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## **THE ETHNIC ENVIRONMENT OF THE CHILD IN THE FAMILIAL EDUCATION SYSTEM**

### **Introduction**

The multiple and profound contribution of the environment to the child's development is explained by the fact that it is a permanent influence. Through the reactions caused by the environment, the child's physical and mental dispositions are activated, the man is enriched and trained. The development of human capacities takes place in the process of responding to the demands of the environment by the child's autonomy influenced by internal and external factors.

Examining the structure of the micro-environment, it should be mentioned that in psycho-pedagogical science there is no unequivocal opinion in this regard. Analysing the research on the structure of the micro-environment, we believe that it should be examined in general terms: as a spatial-temporal area of the given environment (i.e. that space in time, in which it functions and develops), as a set and hierarchy of values, ideals, needs and motives, as a psychological "pillar" – the fusion that strengthens the personality, natural and material correlations of

the elements of the given environment which determines the way of life (morals and norms, the character and style of interrelationships, interactions in the given environment, which narrows or expands spatially-temporary educational or anti-educational micro-situations).

In the popular conception, “small child” is considered the one who is breast-fed, while “big child” – the one who runs left and right. In popular pedagogy, there are many precise definitions of the gradual development of the child that gives the key to regularity in behaviour. The texts from “children’s folklore” sensitize children from an early age, especially in terms of the phonetic aspect of language through the circumstances of the practice of games accompanied by such texts of cumulative formulas, rhythms and language disturbances. The theme is varied, the new elements are intertwined with the old ones or vice versa, reflecting customs, habits, behaviours and interdisciplinary relationships. Through the presence of texts in children’s play, the atmosphere becomes engaging.

The environment suitable for human life is such an objective, vast reality, which includes infinite and varied possibilities in it. By environment, we usually mean the geographical environment – all the conditions of soil and subsoil, water and climate, flora and fauna, which condition life in its various forms. Thus defined, the concept of environment applies equally to all living things. Each is having without any doubt its favourable environment. The environment in which man can live and develop is also a certain sum and complex of geographical conditions.

### **Theoretical Assumption**

A theoretical hypothesis is that the history of pedagogy has long been dominant in the dispute over the role of heredity and the environment in human formation. The dispute has gained a more lively and scientific side with the establishment of genetics as a science of investigation – laboratory and experimental.

The second hypothesis is that not two, but three factors competed in the formation of man; heredity, environment and education. The last two are external; only the former (the environment in a narrower sense) is reserved for accidental influence to which the body reacts unexpectedly, while the latter, education, is the conscious influence organized as such by someone. Scheduled for this purpose, as they say today in cyber terms, the anthropologist Edwin Grant Conklin imagined an ingenious diagram, which perfectly illustrates, in our opinion, the relationship between the three formative factors. From this

diagram, the connection between the three factors can be deduced. It is based on heredity, but, as Conklin observes, it is in reality only the phylogenetically lived environment, the condensed environment, the most general and the most permanent environment. As for education, it can also be seen, as we have shown, as an environment – the conscious environment, an environment sometimes designated as “glucogenic environment”.

The third hypothesis is the evolution of the human species, the pure geographical environment had an obvious decreasing weight as it was natural. Initially, as evidenced by geographical discoveries, the hominids (primates that include primitive man), completely unbroken among them, appeared in an area apparently very large almost all over the globe.

The hypothesis about the education-environment relationship is telling, we can say, in the light of the above, why it is more difficult for us to follow it distinctly in folk thought as we can do in cult pedagogy - because in this conception man is more integrated into the environment, is somehow assimilated to it. This does not mean, however, that no distinction is made, that the internal hereditary data is not different from the data provided by the external environmental conditions.

