteem, prudence, measure, moderation, good sense, peace, tranquility, calculation, modesty, chastity, patience, steadfastness,	recklessness, intemperance, addiction, drunkenness, pride, drug addiction, anger

				perseverance, manhood	
4.	Pedagogical efficiency and the formation of moral cultural qualities	• <i>creates</i> a climate of active individual learning, and through collaboration; • <i>stimulates</i> direct experience towards critical analysis, hypotheses through debate, negotiation, confrontation, generalization; • <i>guides</i> collaborative and cooperative relationships in the group, operations, tools, models, schemes, without demonstrating or explaining; • through communication <i>focuses and integrates</i> new information technologies into knowledge as a classroom manager.	• the teacher <i>prepares</i> the learning process; • <i>designs</i> content units, processes content, analyzes resources, tools; • <i>chooses</i> strategies, methods, organizes situations, actions; • The student <i>builds</i> their knowledge, learning through previous experience, collaboration through syntheses, affirming their metacognition and self-evaluation.	• <i>the truth</i> of scientific knowledge and interpretation; • <i>wisdom</i> in various situations through inner harmony, through the quality of the things they do, oriented towards: - formation of the moral culture of the student's personality; - the beauty of creativity in interpersonal relationships for creating good through fairness towards people; • <i>goodwill</i> as an integral part of mutual aid in all aspects of the educational process and especially of truth – attitudinal and volunteering.	• timidity, cowardice, audacity, recklessness
5.	Development and self-development of the personality of primary school students	• optimal relationships with those around you; • active exploration of possibilities; • the decision to impose oneself in various school, family and social activities; • awareness of personality traits; • promoting ethnic and national identity.	Through didactic communication, the teacher: coordinates, organizes, collaborates, balances, anticipates, supports, analyzes, observes, capitalizes, communicates, interprets, moderates, models, problematizes, receives, synthesizes, generalizes, values, correlates, proposes, evaluates, appreciates, reflects, regulates.	love, kindness, beauty, modesty, acceptance, hospitality, politeness, esteem, respect, tolerance, patience, principledness, nobility, friendship, freedom, trust, responsibility, , man, education, temperance, courage, generosity, friend, helpful, will, care, obedient, understanding, example, attention, temperance, patience, education, esteem, compassion, goodwill, goodness, kindness, religious faith, optimistic, courageous, understanding, volunteering, honesty, kindness, dignity, responsibility, manners, altruism, magnanimity, responsible.	

The moral culture formation matrix is a conceptual and methodological tool that allows the organization, design, implementation and evaluation of the educational process aimed at developing moral values in primary school students. From the perspective of pedagogical competence, the functionality of this matrix lies in *its ability to integrate the objectives of moral education, value contents, teaching strategies and formative outcomes into a coherent system of pedagogical action.*

Pedagogical competence involves the teacher's ability to identify, select and capitalize on the educational resources necessary for the development of the student's personality. In this context, the matrix *provides the teacher with a reference framework* for planning and carrying out educational activities that contribute to the internalization of moral values and their transformation into stable behaviors, starting from the following functions generated by the matrix.

projective function and the formative paths necessary for the development of moral culture. The matrix facilitates the correlation between the pursued competencies, the promoted values and the educational activities organized in the school environment.

The organizational function, which allows the structuring of the moral formation process by dimensions, components and levels of development, can identify the relationships between moral knowledge, value attitudes and concrete behaviors of students, thus ensuring the systemic character of moral education.

From the perspective of *pedagogical competence*, the matrix also serves a *guiding function*, as it provides clear criteria for selecting teaching methods and procedures appropriate to the age characteristics of the students. In this regard, the teacher can use moral conversation, case study, storytelling, personal example, role play, behavioral exercise or cooperative activities, depending on the educational objectives pursued.

function integrative, facilitates the valorization of educational influences coming from different training environments: family, school, peer group and community. The formation of *moral culture* is not limited to the activity carried out in the classroom, but involves the convergence of *all educational factors* that participate in the child's development.

Thus, pedagogical competence is manifested through the teacher's ability to analyze the moral progress of students and to adjust educational interventions based on the results obtained.

In a formative sense, *the matrix contributes to the development of the cognitive, affective and behavioral dimensions of personality*. Through this structure, the student not only learns what is good and what is bad, *but also acquires the ability to make autonomous and responsible moral decisions.*

Thus, *the matrix becomes a mechanism for operationalizing pedagogical competence in the field of moral education and a methodological benchmark for the formation of the moral culture of primary school students by including, for each dimension, manifestations generated by the lack of moral values:* selfishness, envy, injustice, aggression, lack of respect, addictions, drug addiction, dishonesty, behavioral imbalance, etc.

As a result, we identify the characteristics of the moral profile of the primary school student, which represent the set of values, beliefs, attitudes, skills and behaviors and express their level of ethical development and social integration through the following characteristics: a) *Internalization of moral values:* the student forms stable benchmarks such as truth, goodness, justice, respect, responsibility and solidarity; these values are not only declared, but become criteria for guiding behavior. b) *Respect for oneself and others:* is manifested through politeness, dignity, self-control and recognition of the value of the other; implies acceptance of the norms of coexistence and individual differences. c) *Responsibility* through which the student assumes school tasks and the consequences of his actions; develops a sense of duty and consistency in action. d) *Honesty and sincerity:* is reflected in the correct reporting of rules, evaluation and relationships with colleagues and teachers; excludes lying, fraud and duplicitous-moral behaviors. e) *Empathy and spirit of cooperation:* the student is able to understand the emotions and needs of others; shows availability for mutual help, dialogue and solidarity. f) *Self-control and moral discipline:* the student regulates his impulses, reactions and conduct; respects the rules of the group and the norms of the school institution. g) *Perseverance and seriousness:* pursues the completion of tasks, maintains his effort and resists in the face of difficulties; these traits support both school performance and character development. h) *Sense of justice and equity:* the student recognizes fairness as a principle of social relations; shows intolerance towards injustice, aggression and discrimination. i) *Capacity for moral self-evaluation:* the student can analyze his own actions from an ethical perspective; develops moral conscience and availability for self-correction. j) *Civics and social responsibility:* the student relates positively to the common good, to the rules of the community and to community values; Moral education thus extends beyond the classroom, towards social life.

Synthetic formulation The student's moral profile can include as *an internal formative structure* that integrates: moral awareness; moral attitudes; ethical behavior skills; self-regulation capacity; commitment to values, which is characterized by *respect, responsibility, sincerity, empathy, discipline, spirit of cooperation and capacity for moral self-leadership* formed through education, personal example, school climate and reflective exercise in social life.

Finally, we elucidated the functionality and benefits of the matrix for forming moral culture in primary school students through the teacher's pedagogical competence.

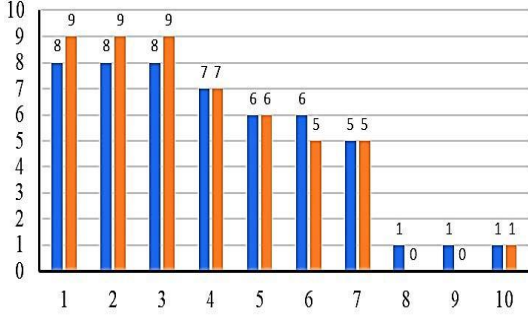
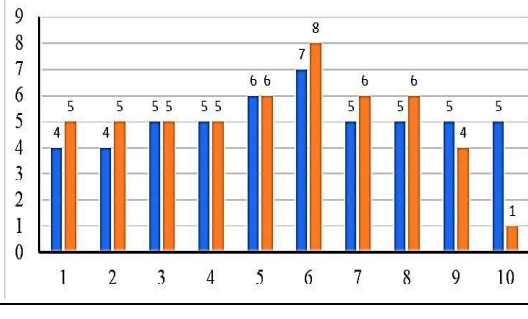
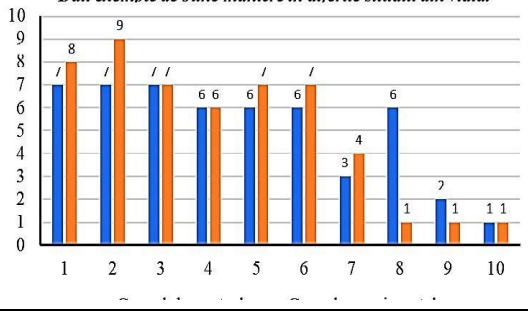
The objectives of the validation experiment (2022-2024) aimed to compare and interpret the results recorded by the experimental sample (EE) and control (EC) of some performances in the formation of moral culture in third-grade students trained through the activities proposed by the Moral Culture Formation Program and the Pedagogical Model, which highlighted some statistical differences in favor of the responsibilities in the experimental sample.

