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## **Theoretical considerations regarding the axiological education and axiological reference of the students**

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**Abstract.** Theoretical considerations regarding the axiological education and the axiological frame of reference of the students represent the starting point for the following research, regarding how the formation of the axiological frame of reference of the students influences the personality development of the future adult. We started with the following questions to establish the research hypothesis: 1. "How do students resolve their conflicts? What can the school do for students to know and choose positive ways to resolve conflicts?" At the same time, I followed in circles the influence of the variable emotional intelligence (self-education) on conflict resolution. In carrying out the research process, we started with the following hypothesis: "The formation of the axiological frame of reference through self-education - does it lead to the prevention of school conflicts?". If the existence of conflict is accepted as permanence in the relations between students, then the teachers have the responsibility to develop the axiological frame of reference through self-education of the student to produce desirable changes in the functioning and development of collegial realities between students. If the methods and techniques of developing the axiological frame of reference through self-education are used in the activity of counseling and personal development of students, the number of school conflicts will be reduced, obtaining efficient results compared to those obtained without applying these methods and techniques. This article aims to present theoretical considerations and clarify concepts necessary in forming the axiological frame of reference for students.

**Keywords.** axioloxyology, axiological education, axiological orientations, self-education, value, school conflict



## **1. The importance of axiological education and the formation of the axiological frame of reference for students**

Training is not limited to the personal field. Professional success only ensures our happiness and fulfillment to a small extent. A balanced and harmonious life means more than that. The personality and the spiritual part contribute to the balanced and harmonious life of each individual, of each person. Long-term performance means knowing your meaning in life, the values you live by to be correctly ranked, to have time for a personal life, to enjoy the little things.

Modeling a type of personality of the individual to integrate into the society in which he will live is the fundamental goal pursued throughout schooling.

Axiology is the science that contributes to this end and guides the steps to be followed. Education, with its axiological side, is an important side in the conditions of contemporary society.

Constantin Cucuș (Cucuș, 2006) considers that the expression of axiological education is less common in the pedagogical literature, but references to the world of values are quite frequent in universal and Romanian pedagogy, both explicitly and implicitly.

Axiological education means education for values. The word axiology comes from the Greek Axios = value, to appreciate, to value, to select, to choose; Axia = value. Plato spoke about value but without defining it and the first philosophical reflections of an axiological nature on education also belong to him. These were continued by several philosophers, among them J.-J. Rousseau, I. Kant and J. Dewey, W. Kilpatrick are leading names in this field.

Other scholars who have contributed to the development of the axiology of education are H. Rickett,

W. Windelband, N. Hartman, M. Scheler, M. Schiltz, Th. Ribot, L. Lavelle, J.P. Sartre and the list can be continued with K. Д. Ушинский, Л. Н. Толстой, М. Достоевский, С. И. Gessen. P. The following Romanian cultural personalities have contributed in this field: P. Andrei, T. Vianu, C. Rădulescu-Motru, G. Văideanu, C. Cucuș and many philosophers and scientists who meditate on the axiology of in our country: V. Mândăcanu, V. Pâslaru, S. Roșca, N. Banuh, V. Cușcă and others.

The first axiologist who belonged to the School of the Sophists was Protagoras in the sec. 4 BC He claims that:

"Man is the measure of all things, of the existing that exist, and of the non-existent, that does not exist." Sophism (sofia = wisdom, filo = love) meant love of wisdom. Sophism developed over time giving rise to axiology. Modern axiology has been influenced by two currents of German culture, namely the two variants of neo-Kantianism.

W. Windelband and H. Rickert defined axiology in the modern sense and scientifically substantiated the notion of value (ideas emerged: values are not things, values cannot be included in the class of ideal objects and cannot be reduced to psychological states).

The German philosopher Ed. Spranger had preoccupations in the sense of studying the problem of the formation in man of the longing for good, beauty and truth through education and self-modeling. This axiological preoccupation was found in the creation of European pedagogues, sociologists, and pedagogues such as V. Debesse, J. Piaget, G. De Landsheere, L. D` Hainaut, E. Durkheim etc.

The axiology was founded by the German philosopher R. Lotze (19th century, the school of philosophy of values or the Baden School). Călin Marin (Marin, 2001) mentions that



pedagogical axiology appears in the 19th century, matures in the 20th century and exists in the form of various axiology schools in Romanian pedagogy.

