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## **VALUE ORIENTATION OF THE 6–7-YEAR-OLD PRE-SCHOOLERS: CHILD’S ETHNIC ENVIRONMENT IN THE FAMILIAL EDUCATION SYSTEM**

### **Introduction**

Only the Romanian people created from “man” a derivative loaded with all the ideal to which man must aspire; only the Romanian people saw in “man” this potency of supreme quality, which can exist in the world. The notion of humanity implies itself a vast idea about man; in this man it was given a goal, a purpose.

Romanian humanity has many meanings; it is diffusely present in a multitude of characteristics of the Romanian people. It is a general name for all kinds of honest, attentive, sincere, understanding relationships, free of signs of deception. Therefore, humanity represents an accumulation of qualities that confer the most important title: That is a Man.

### **Theoretical Assumption**

There is a hypothesis by which Socrates believes that people commit evil out of ignorance. We would add to this ancient statement the fact that people can lose

their quality as human beings and, because they forgot to ask their fundamental questions, they lost the habit of asking themselves, of questioning themselves. Humanity – that quality of being a simple man, appealing, on the one hand, to the wisdom of our ancestors condensed in popular sayings and, on the other, to a few thinkers who analysed the virtue of humanity, highlighting its multitude of forms in which social reality can manifest.

To be a “Man” means to be an individual who realizes what are the true qualities of a human being. “Humaneness” is the way all the individuals act and the actions that descend from individuals having or showing compassion, benevolence, consideration, tolerance and virtue. It is possible to act in isolation, but a relationship with others is the normal relationship of the individuals with their fellows and peers, that is, humaneness can be practiced only in the social environment. Of course, regardless to humaneness, in the socialization process itself, selfish interests are pursued, but they are seen as simple indifference to others.

Another hypothesis is more related to experience. In the popular vocabulary we find the phrase “I am a Man towards someone”, which means that “I pay attention and honour to him/her”, “I avoid treating him/her as rudely as he/she may deserve”. This gives no reason to believe that humaneness is needless or is powerless. On the contrary, he/she who wants to control selfishness or even individualism, is eager for amazing acts, but does not use anyone, required great self-control and virtue. Even more virtues and self-control are required for the effort to live one’s life for the benefit of others, in the service of others. Therefore, we can say that, where humaneness persists, there is no room for individualism.

According to the hypothesis stated by Racoveanu, humaneness is “A bouquet of the soul”, and its ornaments are the love of strangers, keeping the word, sentimental honour, sacrificial disposition, spiritual justice, generosity, modesty, faith in God.

The aim of the research lies in establishing the pedagogical landmarks and elaborating the pedagogical experiment of the axiological orientations for pre-schoolers of 6-7 years old in the formation of the individual and the human. The objectives to be fulfilled were:

1. Identifying, revealing the conditions and ethno-pedagogical factors of the value orientations for pre-schoolers aged 6–7;
2. Carrying out the pedagogical experiment in three stages;
3. Analysis of the obtained results based on the experimental stages in the context of popular education;

4. Description of some models and micro-models of popular education in the formation of pre-schoolers' value orientation.

It was established that the problem of ethnic identity can be solved starting from pre-school age by forming axiological guidelines based on the values of ethno-culture, which is the totality of phenomena developed by a certain ethnos and the objects of material and spiritual life, creating its specificity which is reflected in the ethnos' language and in the ethno-genesis of the people (origin) that is itself the basis of the genesis (birth) of its culture, and is reflected by the Romanian folklore as a system of moral norms recommended for pre-school education. Also, it was established that popular pedagogy is the core of axiological formation and spiritual values promoted by folklore. It can be included in a programme of education of the moral ideals of the people, which combines the active sense of humanism, honesty, love of work, intellectual perfection and esteem for people, becoming a basic pillar of modern pedagogy in the perspective of the formation of ethno-cultural and inter-cultural orientations in pre-schoolers. In this sense, popular pedagogy is an inexhaustible treasure of popular wisdom, which educates the individual in national and general-human spirit, which favours the formation of personality in interaction with other members of society [5, p. 68].