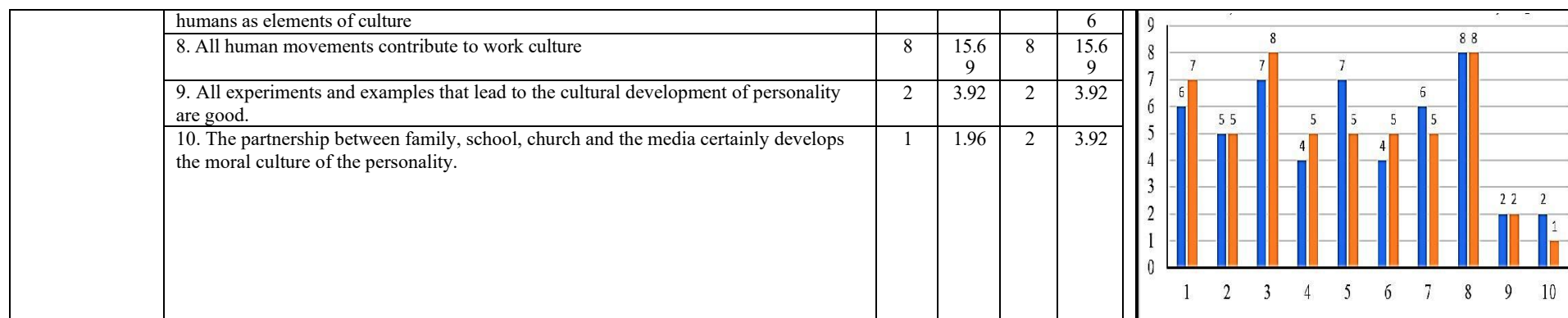
The comparative analysis of the results of the two samples aimed to verify the research hypothesis, according to which the valorization of the teacher's pedagogical competence, through a structured educational program and the proposed pedagogical model, contributes significantly to the development of the moral culture of primary school students. The results obtained are presented and interpreted below, highlighting the differences between the experimental group and the control group, as well as their pedagogical and statistical significance

Table 3. 6. Numerical and percentage difference of the comparative results recorded by the Experimental Group and the Control Group to the validation questionnaire items.

		The group experimental		Control group		Interpretation of results																																							
		Students	%	Students	%																																								
Item 1: <i>What do you understand by moral conscience?</i>	1. Moral knowledge is the relationship between human thought and behavior	10	19.61	3	5.88	<table><caption>Data for Item 1 Bar Chart</caption><thead><tr><th>Item</th><th>Experimental (Students)</th><th>Control (Students)</th></tr></thead><tbody><tr><td>1</td><td>10</td><td>3</td></tr><tr><td>2</td><td>7</td><td>6</td></tr><tr><td>3</td><td>5</td><td>6</td></tr><tr><td>4</td><td>6</td><td>7</td></tr><tr><td>5</td><td>6</td><td>5</td></tr><tr><td>6</td><td>6</td><td>7</td></tr><tr><td>7</td><td>6</td><td>6</td></tr><tr><td>8</td><td>2</td><td>1</td></tr><tr><td>9</td><td>0</td><td>3</td></tr><tr><td>10</td><td>3</td><td>6</td></tr></tbody></table>	Item	Experimental (Students)	Control (Students)	1	10	3	2	7	6	3	5	6	4	6	7	5	6	5	6	6	7	7	6	6	8	2	1	9	0	3	10	3	6						
	Item	Experimental (Students)	Control (Students)																																										
	1	10	3																																										
	2	7	6																																										
	3	5	6																																										
	4	6	7																																										
	5	6	5																																										
	6	6	7																																										
	7	6	6																																										
	8	2	1																																										
9	0	3																																											
10	3	6																																											
2. Moral knowledge is an element of ethnic identity	7	13.73	6	11.76																																									
3. Moral knowledge is a human value	5	9.80	6	11.76																																									
4. Moral knowledge is the level of human education	6	11.76	7	13.73																																									
5. Moral knowledge is based on principles and norms of coexistence	6	11.76	5	9.80																																									
6. Moral knowledge does not depend on the amount of knowledge acquired at school	6	11.76	7	13.73																																									
7. Moral knowledge is formed in the family	6	11.76	7	13.73																																									
8. Moral knowledge aims at raising awareness of morality in society	2	3.92	1	1.96																																									
9. Moral knowledge represents moral norms	0	0	3	5.88																																									
10. They went off topic.	3	5.88	6	11.76																																									
Item 2: <i>What do you mean by moral?</i>	1. Morality is human behavior	7	13.73	6	11.76	<table><caption>Data for Item 2 Bar Chart</caption><thead><tr><th>Item</th><th>Experimental (Students)</th><th>Control (Students)</th></tr></thead><tbody><tr><td>1</td><td>7</td><td>6</td></tr><tr><td>2</td><td>3</td><td>2</td></tr><tr><td>3</td><td>3</td><td>2</td></tr><tr><td>4</td><td>8</td><td>7</td></tr><tr><td>5</td><td>8</td><td>8</td></tr><tr><td>6</td><td>7</td><td>6</td></tr><tr><td>7</td><td>4</td><td>4</td></tr><tr><td>8</td><td>5</td><td>3</td></tr><tr><td>9</td><td>5</td><td>5</td></tr><tr><td>10</td><td>2</td><td>2</td></tr><tr><td>11</td><td>4</td><td>1</td></tr></tbody></table>	Item	Experimental (Students)	Control (Students)	1	7	6	2	3	2	3	3	2	4	8	7	5	8	8	6	7	6	7	4	4	8	5	3	9	5	5	10	2	2	11	4	1			
	Item	Experimental (Students)	Control (Students)																																										
	1	7	6																																										
	2	3	2																																										
	3	3	2																																										
	4	8	7																																										
	5	8	8																																										
	6	7	6																																										
	7	4	4																																										
	8	5	3																																										
	9	5	5																																										
10	2	2																																											
11	4	1																																											
2. Morality is a training of man in society	3	5.88	2	3.92																																									
3. Morality – norms of behavior	3	5.88	2	3.92																																									
4. Morality is a result of life situations	8	15.69	7	13.73																																									
5. Morality is moral-spiritual education	8	15.69	8	15.69																																									
6. Morality depends on human activity	7	13.73	6	11.76																																									
7. Morality cannot function without moral conduct	4	7.84	4	7.84																																									
8. Morality reflects a person's ethical habits	3	5.88	5	9.80																																									
9. Morality is the most important thing for man	5	9.80	5	9.80																																									
10. Morality refers to the culture of behavior	2	3.92	2	3.92																																									
11. Evasive answers	1	1.96	4	7.84																																									
Item 3: <i>What is the relationship between moral conscience and moral conduct?</i>	1. These two components always intertwine	5	9.80	4	7.84	<table><caption>Data for Item 3 Bar Chart</caption><thead><tr><th>Item</th><th>Experimental (Students)</th><th>Control (Students)</th></tr></thead><tbody><tr><td>1</td><td>5</td><td>4</td></tr><tr><td>2</td><td>5</td><td>3</td></tr><tr><td>3</td><td>5</td><td>3</td></tr><tr><td>4</td><td>7</td><td>6</td></tr><tr><td>5</td><td>8</td><td>7</td></tr><tr><td>6</td><td>7</td><td>6</td></tr><tr><td>7</td><td>4</td><td>4</td></tr><tr><td>8</td><td>5</td><td>4</td></tr><tr><td>9</td><td>3</td><td>3</td></tr><tr><td>10</td><td>3</td><td>3</td></tr><tr><td>11</td><td>3</td><td>0</td></tr><tr><td>12</td><td>4</td><td>0</td></tr></tbody></table>	Item	Experimental (Students)	Control (Students)	1	5	4	2	5	3	3	5	3	4	7	6	5	8	7	6	7	6	7	4	4	8	5	4	9	3	3	10	3	3	11	3	0	12	4	0
	Item	Experimental (Students)	Control (Students)																																										
	1	5	4																																										
	2	5	3																																										
	3	5	3																																										
	4	7	6																																										
	5	8	7																																										
	6	7	6																																										
	7	4	4																																										
	8	5	4																																										
	9	3	3																																										
10	3	3																																											
11	3	0																																											
12	4	0																																											
2. Moral awareness and moral conduct form the student's moral culture	5	9.80	3	5.88																																									
3. Moral conscience and moral conduct are due to family education	5	9.80	3	5.88																																									
4. Moral conscience and moral conduct shape the student's personality	7	13.73	6	11.76																																									
5. Moral conscience and moral conduct operate simultaneously	8	15.69	7	13.73																																									
6. Moral awareness and moral conduct are elements of lifelong education	7	13.73	6	11.76																																									
7. Moral conscience and moral conduct are found in the student's activity	4	7.84	4	7.84																																									
8. Moral conscience and moral conduct tend towards truth	4	7.84	5	9.80																																									
9. Moral conscience and moral conduct lead to responsibility	3	5.88	3	5.88																																									
10. Moral awareness and moral conduct develop moral culture throughout life	3	5.88	3	5.88																																									
11. Moral conscience and moral conduct – elements of human education	0	0	3	5.88																																									