The following hypothesis focuses on studies of the general foundations of education, sometimes talking about natural education. According to the French pedagogue Rene Hubert, this term includes in it no less than five quite special meanings: a) in a sense highlighted by Rousseau, natural education requires us to trust in the goodness of nature and not to intervene at all in its development in humans (negative education); b) in a narrower sense, natural education is that one which admits only the pedagogical purposes inscribed themselves like a being rejecting what comes from complicated, artificial and ultimately false social life; c) in a third sense, natural education is that “which requires nature to provide means of action, lessons”. Comenius saw education in particular from this angle: d) a meaning similar to the first of premature educational action and training, but still not allowing it to develop at random: e) the last meaning, that more recently developed in the light of modern and contemporary science, is that of action inspired, guided and conquest by of the so-called positive sciences (biology, sociology, psychology) - interdisciplinary, as they say, and with a very wide scope granted by nature. In addition, however, the conditions that do not come directly from nature, but were also created by man himself and called for this human and social environment, being decisive for its development, are precisely for the latter.

There are some indicators:

- source (of purely popular origin or penetrated from other ethnic cultures; created by children or taken from the adult repertoire);
- according to the literary theme (songs addressed to the elements of nature, living things, etc., songs of play, ridicule, counters, etc.);
- by function;
- by sex (practiced by girls, boys, mixed);
- according to the geographical criterion (general, specific to an area, etc.);
- according to sources: a) the children's folklore itself; b) folklore from the artistic creation of adults, lullabies children sometimes perform for their younger siblings; different formulas chanted by parents for children; c) of cultured origin;
- by age: a) listening phase (up to 4–5 years); b) the recreation and reproduction phase. The two phases are not strictly delimited, their artistic productions differing only in theme, function, and mode of execution.

As a synthesis hypothesis, we believe that the pedagogical activity of the people belongs to that category of social manifestations which, by their nature, concern the whole human society. The pedagogical ideas and practices of the people derive from their conceptions of the world and life, from their philosophy. And the latter is determined by the material, social and economic conditions in which they developed. Therefore, to better understand the essence of the phenomenon of popular education in direct correlation with the social environment, we must know at least some features and aspects of our people's conceptions of world and life forming the overall vision of education.

On the basis of considerable material collected from all regions of the country, we will formulate some methodological hypotheses:

- children's folklore is an accentuated syncretic phenomenon; the poetic text, the melody, the gesture, the movement and the game are combined in different degrees;
- children's folklore has a strong collective character; it manifests itself only in society, in the middle of a certain age category;
- children's folklore is based on a series of traditional norms existing in latent form in the passive memory of the child, which is objectified with each interpretation; this does not preclude the slow process of evolution, although the fundamental elements of the genus are very stable;

- some means of expression, today with priority preferred by children, are also found in the repertoire of adults, but with a reduced frequency, either in their genres or when addressing the little ones to be easier to be understood by them. These archaic elements represented in the more or less distant past are a part of the artistic dowry of adults. The study of these children's creations cannot be approached outside the spiritual framework of the entire folk creation;
- in defining the features of this category, it must be taken into account not only the literary content and compositional structure (musical-poetic), but also its functionality;
- according to its functional needs, children's creation is structured in several categories, having all some common fundamental elements: type of versification, poetic images and the way of composing the whole rhythmic and sound system, permanent transformation and adaptation to the spiritual requirements of the child of a certain epoch;
- children's folklore is practiced and created in the childish environment, in villages and cities; adults are not interested in any way and do not influence their artistic life. Through its content and function, children's folklore has a particularly important role in education.

## Methodology

In our study we base on a considerable material, collected from all regions of the country and the specialized literature where there are highlighted some functions of the educational environment, depending on the examination points:

- as a totality of the education possibilities for the development of personality capacities and potentials;
- as a means of training and development when the educational environment is not only from the pedagogue, but also from the pre-school. If the latter chooses or builds his educational environment, in this case, the student becomes the subject of self-development, and the educational environment - an object of choice and environment as an object of design and modelling. Thus, the educational environment of the concrete school is initially designed theoretically, and then practice is modelled by the objectives of education, the specific features of the contingent of children, and psychosocial and ethnic conditions;

- as an object of psycho-pedagogical expertise and monitoring, the necessity of which is dictated by the permanent dynamics of the educational and ethnic environment.
- Also, we care to fulfil the following objectives in our study:
  - identification of ethnic, social, and educational factors in the development of pre-schoolers;
  - revealing the conditions and natural factors as a structure of the ethnic environment;
  - revealing the game as a complex activity, which develops knowledge and life in the pre-schoolers, forms and develops characters, skills, inclinations, aspirations;
  - description of the methods of popular pre-school education as a particularity of the ethnic environment;
  - the impact of “proverbs and sayings” as a school of life.