It has been scientifically demonstrated that the implementation of national values in the contents of the formation of axiological orientations for pre-schoolers from the perspective of family ethno-pedagogy has contributed to establishing a necessary coherence between educational content and socio-cultural environment, strengthening cultural identity, promoting specific social and cultural values. The creation of openings to other cultures and other systems of moral and aesthetic values, the satisfaction of national needs and aspirations are a necessary condition for the true democratization of contemporary Moldovan society. Analysing the factors and methods that influence the formation of ethnic identity and its impact on the society in which they live, we distinguish the mechanisms for regulating social behaviour in society from the position of the concept of self [3, p. 48].

It was theoretically argued that the ethno-cultural capital of the family, socially validated proved its validity and right to exist in various existential circumstances ensuring:

- survival (functioning as an internal guidance system);
- decision making (constituting a valuable source of information and education);

- setting boundaries (drawing the boundaries necessary to protect the mental health of the family in the context of cultural heritage);
- communicating individual emotional needs through a family-specific vocabulary (expressing a range of emotions and feelings, etc.);
- emotional orientation of the family (constructive/positive or destructive/negative);
- the unity and resistance in time of the family (especially, through the universal affective values);
- self-determination, self-realization, self-actualization and self-affirmation of the couple's partners through the joy of living together as a couple and the satisfaction of life and long-term happiness;
- the perpetuation in time of both the inherited affective values and the system of created values; consolidating a family-specific emotional universe derived from the partners' families of origin;
- the foundation on which the affective spectrum of the descendants (children) will be created, thus becoming affective traditions of some dynasties.

The key to the success of communication in family interpersonal relationships is the partners' awareness of priority individual needs: women's needs versus men's needs (the need for security, the need for home and the desire to have children).

Approaching children's folk creation, we should state that it is structured in several categories, having all some common fundamental elements: type of versification, poetic images and the way of composing the entire rhythmic and sound system; permanent transformation and adaptation to the spiritual requirements of the child – it is a certain school of life, which stimulates the ability to live, a complex activity that reflects the world and society.

It was determined that the educational environment has several functions depending on the examination points: as a totality of possibilities for education, for the development of abilities and personality potential; as well as a means of training and development, when the educational environment is not only from the pedagogy, but also from the child. In the case when the child chooses or builds his/her educational environment, he/she becomes the subject of self-development, while the educational environment becomes an object of choice, an object of design and modelling. Thus, the educational environment of a certain family is initially designed theoretically and then practically modelled by the objectives of education, the specific features of the children's contingent and psycho-social 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.

Our research addresses the problem of the formation of axiological orientations in children of high pre-school age from a less explored and used perspective, i.e. that of the traditional Romanian values. Through the pedagogical experiment that we undertook, we aimed to highlight the contribution of different popular culture elements to the formation of axiological orientations in pre-schoolers, by exploiting the activities in kindergartens.

## Methodology

The scientific research methodology includes scientific documentation, investigation, experimental methods (observation, interview, the study of subjective behaviour by observation), pedagogical experiment, statistical and mathematical methods.

The experiment is focused on highlighting the contribution of different popular culture elements to the formation of the axiological orientations of the 6-7-year-old pre-schooler on the following abilities:

- the child's attitude and behaviour in inter- and intra-generational relations in the spirit of Romanian traditions;
- positive attitude and correct behaviour towards birthplaces as an expression of patriotic conscience;
- positive attitude and behaviour towards work – the creator of all values;
- positive attitude and behaviour towards nature as an environment of human existence – a source of wealth and beauty.

## Discussion

The ethnic environment influences the level of general personality culture, the level of inter-cultural education, the level of tolerance of genotypic factors, as well as that of ethno-pedagogical factors and also of all-natural factors that exist and function independently of the individual. The specific feature of the micro-environment consists in the direct interaction with the personality.

On the one hand, the social micro-environment is the factor, which accelerates or slows down the process of self-realization of the personality, on the other hand, it is a necessary condition for the successful development of this process. So, the family presents itself as a molecule of popular education. It ensures the individualization of the goals and the content of the educational process; it creates

conditions for the development of children, for the transmission of the social experience among generations [7, p. 34].