	12. Moral awareness and moral conduct develop without the student wanting it.	0	0	4	7.84	<table><caption>Data for Item 4 Bar Chart</caption><thead><tr><th>Item</th><th>Frequency (Blue)</th><th>Average Score (Orange)</th></tr></thead><tbody><tr><td>1</td><td>4</td><td>5</td></tr><tr><td>2</td><td>4</td><td>5</td></tr><tr><td>3</td><td>8</td><td>8</td></tr><tr><td>4</td><td>6</td><td>7</td></tr><tr><td>5</td><td>3</td><td>4</td></tr><tr><td>6</td><td>3</td><td>4</td></tr><tr><td>7</td><td>3</td><td>2</td></tr><tr><td>8</td><td>4</td><td>4</td></tr><tr><td>9</td><td>4</td><td>5</td></tr><tr><td>10</td><td>4</td><td>5</td></tr><tr><td>11</td><td>4</td><td>2</td></tr><tr><td>12</td><td>0</td><td>4</td></tr></tbody></table>	Item	Frequency (Blue)	Average Score (Orange)	1	4	5	2	4	5	3	8	8	4	6	7	5	3	4	6	3	4	7	3	2	8	4	4	9	4	5	10	4	5	11	4	2	12	0	4
Item	Frequency (Blue)	Average Score (Orange)																																											
1	4	5																																											
2	4	5																																											
3	8	8																																											
4	6	7																																											
5	3	4																																											
6	3	4																																											
7	3	2																																											
8	4	4																																											
9	4	5																																											
10	4	5																																											
11	4	2																																											
12	0	4																																											
Item 4: <i>List some manifestations of moral conduct.</i>	1. Helping a friend in need, caring for colleagues, parents, mutual aid, etc.	5	9.80	4	7.84																																								
	2. I believe that moral conduct belongs to every human being throughout the day.	5	9.80	4	7.84																																								
	3. Greeting, esteem, tolerance, and politeness are examples of moral conduct and <i>moral culture</i> .	8	15.69	8	15.69																																								
	4. Organizing learning in groups and pairs creates openings for students for moral conduct	7	13.73	6	11.76																																								
	5. Relationships between children, parents, and teachers are elements of moral conduct	4	7.84	3	5.88																																								
	6. Caring for grandparents, the elderly, and the vulnerable are elements of moral conduct	4	7.84	3	5.88																																								
	7. Human qualities: <i>goodwill, goodness, patience, kindness</i> are examples of moral conduct	2	3.92	3	5.88																																								
	8. I believe that moral conscience often does not connect with moral conduct and examples of moral conduct are different.	4	7.84	4	7.84																																								
	9. In our family, it is often discussed that moral culture is difficult to form without religious faith.	5	9.80	4	7.84																																								
	10. Respecting the daily routine, we believe that it is an element of moral conduct	5	9.80	4	7.84																																								
	11. Respect for people is a manifestation of moral conduct	2	3.92	4	7.84																																								
	12. The manifestation of moral conduct occurs through moral deeds	0	0	4	7.84																																								
Item 5: <i>What do you understand by selfishness and what is its opposite quality?</i>	1. Selfishness can be material and spiritual	9	17.65	8	15.69	<table><caption>Data for Item 5 Bar Chart</caption><thead><tr><th>Item</th><th>Frequency (Blue)</th><th>Average Score (Orange)</th></tr></thead><tbody><tr><td>1</td><td>4</td><td>5</td></tr><tr><td>2</td><td>4</td><td>5</td></tr><tr><td>3</td><td>8</td><td>8</td></tr><tr><td>4</td><td>6</td><td>7</td></tr><tr><td>5</td><td>3</td><td>4</td></tr><tr><td>6</td><td>3</td><td>4</td></tr><tr><td>7</td><td>3</td><td>2</td></tr><tr><td>8</td><td>4</td><td>4</td></tr><tr><td>9</td><td>4</td><td>5</td></tr><tr><td>10</td><td>4</td><td>5</td></tr><tr><td>11</td><td>4</td><td>2</td></tr><tr><td>12</td><td>0</td><td>4</td></tr></tbody></table>	Item	Frequency (Blue)	Average Score (Orange)	1	4	5	2	4	5	3	8	8	4	6	7	5	3	4	6	3	4	7	3	2	8	4	4	9	4	5	10	4	5	11	4	2	12	0	4
	Item	Frequency (Blue)	Average Score (Orange)																																										
	1	4	5																																										
	2	4	5																																										
	3	8	8																																										
	4	6	7																																										
	5	3	4																																										
	6	3	4																																										
	7	3	2																																										
8	4	4																																											
9	4	5																																											
10	4	5																																											
11	4	2																																											
12	0	4																																											
2. Blind self-love is a dangerous selfishness	8	15.69	7	13.73																																									
3. Selfishness leads to arrogance and stinginess	7	13.73	6	11.76																																									
4. Selfishness leads to boasting and aggression	6	11.76	5	9.80																																									
5. Selfishness in school can be re-educated through <i>kindness, patience, example, charity</i> , etc.	6	11.76	5	9.80																																									
6. Selfishness develops self-pride, envy, self-doubt	6	11.76	6	11.76																																									
7. Selfishness is the foundation of conceit	6	11.76	5	9.80																																									
8. Selfishness destroys friendships and collaborative learning relationships	1	1.96	5	9.80																																									
9. Egoism interferes with the development of moral qualities of the personality	2	3.92	4	7.84																																									
Item 6: <i>What is your relationship with your colleague, classmate, or schoolmate?</i>	1. I am optimistic, courageous and I can deal with all kinds of situations.	7	13.73	6	11.76	<table><caption>Data for Item 6 Bar Chart</caption><thead><tr><th>Item</th><th>Frequency (Blue)</th><th>Average Score (Orange)</th></tr></thead><tbody><tr><td>1</td><td>6</td><td>7</td></tr><tr><td>2</td><td>6</td><td>8</td></tr><tr><td>3</td><td>6</td><td>7</td></tr><tr><td>4</td><td>5</td><td>8</td></tr><tr><td>5</td><td>5</td><td>5</td></tr><tr><td>6</td><td>7</td><td>7</td></tr><tr><td>7</td><td>7</td><td>7</td></tr><tr><td>8</td><td>6</td><td>6</td></tr><tr><td>9</td><td>2</td><td>1</td></tr><tr><td>10</td><td>1</td><td>1</td></tr></tbody></table>	Item	Frequency (Blue)	Average Score (Orange)	1	6	7	2	6	8	3	6	7	4	5	8	5	5	5	6	7	7	7	7	7	8	6	6	9	2	1	10	1	1						
	Item	Frequency (Blue)	Average Score (Orange)																																										
	1	6	7																																										
	2	6	8																																										
	3	6	7																																										
	4	5	8																																										
	5	5	5																																										
	6	7	7																																										
	7	7	7																																										
	8	6	6																																										
9	2	1																																											
10	1	1																																											
2. I want to sit in the same class as a classmate who studies better than me	8	15.69	6	11.76																																									
3. I always try to find understanding, but in some cases I need advice from parents and teachers.	7	13.73	6	11.76																																									
4. I prefer to sit on the bench alone and in other situations I like solitude.	8	15.69	5	9.80																																									
5. Because society doesn't need "many", I communicate with everyone around me	5	9.80	5	9.80																																									
6. Our teacher teaches us to communicate in different life situations	7	13.73	7	13.73																																									
7. I want to communicate with those around me, but I face many difficulties	7	13.73	7	13.73																																									
8. Communication alone is the decisive factor in all relationships with classmates and schoolmates	1	1.96	6	11.76																																									
9. The most important relationships with classmates are formed in learning situations	1	1.96	2	3.92																																									
10. Although small conflicts arise, relations with colleagues are good	0	0	1	1.96																																									
Item 7: <i>Do you think your behavior during recreation is a behavior of conduct or moral</i>	1. We believe that our behavior during recreation has elements of moral culture	9	17.65	8	15.69	<table><caption>Data for Item 7 Bar Chart</caption><thead><tr><th>Item</th><th>Frequency (Blue)</th><th>Average Score (Orange)</th></tr></thead><tbody><tr><td>1</td><td>9</td><td>17.65</td></tr><tr><td>2</td><td>9</td><td>17.65</td></tr><tr><td>3</td><td>9</td><td>17.65</td></tr><tr><td>4</td><td>7</td><td>13.73</td></tr><tr><td>5</td><td>6</td><td>11.76</td></tr></tbody></table>	Item	Frequency (Blue)	Average Score (Orange)	1	9	17.65	2	9	17.65	3	9	17.65	4	7	13.73	5	6	11.76																					
	Item	Frequency (Blue)	Average Score (Orange)																																										
	1	9	17.65																																										
	2	9	17.65																																										
	3	9	17.65																																										
4	7	13.73																																											
5	6	11.76																																											
2. Man's moral conduct includes within itself all general human qualities	9	17.65	8	15.69																																									
3. There are also deviations from the moral conduct of students only in small numbers	9	17.65	8	15.69																																									
4. Recreation is part of the school environment and requires organization from the teacher.	7	13.73	7	13.73																																									
5. Recreations are always remedies for the manifestation of moral culture as a component	6	11.76	6	11.76																																									