The first philosophical reflections of an axiological nature on education belong to Plato, being continued by several philosophers, J.-J. Rousseau, I. Kant and J. Dewey, W. Kilpatrick are reference names in this field. Contributed to the development of the axiology of education scholars such as H. Rickett, W. Windelband, N. Hartman, M. Scheler, M. Schiltz, Th. Ribot, L. Lavelle, J.P. Sartre.

This list can also be completed with the name К. Д. Ушинский, Л. Н. Толстой, М. Достоевский, С. И. Gessen, as well as eminent Romanian cultural personalities such as P. Andrei, T. Vianu, C. Rădulescu-Motru, G. Văideanu, C. Cuceș, and many philosophers and scientists who meditate on the axiology of our country: V Mândăcanu. L. Blaga, T. Vianu, P. Andrei, M. Ralea, C. Noica are remarkable representatives in the field of philosophy of values, their reflections being integrated into the axiologically oriented pedagogy. The pedagogue from Iași Șt. Bârsănescu is the most important exponent of our cultural pedagogy who conceives education from a value perspective, being trained at the German school and somewhat influenced by Ed. Spranger, of whom he was a student.

Jan Amos Komensky (Latinized Comenius in the work "Didactica Magna" (Comenius, 1970), printed in Latin in 1656, presents his conception of education, and the purposes it pursues. In his work, Comenius presents the three fundamental purposes of education that form the foundation of life: the acquisition of new knowledge, the acquisition of virtue and the cultivation of a sense of religiosity. Therefore, the change of society cannot be achieved without a change, the transformation of man through education, by cultivating in each individual the wisdom, the love for the truth.

J.J. Rousseau (1712-1788) continued the pedagogy of J.A. Comenius and believes that education should not consist in preparing the child for the future but should be the life of the child himself.

Rousseau looks at the natural state of man, characterized by harmony, goodness, and complete freedom, values to which he has been referring ever since.

The Swiss Johann Heinrich Pestalozzi (1746-1827) was one of the most valuable successors to the theoretical conception of J.J. Rousseau on the education of the child. He considers that the purpose of education is the development of internal forces specific to human nature. These can be developed only if the educational activity is based on love and faith, important values. Pestalozzi was also concerned with the moral education that was to be based on the child's emotional life. Rousseau supported the possibility of a moral education only after the age of 15, while Pestalozzi made this possible at an early age.

The French sociologist Emile Durkheim (1858-1911) considers that the individual is a product of society and is formed as a human being, as a being only insofar as he adopts social norms and values.

For E. Durkheim, values are objective because they are imperative and they are imperative because they are social. The individual becomes human-provided he respects social norms and values.

Axiology is a philosophical discipline, having as objective the study of values, especially of ethical, religious and aesthetic values.



The area of use of the term has been reflected in the concrete spheres of human activity, and today axiology is still understood, commonly, as the notion of classified values or classification of values and a system of values, including a person, and education on and for values.

Axiology is a philosophical discipline, having as objective the study of values, especially of ethical, religious and aesthetic values. Education is inconceivable beyond values.

The area of use of the term has been reflected in the concrete spheres of human activity, and today axiology is commonly understood as the notion of classified values or classification of values and a system of values, including a person, and education through and for values.

The development of axiological education within the three types of values - ethical, religious and aesthetic, was not a limitation of the educational approach, but a certain way of understanding what education is in general, the relationship of education to training and daily practical activity. Ethics, religion, and aesthetics were, in the past, "pure" educational fields, without any practical and/or utilitarian results, values that overlapped with the practical activity of man, regulated it, but did not determine it essentially. The determination for the practical activity came from the materiality of the world, from the world of the physical, of which the human being is part of a biological organism. Moral, religious and aesthetic education, identified with axiological education, came to spiritually ennoble the human being. Or, the human being becomes as such only being marked essentially by the spirit, by the complementation of the existence in the sphere of the physical (of the determinations) with the concomitant existence in the sphere of the metaphysical or of the supersensitive (of the self-reflections). It could thus be said that the human being - MAN - represents the interaction of the physical and the metaphysical, of matter and spirit, of the sensible and the supersensitive, of determinations and self-reflection. One cannot imagine an individual who does not think of himself, who does not think his thoughts, a man who does not know that he is thinking - a consciousness that does not become self-conscious, that is, an individual whose existence, like other biological beings, it takes place exclusively in the world of physics, of matter.