The analysis of the researched literature led us to the idea that the family develops particularities which reflect the people's life positions, the particularities that have been preserved until now. Some features in their appearance have been formed from the beginning, others have been modified in the course of time. Children's birth and education are a necessary condition for the preservation of the people themselves. Thus, the family is the cell of the nation [2, p. 33].

The family tolerance culture includes adequate and conscious reality perception of family particularities and the ability to guide their escape from prejudice, acceptance of themselves and others in order to interact in a democratic spirit [8, p. 43]. The greatest wealth of a nation is children and the integrated pedagogical process that amplifies the educational factor and the means system, able to create a harmony between consciousness, behaviour and activity, leads to children's early training in the process of education, self-education, mutual education, re-education, social assistance, maximum assurance of the child's independence in the education process; differentiated attitude towards the personality by respecting the individual age particularities; the cult of the ancestors, mother and child, or that of Man and the Humaneness [6, p. 70].

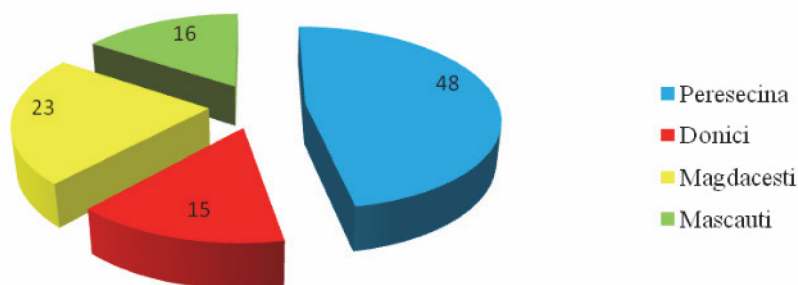
It was stated that the formation model of axiological orientations in preschoolers from the family ethno-pedagogical, systemic, formative, curricular and psychological perspective is a pedagogical sub-system (theoretical and praxiological) within the system of pre-school education and social assistance. The forms and ways of forming axiological orientations in pre-school children from the perspective of family ethno-pedagogy are dependent on the children's age peculiarities and socially accepted values, which must be transmitted through education by valorising the creations of popular culture, especially in the local ethno-folk area [6, p. 74].

The possibilities of valorising this potential are numerous, and they will be identified, used and popularized by: the determination of the possibilities of valorising popular culture in the formation of axiological orientations in children that can be achieved through expressly organized experiments and/or knowledge, promotion and generalization of educators' efficient practices in the activity dedicated to children; practitioners' experience is relatively rich, but insufficiently known and stimulated; the fact that fairy tales, stories and legends are more accessible to children aged 6–7, it does not exclude the possibility and necessity of using other folk productions to form value orientations for this age category.

Based on the general objectives of pre-school education, value system of family ethno-pedagogy and relevance criteria of new educational objectives, we organized the ascertaining experiment for pre-schoolers in order to determine their value orientations. The experimental part of the research is focused on the results of the theoretical study conducted during the years of doctoral studies. The pedagogical experiment was performed in three stages: the ascertaining experiment, the training experiment and the validation experiment. The ascertaining experiment aimed to determine the degree of educators and pre-schoolers' knowledge of cultural values related to popular education as a priority factor of lifelong learning.

The pedagogical experiment on promoting the family ethno-pedagogy values in rural conditions consists of the purpose, objectives, principles, content, criteria, forms and methods of the pedagogical activity dedicated to preschool training in the context of family ethno-pedagogy and social assistance.

Regarding the research sample, the pedagogical experiment was carried out within the pre-school institutions from: Peresecina and Donici villages of Orhei district; Măgdăcești and Mășcăuți villages of Criuleni district. The experimental sample included: Peresecina pre-school institutions – 48 children; Donici – 15 children; Măgdăcești – 23 children; Mașcăuți – 16 children (Figure 1).