culture?	of moral conduct					
	6. Moral conduct at school recess depends on the management of the student class	5	9.80	6	11.76	
	7. Moral conduct at recess strengthens interpersonal relationships between students	5	9.80	5	9.80	
	8. School recesses are elements of health education and are part of moral conduct	0	0	1	1.96	
	9. In all conditions of life, moral conduct is with us	0	0	1	1.96	
	10. Nowadays moral conduct is losing its relevance	1	1.96			
				1	1.96	
Item 8: Give examples of moral conduct outside of school.	1. Greetings in different aspects in the commune's communities	5	9.80	4	7.84	
	2. Respect and esteem for every person	5	9.80	4	7.84	
	3. Mutual aid within the family and outside the family	5	9.80	5	9.80	
	4. Volunteering in institutions with disadvantaged children	5	9.80	5	9.80	
	5. Volunteering to help in the homes of elderly people	6	11.76	6	11.76	
	6. Support and help in the education of younger brothers and sisters	8	15.69	7	13.73	
	7. Caring for animals and birds in the family	6	11.76	5	9.80	
	8. Caring for garden plants and flowers in the house	6	11.76	5	9.80	
	9. Help in various aspects to local farmers	4	7.84	5	9.80	
	10. Protection of local fauna and flora	1	1.96	5	9.80	
Item 9: Give examples of good manners in different situations in life.	1. We don't talk with food in our mouths.	8	15.69	7	13.73	
	2. We don't raise our voices, we calmly explain at our own pace	9	17.65	7	13.73	
	3. We allow older people and the "fairer sex" to come in and out the door	7	13.73	7	13.73	
	4. At the table, noise, sipping, and clinking of cutlery should be avoided.	6	11.76	6	11.76	
	5. With older people we address: You, Yours, Yours and not "you" or "you"	7	13.73	6	11.76	
	6. The way we talk on the phone can be a positive manner, but also a negative one	7	13.73	6	11.76	
	7. Retorting to elders is undesirable manners	4	7.84	3	5.88	
	8. The negative way of not preparing the homework given by the teacher	1	1.96	6	11.76	
	9. Emotions are tools for regulating manners	1	1.96	2	3.92	
	10. We believe that every manner is an element of moral culture	1	1.96			
				1	1.96	
Item 10: Comment on your vision for the 9 questions you answered.	1. We believe the questions were about moral education	7	13.73	6	11.76	
	2. We note that all questions are primarily about conscience and moral conduct.	5	9.80	5	9.80	
	3. The topics I answered are oriented towards forming students' morality	8	15.69	7	13.73	
	4. We see in these answers that moral education is constantly with man.	5	9.80	4	7.84	
	5. Probably all these situations in which the student finds himself with his manifestations and elements of the moral culture that develops within the framework of education	5	9.80	7	13.73	
	6. I realized that kindness, dignity, responsibility, and manners are part of the culture of the nation	5	9.80	4	7.84	
	7. The beauty of lessons learned, health training, and church attendance are specific to	5	9.80	6	11.76	

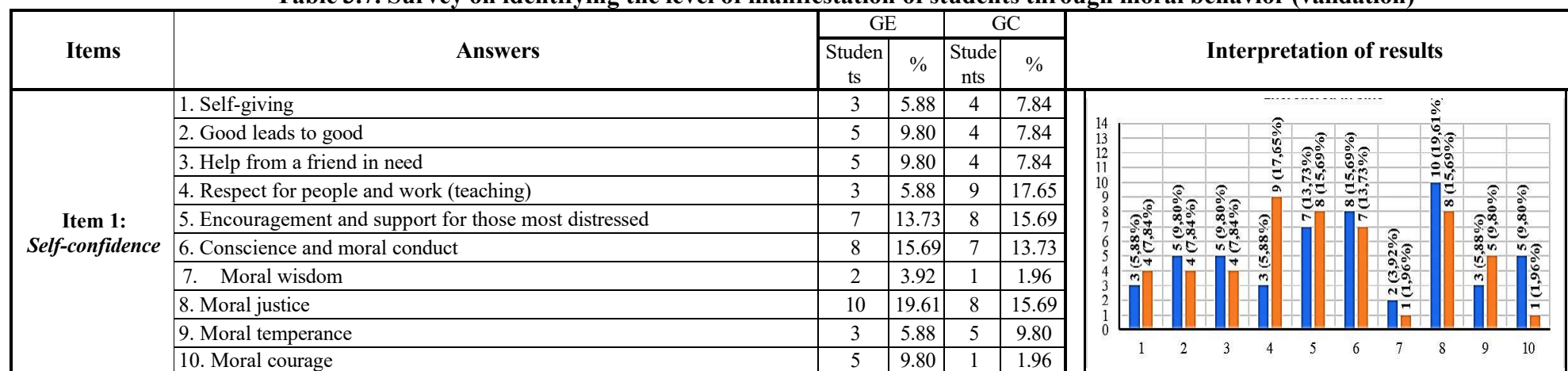


The comparative results presented in Table 3.6. highlight a superior progress of the students in the experimental group compared to those in the control group in terms of understanding and explaining the fundamental concepts of moral culture. The differences found are reflected both in the quality of the answers formulated and in the ability of the students in the experimental group to correlate moral awareness with moral conduct, to identify concrete manifestations of moral behavior and to argue the role of moral values in school and social life.