Values about education can be classified on psycho-pedagogical criteria, thus leading to an axiological education.

We cannot establish a hierarchy of values among the various objects of study. It is useless to arrange them in order, starting with the one with the lowest value, then going to the one with the maximum value. To the extent that any object of study has a unique and irreplaceable function in experience, insofar as it marks a characteristic enrichment of life, its value is intrinsic or incomparable. Because education is not a means of living but is identified as the action of living a fruitful and inherently significant life, the only intimate value that can be established is precisely the very process of living (Dewey, 1971).

Constantin Cucuș (Cucuș, 1995) considers that axiological education is education for and through authentic values. That is why the following problems are discussed: it is known that education can only be done in the spirit of values, being a tautological expression, or if this concept would represent a "new education" or a new principle of education.

All values, including negative ones, are included in the scope of values. Axiological education refers to an education achieved from the perspective of authentic values. The values differ depending on the historical periods or conditions of dictatorship. From an axiological perspective, education orients the educational process on the most efficient paths identifies suitable didactic moments and finds the most suitable answers.



Not only aesthetic or moral education are aspects of axiological education. Fundamental values can be developed either using the specifics of each side of education or syncretically.

Thus, on the line specific to the aspects of education, the aim is to form the following fundamental values: intellectual education - truth, moral education - good, aesthetic education - beauty.

Values, over time, have been subordinated to the educational ideal and have contributed to the formation of true educational systems. In ancient Greece the Athenian system promoted the values of harmonious education and the Spartan system promoted the values of physical strength. In the Middle Ages, education was predominantly religious with differentiations specific to the two educational ideals: the chivalric ideal and the religious ideal.

In the Renaissance, humanism is the defining value, human individuality, its freedom are recognized and promoted. In the Age of Enlightenment, the natural sciences are developing rapidly and this, in terms of education, promotes confidence in the power of human reason and scientific values. In the modern age, the theoretical and praxiological foundations of education have been the content of scientific conquests and democratic values.

Throughout history there have been different types of education with specifics and particularities, corresponding to the respective historical period.

"The concepts of value and axiology, of course, are not accessible to the 6-7-year-old. Even for schoolchildren, the notion of value has long been linked to price rather than appreciation. As for the notion of axiology, axiologically, even less: only in the upper high school classes, especially during the study of philosophy, do students access this term, but without always integrating it into their active vocabulary." (Avram, 2006).

Therefore, these terms do not refer to children who need to be introduced to the world of values as early as possible.

Desirable value landmarks are assimilated individually, so man forms an axiological frame of reference. According to Avram Iftimia, the axiological frame of reference allows the individual to attribute values to the world (Avram, 2006).

## **2. The concept of value in the current circumstances of the crisis of values**

### **2.1. Finding the level of formation of general-human values in students**

From the age of 11, students begin to make their own decisions, although at the age of 13-14 they return to the teacher to continue asking for help; at the age of 13, the number of students with favorite activities is increasing, they are becoming more and more concerned with organizing their free time; at the age of 14, young people aim for a lot, but are unable to synchronize their actions in time and space, on some days "no longer seeing their business", while on other days "they have nothing to do"; at the age of 14, the young man wants to argue his decisions but feels the lack of information. At the age of 15, he knows what he wants to do, but he is still less able to mobilize himself to work, to make a sustained effort; the need for knowledge about nature and human behavior becomes more acute. The object of adolescents' self-knowledge concerns changes with age; if at the age of 13 he is more concerned with the physical or, at the age of 15 he is concerned with his thoughts and ideas, at the age of 16-18 he is concerned with the behavior, the moral norms, the reporting of his nature compared to others. The teacher must arouse in his students the interest in self-perfection.



The problem of axiological orientation, and cultural development, including training through self-education, is one of the most important aspects of the life of the individual and society. Man is a producer of values, but he must also acquire the ability to create values. Axiological competence is the power of the subject to evaluate cultural stimuli and to integrate them into the existing axiological system in his personality. (Avram, 2006).

