

# PRAGMATIC REASONS FOR SOCIAL EDUCATION IN THE REPUBLIC OF MOLDOVA<sup>1</sup>

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**Abstract:** *In this study we aimed to analyze the institutional context and the ways in which, after the 1990s, social education takes place in the Republic of Moldova. In the post-Soviet period, education in the Republic of Moldova went through continuous metamorphoses, implicitly in the field of social education. In this research we highlight the fact that the political orientations that have manifested themselves in these three decades have also influenced the educational policies in the country. We mention that the humanities subjects taught in school have undergone most of the thematic reconfigurations. Thus, in primary, secondary and high school education in all these years students studied several subjects at the beginning of the post-Soviet period - Us and the law, after 2001 - Civic education, and starting with 2018 - Education for society. All these disciplines had and are meant to train current and future citizens of the Republic of Moldova. In order to identify the state of affairs regarding the teaching of social education in education in the Republic of Moldova - we conducted a qualitative research on the disciplines of Personal Development and Education for Society, taught to high school students. In the qualitative research, conducted between April and May 2020, we identified the topics, topics of major interest, specific to this age, which will be found in textbooks for these two disciplines, as well as identifying effective ways to organize activities in the disciplines of Personal Development and Education for Society.*

*A determining factor, which we highlight in our study, is the fact that the pragmatic reasons that must be taken into account in teaching social education in educational institutions are of major importance. Effective actions, so important for the social context, are determined in the most direct sense by the role of rationality. And authentic rationality, from a pragmatic point of view, is developed through the dynamics of philosophical reflection. In educational institutions in the Republic of Moldova, philosophical reflection could be developed both in the context of studying ethics, logic and philosophy for children, and in other humanities studied by students. These*

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*disciplines are only to be approved by the Ministry of Education, Culture and Research of the Republic of Moldova. Critical thinking could contribute to the development of pragmatic reason, in that they can support effective, authentic actions and options, both at the individual and social level.*

**Keywords:** *social education, social context, pragmatic reasons, effective actions.*

## **Introduction**

The 1990s meant a radical change for the whole of the former Soviet space in all respects. With the fall of the Soviet empire, the countries that were part of this empire underwent a radical metamorphosis. After more than 7 decades of belonging to a system that had dominated and controlled to the smallest detail all spheres of activity - politics, economics, medicine, education, science, culture, those countries had to start their own path in their development. This path was not an easy one, because the people trained in the Soviet education system continued to fulfil their functions, even if the name had changed, instead of the MSSR we currently have the Republic of Moldova. During these 30 years, this state has undergone a series of transformations in all spheres of activity, including in the field of education. If until 1989 all the directives aimed at education came from Moscow, starting with the 1990s education in the Republic of Moldova began to follow its own path full of experiences, both positive and negative. The model that was implemented in education was based on the previous one, of Russian origin, but also on the European one. The beginning period in the formation and development of the state of the Republic of Moldova coincided with the Bologna Process, which represented a series of ministerial meetings between European countries to ensure the compatibility of standards and quality in higher education. The process created the European Higher Education Area in the framework of the Lisbon Recognition Convention. The Republic of Moldova joined the Bologna Process in May 2005, at the Bergen Summit. The aim of this accession was to create a European Higher Education Area based on international cooperation and academic exchange to facilitate the mobility of students, teachers, researchers and the training of young people as active citizens in European democratic societies. Absolutely the objectives of this process were perfect. The problems began with its implementation. In the context of the Republic of Moldova this process has been implemented in a

less correct way. Although the objectives of the Bologna process are very good, put into practice, a distorted reality is reached in relation to the theoretical perspectives of this process.