The results also demonstrate that students in the experimental group demonstrate a better internalization of moral values and a more appropriate application of them in everyday situations, which confirms the efficiency of the Moral Culture Training Program and the implemented pedagogical model. Overall, the numerical and percentage differences recorded between the two groups validate the positive impact of the experimental intervention and support the research hypothesis regarding the determining role of the teacher's pedagogical competence in the development of moral culture in primary school students.

to which the beauty in human psychological individuality is not lacking in the absence of an inner need for a *moral beauty*, a spiritual beauty, which elevates us spiritually, ennobles us. Rudica T. Truth comprises only ideas, while beauty comprises ideas manifested in sensible matter.

Table 3.7. Survey on identifying the level of manifestation of students through moral behavior (validation)



Item 2: <i>Friendly attitude</i>	1. Truth, responsibility, kindness, respect, friendship, mutual aid, discipline	48	94.12	48	94.12	
	2. Evasive answer	3	5.88	3	5.88	
	3. They gave no answer	0	0.00	0	0.00	
Item 3: <i>Respect for cultural heritage</i>	1. The child is educated through stories	9	17.65	8	15.69	
	2. Romanian folklore is a model of education	6	11.76	5	9.80	
	3. Culture transmits moral values	8	15.69	6	11.76	
	4. Cultural heritage is created by man for man	7	13.73	6	11.76	
	5. The justice of moral culture	14	27.45	18	35.29	
	6. Evasive answer	2	3.92	3	5.88	
	7. They gave no answer	5	9.80	5	9.80	
Item 4: <i>Appreciation of others' performances</i>	1. Optimal relationships with those around you	9	17.65	9	17.65	
	2. The ability to assert oneself in various situations	16	31.37	14	27.45	
	3. Encouragement and support for those most distressed	8	15.69	9	17.65	
	4. Respect and benevolence as elements of moral culture	12	23.53	10	19.61	
	5. Help from a friend in need	6	11.76	7	13.73	
	6. Evasive answer	0	0.00	2	3.92	
	7. They gave no answer	0	0.00	0	0.00	
Item 5: <i>Willingness to provide help to colleagues</i>	1. Interpersonal communication, interpersonal skills	11	21.57	10	19.61	
	2. Emotional adaptation, the decision to get involved in different school and extracurricular activities	14	27.45	10	19.61	
	3. Participatory and collaborative wisdom in various situations through the quality of the things they do	12	23.53	14	27.45	
	4. The beauty of the creativity of interpersonal relationships through the quality of the things they do	14	27.45	14	27.45	
	5. Evasive answer	0	0.00	3	5.88	
	6. They gave no answer	0	0.00	0	0.00	

Item 6: <i>Willingness to work in a group</i>	1. Positive attitude towards others	12	23.53	10	19.61	
	2. Arguing personal points of view and decisions	12	23.53	8	15.69	
	3. Self-regulation of behavior in relation to others	10	19.61	10	19.61	
	4. Taking responsibility for mistakes	17	33.33	15	29.41	
	5. The tendency to participate in the group through the ability to self-control in communication	0	0.00	7	13.73	
	6. Evasive answer	0	0.00	1	1.96	
	7. They gave no answer	0	0.00	0	0.00	
Item 7: <i>Self-confidence</i>	1. Self-confidence	16	31.37	16	31.37	
	2. Willingness to help	9	17.65	8	15.69	
	3. Collaboration through diversity of interests	10	19.61	8	15.69	
	4. The need for confirmation of thoughts	9	17.65	8	15.69	
	5. Strong will to help and learn from others	7	13.73	11	21.57	
	6. Evasive answer	0	0.00	0	0.00	
	7. They gave no answer	0	0.00	0	0.00	
Item 8: <i>Tactful attitude</i>	1. The desire to become a role model for others	9	17.65	8	15.69	
	2. The desire for competitiveness	10	19.61	8	15.69	
	3. Practicing practical activities	15	29.41	15	29.41	
	4. Valuing diversity and respect for others	8	15.69	9	17.65	
	5. Continuously enhancing well-being	9	17.65	10	19.61	
	6. Evasive answer	0	0.00	1	1.96	
	7. They gave no answer	0	0.00	0	0.00	

The results obtained in the validation stage highlight a favorable evolution of the students in the experimental group in terms of the manifestation of moral behavior, compared to the students in the control group. There is a consolidation of values and attitudes such as responsibility, cooperation, respect for others, willingness to provide support, assuming responsibility for one's own actions and involvement in group activities. At the same time, a lower number of evasive responses is recorded in the experimental group, which reflects a clearer understanding and a deeper internalization of the moral values promoted within the experimental intervention.

Overall, the differences found between the experimental group and the control group confirm the effectiveness of the Moral Culture Training Program and demonstrate that the use of the teacher's pedagogical competence contributes to the development of stable moral conduct and the strengthening of interpersonal relationships based on respect, responsibility and collaboration. These results support the validation of the proposed methodology and confirm the research hypothesis regarding the positive impact of the pedagogical intervention on the formation of moral culture in primary school students.

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

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

GENERAL CONCLUSIONS AND RECOMMENDATIONS

Ultimately, pedagogical competence, which we consider relevant, is formed (must be formed) as a result of the study of pedagogical ethics, which occurs in the context of the formation of moral culture.

The entire research construct focused on establishing the theoretical and applied benchmarks for the formation of moral culture in primary school students. The process of forming moral consciousness in school is a complex and deliberate activity, aimed at developing the moral beliefs, feelings and behaviors of students. This is achieved through a careful combination of *educational methods and techniques, adapted to early school age, with the aim of correctly guiding children by the teacher, in the current social and educational context, where moral culture represents an essential foundation for the development of society*. The analysis carried out on the investigative process led us to formulate the following reasoning, deduced from all the arguments and achievements obtained in our research:

1. The study of the specialized literature outlined unclear and vague perspectives of the concept of moral culture, generating uncertainty at the level of definition and structurality of the concept. In this sense, the research redefined the concept of moral culture as a construct of the values, norms, customs and moral attitudes of a community to which the individual relates, starting from an inner and outer culture from morality to morality, to individual behaviors, integrated in the context of social action, as its component parts where moral culture is thus rooted in the matter "a priori" of objective values, where the ontological dignity of each person is recognized as an inalienable natural right. (chap1, 1.1, 1.2)

2. The dominant ideas, generated by the roles and status of the teacher in primary education, by the specific principles of this educational level, by the essential values of moral education, as well as by the needs related to the development of morality, have been identified. These outline the fundamental directions in the process of forming moral consciousness and conduct, as elements of moral culture in primary school students through the following directions: a) at the *"theoretical"* level of moral education : the formation of perceptions, representations, notions, judgments and moral reasoning; the assimilation and deepening of moral norms, reaching a higher theoretical level; the development of moral feelings and moral volitional traits; the integration of moral norms, judgments, reasonings, feelings and volitional traits into a coherent unit, at the level of moral convictions; b) at the *"practical"* level of moral education , the objectives are: the formation of moral skills, to be applied in everyday life; the development of moral, affective and motivational attitudes, which support moral actions; the formation of character-based moral attitudes, which integrate "moral habits" into the personality structure, thus determining the consistency and coherence of the student's moral behavior.

3. The study highlighted both the problems related to the awareness of responsibility in the moral education of students, as well as their preparation for this educational endeavor. *It was found that moral culture, in pedagogical terms, represents a system of subjective relations involving action-cognitive, affective and behavioral components of a moral nature. Moral attitudes reflect the value and personal, group and social significance of phenomena, processes and objects in society and nature, in socio-human life.*

4. Among the *properties* of moral culture, we can list: *orientation* , which reflects the way in which attitudes are structured both vertically (hierarchically) and horizontally (in relation to other attitudes), being used to design social influence strategies; *attitudinal valence* , which refers to the place occupied by the attitude in relation to evaluative and affective dimensions; and *intensity* , which designates the place occupied by attitudes on continuous and bipolar scales, of the "favorable/unfavorable" or "positive/negative" type, used to measure them.