**Figure. 1.** Distribution of children participating in research by institutions  
Source: own research.

At the stage of the ascertaining experiment, there were diagnosed 102 pre-schoolers and 88 educators who were divided equally into two groups: control group and experimental group. In order to study the problem related to the popular traditions and folklore knowledge, there were questioned 5–7 years old children in the kindergartens from Peresecina and Donici villages, Orhei district, Măgdăcești and Mășcăuți, Criuleni district. The questionnaire was conducted

during the year of 2020. In this questionnaire there participated 102 children, of which 22 are educated by grandparents, 64 by parents and 16 by parents and grandparents. The results of the questionnaire are recorded in Table 1.

**Table 1. The degree of pre-schoolers' knowledge related to popular traditions and folklore**

Items	Answer	Control group 51		Experimental group 51	
		No.	%	No.	%
What popular traditions do you know?	They could name popular traditions	30	58.82	30	58.82
	They do not know popular traditions	21	41.17	21	41.17
What religious traditions do you know?	The children named many religious holidays	35	68.62	34	66.66
	They did not name religious holidays	16	31.37	17	33.33
What examples do parents educate you with?	Parents educate them through appropriate behaviour in the family and society	11	21.56	11	21.56
	They gave evasive answers	20	39.22	21	41.17
	They pleaded for the church, prayer, tolerance, forgiveness	20	39.22	19	37.25
What examples do grandparents educate you with?	Grandparents are more attentive, benevolent, forgiving	14	27.45	13	25.49
	They gave evasive answers	20	39.22	22	43.14
	They didn't answer	17	33.33	16	31.37
What does the fairy-tale educate?	The fairy-tale teaches that good defeats evil	20	39.22	22	43.14
	The fairy-tales written by Ion Creangă	31	36.78	29	56.86
What do the games educate?	If they are connected and adapted to the objectives of popular games, they will contribute to the moral formation of the personality	27	52.94	26	50.98
	There are answers related to the community, group	24	47.06	25	49.02



What does the proverb educate?	It is a teaching that comes from previous generations	24	47.06	23	45.09
	They don't know anything about the proverb	27	52.94	28	54.90
Do you watch TV? (What does TV teach you?) What shows do you watch? Name your favourite heroes.	They watch cartoons, shows and movies	28	54.9	27	52.9
	They prefer to play, that's why they rarely watch TV	21	41.2	20	39.2
	They are deprived of TV because their parents forbid it	3	5.9	4	7.8
What does the educator tell you about these notions?	The educators use the most often: the game and the story	29	56,86	28	54.90
	They gave evasive answers	22	43,14	23	45.09
What qualities do traditions and folklore teach you?	Folklore influences children's education	21	41.2	20	39.2
	I know some species from children's folklore	11	21.6	13	25.5
	They came with some answers: Easter holidays, prayers	19	37.3	18	35.3

Source: own research.

These reflections are like models of family education from an ethno-pedagogical perspective. The children noticed that the grandparents are the greatest educators, mentioning the decency, humanity, love for the grandchildren and, in general, for the children. Grandparents know everything, they can do everything and they always serve us as a positive example in education.

To the question "What does the fairy-tale educate?" we concluded that: 39.22% of the control group and 43.14% of the experimental group understand that the fairy-tale teaches that good defeats evil, that the characters are great and they want to be like the heroes in the fairy-tales for being able to change the world through the humaneness of Făt-Frumos (Prince Charming) in the fairy tale, humaneness being correlated with good and truth against evil; 36.78% from the control group and 56.86% from the experimental group named some fairy-tales written by Ion Creangă as: "The Purse with Two Pennies", "The Goat with 3 Kids", "Dănilă Prepeleac", "The Old Man's Daughter and the Old Woman's Daughter" mentioning that through the heroes of these fairy-tales we can see real people who fight for the good. They also came up with such examples of fairy-tales as: "Bathing", "At the Cherries", "The Hoopoe".

