

**The integrative character of education for emotional
development in the system of the requirements of contemporary
world**

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Abstract

The need for emotional education through the education for emotional development occurs in the context of the new dimensions in education as a response to challenges of the contemporary world. Emotions have a considerable impact on the personality social adjustment; therefore, emotions should not be neglected in the educational process. The optimal development of personality presupposes the balance between the academic intelligence (IQ) and emotional intelligence (EQ), especially during the schooling period. It is scientifically proven that emotional intelligence is a predictor of the success in the personal and professional life. The level of emotional intelligence can be increased through education. Emotional competences valorised in school environment exclude the psychological discomfort that is specific to this age; enhance the quality of knowledge acquisition, and decrease the interpersonal communication difficulties, ensuring successful social adjustment and integration.

Key words: *affective values, attitude, challenges of the contemporary world, emotional development*

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Introduction

The new dimensions in education are defined, in the UNESCO programs, as responses of the educational systems to the political, economic, ecological, demographic, and sanitary imperatives of the contemporary world (Văideanu G., 1996). Therefore, the specific contents proposed from this perspective can be integrated at all levels, dimensions, and forms of education. The new dimensions in education are adjustable to the levels of all educational dimensions depending on their characteristics, age peculiarities, and the social conditions characteristic to every educational system. For instance, *education for emotional development* can be integrated into moral, aesthetic education (general education), into intellectual, psychophysical education (in high schools) and it enables to solve the affective-emotional problems.

In the present researches, (Book H., Caruso D., Chabot M., Cojocaru-Borozan M., Corcos J., Cosnier J., Ekman P., Filliozat I., Gendron B., Goleman D., Manz Ch., Mikolajczak M., Rocco M., Stein S., Андреева И. etc.) the idea that the emotional intelligence can be developed throughout life is intensively supported; respectively it is also possible and opportune the youth education from the perspective of the demands of their active involvement in social and professional activities. That is why the emotional education constitutes an important dimension, absolutely necessary and defining for the personality development.

Education for emotional development is a new educational dimension which targets the optimal formation and the development of the emotional coefficient (EQ), expressed by responsible attitudes towards the self-affective states reflected in resonant communicative conducts that derive from the individual's system of the emotional intelligence values, measurable in emotional competences, ensuring the academic performance (IQ), mental health and socio-professional integration (Zagaievschi C., 2014).

The integrative nature and the importance of *education for emotional development* stems from the fact that it creates prerequisites for personality formation on other dimension considering the reasons behind self-affirmation and personal-achievement. Amongst the new dimensions in education which meet the current needs of the learners through the provided contents are: *axiological education, literary and artistic education, education for communication, education for change and development, education for peace and participation, family life education, mental health education, education for tolerance, education for professional career*, etc. According to Cristea S. (2009), the new dimensions in education, integrated in the general theory of general education, confirms the open character of the contents of general education and are defined as particular dimensions of the educational content, determined socially (as a problematic area) and psychologically (in relation to the age and peculiarity of school form and school subjects).

Hereinafter we present a synthesis reflecting the integrated nature of *education for emotional development* in the system of new dimensions in education. The analysis of the new dimensions in education have been synthesized based on the epistemic criteria of the pedagogical concept of educational content, launched by Cristea S. (2010): general objective, contents, promoted values.

Axiological Education

General objective: Formation of the axiological autonomy and axiological self-determination – axiological consciousness (Cucoş C., 1995; Pâslaru Vl., 2006).

Contents: The totality of the authentic values that condition the supplement of other values.

Values: beauty, goodness, truthfulness, sacredness, morality, honesty, fairness, objectivity, wisdom, dignity, courage, decency, respect, sincerity, altruism, generosity, kindness, responsibility.

Axiological education, (education for and through the authentic values) whose purpose is to form the axiological competences – the subject’s ability to assess operatively the new cultural stimuli (authentic values) and to integrate and connect them to a system (Dandara O., 2009) – convergences in the *education for emotional development* aimed at developing responsible attitudes towards personal emotional states, based on the emotional intelligence values that reflect the general-human values (goodness, beauty, truthfulness).

The culture, being the gamut of material and spiritual results of labour and creation, resulted from human being adjustment to nature, society and the idea of value, conveys values, and it represents the ultimate fulfilment of the human being, the superior mode of existence (Macavei E., 2001) completed by the emotional culture (Cojocaru-Boroza M, Zagaievschi C., 2014) which, in this context, constitutes the logical objective of education. In this context, the purpose of education for and through culture is to create a favourable environment for reception, assimilation of cultural values, this being achieved at the cognitive level based on the affective experiences and of course through social communication.