5. The pedagogical experiment was carried out within the framework of school and extracurricular activities, within the framework of the Moral Culture Formation Program, with an emphasis on pedagogical competence in primary school students. The main criteria for evaluating the educational process included: students' reactions to the established norms of conduct, the manifestation of responsibility and duty; for parents, the assessment focused on the level of understanding of the peculiarities of school age, awareness of the characteristics of education and their motivation in the formation of moral attitudes.

6. In order to form an individual attached to moral culture, we have developed the Pedagogical Model for the formation of moral culture in primary school students through the pedagogical competence of the teacher. and the Program for the formation of moral culture in primary school students through pedagogical competence, capitalized on in the formative context of primary education. The pedagogical model was oriented towards the formation of value attitudes, which include cognitive, affective and behavioral components that are based on specific strategies for the development of each component: cognitive, affective-emotional and behavioral.

for the Formation of Moral Culture in Primary School Students through Pedagogical Competence was validated .

The tables with the significance of the results recorded by the two experimental groups demonstrated the efficiency of the methodological tools developed within the Program for the formation of moral culture in primary school students through pedagogical competence (chapter 3, 3.1, 3.2, 3.3).

Based on the experiment and the Program for the Formation of Moral Culture through Pedagogical Competence in Primary School Students, *essential features of attitude as a component of moral culture were identified*. Attitudes can be measured indirectly, through observable psychophysiological behaviors and reactions. They constitute a set of cognitive elements associated with an object, to which positive or negative evaluations are added. Attitudes are precursors of behavior, influencing the conscious and adapted reactions of the individual towards objects or phenomena related to those attitudes. Attitudes also reflect a person's position towards the acceptance or rejection of objects, phenomena, persons, groups or institutions, with a variable intensity.

7. It has been demonstrated that moral living cannot be learned theoretically, but must be lived and experienced directly. As Ernest Bernea said: "Beyond teaching the necessary knowledge, education must focus on the formation of conscience, attitudes, taste, character and lifestyle". Education must aim above all at man as a living and complete being, and the pedagogical act must be focused on the entire human condition. In conclusion, education must not be dedicated only to the abstract exercise of intelligence, nor exclusively to memory, but must be integrated, cultivating all the functions of the soul, promoting both intellectual and moral virtues .

8. The scientific problem solved lies in the theoretical and applicative substantiation of the functionality of the Pedagogical Model for the formation of the moral culture of primary school students through pedagogical competence and through the implementation of the Pedagogical Program, it was possible *to increase the level of formation of moral beliefs and behaviors as elements of moral culture in primary school students through pedagogical competence* .

Recommendations:

The pedagogical model of forming moral culture in primary school students through pedagogical competence that can be applied in extracurricular and extracurricular activities in primary and secondary school education. Primary and secondary school teachers are offered methodological suggestions for designing and implementing ethnocultural values in accordance with the Moral Culture Formation Program that directs the formation of moral culture in the current conditions of student education.

1. The student's initiation into national culture starting from moral culture, achieved spontaneously in the family, must be continued in organized forms according to a scientific methodology in the primary education cycle.

2. Institutions for initial and continuing professional training of teachers: we recommend training teachers in the use of the strategy for developing motivation for learning. Implementation of the Pedagogical Model for developing moral culture in primary school students within the educational process.

3. Researchers in the field of educational sciences/social sciences: expanding perspectives on approaching moral culture for learning and development in the school environment.

4. Curricular product designers: development and adaptation of moral culture formation strategies in curricula, textbooks, guides. Transversal inclusion of moral culture indicators in the disciplines of *the Man and Society curricular area* (Personal Development, Education for Society).

5. The valorization and reflection of conceptual benchmarks in the formation of moral attitudes oriented through strategies in the field of education on competencies must adequately outline the significance and influence of moral attitudes that are the priority factor in the formation of the personality of young school-age students.

The research carried out defines its *scientific identity* through:

- Conceptual approaches deduced from the analysis of theoretical and paradigm approaches regarding the concepts of moral culture formation in primary school students;

- The conceptual and methodological framework for the formation of moral culture from the perspective of pedagogical competence;

- Methodological tools for forming moral culture in primary school students;

- Professionalization of teachers as a basis for the process of forming moral culture in primary school students. Integrating partnership with parents through thematic meetings (*Parents' School*) focused on axiological

education and avoiding double standards (home vs. school);

- The student evaluation tool in various aspects;
- The matrix for professionalizing moral culture in primary school students;
- Pedagogical model and Program for training moral culture in primary school students through pedagogical competence;
- Formation of the moral profile of primary school students.

BIBLIOGRAPHY

In Romanian:

1. ALLPORT, G. *The Structure and Development of Personality* . Bucharest: Didactic and Pedagogical Publishing House, 1991. 580 p. ISBN 973-30-1151-7
2. BOROZAN, M., BEȚIVU, A. *Philosophy of Education* . Lecture notes. Bălți: Tipografia din Bălți, 2021. 158 p. ISBN 978-9975-325-15-8.
3. BOTGROS, I. Conceptual and methodological approaches to ensuring the quality, efficiency and relevance of the educational process: monograph. Chisinau: Institute of Educational Sciences, 2019. ISBN 978-9975-48-170-0.
4. BUNDĂ, C., SILISTRARU, N. *The teacher: authority, leader or model for the formation of the personality of primary school students* . In: Acta et Commentationes, Sciences of Education, no. 1(19), 2020. ISSN 1857-0623 p. 62-71 E-ISSN 2587-3636.
5. National Curriculum Reference Framework, approved by Order of the Ministry of Education and Research No. 1272 of July 23, 2025. 58 p. Available: https://mec.gov.md/sites/default/files/crcn_aprobat.pdf . [Accessed: 15.04.2026].
6. CALANCEA, A. *Personality Psychology* . Chisinau: Central Printing House, 2006. 271 p. ISBN 9975-78-416-X.
7. CALLO, T. *A pedagogy of integrality: Theory and practice* . Chișinău: CEP USM, 2007. 171 p. ISBN 978-9975-70-161-7.
8. CAPCELEA, V. *Ethics and civilized behavior* , 2nd ed. revised and added. Bucharest: Pro Universitaria Publishing House 2022. 342 p. ISBN 978-606-26-1503-1.
9. CĂLIN, M. *Education Theory . Epistemic and methodological foundation of educational action*. Bucharest: ALL Publishing House, 1996. 139 p. ISBN 973-571-174-5.
10. *Education Code of the Republic of Moldova* No. 152 of 17.07.2014. In: Official Gazette No. 319-324 art. 634, amended LP269 of 23.11.2018, MO467-479 art.794, entered into force 14.01.2019.
11. CRISTEA, S. *Fundamentals of Pedagogy*. Iași: Polirom Publishing House, 2010. 400 p. ISBN. 978-973-46-1562-9.
12. *National curriculum. Primary education*, approved by Order of the Ministry of Education, Culture and Research No. 1124 of July 20, 2018. https://mecc.gov.md/sites/default/files/curriculum_primar_2018-08-242.pdf [Accessed: 19.05.2026].
13. CUCOȘ, C., *Pedagogy and axiology* . Bucharest: EDP, 1995. 160 p. ISBN 973-30- 4398-2
14. DEWEY, J. *Democracy and Education . An Introduction to the Philosophy of Education*. Bucharest: Didactic and Pedagogical Publishing House, 1972. 338 p.
15. DEWEY, J. *Experience and Education*. Paris: Bourreller, 1947. 93 p.
16. GARȘTEA, N., CALLO, T., & GRANACI, L. (2011). The school day. A guide for students and teachers. Chișinău: Epigraf. ISBN 978-9975-109-55-0
17. GORAȘ-POSTICĂ, V. Developing intercultural competence: from policy documents to educational realities. Didactica Pro, Chișinău, 2019.
18. GUȚU, VL., VICOL M. *Treatise on pedagogy - between modernism and postmodernism*. Iași: Performantica, National Institute of Invention, 2014. 554 p. ISBN 978-606-685-170-1.
19. JOIȚA, E. *Teacher training: cognitive-constructivist learning tools*. 2nd edition. Bucharest: Didactic and Pedagogical Publishing House, 2008. 399 p. ISBN 978-973-30-2338-8.
20. KANT, I. *Critique of Pure Reason* . Bucharest: IRI Publishing House, 1999. ISBN 978-973-96-3484-2.
21. MACAVEI, E. *Treatise on pedagogy: propaedeutics* . Bucharest: Aramis Publishing House. 2007. 256 p. ISBN 978-973-679-474-2.
22. MALIM, T. *Social Psychology* . Bucharest: Technical Publishing House, 2003. 320 p. ISBN 978-973-208-172-1.
23. MASLOW, A. *Motivation and personality* , trans. Rusuceanu A. Bucharest: Trei Publishing House, 2013, 563 p. ISBN 978-973-707-905-3.
24. MÂNDĂCANU, V. *Ethics and the art of moral behavior. Textbook for students in grades 8-12*. Chișinău: UPS "Ion Creangă" Printing House in Chișinău, 2014. ISBN 997-592-163-9.