### **I. Metamorphosis of education in the Republic of Moldova - between old and new, between past and future**

Education in the Republic of Moldova during these 3 decades has known a series of metamorphoses that show its attempt to find the authentic way of manifestation. We can conclude that education in this space was related to the final objectives of the Bologna process, to education in Romania and last but not least to the patterns of ex-Soviet education. The symbiosis in question made us have a situation as complex in education as it is complicated. It is as if the struggle between the old and the new, the local traditions and experiences with those from outside, would manifest in this field as well. The specificity of the manifestation of this state of affairs also came from the consideration that the situation was not seen in complexity, from the perspective of a holistic paradigm. The situation was seen and appreciated truncated. Unfortunately, no attention was drawn to the fact that the field of philosophy must be considered in this space. Fundamental fields of philosophy - logic, ethics, aesthetics, and rhetoric were not included in the high school cycle to be studied. Thus, the formation of young people, more correctly the education of their thinking suffered major consequences. Much emphasis was placed only on the field of exact sciences, especially the empirical and social sciences. And humanistic training has been neglected, or even implicitly distorted. The consequences of this inadequate implementation of educational policies have brought and are bringing serious consequences in the society of the Republic of Moldova. Young people are educated in such a way that they are not encouraged to think critically, or rather to think authentically. The state, through educational policies, wants to train conformist citizens, who would accept all the actions of politicians. The specificity of implementing these policies is still felt today when most young people who graduate from school want to emigrate. In other words, there is a gap between educational policies and the realities of Moldovan society. The situation that the Republic of Moldova is going through is not easy at all, being conditioned by the economic scourge that has persisted all these years, by the political sphere that has made it possible for the people here to continue

to be manipulated about the historical, linguistic and cultural truths. Education should not be subordinated to politics, because in such a case it bears the consequences for future citizens who are trained in the institutions of that state.

The training of young people must be carried out harmoniously, taking into account the state of affairs that characterizes the society in which we live, the national characteristics, the positive and negative experiences we have gone through so far. Only in this way will an authentic education be reached, otherwise educational policies will fail, not only those of an economic, social, political nature. Regarding the implementation of ideas related to education and which have very good results in other states, it would be good for these ideas to be appropriate and adapted to the context of our country. In the context of the specifics of education in the Republic of Moldova, it would be very good to take into account *the pragmatic side of learning* from the perspective of awareness of the connections between: *knowing*, *knowing how to do*, and *knowing how to be*. To know how to be in order to identify the relationship between rights and responsibilities. The pragmatic aspect of learning is very important because it is related to the development of individual abilities, which are so important in the future; because this aspect will favour the fact that young people will be able to implement the knowledge gained in concrete fields. The educational approach favours the multilateral development of young people in training. The responsibility of this type of approach is very high, because applied favourably it makes the company to its advantage. The profit obtained from a favourable educational approach is huge, all areas of society will benefit. Currently, we have examples of states that have functional education models, e.g. Finland which has one of the most efficient education systems in the world. Respectively, in this state the quality of services implicitly the quality of life is at the highest level of development.

In addition to the positive cases, there are also negative cases when the situation in society is deplorable, the quality of life is appropriate, respectively education is not at another level. The assessment of the situation in a country is made depending on what is happening in the field of education. The point of education is to give each person the basis for building his destiny, if we accept, Aristotelianly, that in every child destiny is a virtuality that can be updated through education, during the course of