Education for Communication

General objective: Formation of the communicative competence as the level of performance that determines the efficiency of transmission and reception of messages. (Macavei E., 2001; Floyd K., 2013)

Contents: The complexity of the exchange of the verbal or non-verbal semantic (informational) and ecto semantic (attitudes, beliefs) messages.

Values: empathy, openness, consideration, consistency, curiosity, knowledge, adaptability, initiative, autonomy, self-improvement, persuasion, active listening, mutual respect, tolerance, fairness, objectivity, flexibility, decency, politeness, cooperation, involvement, participation.

Communication is fundamental in a relationship and presupposes an exchange of messages. It is an essential element of human socio-professional

existence, a motive that claims the need for *education for communication* especially in a postmodern society that faces communication problems. In this sense, the objective of *education for communication* is to form the communicative competence as the level of performance that determines the efficiency of transmission and reception of verbal and nonverbal semantic (informational) and ecto semantic (attitudes, beliefs) messages (Kory Floyd, 2013); (Macavei E., 2001).

A necessary prerequisite for life relationships is empathy. Analysing empathy as a personality trait, Marcus Stroe believes that "empathy is a complex psychological phenomenon that affects the whole human life, without which it would be difficult to explain the relationships between people, interpersonal communication, understanding others and building personal strategies for behaving in society "(Stroe M.,1997). R. Bar-On (1997), referring to the interpersonal aspect of emotional intelligence, places the empathy on the first step.

Developing communicative competence is conditioned by the empathic ability (understanding the emotions of others) that marks the development of the emotional coefficient, because without emotions there is no communication and without communication there is no social life (Cosnier J., 2002); (Floyd K., 2013), (Rimé B., 2008).

Education for Change and Development

General objective: Cultivating the skills of quick and responsible personality adjustment in terms of innovation and social reforms (Cristea S., 2010)

Contents: Basic human problems and the impact of change on human existence.

Values: openness, knowledge, adaptability, activism, commitment, flexibility, objectivity, solidarity, tolerance, social justice.

Through his actions and attitudes, the human being responds to rapid social changes. In this context, the attitude formation that would enable the human development becomes an education priority. The promoter of the “*new educations*” concept, G. Văideanu (1996) argues that "new international order requires the *education for change* as the anticipated preparation and assimilation of the alert rhythms, building confidence in personal resources and in continuity. Development passes through education; development is through education otherwise it will not be achieved at all ". In conclusion, education as a social phenomenon does not have the right not to comply with social changes and should anticipate them.

Education for change and development, mentions Pâslaru Vl. (2009) in the article “New dimensions in education as the state of pedagogical consciousness”, has the aim to form the homo Faber (Man the Maker). Equipped congenitally to form the ability to choose, the man becomes a subject of change and development for both the external existential universe and his intimate universe. The action for change is therefore also congenital. But any prerequisite for becoming a personality is qualified as a factor of change and development only through education and self-education.

The basic competences that each personality who is capable for change should possess are: *the ability to communicate, teamwork, initiative, ability to assume responsibilities, appropriate insertion into society as a producer of material and /or spiritual values*. These competences are described by Goleman D. (2007), as social competences, and the harmony between the emotional intelligence and academic intelligence contributes to their development.

Education for Peace and Cooperation

General objective: Training learners to avoid conflicts; to be responsive and flexible; to respect the values etc. (Cozma T., 2005).

Contents: Social problems, objective and subjective contradictions occurring in the context of group or social community.

Values: superior attitudes, avoiding conflicts, responsiveness, flexibility, respect for the values, citizenship, communication, objectivity, tolerance, participation.

Cultivation of superior attitudes, training people to avoid conflicts, to be responsive and flexible, to respect the values; training and cultivating the civic skills and attitudes to address social problems through dialogue and effective participation in pedagogical solving of the objective and subjective contradictory problems appearing in (micro)groups or social community context (professional, economic, political, cultural, religious etc.) at national, community level - represent the priorities of the *education for peace and cooperation* addressed by Cozma T. (2005). *Education for peace and cooperation* subscribes the concept of peaceful coexistence of people and nations. It is, in fact, a moral goal, because until now it has neither been demonstrated the role of wars in human history, nor the possibility of peaceful coexistence (Pâslaru VI., 2009).