## Discussion

We can say that play is a school of life, which stimulates the ability to live, a complex activity that reflects the world and society. The ethnic environment influences the level of general culture of personality, the level of intercultural education, the level of tolerance of genotypic factors as well as the factors of ethno-pedagogy and all-natural factors that exist and function independently for each individual.

The child’s environment is considered an important factor in education and self-education. In children’s interrelationships their own rules work. Among children, specific measures with educational influences are taken and the unique methods of intellectual development are the methods that stimulate creative independence. As a result of children imitating adults, many methods of education and learning known to parents have appeared. This transfer in the children’s environment has a multidimensional character.

The children’s environment takes into account the peculiarities of the appropriate age, representing both the object and the subject of education. It seems impossible, but it is certain that the implementation of the activity programme for 3-year-olds is consciously led by 7-year-olds, who at the same time independently meet in many situations the requirements of “educators” specific to young schoolchildren, so the pre-school has its pedagogues.

While playing, children use their specific language, different from their mother tongue, through certain lexical and stylistic elements. Onomatopoeic words introduce children to the characteristics of the mother tongue. This simplifies the assimilation of words by children and increases the interest in mastering speech. The poems of the little ones convince that the mother tongue becomes the first and the main educator [6, p. 62].

In childhood, the game has certain specificity depending on the age and psychophysical development of children. The game acquires a series of features and has some functions that differ from one stage to another of their evolution. To make games more interesting, more fun, children use toys that contribute to the development of their intellectual and motor skills. The toys act:

- in terms of motor skills when it involves manipulation and movement;
- in the language sphere when there is a dialogue, a conversation or an activity between the toy and the child through which various language disorders can be corrected;
- in the cognitive area when the toy can be explored, took to pieces, analysed;
- behavioural-regulating control and self-control over a given interactive situation;
- in terms of relational skills, team spirit, cooperation, help, respect towards the other children, but also towards the toys [5, p. 42].

The toy is the child's first friend, sometimes the only confidant, to whom he tells all the joys and "pains". There is an age when the child plays with almost anything, giving the object in question a whole range of social meanings. The toy must not be sophisticated, but satisfy the child's need for play.

The children's environment is quite relatively independent because there is a need for the permanent leadership of the little ones and the freedom limitation through the tolerant refusal of their irrationality. The old saying goes: "Be afraid of the older ones, but be embarrassed by the little ones".

This quite wisely illustrates the interrelationship, between adults and growing generations, between education and self-education. On the one hand, young people should respect the elderly by fulfilling their demands; on the other hand, the attitude of the elderly should serve as a model for children. The interest in education requires the continuous improvement of educators. The children education is unimaginable without the self-education of teachers and adults. The situations that take place not on the street, but at home in the family deserve special attention.

Family education consists of the self-education of parents. The education of children is impossible without the education of the mother and father, moreover, with time it is very possible the emergence of reciprocal education. The issue of the functioning of children's environment in the family is of particular importance. Children from related families create a specific ethno-pedagogical society. Thanks to the latter, the traditions of popular pedagogy are still preserved. The interpretation of this society is manifested during the children's holidays spent at grandparents. Grandparents are very proud and happy when children, grandchildren and great-grandchildren gather together. An ethno-pedagogical conglomerate is consolidating, but even in this case, the temporary functioning of the children's environment preserves its relative autonomy. These summer meetings allow relationships to be good, warm and friendly in the family.

A particularity of the child's environment consists in the diversity of interpersonal relationships, kinship restoration, stimulation, preservation and development of friendship and love between relatives; in the spiritual enrichment of the personality through national ethical and aesthetic values; in rooting respect for them; in the habit of systematic work; in attributing the meaning of the connection with the native (lacking in the city children). Motivated, conscious and directed popular pedagogy places children in a practical working situation as zealous and faithful transmitters of parental teachings, traditions, and customs. Therefore, every child feels integral happiness, since it is part of the life of his/her people, of the common body and blood. Thus, the absorbing popular values and the holy things are transformed into their own stereotypes. Therefore, in every educated person the human spirit of patriotism, community and supreme citizenship is created.