life or in suitable contexts.<sup>3</sup> If young people want to emigrate almost entirely, to continue their studies abroad, we cannot talk about a quality education system, or any society that would offer employment opportunities after employment. Respectively, this society is bankrupt. The paradox is the situation because those who are responsible for the development of educational policies in such states have neither the necessary skill nor the desire to make things develop as naturally as possible. Everything is thought obediently, so that the school, with all that an education system entails, to serve faithfully those who hold power in this state. Respectively, the final product of this education is an obedient one, as proof we have the case of the USSR and everything that was formed in the prototype of Soviet education, when the pluralism of ideas, critical thinking, the right to choose, freedom of expression is not accepted in any form. People who were trained in this obedient education system have been and are marked for life. They cannot get out of the patterns of that obedient education. With the bankruptcy of the ex-Soviet state, people lost their sense of direction in the countries that were part of that state. There were countries that managed to overcome this type of crisis, including in education, but equally there are states that are still the victims of that educational system. For some ex-Soviet countries, those 3 decades of searching for their own identity in education and beyond were not enough. In the case of the Republic of Moldova, the search for own identity refers to the educational one, but also to the linguistic one, national, implicitly historical. Unfortunately, political interests, including geopolitical ones, dominated and controlled all spheres of activity in this state. The biggest mistake of all these years refers to the fact that the perpetuation of the falsehood regarding the facets of identity related to language, nationality, history, culture was continued. Education has perpetuated this falsehood. If until the 1990s this false history was committed by Russian policy in relation to this state, the political interests of Russia in this republic being obvious, after the 1990s this policy was already continued by those who were in the government of the Republic of Moldova. The specificity of education in this state was and is to train citizens who would have a false identity from a linguistic, historical, cultural point of view. The tendency towards the naturalness of this nation - of union with the mother country, Romania - was hardly encouraged at all. The fundamental crisis that the

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<sup>3</sup> Flueraș, V. *Competența ca entelehie*. Cluj-Napoca: Casa Cărții de Știință, 2022, p. 67.

citizens of the Republic of Moldova are experiencing is the identity crisis. This crisis has covered the entire Bessarabia territory in all possible areas. What is certain is that this crisis is favourable to someone because people who do not know their own identity can be manipulated much more easily due to the denationalization process that has been so skilfully applied in this country.

Education, through its way of being realized, takes place in a social context. As a dimension and condition of the human, education, as well as the social field in which it takes place, represents the natural, immanent state of each human individual, into which one enters at birth and from which one leaves only at death. Education therefore takes place in/represents the full ontological dimension of man, as a sensitive being – in the physical universe, and as a supersensible being – in metaphysical existence.<sup>4</sup> We can say that education is found in these 2 realities - the physical and the metaphysical. Both plans are interconditioned by their way of being. In the context of physical reality, man also realizes his condition of social finance. As a social being, he lives in a social context, acts on an individual level, makes certain choices, but also takes into account his peers in relation to whom he interacts at the level of the public sphere. Individual reason is conjugated with collective reason and effort. It is wrong for man not to consider the interests of others and to act only in favour of personal interests. Elections and actions in the context of the public sphere are made on the basis of a rationale of the social context. This reason must be related to the reason for doing education. The reason for doing education, in turn, must take into account the particularities of the respective society, the mentalities that are found in the public sphere, behavioural patterns that act in these contexts. The educational fact is predetermined by knowledge, by logos, by representations, by imagination. Education is preceded, but also followed by a series of value, ideational, even ideological assumptions.<sup>5</sup> A special characteristic that must be taken into account when we talk about the reason that underlies education is the conscience, which gives man the ability to reason, to make value judgments necessary to appreciate everything that happens around him, but also with his peers, including and referring to all events that happen in that social context. The reason for education also consists in

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<sup>4</sup> Pâslaru, V. *Educație și identitate*, Chișinău: Știința, 2021, p. 13.

<sup>5</sup> Cucos, C. *Educația. Experiențe, reflecții, soluții*. Iași: Polirom, 2013, p. 9.

educating the consciences of people who are subject to the intervention of the educational act. In this case we can speak both of an individual consciousness and of a general consciousness, of a social group. These 2 types of consciousness influence each other; the individual consciousness contributes to the formation of the general consciousness.