25. MITROFAN, N. *Pedagogical Aptitude* . Bucharest: Academy Publishing House, 1988. 213 p.
26. NICOLA, I., *Treatise on school pedagogy*. Bucharest: Aramis Publishing House, 2003. 576 p. ISBN 978-973-8473-64-5.
27. PANICO, V. Theoretical and praxiological landmarks regarding the means of forming attitudes. In: *Higher education: traditions, values, perspectives* , scientific conference with international participants from October 1-2, 2021. Ch.: UST. Vol. 2, 2021. p. 93-99. ISBN 978-9975-76-362-2.
28. PATRAȘCU, D, *Educational Technologies* . Chișinău: Central Printing House, 2005. 704 p. ISBN 978-9975-78-379-1.
29. PÂSLARU, V. *The positive principle of education* . Chișinău: Civitas, 2003. 320 p. ISBN 978-9975-912-08-7.
30. PESTALOZZI, IH *How Gertrude teaches her children* . Bucharest: Didactic and Pedagogical Publishing House, 1977, 152 p.
31. PIAGET, J. *Moral judgment in children*. 3rd ed. Chișinău: Cartier Publishing House, 2012. 456 p. ISBN 978-9975-79-737-5.
32. SADOVEI, L. Paradigmatic orientations of didactic communication . In: *Current priorities in the educational process of the State University of Moldova* , intern. conf. Chișinău: CEP USM, 2011. pp. 462-471. ISBN 978-9975-71-098-5.
33. SĂLĂVĂSTRU, D. *Psychology of Education* . Iași: Polirom Publishing House, 2004. 288 p. ISBN 978-973-681-553-9.
34. SILISTRARU, N. *Methodology of pedagogical experiment* (Methodological guide). Chișinău: US Tiraspol, 2022, 139 p. ISBN 978-9975-76-395-0.
35. SACALIUC, N., COJOCARU, V. Training pedagogical skills for university teachers. Chișinău: Cartea Moldovei. ISBN 978-9975-60-217-3. 2007.
36. SPENCER, H. *Education : Intellectual, Moral, and Physical* . Bucharest: "Jockey-Club" Printing House 1919, 100 p.
37. ȘEVCIUC, M., *Theoretical approach to the formation of professional skills in students* . In *Studia Universitatis Moldaviae* (Educational Sciences Series). No. 5.2007, pp. 93-95. ISSN 1857-2103
38. VYGOTSKI, SL *The problem of learning and intellectual development at school age* . In: "Selected psychological works", vol. I. Bucharest: Didactic and Pedagogical Publishing House, 1971, 323 p.
39. VRABIE, D., ȘTIR, C. *Psychology of Education* . Galați: Publishing House of the "Lower Danube" University Foundation, 2004. 262 p. ISBN 978-973-627-102-1.

In English:

40. ABYLAIKHAN, SM, KARMANOVA, ZA, KONKHASHOVA, UM, ISKAKOVA, MB, & NURSULANKYZY, A. (2021). *Behavioral Component in the Development of the Moral Culture among Preschool Children*. [Journal of Intellectual Disability – Diagnosis and Treatment](#) , Vol. 9(5) , pp. 526–535. TWO: 10.6000/2292-2598.2021.09.05.11.
41. BANDURA, A. (1986). *Social Foundations of Thought and Action: A Social Cognitive Theory*. Englewood Cliffs, NJ: Prentice Hall. ISBN-10: 013815614X ISBN-13: 978-0138156147.
42. GREENE, M. *Releasing the Imagination: Essays on Education, the Arts, and Social Change*. San Francisco, CA: Jossey-Bass. ISBN 978-0-7879-5291-4. 2000.
43. EYSENBACH, G. The Role of ChatGPT, Generative Language Models, and Artificial Intelligence in Medical Education: A Conversation With ChatGPT and a Call for Papers. *JMIR Medical Education*, 9. <https://doi.org/10.2196/46885> , 2023.
44. HAIDT, J. *The Righteous Mind: Why Good People Are Divided by Politics and Religion*. New York: Pantheon Books. ISBN 978-0-307-37790-6, 2012.
45. HOFFMAN, M. L. *Empathy and Moral Development: Implications for Caring and Justice*. Cambridge: Cambridge University Press. 2000. ISBN 9780521586435.
46. JAMES, W. *Talks to Teachers on Psychology and to Students on Some of Life's Ideals*. CreateSpace Independent Publishing Platform. 2015. ISBN-13: 978-1512095465.
47. KOHLBERG, L. *The Philosophy of Moral Development*. San Francisco: Harper & Row. 1981. ISBN 0-06-064760-4.
48. REBOL, O. *Philosophy of Education* . Bucharest: Pedagogical and Didactic Publishing House, 2011. 128 p. ISBN(s) 2130372678.
49. RIESMAN, D. *David Riesman on Population Phases, Growth, and Social Character* . *Population and Development Review* , 2002, Vol. 28, No. 2, pp. 313–328.
50. VOZZOLA, CE *Moral Development. Theory and Applications*. New-York, 2014. 200 pp. ISBN 978-131-587-122-6.
51. YILMAZ, K. "The Relationship between the Teachers' Personality Characteristics and Burnout Levels",

Anthropologist, 18 (3), 783–792. 2014.

In Russian

52. ЯРКОВА, Е. Н. Нравственная культура как ценностно-смысловая система [Moral culture as a value-semantic system]. Journal of Perm University. Series: Philosophy. Psychology. Sociology, no. 3(11), pp. 48–58, 2012.

LIST OF THE AUTHOR'S PUBLICATIONS ON THE THESIS TOPIC

1. BUNDĂ, C. *The teacher and the formation of moral culture in students* , Revista Didactica Pro..., journal of educational theory and practice, Issue 1-2(143-144) /2024/ISSN 1810-6455, Pag.67-71, <https://ibn.idsi.md/ro/pro-didactica>.
2. BUNDĂ, C., SILISTRARU, N. *The teacher: authority, leader or model for the formation of the personality of primary school students* , In: Acta et Commentationes, Sciences of Education, no. 1(19), 2020 ISSN 1857-0623 p. 62-71. E-ISSN 2587-3636.
3. BUNDĂ, C. *A model of managerial competence in pedagogy* . Basic managerial competence – organizational learning In: Acta et commentationes (Sciences of Education) pp. 142-151.
4. BUNDĂ, C. The concept of competence in social and human sciences and pedagogy, In: Journal of Romanian Literary Studies, no. 35/2023, pp. 703-706.
5. BUNDĂ, C. *Teaching competence in general and specific context, with reference to primary education* , In: Scientific conference with international participation Tradition and innovation in scientific research "Alecu Russo" State University of Bălți from October 7, 2022.
6. BUNDĂ, C. *Teacher's teaching skills* , In: "Materials of the Republican Conference of Teaching Staff", pp. 15-20 Vol. 5. 2020. Chişinău, Republic of Moldova. ISBN 978-9975-76-302-8.
7. BUNDĂ, C. *Factors and means of moral education of students* , In: "Materials of the Republican Conference of Teaching Staff" Chisinau, Moldova, February 26-27, 2022, CZU: 37.034:371.212, pp. 143-147.
8. BUNDĂ, C. *The teacher and students: attitudes and involvement* , In: 12th International Symposium-Public Responsibility in Education, Constanţa, 2021.
9. BUNDĂ, C. *The teacher and the formation of moral culture in primary school students* , In International Scientific Symposium dedicated to doctoral, master's and teaching staff "Aspects, orientations and perspectives of educational sciences in contemporary society" February 1, 2020, Bacău, Romania ISBN 978 606 063 003 6, pp. 180- 189
10. BUNDĂ, C. *The teacher forms morality and values in students* , In: Conference "Higher education: traditions, values, perspectives", Chisinau, Moldova, September 29-30, 2020, Vol.2, pp. 36-39.
11. BUNDĂ, C., *The concept of competence in linguistics* . In the Journal of the General Association of Teachers of Romania (AGIRo), no. 18, August 2022. Hoffman Publishing House pp 35-36. ISSN 1844-7899.