The age peculiarities of the subjects and the social factors determine the need to form the axiological competence of the child / young person. Axiological education is education for and through authentic values, socio-culturally validated, practically, with the help of reconsidering the instructive-educational process in a value sense. (Dottrens, 1999).

Knowledge and capitalization of values (Marin, 2001) are one of the fundamental landmarks of humanizing the child and the progressive development of his creative psychological and social potential; through its purposes and means, education is considered the process of knowing and sensitizing man to values and their creative assimilation.

In Romanian axiology C. Marin (Marin, 2001) speaks of three ways to explain the value:

- cultural-anthropological modality (value is a social act);
- cultural-philosophical modality (value is a relationship between the desired object and a subject that feeds on it);
- cultural-psychological modality (value is a human experience).

Constantin Cuceș (Cuceș, 2006) defines the axiological reference as the totality of individual motives and supra-individual norms, internalized by the subject, which exists in any act of valorization involves both relatively stable, consubstantial aspects of the individual (personality traits, degree of culture) and variable elements related to the context of valorization (socio-cultural climate, ideological framework or accidental elements).

Axiological autonomy considers Sorin Cristea (Cristea, 2003), is the vector of our spiritual freedom and involves the individual's ability to adhere to a set of values with which he identifies, is a pedagogical purpose or, more precisely, a way of calling the purpose of pedagogy as a collective and interactive promotion of free subjects, which creates the reciprocal power to internalize and identify with their axiological frame of reference.

The difficulty of defining the term value is confirmed even by the fact that the very definition of value is a value!

It is commonly used to say that value is something (a thing) useful, necessary, valuable, or quality of a thing, a quality that corresponds to the needs, expectations, human ideal, national, social, etc.

If by work we understand only what is outside man, we must accept that value is something that is outside man, therefore the meaning of human life would be the appropriation-appropriation-capture of as many values as possible, and the essence of axiological education would be represented by a system of teleologically ordered actions for the formation-development in human individuals of the capacities to appropriate-acquire-acquire as many values as possible.

However, values are not indifferent to human individuals, social groups, etc., about values it is stated that these, to be defined as such, must correspond to the expectations, ideals of man,



group, etc. Therefore, it is correct to define value as a thing that is part not only of the outside of man but also of the inside of man, that is, as a thing that belongs to the inside-outside of man.

T. Vianu defined values as objects of desire, which means that value in itself does not exist; there is our desire for something that we define as value.

In the sense indicated, it should be recognized that there are no values outside man; values can be called values only by relating things to man (in the philosophical sense, things are not only material objects but also ideas, feelings, qualities, etc.). Metals and precious stones, for example, which are considered to be "values" in themselves, are values only in the context of those conventions which accept that they represent other objects and values necessary for man for the biological, social and spiritual life: in exchange, an amount of gold can be obtained an amount of food, necessary for biological life; professional studies can be obtained for the timely insertion of the individual in society as a producer of material and/or spiritual values; you can get the right to read books, to attend theater performances, concerts, to contemplate landscapes far from the place of residence, etc.

The fact that gold is one of the metals that does not corrode is indifferent to humans. But this quality of gold became a quality only when man related it to his own needs and ideas about useful and beautiful. Thus the physical, matter, in interaction with the metaphysical, the spirit produces value.

Although it is commonly said that man "appropriates values", this does not mean that the act of appropriation is a simple movement, a movement of a value from a place outside man to man. The verb itself reproduces precisely the action of man to make something, namely in the process of action triggered by man, become a quality, a quality of man. In a simpler formula, to own or to appropriate, is equivalent to the elaboration, production, and creation of value by man.

The essence of value is in the polar attitude of man: something can represent a value only as an object of good or evil, beautiful or ugly, justice or injustice, permissiveness or prohibition, useful or useless, etc.

It is found that the definition of value is not indifferent to education in general, which means a system of epistemological, teleological, content (= axiological) and technological ordered actions of formation-development of the human being, each of the defining components of education being a value, as well as the act of educating. Therefore education is by definition a value, one might say, the supreme human value because through education man becomes a man.

Axiological education presupposes not only education within ethical, religious and aesthetic values but in the universe of all values.