Social education cannot be perceived outside the development of a social consciousness. Man does not live alone, isolated from others. The connection with the others represents an objective necessity. The singular human existence is tributary to the social, group existence. This interdependence is obvious. Respectively, social education is needed in the context of an education that is applied in the education system. Depending on the education that is applied in the school today, we can anticipate what the behavioural patterns will be in tomorrow's society. Education is a kind of memorial updating, a phenomenon of bringing back to the present an inexhaustible capital – the culture of mankind. It is temporal phenomenology par excellence, arch over time that brings spiritual enrichment, stadial shaping of a personality.<sup>6</sup> The past and the present condition and intersect to project the situation into the perspective of the future. In the case of an obedient social education applied in a society over several years we can see the negative effects of this education during the existence of several generations. The effects are in a chain, because one generation forms the other, respectively even if an education system disappears, the people who trained other people in that system remain anyway. The consequences are much greater than we can imagine, because the ideas impregnated in the consciousness of the educated also contribute to the education of future generations. An eloquent example in this case is the Soviet system, which, although disintegrated 30 years ago, continues to perpetuate itself due to the mentalities of those who were formed at that time and who are currently forming other generations. The perpetuation of the Soviet model of education is dangerous because the purpose of that education was to educate the Soviet man in the spirit of a new man model, a kind of man of communist society. This illusion of the "new man" collapsed with the collapse of the USSR. Even though the Soviet empire has fallen, the people trained in that system continue to promote those utopian ideas that have become inadequate to the times in which we live.

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<sup>6</sup> Cucoș, C. *op. cit.* p. 151.

A scourge of Soviet society, implicitly in education, was linked to the vision of property. At that time it was considered that the man of the Soviet and the future communist society of the future should not have a series of "unworthy" traits, such as "selfishness" specific to the owner of private property, "individualism" and the like. We conclude that in addition to the identity crisis, another type of crisis that is fully manifested after the 1990s is the property crisis. More correctly said the correct and adequate understanding of this concept of crisis at present. The fact that "individualism" was perceived as a negative concept, made education a homogeneous, undifferentiated one, applied in a standard way in the society of that time in the Republic of Moldova. He had to dominate one system, one idea and one mentality. I think that nothing harms education more than the existence of a single model, of a single option. This makes people subject to educational interventions to be trained in the spirit of a fashion in which they would not be encouraged to freely express their opinions, not to be motivated to believe in their own ideas, respectively abilities to act alone. They always had to relate to others as a unit of measure and value. This has led to serious consequences in society. The non-differentiation from the others, the fact that you do not have to consider yourself an autonomous, individual being, capable of having rights, but also responsibilities, contributed to the fact that a homogeneity is formed in the society.

Development itself, at the level of personal development was not allowed. This was not encouraged, motivated, simply the model of society adopted at that time did not need people to think critically, to have autonomy in manifesting the vision, actions both at the individual level and at the level of the public sphere. The state and the collective itself had the role of evaluators of everything that happens in a person's life. Differentiation in any form was not allowed. In such societies the individual development of man is not allowed. The authenticity of the human being is not taken into account, nor is it allowed to develop at fair value and in accordance with individual traits. People had to express their opinion only in groups, the decisions taken had to be taken by mutual agreement, thus losing the power of individual argument, but it is also mass psychology that confirms the idea that people in groups lose their individuality, by force of argument. It was not allowed for someone to impose his own ideas, to the detriment of many. At the individual level the person was worth nothing, only the decisions taken by the party leaders



had to be taken into account. Censorship was present in all areas of activity. Thus, all ideas were censored; authentic thinking was undermined from the start. This also favoured the manifestation of an obedient education. The way out of the spiritual-moral crisis is possible by strengthening the general-human moral principles that the intelligentsia always shares.<sup>7</sup>