Education for peace and cooperation has the purpose to promote dialogue and cooperation, to improve relationships between communities, to train people for peace and tranquillity protection and safeguarding - goals achievable through effective communication. The accomplishment of peace education is conducted in two directions: (a) combating ideas and concepts favouring or cultivating the hostile attitudes - concern that requires an active positioning, offensive of removal and annihilation of the aggressive, warlike propaganda; (b) the promotion and formation of peaceful conditions, of respect and understanding between individuals, communities, nations - which involves triggering the attention towards the cultivation of empathy, love, devotion to each other (Văideanu G., 1996).

It is noteworthy that, the empathy and the ability to establish and maintain social relationships through effective communication, being components of emotional intelligence (Bar-On, R., 1997; Goleman D., 2007), are indispensable

elements of the effective social communication, of peace dialogue and cooperation.

Education for Tolerance

General objective: Developing the ability to accept cultural diversity.

Contents: Information regarding the tolerance dimensions and values resulted from the general-human values - goodness, truthfulness, beauty.

Values: forbearance, indulgence, morality, neutrality, respect for the individual, support, openness, freedom, pluralism, logical reasoning.

Peaceful coexistence lies in the human capacity to empathize and to tolerate, hence the importance of tolerance in the human social activity in general. Lack of tolerance generates both interpersonal and international conflicts, which objectify the appearance of *education for tolerance* that is "the ability to accept cultural, linguistic, ethnographic, nutritional diversity etc., and the idea that there are no immediate solutions for all problems; in the socio-political sense it does not imply the rejection of values and the acceptance of fanaticism and aggression etc." (Văideanu G., 1996). In the psychological sense, through tolerance we understand the respect of ideas or feelings that are contrary to ours, the potential of the body to resist the inconveniences without showing symptoms of aggressive behavior (Larousse, 1998). Tolerance is one of the emotional intelligence values which shows the emotional maturity of a person.

Family Life Education

General objective: Effective preparation for value-based intra family relationships.

Contents: The family, the natural and fundamental unit of society, ensuring the continuity and the affirmation of the human being.

Values: Love, sincerity, tenderness, respect, mutual help, harmony, solidarity, tolerance, partnership, trustworthiness, responsibility, communication.

The first school of emotional experiences is the family and its role; the role of the parents in children education is indisputable, and in this context, Goleman D. (2008) states that the marriage is rooted in childhood. The major purpose of the *family life education* is to prepare the children for efficient intra family relationships based on values, as today's children are tomorrow's adults and this dimension of the education assures the continuity of building positive family relationships. Family is the natural and fundamental element of society, one of the oldest and the most specific social links in assuring the continuity and the affirmation of the human being. Elias M., Tobias S., Friedlander B. (2007), psychologists and co-authors, experts in issues related to child education, consider that parents must maintain a positive relation with their children by using their emotional intelligence, balancing the emotional impulses with the logic of the situations they face.

Education for Professional Career

General objective: Formation of competences needed for socio-professional adjustment (Dandara O., 2009).

Contents: The optimal integration in the professional activity and the person's usefulness as a social being, expressed in the work context.

Values: success, motivation, satisfaction, professionalism, esteem, optimal integration, self-motivation, diligence, ambition, commitment, initiative, responsibility, tenacity, honesty, perseverance, mutual help, innovativeness, self-realization.

The educational system must be oriented towards discovering the talents and the potential of each student (student-centered), so that they can improve their lives and transform the society. The opportunities, the possibilities to valorise the natural potential are achieved by the individual through the

harmonious combination of the social interests with personal ones. The personality is achieved in society through professional career. Thus, given the increased mobility in the labour market, the professional training becomes progressive; the individuals will have to act constantly on their own. Under these circumstances, the aim of the educational establishments is to prepare the learners for professional career. *Education for professional career*, a concept that has been valorised by Dandara O. (2009), targets the formation of competences necessary for the socio-professional integration, preparation for the professional activity and the person's usefulness as a social being, expressed in the work context. For the individual, the profession is an affirmation, an integration mode, a lifestyle, a tool for social prestige.

Salade D. (1998) considers that the socio-professional integration is a process of internalization of the external world, a process of assimilation, valorisation, adoption of certain norms and values. In the process of career building, professional skills are required, although they do not always ensure success. It is proved that only 20 per cent of professional success is due to the academic intelligence, IQ, and 80 per cent is due to the emotional coefficient EQ (Goleman D., 2008, p .63). Emotional intelligence is the ability to identify and manage effectively the personal emotions in relation to the personal goals like career, family, self-education, aiming at achieving the goals with minimal intra- and interpersonal conflicts. The emotional competencies that twin the *thinking* (IQ) and *feeling* (EQ), determine the potential of the individual to learn practical skills. People with a high level of emotional intelligence have higher chances to succeed, because emotions affect how we relate to others, how we perceive ourselves as individuals, emotional intelligence functions as an "emotional manager" (*Ibidem*, Goleman).