A characteristic feature of popular knowledge about children and their environment, as well as family ethno-pedagogy in general, is that information about children is presented quite specifically. They are characterized by an ordinary scientific terminology, although with a high degree of affection, they are rendered concisely, often in artistic form, with high romantic fantasy and rich symbolism accessible to children. Consequently, they are prepared to meet the educational influences of adults. This knowledge about themselves, about their fellows, is transformed by the environment from the object into the subject of the educational process. The significance of popular knowledge about children conditions the vital need to have offspring and to educate them, which coincides with the ideal of ethno-pedagogy of the whole family.



According to popular observations, the 3-week-old child perceives light and fire. In 5-6 weeks, it recognizes its mother and reacts to her words. A child from 6 weeks to 1 year old is already interested in reason and character. At 3 months he hears the sound of the bell. At 6 months the baby seats, sometimes even earlier. Later he learns to climb with his little hands and stand up. During this time, the older children pay a lot of attention to it. In the popular view, the most suitable nanny for a 1-year-old child is a 6-year-old girl.

Later the children start walking - a sign of health and strength. At the same time, they begin to eat all that is given to them. Everyone is proud if the child starts walking at one year or even earlier. If he does not go up to 1.5-2 years parents get worried. The child should not be carried in arms. If he cries, he must calm down alone. A popular custom says that crying develops the lungs, kidneys and vocal cords.

In the popular conception, "small child" is considered the one who is breast-fed, while "big child" is the one who runs left and right. In popular pedagogy, there are many precise definitions of the gradual development of the child that gives a clue to the regularity in behaviour. The texts from "children's folklore" sensitize children from an early age, especially from the phonetic aspect of the language through the practical circumstances of games accompanied by such texts of cumulative formulas, rhythms and twisters. The theme is varied, the new elements are intertwined with the old ones or vice versa, reflecting customs, habits, behaviours and interdisciplinary relationships. Through the presence of texts in children's play, the atmosphere becomes engaging.

The folklore of the little ones (up to the age of 3) includes various songs, games, poems and formulas that arouse their emotions, teach them to make the first movements, then give them certain basic notions of morality, which can be divided into 2 groups:

- nursery folklore that provides physical and intellectual education;
- funny folklore.

The child happily executes the respective movements, and then understands the meaning of the words "little" and "beautiful". As a complement comes to the funny folklore, that includes a wider range of objects and phenomena. It includes finger-counting that develops the child's thinking. Thus, he gradually moves from mastering the folklore of babysitting and entertainment to understanding intellectual activities such as short stories about animals and birds.

According to popular representations, children normally developed, when are 2 years old, should walk and talk. Among them some are talkative, others silent,

quiet or special. They like to play alone. The difference between boys and girls is the clothing. They quickly learn everything they come across.

At the age of 3, they completely dedicate themselves to the world of childhood, fun, and games with peers and especially with slightly older children. They really like sweets and pools where they bathe with joy. Children are disposed to make jokes by imitating adults. According to popular belief, children of this age should be given maximum freedom in games and entertainment. Girls surpass boys in development [9, p. 135]. Empirically, people have concluded that the most intense growth of children is from birth to 5. Their development at this stage is crucial for future education and behaviour. The intuitive world has paid special attention to education since early childhood. It tends to notice children's abilities as soon as possible.

The little child is the object of attention in the family. A proverb in Indo-China says, "When a child turns 3, the whole family learns to speak." The results of early childhood education influence the future through the factor we examine - the "environment". When examining the environmental influences of pedagogical research, we judge from the theses about the need to study the pedagogical process in correlation with the environment. The development and formation of the personality is a social process, which consists of the goal-oriented influence from the institutes of social education and the participation of the personality itself as an active subject of this process.

Most researchers are of the opinion that the notion of environment includes social, cultural and economic factors, and the natural conditions of people's lives. We share this point of view and, extending it, we note: social is everything that refers to the activity of human life in society, so, when studying this aspect, we must take into account the existential, ethnic and other factors. In some research it is rightly mentioned that social conditions are decisive for the formation of personality, especially since most scientists have noticed the significance of the direct or mediated influence of natural factors. We will note that the term "natural environment" is understood by us as a totality of all-natural factors, which exist and function independently of the individual.