## II. The validity of pragmatic education in a functioning society

We believe that the idea of an analytical approach in which the validity of the approach regarding pragmatic education should be subjected to scientific research is justified in the current conditions and context valid for the Republic of Moldova. What we want to show in this scientific approach is the validity and timeliness of the approach regarding the nature of a pragmatic education. Fundamental to our approach is the analysis of methodological strategies from the perspective of a social and educational pragmatism. We consider that the idea of a pragmatic education, a dynamic education where intuition, the recourse to tradition, innovation are equally found, are essential and fundamental for a truly functional society.<sup>8</sup> Pragmatic education fits perfectly into the proper context of social pragmatism. The pragmatic nature of education is related to the smooth running of things in an open, truly functional society, where good social practices are fully found. Taking into account some educational, implicitly social paradoxes encountered in the Republic of Moldova, pragmatic education would naturally and essentially contribute to the development of society. The social context always generates a certain type of education in society. Currently, the idea of a pragmatic education needs to be explained from a scientific perspective. Analyzes and interpretations that are necessary to argue the need for pragmatic education are epistemological in nature. The pragmatic nature of education can only reveal the fact that in a theoretical approach to education we must admit the existence of dynamism - theoretical and practical. The transition from outdated educational paradigms to new educational paradigms, in line with social reality, is a first step towards assuming a pragmatic education. It is

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<sup>7</sup> Capcelea, V. *Intellectualitatea. Esența, tipologia, locul și rolul ei în societatea post-modernă*. București: Pro Universitaria, 2022, p. 72.

<sup>8</sup> Siegel. *Mindsight*. ed. cit., cap. 2.

necessary to generate new educational typologies meant to support a social reality in the sense of acquiring the specific characteristics of pragmatism.

Pragmatism, with its contributions to the immediate resolution of existing problems in society, in the sense of maintaining or acquiring the values most valued by the community, was seen as a philosophy of democratic practice. Giving action and behaviour a place of central importance, pragmatism is, implicitly, a moral philosophy, because morality involves the study of human behaviour and the search for standards to guide it. As Mead suggests, individual morality exists and develops within a comprehensive social evolution. Moral philosophy is inextricably linked to a social philosophy and, carrying on reasoning, pragmatism has become a social philosophy par excellence.

### **III. Social education - the foundation of an integral society**

Man as a social being endowed with reason is able to transform the reality around him. The ability of the human being to transform environments around him has a vital significance. The social education that is carried out in the educational institutions of the Republic of Moldova is based on the implementation of certain objectives. The discipline *Social Education* which is part of the school curriculum valid for the 3 cycles - primary, secondary and high school, is the basis in relation to which is based the training of citizens of the Republic of Moldova. This discipline was introduced in the schools of the Republic of Moldova starting with September 1, 2018. This training necessarily aims at the presence of a thorough approach from a philosophical perspective of education for society. The philosophical approach in the curricula provided for these 2 disciplines is so necessary, especially considering the fact that the deepest vision and complex approach to the training of future citizens of the Republic of Moldova comes from philosophy. It is a pragmatist philosophy that would re-orient and guide education in the Republic of Moldova towards authenticity, respectively towards some pragmatic goals that involve the formation of honest personalities, able to act effectively both in private and in the public sphere. The quality of the educational process has become the basic concern of educational policies, because it has a strategic significance and determines, through its purposes, the improvement of the

quality of life.<sup>9</sup> Our intention is to demonstrate, respectively to implement transdisciplinary strategies in teaching socio-human disciplines in schools and universities, especially that the current paradigm that is required in the formation of pupils, students cognitively is that of inter-pluri-transdisciplinary nature. In the formation of pupils, respectively of students, the cognitive is related in the most direct sense to the affective part.

From this point of view, it is necessary to talk about education from a philosophical perspective, ie it would be more correct to talk about a philosophy of education. The philosophy of education from the perspective of John Dewey, an American philosopher, relates to the ideas of pragmatism. Lived life becomes an essential category of pragmatism. Critical intelligence is a great value for all human behaviour. For pragmatism, knowledge does not represent what is known, but the act of knowledge. The philosophy of education has as a paradigm the focus on interaction and communication. From this point of view, the training of students through the discipline of education for society - is not something that is done to the student, but involves the involvement of students at a higher level. Pragmatic philosophers have identified at the highest level the importance of interaction and communication in contemporary society, when interconnectivity is growing. The research we do also aims at direct activity with students, it is about conducting philosophy workshops for students. From this point of view, our actions have the primary purpose of contributing to the awareness of the need to study philosophy since school; that any construct of a cognitive and affective nature has philosophical foundations. Philosophy involves an educative, formative approach, important in that it is both knowledge and evaluation and intellectual engagement with the world.<sup>10</sup> Last but not least, we want to contribute to the rethinking of thinking both at the individual level and at the social level. Thus, we tend to promote an essential unity, which aims to enhance the aspirations of all who have met and will meet in perspective in the applied horizon of philosophy.