Education for Emotional Development

General objective: Continuous training and development of psychosocial consciousness of personality, shaped by the level of emotional intelligence

through affective competences that reflect the culture of social communication (Zagaievschi C., 2013).

Contents: The field of emotions, a viable source of information that helps the person to understand and explore the social environment.

Values: self- cognisance, self-assessment, emotional management, self-confidence, self-motivation, optimism, empathy, emotional balance, wisdom, openness, conscientiousness, adaptability, assertiveness, tolerance, conflict management, collaboration, cooperation, friendship, collectivism, active participation, honesty, morality, mental health, success, successful outcome, positive social relationships, effective communication, social performance, openness, kindness.

The issue of human affectivity has always wakened the interest. Aristotle in *Nicomachean Ethics*, wrote that our passions (emotions), when are well performed, are wise; they guide our thinking, our values, and our survival. The problem is not the existence of emotions, but how we adjust and express them.

The American psychologisc and sociologist, R. Sternberg (1997) had the curiosity to compare the popular notion of intelligence with academic intelligence. Ordinary people who have been interviewed in the street, in bookstores considered that intelligence has three components: *problem solving skills, verbal skills* and *social competence*, thus, pinpointing the importance of emotional competence as part of general intelligence.

According to the current statistics, emotional competence is twice as important as technical or intellectual skills; even if a person has sufficient knowledge and clever ideas, the fact that he does not know his emotions and feelings, failing to manage them, prevents him to build personal relationships or to build a successful career. Human development is impossible without emotional experiences, through which the individual becomes acquainted with the world, and represents himself, assimilates the values and acheives personal and social fullfilment. The question is how can we make our emotions intelligent, restoring the afectivity in daily activities? In the light of the above,

emotional development presupposes the cultivation of emotional competences, appropriate for the harmonious development of personality - a optimal concordance between IQ and EQ.

Representing a specific educational content that meets the emotional problems of the contemporary world, **education for emotional development** appears as a social solution given the multiplication of the negative effects of the destructive emotions over the faculty of reasoning and over the health of human personality (Zagaievschi C., 2013).

The emotions that are analysed, canalized, and adequately valorised, facilitate the increase of performance, the interhuman relationships, reduce the daily stress factors and their effects. Emotional Intelligence unites the field of emotional feelings with that of intelligence by considering emotions as a viable source of information that helps the person to understand and explore the social environment (Rimé B., 2008).

Conclusions

The values promoted by the new dimensions in education build a synergy for the development of emotional intelligence. As a rational being, the human being, in order to progress, needs value-based orientations thus, a high priority purpose of education is the formation of attitudes, the reason being "that the attitudes are values and they are significant for the human being" (Andrei P., 1997); (Pâslaru Vl., 2006). According to the Pedagogical Terms Dictionary (Cristea S., 2002), "attitude" is a set of traits stabilized in the personality structure, which marks a certain position engaged cognitively, affectively, motivationally and behaviourally in relation to an activity.

Values represent ideas infused by feelings. According to Pâslaru Vl. (2006), "the value itself does not exist; there is our desire for something which we define as value. The value arises from the man's attitude towards his internal and external things". Developing in his researches the concept of *axiological education*, the scientist confers an educational dimension on values: the values

are created by knowledge and values exist through knowledge, the knowledge is educational by definition; knowledge changes, perfects the human being, giving it a new value which is also an action of the educational domain.

In the context of current informational overcrowding, the teacher has a very important role; the teacher has a high level of emotional culture, thus, he will coordinate an effective educational communication with students, will establish a balance between formative, non-formative, and informative. The educational forms enable the fulfilment of general educational contents, permanently enriched through contributions from all disciplines and the new dimensions in education, all providing learning opportunities.

To ensure the coherence of the efforts of emotional intelligence development aiming at strengthening the student's communication skills, the educators will steer their actions towards the formation of certain **emotional competencies** that support the student's harmonious and affective personality development: *self-cognisance, emotional management, awareness of their own emotions, the empathic competence, conflict management, flexibility, building positive social relationships, emotional communication, active listening, adaptability, recognising their own mistakes, ability to make favourable decisions, self-confidence, objective self-assessment, tolerance, collaboration and cooperation, effective communication etc.*

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