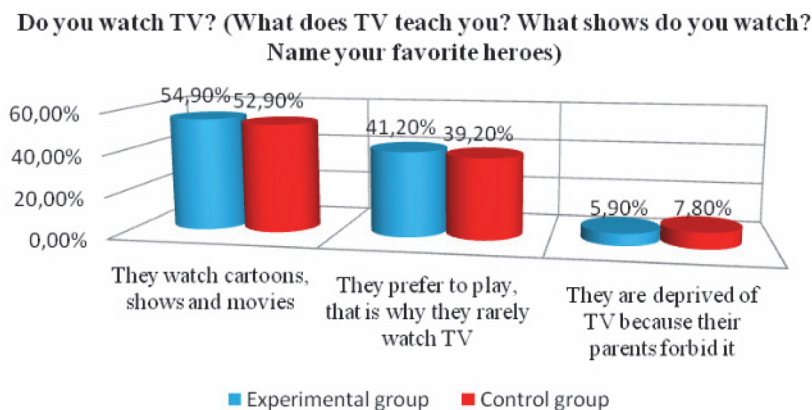
For the item “What does the game teach?” the answers were distributed: 52.94% from the control group and 50.98% from the experimental group – they started from the fact if they are selected and systematized according to certain principles, if the curricular contents are adapted to the objectives of popular games, if they are connected to the natural mechanisms of moral formation of the child’s personality, and if the methodical guidance of popular games is intended to valorise the general and ethnic specifics codified in popular games to form the pre-schoolers’ moral profile; 47.06% of the control group and 49.02% of the experimental group came up with various answers related to the community, the group, the development – a fact that shows that popular games can become a basic means in the moral formation of the pre-schooler’s personality.

The proverb for 47.06% of the control group and 45.09% of the experimental group is a kind of teaching that comes from previous generations about diligence: Man learns as long as he lives about humaneness: Humaneness is more expensive than wealth; about morality: Diligence carries the household; about work: Honour is gained through work and good deeds, about patience: Be master of your life for better or for worse. In this context we conclude that parents, grandparents and educators use the proverb as an educational tool. About 52.94% of the children of the control group and 54.90% of the experimental group know nothing about the proverb.

The answers to the item “Do you watch TV? (What does TV teach you? What shows do you watch? Name your favourite heroes)” contributed to the children’ distribution into three groups: 54.9% of the control group and 52.9% of the experimental group often watch TV, especially cartoons, shows and movies. Children are influenced by TV, from which they learn different behavioural patterns; 41.2% of the control group and 39.2% of the experimental group prefer to play, so they rarely watch TV; 5.9% of the control group and 7.8% of the experimental group are deprived of TV because their parents forbid it. (Figure 2).

When elucidating the next item, “What does the educator tell you about these notions?” children’s answers were distributed as follows: 56.86% of the control group and 54.90% of the experimental group of children pointed out in their answers that teachers more often use the game and fairy-tale as folk species, less often the proverb in kindergarten. From our observations we noticed that proverbs and sayings as factors of popular education are more often used by grandparents, less often by older parents and educators and very rarely by young parents. This is explained by the lack of life experience. About 43.14% of the

experimental group and 45.09% of the number of children in the experimental group gave evasive answers.



**Figure 2.** Distribution of children's answers for item 8

Source: own research.

For the question “What qualities do traditions and folklore educate?” the children came up with the following explanations: 41.2% of the control group and 9.2% of the experimental group outlined the idea that these factors influence children's education (they teach us to value work and try to be helpful, to listen to the elders and to help them and follow their advice, be friendly, appreciate the good qualities of those around us, etc.); 21.6% of the control group and 25.5% of the experimental group know some species from children's folklore (counting, language twisters, children's games); 37.3% of the control group and 35.3% of the experimental group came with answers related to traditions such as: the Easter holidays, the prayer as well as the fairy-tales which give colours to their life.

The results of the questionnaire for items 9 and 10 are presented in Figure 3. The fact that many children do not know the popular traditions and folklore determined us to establish the causes of these deficiencies in their development and education. This made us come to the idea: “Do educators know these traditions, customs and habits?” Thus, we came to the following stage of the research with the objective: highlighting the knowledge level and appreciation of the educational possibilities of traditions and folklore by educators.