Other researchers (T. Vianu, C. Rădulescu-Motru, Vl. Păslaru) name the second natural environment the objectual environment, created by human hands, highlighting as a specific feature what aesthetic properties determine its cultural value. Hence, it comes the notion of "objective-aesthetic environment". Everything that is visually perceived and is aesthetically significant, the natural or artificial environment, through which it interacts, is the structural canvas of

the objectual-aesthetic environment. It has a certain influence on the emotional, volitional and rational spheres of consciousness and personality behaviour, determines the character of transformations and new insertions, and is a stimulator in improving the environment. We will note that we do not agree with such a treatment of the second natural environment, because it can rather be attributed to the notion of “artificial environment”, which is much broader. The second natural environment means the specially transformed social environment, which consists of objects of nature changed by the man with a well-defined purpose, which functions as analogous natural objects, but their development is directed and controlled by the man. [11, p. 87].

Reflecting on this fact, we consider it necessary to clarify the notions: “social environment”, “educational environment”, “ethno-pedagogical environment”. There are different approaches to the notion of “social environment”. It is doubly understood as a broad social reality, society or environment, which directly surrounds the child and, in one way or another, influences his/her development. In this case, the social environment supposes “a stable comparative totality of the elements of the material and personal world, through which the social subject directly interacts and which influences his/her activity” [4, p. 63–69]. Referring to the concept of a systemic approach, in research we define this notion as follows: the social environment is the system of living conditions of the personality (economic, political, legal, production, cultural, pedagogical, ethnic, etc.) in which the formation, development and activity of the personality take place.

During the day he/she interacts with the family, kindergarten, with his/her peers in the neighbourhood etc. and through various agents he/she interacts with those micro-environments, of which he/she is unaware, but through which the people in his/her environment interact. In science, the notion of exomedia has appeared, which means the social macro-environment, through which man interacts mediately through parents, pedagogues, etc. When it comes to the interaction of two or more micro-environments, mesomedium is considered.

We believe that the definition of the micro-environment, after Nicolae Silistraru, would be the objective social reality, which presents in itself all the material and political, ideological and social factors interacting directly with the personality for the formation of its value system.

The scientific literature shows the presence of notions, confirming the “multitude of environments” in which the child’s socialization takes place – socio-cultural, instructive, the direct cultural environment of that community in which the child is included (family, reference group, etc.). Thus, the socio-cultural

environment means “actual social space ...”, through which the child is included in the cultural ties of society. This totality of various (macro - and micro) conditions of his/her life activity and social (role) behaviour, which are both accidental contacts and deep interactions with other people, as well as the actual natural environment, objectual as an open part of society, interact in the ethno-pedagogical environment.

There are two approaches, such as the interaction of the personality with the environment: some consider that this is the interaction through micro-environments; others consider that the personality enters into direct interaction with the microenvironment through political, economic, holidays, media, etc. Examining the structure of the micro-environment, it should be mentioned that in psycho-pedagogical science there is no univocal opinion in this regard. Analysing the research on the structure of the micro-environment, we believe that its structure should be examined in general as a spatial-temporary area of the given environment (i.e. the space in the time it functions and develops); as a set and hierarchy of values, ideals, needs, motives; as a psychological “pillar”; the fusion that strengthens the personality, natural and material correlations of the elements of the given environment, which determines the way of life (morality and norms, the character and style of inter-relations, interactions) in the given environment, which narrows or expands spatial-temporary educational or anti-educational micro-situations [8, p. 78–83].

In the specialized literature some functions of the educational environment, depending on the examined points are highlighted:

- as a totality of education possibilities for the development of personality potentials and capacities;
- as a means of training and development when the educational environment comes not only from the pedagogue, but also from the pre-school level. If the latter chooses or builds its educational environment, in this case the student becomes the subject of self-development, the educational environment – the object of choice, while the environment is as an object of design and modelling. Thus, the educational environment of the school is initially projected theoretically, and then is practically modelled according to the objectives of education, the specific features of the children contingent and their psychosocial and ethnic conditions;
- as the object of psycho-pedagogical expertise and monitoring, the need for which is dictated by the permanent dynamics of the educational and ethnic environment [10, p. 22].