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<sup>9</sup> Roșca, L. Curoș, L. *Politicile educaționale din statele europene: obiective prioritare*. Chișinău: Print-Caro, 2023, p. 31.

<sup>10</sup> Coandă, S. *Filosofia – o necesitate intelectuală. Studii de filosofie*. Chișinău: CEP USM, 2018, p. 25.

Social education with its pragmatic component aims at forming the capacity to act effectively. Effective action also refers to human behaviour, which does not necessarily refer to changing the world, but rather to changing its condition in the world. The world in which we act undergoes changes due to the need of the human being to adapt to this world, but also to man's desire to improve himself, respectively to improve this world of which we are part. In addition to the quality of the human being to act in society, it also has this tendency towards metaphysics. The latter quality characterizes the human being as a being who tends towards the perfection of the self. The tendency towards perfection of the human being aims at the perfection of one's own self. The authentic self is the one who has an unconditional attitude in relation to others, does not create addictions, is not dependent on the opinion of many, is able to make decisions and act alone. The false self is represented by people who easily adapt to society and others. They are compliant, they adapt quickly to any circumstances. We can say that they have developed some self-defence mechanisms in order to be able to survive any circumstances in the environment. Each person in the social context brings with it certain changes, depending on his and others' expectations, his actions. People come to be aware of their own existence insofar as they delimit themselves from the outside world; this also coincides with the realization of an attitude towards the world and towards themselves. Social education, in this sense, represents, therefore, a change-formation-development of attitudes. Attitudes, in turn are part of people's mentality. Any type of education contributes to the formation of mentalities, including social.

#### **IV. Pragmatic reasons for social education in the Republic of Moldova**

For an objective radiograph of the situation in education regarding the teaching of social education in the Republic of Moldova, we conducted a qualitative study with high school students in the Republic of Moldova - *Personal Development and Education for Society - attitudes and practices of high school students*. We conducted 30 individual interviews with high school students and 10 interviews with teachers who teach the subjects *Personal Development and Education for Society in high school*. The students interviewed agreed that these two disciplines are important for their training; they represent the areas that really prepare young people for life. It is obvious that currently the curricula for the subjects in question do not

cover all the topics that represent the expectations of both students and teachers. There is also an important factor, teachers who teach the subjects *Personal Development* and *Education for Society* do not have the necessary training to teach these subjects. Most of them did not study philosophy and psychology, such important fields for teacher training. Respectively, the teaching of these disciplines is done in a subjective and reductionist way, it has a formal touch, they are optional disciplines. From primary school, students are suggested that these two subjects are less important compared to the subjects considered by students and teachers as basic - mathematics, Romanian language, history, etc. There is a false belief in this regard that characterizes the entire educational process, implicitly all those involved in the educational process - students, teachers, parents, that priority as a fundamental interest, time given only the disciplines in which the baccalaureate is supported, otherwise the others disciplines would be unimportant. This prejudice is one that denotes the state of affairs in the education system, which shows the superficial and formal attitude of those who are responsible for the development and implementation of educational policies.