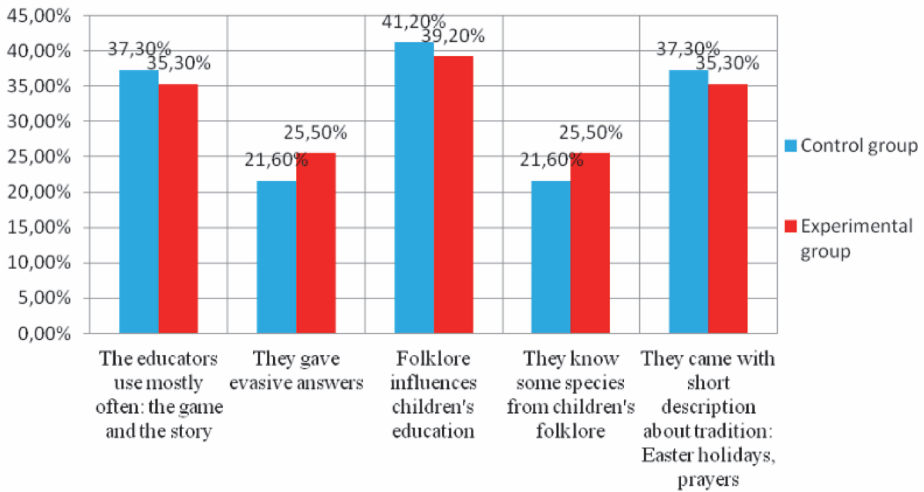


Figure 3. Distribution of children's answers for items 9 and 10

Source: own research.

For this purpose, we conducted the survey among educators (Figure 4). We decided to study the educators' opinions on popular traditions that have a beneficial influence on the children's axiological formation in the spirit of respect for popular traditions, for their continuity in order to elucidate other aspects of the issue. The items that made up the following questionnaire were: Tradition knowledge, Tradition appreciation, Tradition influence on education (Table 2).

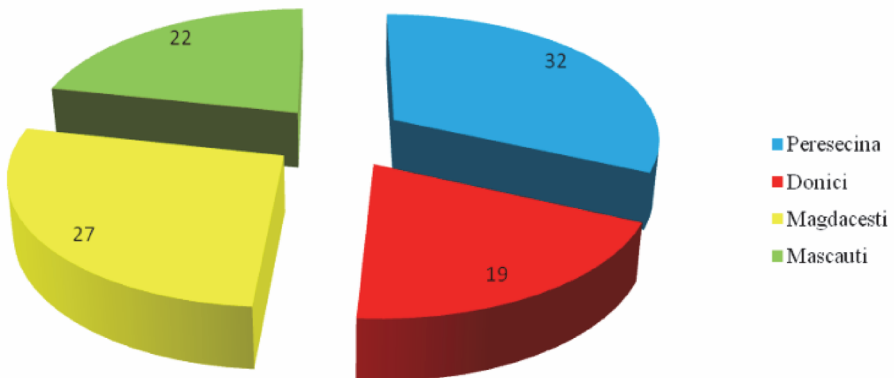


Figure 4. Educators' distribution by institutions, participating in the experiment

Source: own research.

Table 2. Educators' knowledge about popular traditions

No.	Items	Answer	Control group 44		Experimental group 44	
			No.	%	No.	%
1.	Tradition knowledge	They have a broad imagination about popular traditions	18	40.9	19	43.2
		They know some popular traditions	17	38.6	16	36.4
		They don't know popular traditions	9	20.5	9	20.5
2.	Tradition appreciation	They identify the traditions correctly	12	27.3	11	25.0
		They confuse the popular traditions with the religious traditions	14	31.8	15	34.1
		They have a sceptical attitude	12	27.3	11	25.0
		They haven't any attitude	6	13.6	7	15.9
3.	Tradition influences on education	Traditions influence the education	11	25.0	10	22.7
		They don't influence	4	9.1	5	11.4
		The educators use traditions in their activity	15	34.1	14	31.8
		The educators don't use traditions in their activity	10	22.7	9	20.5
		The educators don't have any answer or they have evasive answers	4	9.1	6	13.6

Source: own research.

The results were particularly interesting. As the children's explanation could only be brief, fragmentary, insufficient for the reconstruction of the games, we decided to contact the grandparents ourselves to capture the contribution of these games to children's education. As for occupations, we limit ourselves to noticing, for the time being, the enrichment of children's knowledge on this topic.