ANNOTATION
CARMEN BUNDA
**PEDAGOGICAL FOUNDATIONS OF FORMING MORAL CULTURE
FOR PRIMARY STUDENTS**

Doctoral thesis in educational sciences, Chisinau 2026

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

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

Research field : General theory of education.

The purpose of the research is to theoretically substantiate, develop, implement and validate the Pedagogical Model for the formation of moral culture in primary school students.

Research objectives: identifying the theoretical foundations, principles, factors and pedagogical conditions that influence the process of forming moral culture in primary school students; Arguing the role of moral consciousness and moral conduct as fundamental dimensions of moral culture and highlighting the ways to develop them through the school curriculum; identifying the methodology for training pedagogical competence in the context of training moral culture, consciousness and conduct in students; designing the Pedagogical Model and the Program for training moral culture in primary school students through the pedagogical competence of the teacher; developing an evaluation matrix based on criteria, indicators and descriptors specific to the level of development of moral culture.

Scientific novelty and originality. It resides in the semantic perspectives of the key concept of *moral culture* ; the conditionalities and relationships between teacher and student in the context of forming moral behavior in primary education; the system of criteria and indicators capitalized in the Matrix through the functionality of *the Pedagogical Model for forming the moral culture of primary school students from the perspective of pedagogical competence* .

The scientific results obtained in the research: reside in the theoretical and applicative substantiation of the functionality of the Pedagogical Model for the formation of the moral culture of primary school students through pedagogical competence and by implementing the Pedagogical Program, it was possible to increase the level of formation of moral beliefs and behaviors as elements of moral culture through the pedagogical competence of the teacher .

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

Theoretical significance of the research : it is proven at the level of construction The pedagogical model of forming the moral culture of primary school students through the pedagogical competence of the teacher, conceptually and methodologically substantiated at the level of the connections between: *pedagogical competence* (founded psychologically, sociologically and managerially) - *didactic competence* (founded psycho-genetically, socio-culturally and practically at the level of the *national curriculum*) - moral culture of primary school students (founded axiologically, teleologically, methodologically and normatively) which support the technology of moral education, effective in primary school (through general purpose, specific contents, strategies (which include forms, methods, styles - appropriate).

The practical value is proven in the process of application and experimentation of the Pedagogical Model of Formation of Moral Culture of Primary School Students through the Pedagogical Competence of the Teacher , allowing permanent improvement of *moral culture and education* in the context of primary education, improvement based on the exercise of the teacher's pedagogical competence, especially at the methodological / technological level of school instruction.

The implementation of the results obtained in the teaching process, in the specific context of primary education, carried out in the context of valorizing the Pedagogical Model for the formation of the moral culture of primary school students through the pedagogical competence of the teacher in the curricular design activity of school and extracurricular activities, determined by the curriculum for primary education, with special applications at the level of instructional technology in Ilfov County, Secondary School No. 1 Ciorogârla, Romania.

ABSTRACT
CARMEN BUNDA
PEDAGOGICAL FOUNDATIONS OF FORMING MORAL CULTURE
IN PRIMARY STUDENTS

Doctoral Thesis in Education Sciences, Chisinau, 2026

Thesis structure: The dissertation consists of: an abstract (in Romanian and English), a list of tables, a list of figures, an introduction, three chapters, general conclusions and recommendations, a bibliography comprising 166 references, 17 appendices, and a total of 138 pages constituting the main body of the research.

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

Research field: General Theory of Education.

The aim of the research is to provide the theoretical foundation, develop, implement, and validate a pedagogical model for the formation of moral culture in primary school pupils.

Research objectives: to identify the theoretical foundations, pedagogical principles, factors, and conditions influencing the formation of moral culture in primary school pupils; to substantiate the role of moral consciousness and moral conduct as fundamental dimensions of moral culture and to highlight ways of developing them through the school curriculum; to identify the methodology for developing teachers' pedagogical competence in the context of fostering pupils' moral culture, moral consciousness, and moral conduct; to design the Pedagogical Model and the Program for the Formation of Moral Culture in Primary School Pupils through teachers' pedagogical competence; and to develop an assessment matrix based on criteria, indicators, and descriptors corresponding to different levels of moral culture development.

Scientific novelty and originality reside in the semantic reconceptualization of the key concept of *moral culture*; in the identification of the pedagogical conditions and teacher-pupil relationships that support the formation of moral behavior in primary education; and in the development of a system of criteria and indicators operationalized through an assessment matrix that demonstrates the functionality of the Pedagogical Model for the Formation of Moral Culture in Primary School Pupils from the perspective of pedagogical competence.

The scientific results obtained consist in the theoretical and methodological substantiation of the functionality of the Pedagogical Model for the Development of Moral Culture in Primary School Students through Pedagogical Competence. The implementation of the Pedagogical Program demonstrated its effectiveness by enhancing the level of students' moral beliefs and moral behavior, as fundamental components of moral culture, through the effective exercise of teachers' pedagogical competence.

These results were operationalized through a research methodology based on the analysis of specialized literature, curricular documents, and official educational policies, as well as through a pedagogical experiment conducted to validate, implement, and refine both the Pedagogical Model and the Program for the Formation of Moral Culture in Primary School Pupils through teachers' pedagogical competence.

The theoretical significance of the research is demonstrated through the conceptual and methodological construction of the Pedagogical Model for the Formation of Moral Culture in Primary School Pupils through teachers' pedagogical competence. The model is grounded in the interrelationship between pedagogical competence (psychologically, sociologically, and managerially substantiated), didactic competence (psychogenetically, socio-culturally, and practically grounded within the framework of the national curriculum), and pupils' moral culture (axiologically, teleologically, methodologically, and normatively substantiated). These interconnected dimensions support an effective technology of moral education in primary education, encompassing general educational aims, specific curricular content, and appropriate instructional strategies, forms, methods, and teaching styles.

The practical value of the research is demonstrated through the implementation and experimental validation of the Pedagogical Model for the Formation of Moral Culture in Primary School Pupils through teachers' pedagogical competence. The model facilitates the continuous improvement of moral culture and moral education within primary education by strengthening teachers' pedagogical competence, particularly with regard to instructional methodology and educational technology.

Implementation of the research results was carried out within the teaching and learning process in primary education through the application of the Pedagogical Model for the Formation of Moral Culture in Primary School Pupils through teachers' pedagogical competence in the curricular design of both curricular and extracurricular educational activities, in accordance with the primary education curriculum. The model was implemented with specific applications in instructional technology at **No. 1 Ciorogârla Secondary School, Ilfov County, Romania**.

CARMEN BUNDA

**PEDAGOGICAL MODEL OF FORMING MORAL CULTURE IN PRIMARY STUDENTS
THROUGH THE VALORIZATION OF THE TEACHER'S PEDAGOGICAL COMPETENCE**

Specialty 531.01. – General theory of education

Summary of the doctoral thesis in educational sciences

Approved for printing: _____ Paper format 60x84 1/16
Offset paper. Offset printing. Edition: 50 copies.
Printing sheets: 2.0 Order No. 38

The summary was printed at the " Pulsul Pieței" Printing House,
from Chisinau, Gh. Iablocikin str., 5