Initially, at the beginning of his historical evolution, man developed two approaches to values. Certain material things (stones, branches, water, fire, grass, fruits, berries, edible roots, insects, birds, animals, etc.) gained value for man by discovering their vital utility, that is, they were realized as things without which human life could not be.

To the same things, as well as to the phenomena of nature (the heat of the sun and the wind of the wind, the cold and darkness of the night and the sunrise that followed, the sensation of coolness and refreshment of the water, etc.) to the phenomena of one's life (dreams, emotions, sexuality,



etc.) man created an attitude that went beyond the strictly utilitarian framework, considering them contextual values of his existence.

These were/are the existing values, which became as such due to man's relation to the things and phenomena indicated above.

Later, the man began to create values: thus appeared things, objects, even plants and animals that did not exist in nature. Some had practical utility and aesthetic value; others had only aesthetic, legal, moral value, etc.

At different times people have given priority and/or created different value systems, each type of society being marked by certain types of values.

The ancient and the medieval society were constituted on the values / they constituted the eternal-human values - the Truth, the Good, the Beautiful and the feeling of the Sacred. The society of these times is subordinated to the "divine" state.

Modern society has advanced as the most important social value, the state subordinating itself to the society that represents the whole of humanity.

Socialist society has exaggerated the importance of political values, to which it has been almost entirely subordinated.

The desideratum of the contemporary democratic society is the acceptance of any values, in harmonious interaction, the person, the social group, the people being entitled to give priority to those values they consider more important, without harming by the choice made by other people, social groups, peoples etc.

Depending on a series of criteria (author / creative subject, national affiliation, importance, scope, frequency, the field of use, etc.) the values were structured into various classes of values - axiologies.

One of the most well-known axiologies is the structuring of values on the criterion of globality - the fundamental values (= attitudes): The truth. Good. The beautiful. Justice. Freedom, to which some authors also add the Sacred or Piety - values proper to all mankind, to all men. The most widespread interpretation of the sixth of the fundamental values, of the Sacred, is that the first five values occur, for the religious man, under the sign of the Sacred.

The fundamental values (fundamental attitudes) are Truth, Goodness, Beauty, Justice, and Freedom. First, the first three fundamental values were constituted, also called eternal-human values: Truth, Goodness, and Beauty. To these were later added social values - Justice and Freedom. Along with these, the bourgeois revolutions also advanced the social values of Equality, Fraternity, and Legality, which present decompositions of the first five fundamental values, but with application in the social field.

The fundamental values of humanity also represent the fundamental values of education. The teleology of education in the contemporary world is fully constituted by the fundamental values of humanity, both as pre-existing values of education and as values produced/created by education.

In the years of schooling, as well as throughout life, educators appropriate the fundamental values of humanity, but also produce them through their activity. There is no Truth, Goodness, Beauty, Justice and Freedom except for people, to their activity.

The contemporary educational model is based on three global perspectives:



- National culture
- School reality
- General-human objectives

The main human relations within the culture are defined by the trichotomy of culture, which consists of:

- Man's relationship with nature
- Man's relationship with the man
- The relationship of man with value

In human-nature relations, the individual achieves the characteristics characteristic of the personality only if he becomes aware of his belonging to all the systems of material life - from the atomic and cellular systems to the Cosmos and the Universe.

The human-human relationship presupposes the attainment of such a degree of cognitive, affective and psychomotor development that allows the individual to become aware both as an unrepeatable intrinsic value and as a part of the whole of humanity. The most suitable example for this thesis is the popular ballad Miorița, whose message is precisely the awareness of the human being (by the Moldovan basin) of his own identity in the material and spiritual identity of daily occupation (pastoralism), family, homeland, the cosmos and the universe, and therefore the material and spiritual worlds.

The human-absolute relationship is not an innovation of contemporary pedagogy. This type of relationship is qualified by several philosophers - from Plato, Kant, Hegel to Steiner, Blaga, Eliade and Noica, as man's relationship with the Absolute. Most philosophical conceptions - and with them pedagogical conceptions, except for the materialist-historical concept, recognize the transcendental character of man's spiritual existence. This relationship indicates that every man, as a spiritual being, is part of the Universal Spirit, who alone is absolute, that the Universal Spirit, therefore the Absolute, is manifested through the spiritual life of each individual. The unity and interdependence of the three types of relationships are obvious.