The students mentioned the need to study topics that would really have a major impact on their training as personalities, as future citizens who would get involved effectively and have a major impact on society as a whole. Great emphasis was placed on the need, including their desire to study topics that are directly related to philosophy, so they highlighted topics related to logic, argumentation, personal knowledge and knowledge of the other, topics related to the report mind-body, natural intelligence and artificial intelligence, topics that would help them better understand their own emotions, but also those of their peers, topics related to studying how to think, communicate and interact effectively with others, effective behaviour in society, the culture and religion of different peoples, the culture of health, issues related to the community.

The students' interest in these topics demonstrates a lively interest in knowing their own person, knowing their peers, their desire to persevere in order to obtain knowledge, skills, abilities that would be of real use to them in private and professional life. You feel the flexibility and curiosity to study these fields - philosophy and psychology, which are related to the knowledge of the human being, the way of thinking, of interrelationship. One of the sad findings of this qualitative study is that the vast majority of students do not have basic knowledge of philosophy and psychology; they

have very vague representations about them. I consider it inappropriate when students on the eve of the Baccalaureate are unaware of these areas that are fundamental for knowing man, for his personal development, as well as for his effective involvement in society. Students can find in-depth knowledge of the above in these two areas. Another sad finding is that a state that is not aware of the need for students to study philosophy and psychology is a state that consciously chooses to train future citizens in the spirit of conformist, obedient thinking. It is deliberately and consciously refused from the start in order to train future citizens in the spirit of critical, authentic thinking, which would have its own vision of things, of all the events that happen in society. Unfortunately, the interests of the state to train citizens who would serve its interests and would not question any directive from the rulers take precedence over those educational policies that would train people who are honest, free to assume their responsibilities, but also their rights. in this state. Another finding I made after the realization qualitative study is the lack of textbooks in these two disciplines - *Personal Development* and *Education for Society*. It is difficult from this point of view, both for students and teachers. The students also expressed their opinion with reference to the textbooks of personal development and education for society. The elaboration of textbooks in the respective disciplines represents the basic objective within the project *Epistemological approach of personal development and education for society - from transdisciplinary strategies to the pragmatic aims of the current society in the Republic of Moldova (State Program 2020-2023)*.

The students expressed their opinion regarding how their textbooks should be from their point of view. They expressed the opinion that the textbooks should contain information related to the immediate reality, not just a theory; to include information with concrete situations, which would refer especially to the last two decades, respectively these realities would be closer to the life of today's students. These textbooks should contain as many practical examples as possible, so that students understand that the importance of these subjects is to train their ability to put their knowledge into practice. Students consider that the role of social education is major, because it aims to develop respect, mutual trust between community members. This discipline would make sense to train citizens in the manifestation of the community spirit, because people live in squalor, respectively their interests should not be limited to the space in which his house is located, but to be attentive and active in relation to everything that

happens. in the community. Today, people still experience the shortcomings of Soviet education when they were used to the state taking care of everything and the state being responsible for everything that happens. Thus, people are not used to manifesting the active-participatory side of their social behaviour. It is preferable that in society people not only manifest the aspect of a representative democracy, but also of the participatory one.

Students are very well aware and critically appreciate the fact that corruption exists and manifests itself in society, the fact that people are not appreciated for the merits, efficiency and profit they bring to the state. Thus, a paradox arises between what exists in society and what is promoted in the curricula of these disciplines. In general, the purpose and objectives of social education in any society is to train people in the spirit of the common good i.e. the purpose of this type of education is the need for young people to be trained in the spirit of a public ethic, a common good. We find that the pragmatic aspect of social education is obvious, because social education also means achieving the social function of knowledge. And the social function of knowledge cannot be perceived outside the pragmatic aspect of knowledge i.e. outside the social realization, applicability, and interest shown towards the good of the community of which each of them belongs. From this point of view, it is necessary for the authors and actors of educational policies to be aware of the practical, utilitarian value in training students as future citizens. The specificity of social education is that it must not only be transmitted theoretically and quantitatively, but it must be taught in such a way as to develop thinking. Thus, it will ensure the opening of thinking to new horizons for the always new actuality; respectively it will not make the thinking become tributary in rigid schemes and automatisms. The tendency of social education in institutions is often to monopolize thinking in rigid schemes and paradigms. From this point of view, the school should strive to become that plastic modeller of thought, while respecting the common rhythm of thought.<sup>11</sup>