We mention that the educational environment should not be considered as something univocal, it begins there where the educated and the educable meet, where both design and make something. Such an environment can be examined both as an object and as a resource of common activity.

As special educational environment, the adult within the child community, it is that through which one can examine what happens to the man in the process of development and mastery of behavioural norms and patterns. In this sense, we highlight two basic indices of the educational environment - its density (resource potential) and its structuring (organizational capacity). Educational institutions are a part of the educational environment, but it should be aware that they are part of a great whole, tending to develop in this environment through collaboration and harmony. But it does not mean that the educational institution must accept the environment as it is. It is necessary to look for the optimal models of interaction, collaboration with the environment in order to humanize some ideas of the educational institution towards the environment:

- the group organizes its activity, not referring to the environment;
- the group interested in the life of the environment and through it revives its activity;
- the group not only studies the environment, but is also the priority factor in education [2, p. 47–48].

Choosing the third idea from those mentioned above, we conclude that in the Republic of Moldova there must be an influential educational environment, creating the culture and transforming the society. To attain this, the activity of all educational institutions must be integrated into the unique educational space, which must have a developed infrastructure, which gives the freedom to choose and obtain studies. Various spheres and types of educational services, different educational environments must be present in this environment: academic, professional, leisure, ecological, creative, civic education, etc.

Just the personality educated in the spirit of truth, goodness, and beauty can make the right moral choice. This depends on the impulse received by children towards moral development and self-perfection. It is important correctly to develop the moral traits of the personality in children. In this case, it is helpful to use secular traditions, which teach the image of the free personality, able to devote themselves to the happiness of other people, to the prosperity of the world around them. Social education programmes developed on the basis of these ideals will not allow deviation from the ultimate moral goal of historical development. According to the moral fullness of the ideal, one can judge the moral state of

society: the distortion of the ideal is one of the premises of the moral crisis of society.

The researched problem requires the introduction of a new term – “pedagogical potential of the ethno-pedagogical environment”, which we define as a totality of the ethno-pedagogical possibilities of the environment, under whose influence the formation and development of personality as bearer of a certain national culture occurs. The child’s environment has always been an important factor in the education, self-education and mutual education of generations, being determined by historical experience. The multiple contribution of the environment in the child’s development is explained by the permanent influence of internal and external factors that from early childhood are reflected on the child’s personality, being determined by the universal elements common to children around the globe. These elements are constantly processed and adapted, transforming into new elements with the ethnic colour, which will later enter the universal arsenal of artistic elements of an educational nature, finding expression in folk and ethnographic materials [1], [4], [5].

Environment means everything that surrounds man, i.e. both the physical environment (relief, climate, natural resources) and the social environment (social classes, social institutions, traditions, culture, living space, etc.). The child, being a bio-psycho-social being, is influenced by the geographical environment in which there are living and working conditions. The current geographical environment is largely humanized and all these transformations are due to man. The social environment has a greater influence than the geographical environment on human development. In the popular conception, the influence on human development results in the formation of the human personality through language and thinking, upright posture, activity in the social entourage.

The notion of social environment includes all the material conditions of society’s life, the state social order, the system of production and social relations, as well as the character determined by them, the development of social processes and the functioning of various institutions created by society [7, p. 56]. Children’s folklore preserves an ancient way of communication and artistic exteriorization (musical, poetic and gestural) within the collective life which, in the opinion of some researchers, precedes the birth of spoken languages and musical language. Transmitted over the millennia, from generation to generation, orally, these nuclei, these structures acquire an ethnic imprint only in the process of taking over and creatively shaping the child because the environment of spiritual and social life, to which it belongs the creator-interpreter, always leaves its mark

on its achievements [3, p. 49]. Children's artistic productions are complex multifunctional compositions, with a strong effective emphasis, specific ways of adapting the little ones to the environment, reflecting their intimate life, behaviour towards the world (nature, family, members of society of different ages).