The definition of culture as axiology of education comes from the double-unitary character of culture: objective and subjective. "Man is not but becomes a cultural being" [14]. According to Al. Tănase, the contents that each of the subjective and objective factors of the culture includes is:

- a) subjective - the action and effect of cultivating the body and the spirit;
- b) objective - the totality of the complex of objectives that man creates, transforms and humanizes - creations of language, literature, art, science and morality, politics and law, etc. - due to which it rises above the natural state. It is a world proper to man.

The simplest definition of culture (out of over 164 attested) - but also the most complete and far from being claimed exhaustive, comes down to the human activity of creating values. Pedagogy is part of the axiology of culture because it is that field of human activity which is by definition (= essentially) a field of creating human values. Viewed from this point of view, culture is the axiology of education, because the student (the educated) not only acquires values created by humanity, but, by appropriating them, creates his knowledge, skills, attitudes, which, on the one hand, they are values, and on the other hand, they are the potential mechanisms for creating new values objectified in science, literature, art, etc. (Cuzeștov, 2010).



The main purpose of the educational activity consists in the formation of the human personality, so it is a cultivation activity. For any activity in general, and educational activity in particular, the defining are the Spatio-temporal and axiological coordinates, space and time also obtaining, under certain conditions, the status of values. Each individual is existentially placed in a concrete time and space, he is a “consumer” and creator of values within materiality and spirituality. Everyone becomes a personality not within an abstract space and time, but within a delimited geographical space: the parental home, the yard, the locality, the country, the planet Earth; the activity of cultivating the personality is realized in a certain historical epoch, century, decade, year, month, week, day, hour, moment; the values placed in the educational circuit are not abstract either, but objectified in the form of ideas, goals, concepts, attitudes, competencies, which make possible the formation and improvement of a concrete existential framework, of a concrete human being.

Classification of values about education is possible and necessary, but not so much based on the importance of values as especially on psycho-pedagogical criteria, which make possible a correct axiological education.

We cannot establish a hierarchy of values among the various objects of study. It is useless to arrange them in order, starting with the one with the lowest value, then going to the one with the maximum value. To the extent that any object of study has a unique and irreplaceable function in experience, insofar as it marks a characteristic enrichment of life, its value is intrinsic or incomparable. Because education is not a means of living but is identified as the act of living a fruitful and inherently meaningful life, the only intimate value that can be established is precisely the very process of living (Dewey, 1971).

The fundamental principle of classifying values in education is the universal penetrability of values in the educational system, according to which the fundamental values of humanity are found, in decomposed forms, in any educational action, according to the formula:

According to Constantin Cucuș, (Cucuș, 2006) the dominant values of the school discipline are:

- the values of the conceptual basis (epistemology) of the school discipline
- the values of the objective systems (of teleology)
- the values of the educational contents
- the values of educational technologies
- the values of evaluating school success

Contextual values are the values that occur during the educational activity, their source being one of the components of the school curriculum - epistemology, teleology, contents, teaching-learning-assessment technology (the image of a landscape created in literary work, a struggle described in the textbook history, operations of thinking, perception, communication, etc.); each school has its own, specific resources, axiological education, and resources common to all school subjects

Personal values (purchased by the student) are:

- knowledge
- skills



- attitudes (emotions and feelings, opinions, beliefs, ideals, volitional acts, appreciations and self-appreciation)

The second fundamental principle of psycho-pedagogical structuring of values in the educational system and process is the adequacy of values to the psychological and age particularities of students. The synthesis of such structuring is given by Constantin Cucuș (Cucuș, 2006):

- childhood period (0-1 years): is characterized by biological or organo-olfactory interests, focuses on vital values (health)
- the period of the first childhood (1-3 years): the kinoperceptive and glossary interests are identified, the sensual (or pleasure) values correspond to it
- the period of the second childhood (3-7 years): the playful-practical interests are specific to him, the values of closeness (or acquisition) correspond to him
- the period of the third childhood (7-12 years): it is focused on the constructive interests, it goes towards the technical (or production) values
- pre-adolescence period (12-14 years): playful-affective interests dominate, political (or organizational) values appear
- adolescence: socio-abstract and intellectual interests develop, focus on cultural (or understanding) values
- mature phase: its dominant interests are trans-social, rational needs, the individual focuses on high spiritual values (truth, beauty, love, piety)

### **2.1. The concept of the value and axiological competence**

The design of didactic actions for axiological training of students will take into account the above-mentioned classifications of values. The main valorizing subject of the educational actions in the school remains, however, the personality of the teacher.