Social education also aims at this aspect - of thinking together. The individuality of thought, the experience of individuality makes it possible to remain open to the imminent difference of each thought, a difference

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<sup>11</sup> SIEGEL. *Mindsight. Noua știință a transformării personale*. Trad. Mugur Butuza. București: Herald, 2021.

that allows otherness. Flexibility in accepting the other's opinions is of great importance in the process of social education. Belonging to a certain society also implies belonging to a community of ideas. The latter type of membership is a very important thing, because it is connected to the "academic community". If the space of the community of ideas is open, there is the possibility to create that interconnection between all those who participate directly in everything that happens in the context in which social education is carried out.

The pragmatic aspect of social education in the Republic of Moldova also aims to take into account all the factors that would contribute to the development of a prosperous society, which would take into account the views of all in all planned actions at the level of all spheres of social activity. In the contemporary world, the interactions between the real problems of the people and the public policies of the state are reflected in the theory of pragmatism, according to the principles that an effective policy satisfies the needs/needs of a large group of people or more needs of a smaller group.<sup>12</sup> Without the involvement of all members of society i.e. the groups that represent it, there is no chance of success in the development of a prosperous society. In the context of the processes of Europeanization, implicitly globalization has a great value social education, because it educates man in the spirit of awareness of their own national identity, of the freedom of the person. Thus, the right to personal identity, implicitly the national one, the right to one's own opinion, the right to freedom, all these processes presuppose an awareness of the one-multiple relationship. This report would contribute to a holistic view of society in order to respect the rights and choices of all members representing that society. Social education in the Republic of Moldova must relate in the most direct way to the representative knowledge for these two fields - philosophy and psychology. Education outside knowledge, respectively of institutions that provide a favourable context for the development of the knowledge process is impossible. And knowledge, in turn, is impossible without that ethos of knowledge, without the freedom of thought and the community of ideas. Knowledge and education in a democratic society are for the future of a prosperous society. Social education is implicitly education for democracy. The culture of democracy, as well as the culture

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<sup>12</sup> Roșca, L. *Securitatea umană și socială în statul democratic*. Coordonator. *Materialele conferinței științifico-practice internaționale*. Chișinău: Print Caro, 2023, p. 43.



of thought, must be educated. The concept of democracy is an ideal towards which societies, groups where totalitarianism has dominated for a long time, tend. From this point of view, democracy has become a value in itself, which must be gained through the effort of the will, respectively valued at fair value and maintained by respecting the rights of all people. Democracy, like freedom, knowledge is the supreme value in every society. These values embody the human ideal.

In the spirit of ancient philosophy, democracy represents the prosperity of one's own being. From a pedagogical point of view, democracy represents the fundamental values of the people, ie a kind of national axiological matrix. So, education for democracy is a component part of social education, because it trains the person in the spirit of respecting the axiological matrix valid for the people he belongs to, including promoting the development of people from the perspective of social interactions in the public sphere. The context of the public sphere in the Republic of Moldova is not yet well coagulated, it lacks that nucleus that would gather and favour the emergence of an orientation that would be guided by truly national values. In the future society of the Republic of Moldova, the society needs to become truly democratic, to offer protection and genuine freedom to the members of the society. We can consider that through social education the humanization of the relations between people takes place, it determines people to re-think their own existence also from the perspective of the existence of the other. When there is a solid foundation of social education, the necessary foundations are also created for social self-education. Self-education in this sense coincides with self-care in the aspect of the favourable and beneficial relationship both with one's own self and with others. Respect for the Other represents in social education the supreme virtue, because implicitly, generosity, altruism and care for the Other are triggered.

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