Based on the material analysed above, we convey some general conclusions:

- children's folklore is an accentuated syncretic phenomenon; the poetic text, the melody, the gesture, the movement and the game are combined to different degrees;
- children's folklore has a strong collective character; it manifests itself only in society, in the middle of a certain age category;
- children's folklore is based on a series of traditional norms existing in a latent form in the passive memory of the child, which is objectified with each interpretation; this does not exclude the slow process of evolution, although the fundamental elements of the genus have great stability;
- some means of expression, today preferred by children, are also found in the repertoire of adults. The study of these children's creations cannot be approached outside the spiritual framework of the entire folk creation;
- in defining the characteristics of this category not only the literary content and the compositional structure (musical-poetic) must be taken into account, but also the functionality;
- according to its functional needs, children's creation is structured in several categories, having all some common fundamental elements: type of versification, poetic images and the way of composing the whole rhythmic and sound system, permanent transformation and adaptation to the spiritual requirements of the child of that age.

We can say that play is a school of life which stimulates the ability to live, a complex activity that reflects the world and society. The play for children is an inexhaustible source of impressions which contributes to the enrichment of knowledge about the world and life; forms and develops characters, skills, inclinations and aspirations.

At the same time, the game reflects the influence of the society in which the child lives, being socially-historically conditioned. For a fair understanding of its essence, we opine for its inclusion in the broader phenomenon of adaptation to the environment. With the evolution and development of the child, the playful behaviour in the relationship with the play partners undergoes important changes. The child adopts a complex playful behaviour which cannot be found in any animal. F.I. Chateau's study of children's games is revealing this point of view.

He concludes that there are six categories of behaviours in the play, depending on the age stages:

- the child's behaviour outside of the occupation;
- solitary, isolated behaviour;
- the child's behaviour, who observes the play and can communicate with some partners within the group, his actions being well organized;
- play and role behaviour;
- playful cooperative behaviour, characterized by the child's awareness of the self;
- the parallel playful behaviour in which the child plays with others, but without a rigorous organization of actions; plays the same as the others [3, p. 45].

The activity can be organized in a multitude of forms, which allows children to manifest freely and independently. Jean Piaget explained the game as a process of assimilation, which has a dual function: on the one hand, during the game there is an assimilation of impressions and relationships which leads to the development through functionality and, on the other hand, assimilation involves mental training and organization. We can say that play is a school of life which stimulates the ability to live, a complex activity that reflects the world and society.

## Conclusions

In conclusion, we mention that the child's environment has always been an important factor of education, self-education and mutual education of generations, being determined by historical experience. The multiple contributions of the environment in the child's development are explained by the permanent influence of internal and external factors that from early childhood are reflected on the child's personality, being determined by the universal elements common to children around the globe. These elements are constantly processed and adapted, transforming into new elements with ethnic colour which will later penetrate the universal of artistic elements of an educational nature, finding expression in folk and ethnographic materials.



**Abstract:** The child's environment has always been an important factor in the education, self-education, and mutual education of generations, being determined by historical experience. The multiple contributions of the environment in the child's development are explained by the permanent influence of internal and external factors that from early childhood are reflected on the child's personality, is determined by the universal elements common to children around the globe. These elements are constantly processed and adapted, transforming into new elements with the ethnic colour, which will later enter the universal arsenal of artistic elements of an educational nature, finding expression in folk and ethnographic materials.

Based on the millennial practice, people have developed some principles (rules) of good behaviour, which take into account the educational characteristics of the child's environment to later be the foundation of everyday education. One of these principles consists in the organic connection of education with life and the people's struggle with evils and vices. The tasks, content and means of education have always been dependent on the interests of the peasant, on the basic occupations in the process of education. People shape the child's qualities, skills, and habits appropriate to the norms of society, conditions and specific living environment.

The child's environment has always been an important factor in the education, self-education, and mutual education of generations, being determined by historical experience. The multiple contributions of the environment in the child's development are explained by the permanent influence of internal and external factors that from early childhood are reflected on the child's personality, is determined by the universal elements common to children around the globe. These elements are constantly processed and adapted, transforming into new elements with the ethnic colour, which will later enter the universal arsenal of artistic elements of an educational nature, finding expression in folk and ethnographic materials.

**Keywords:** ethnic environment, child, family education, object environment, social environment, educational environment

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