Axiological competence (Cucuș, 1995) represents the symbiosis between knowledge and acquisition of cultural goods or conventions, on the one hand, respectively the ability to invent new reference codes or to discover new connections in value systems, on the other hand. Authentic cultural competence is unattainable in the absence of AXIOLOGICAL COMPETENCE; In the conditions of democratization of values, the axiological competence does not consist only in the capacity to discriminate the values correctly but also implies the establishment of grids and value marks, following which the different cultural products are reported.

The value priorities that each individual follows (Cuznetsov, 2017) lead to the quality of its existence. Larisa Cuznetsov appreciates that any value exists in and through man, and education is also a value of major importance, which has stood the test of time.

Sorin Cristea (Cristea, 2003) considers that the axiology of education is an integrated discipline in the field of pedagogical sciences/education with a specific object of research: fundamental pedagogical values (moral good, the truth of science, applied science, beauty, education, etc.). the basis of the activity of formation / permanent development of the human personality.

The term value is of Latin origin: "value", "valere" - "to be a good bearer" then "to value".



Table 1. Defining values based on several authors

Platon	The problem of values is at the heart of the questions about the foundations of morality and science, the ideal reality and the transcendent.
Im. Kant	the first thinker who laid the foundations of the philosophy of values and culture, elaborating the principle of autonomy and differentiation in culture. The concept of value is closely related to the analysis of validity in the sphere of theory, normativity and aesthetic creation.
Descartes	values: good and evil are opposite
Nietzsche	values are strictly relative to the interests of those who have been able to impose their choice as universal
Călin Marin	pedagogical axiology appears in the nineteenth century, matures in the next century, and exists under different schools of axiology.
Larisa Cuznețov	the formation and development of man consist in fact in his sensitization to values, in the formation of the human personality through values and for values.
Protagoras sec 4 î.e.n	Man is the measure of all things, of the existing ones that exist, and of the non-existent ones that do not exist ”.
Școala de la Baden (Rickert, Windelband etc).	values are not things, values cannot be included in the class of ideal objects and cannot be reduced to psychological states.
H. Rickert	value means overcoming, transcending; it is not in opposition to non-value but to existence. For this philosopher, value does not exist, but values.
M. Scheler	admits the existence of two worlds: that of things and that of values. Things carry values, but they do not identify with axiological qualities. Value is independent of the material bearer, of the good that incorporates it, before beautiful objects, there is beauty. Value does not depend on moral or aesthetic experience but is a condition of that experience.
E. Durkheim	values are objective because they are imperative and they are imperative because they are social.
Rabindranath Tagore	pedagogical-religious perspective; through that "abode of peace" in Santiniketan he pursued the spiritual regeneration of the students through religious meditation.



B.B. Taylor, Cl. Levi-Strauss, R. Linton	defining values from an anthropological perspective
L. Goldmann, P. Bourdieu	defining values from a sociological perspective
Șt. Bârsănescu	"Education is the activity of rooting the individual, orienting his evolution in the direction of vibration and creation of values through a triple work of care, guidance and cultivation" (Bârsănescu, Șt., 1935, p. 159).
Sorin Cristea	the axiology of education is an integrated discipline in the field of pedagogical sciences/education with a specific object of research: fundamental pedagogical values (moral good, the truth of science, applied science, beauty, education, etc.), which are the basis of training / permanent development of the human personality.

Following the research in the field of pedagogical anthropology, it is observed that the axiological optimum can be created based on the implementation and combination of general-human values: Sacred, Good, Truth, Beautiful with the values of modern society: freedom, democracy, equality, solidarity, legality; the specific values of the postmodern/informational society: openness, innovative creativity, competitiveness, tolerance, self-education and permanent and national education.

Adhering to the idea that an important feature of human existence is morality, I believe that the moral formation of the human being is an important task of education, in fact, its essence. The individual cannot be acquainted with socio-human values only from a cognitive point of view. Existential commitment is not analyzed separately from a person's morality. A thorough moral education must be carried out. We cannot develop schoolchildren, adolescents, and young people to respect values if we only talk to them about them.

Axiological education would refer only to education that is realized in the perspective of authentic values, validated as such by a certain pedagogical or socio-cultural practice, coextensive with the values of humanity proven over time but also by mechanisms intrinsic to any exercise or cultural perimeter. Of course, education in the conditions of dictatorship (fascist, communist) - for example - was directed by certain values, some, unfortunately, negative (we can call them "anti-values", but we do not go beyond the axiological sphere). Each educational system decants a specific value horizon, which must be valued at some point from the "outside" (the question is: to which benchmarks should we relate it). The concept of axiological education, as a reference court with epistemological connotation, invoked in certain circumstances, helps us to get out of the narrow framework of limiting contextual values, to insert ourselves into a wider and more stable horizon of validity, that of values. authentic and generally acceptable to humanity. In this way, educational systems, processes and competencies could be assessed beyond their specific generation framework. It is natural that each educational system, with its internal value norms, seems to be exemplary. Any learning is done in the perspective and under the force - sometimes



compelling - of the presupposition of its value. Any education system also "secretes" its framework for validation, justification and foundation. That system needs to withstand when faced with a broader norm, which transcends its emergency system, and which does not erode in time and space. In terms of concrete action, education in the axiological perspective would mean orienting the educational process on the best paths, identifying or exploiting privileged teaching moments, completing all searches through the best choices, establishing each time a hierarchy of purposes valid hic et nunc, acting according to a relevant order of priorities (Cucoş, 2017).

Table 2. Defining axiological education based on several authors.

Author	Ideas that lead to the definition of axiological education
Xypas	essential for any transmission of values is that the new generation grows up surrounded by inherited behaviors, feelings, attitudes (Bunescu, Gh., 1998)
J. Dewey	education has the role of the organ of culture transplantation and reconstruction of social life (Silistraru, N., & Munteanu, D, 2006)
R. Vigano	values education is situated in a world of change and conflict and it can only be conceived given the risk of personal and social commitment of each. There is a great difficulty in combining, on the one hand, the commitment of people who are deeply attached to the values they value as human liberation and, on the other hand, a sufficient detachment from the same values to prevent them from it becomes oppressive (Iosifescu V., 2004).
Bunescu Ghe.	education in an axiological perspective would mean orienting the educational process on the best paths, identifying or exploiting the privileged didactic moments, completing all searches through the best choices, establishing each time a hierarchy of valid purposes, acting according to a relevant order of priorities (Bunescu, Gh., 1998)
Țoncu A.	spiritual and cultural education aims to help young people to orient themselves in the world of material and spiritual values, fight against the dehumanization of people ... and to make cultural values priorities of their lives (Țoncu A., 2005)
Șt. Bârsănescu	education is the activity of rooting the individual, orienting his evolution in the direction of vibration and creation of values through a triple work of care, guidance, and cultivation (Cucoş C., 2006)



### **Conclusions**

An important role in the education of children is played by the family, which contributes substantially to the formation of values, it is the first school of the child that sometimes exerts such a profound influence on him that the traces remain for a lifetime.

In the family, the child forms not only representations and notions about the world around him but, first of all, attitudes and values that can influence the whole future evolution.

The four pillars of education (Cuznetsov, 2017): learning to know, learning to do, learning to live with others, learning to be - aim at the personal development of each individual, the development of the individual within a community, based on values (ethical, spiritual, aesthetic, democratic, national, traditional).

In the context of new education, Larisa Cuznetsov (Cuznetsov, 2017) appreciates that a dominant education in contemporary society is education through and for values, axiological education, oriented towards fundamental values, truth - intellectual education, good - moral education, beauty - aesthetic education.

Vlad Pâslaru considers that all authors concerned with defining values give them an educational dimension. The main valorizing subject of the educational actions in the school is the student.

In conclusion, the definition of value is not indifferent to education, education being a system of epistemologically, axiologically ordered actions of formation and development of the human being, the defining components of education being a value. A value, the supreme human value, is also the action of educating. Due to education, man becomes a man (I. Kant). The axiological reporting of the teacher, his reporting to his permanent evolution, is important for the formation of future generations of children.

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