The following examples refer to the games reported by children, practiced by them at present, and their description belongs to us. From the children's words, they used to play folk games: "de-a strigata", "de-a hoina (oina)", "de-a sari mălai că tot te tai", "in pumni" or "de-a boii popii" and for little children" sălaş, sălaş". The girls were playing with dolls. Of course, the game with dolls is found everywhere and at all times as it is evidenced by specialized studies. The novelty is only about making the dolls.

The analysis of theoretical and praxiological materials led us to the idea that the characteristics of lifelong learning result from those of popular education:

- education does not end with the completion of studies, but covers the entire existence of the individual;
- education does not exclusively mean adult education, it unifies all components and stages of education: preschool education, primary education, secondary education, high school education, university education, postgraduate education;
- education includes formal and non-formal modalities: planned learning, accidental (spontaneous) and social learning;
- community, social groups, the whole environment play an important role in educating the individual in the society;
- the kindergarten will have the role of integrating and coordinating all other educational influences;
- in spite the elitist character of education, lifelong education asserts itself with a universal and democratic character;
- the main functions of lifelong learning: integration and mutual adaptation of the individual and society.

Summarizing the general ideas of popular and lifelong education, we highlight certain aspects that differentiate them, see Table 3 [3, p. 87].

**Table 3. Criteria for analysing lifelong learning and popular education**

<b>Criteria</b>	<b>Lifelong education</b>	<b>Popular education</b>
Participant	The participant is integrated institutionally by orientation and guidance	The participant is integrated into the family; environment; community, of which: parents, grandparents, guardian, brother, sister, uncle, God father, cousin, etc
Resource	They are allotted and planned, used under supervision	They are unplanned
Place of development	Institution	In the family, in the street, in the yard, at the museum, etc.

Content	The content is selected, hierarchized and programmed on the basis of some socially relevant psycho-pedagogical criteria	The content is selected spontaneously, traditionally
Time	Time is institutionally organized, staggered on cycles, programs or modules	At any moment and place
Evaluation	The transition from one cycle to another is institutionally defined and conditioned by the results obtained in different tests; progress is recognized and socially attested by documents of diplomas type.	Daily practical situations and activities

Source: own research.

Regarding the experimental validation of the model for the formation of axiological orientations in pre-schoolers from the perspective of family ethno-pedagogy, the validation stage aimed the measurement of the final level of the formation of children's axiological orientations such as the analysis and interpretation of the data of the pedagogical experiment. The research tools applied at the ascertaining experimental stage were repeated in the validation stage of the pedagogical experiment as well: testing, survey, analysis of test results, statistical and mathematical processing of experimental data, generalization of results.

As we have already mentioned, our research addresses the problem of the formation of axiological orientations in children of high preschool age, from a less explored and used perspective, that of the traditional Romanian values. Through the pedagogical experiment that we undertook, we aimed to highlight the contribution of the different popular culture elements to the formation of axiological orientations in pre-schoolers, by exploiting activities in kindergartens.

The experimental validation aimed to determine the progress made by pre-schoolers in promoting the family ethno-pedagogy values. Table 4 elucidates the results of the final children's evaluation of the experimental group and of the control group for the items What popular traditions do you know? and What religious traditions do you know?

**Table 4. Comparative presentation of the results of the final evaluation of the experimental and control groups for items 1, 2.**

		What popular traditions do you know?		What religious traditions do you know?	
		They could name the traditions	They don't know popular traditions	Children named several religious holidays	Children didn't mention any religious holidays
Ascertaining	Control group	58.82%	41,17%	68.62%	31.37%
	Experimental group	58.82%	41.17%	68.62%	31.37%
Experiment	Control group	60.78%	39,22%	68.62%	31.37%
	Experimental group	86.27%	13,73%	90.20%	9.8%
Evolution of children's training level		+27.45%	+27.44%	+21.58%	+21.57%

Source: own research.

The evolution of children's knowledge for the item "What popular traditions do you know?" is 27.45%. Thus, 60.78% of the children of the control group and 86.27% of the children of the experimental group were able to name the popular traditions; 39.22% of the children of the control group and 13.73% of the children of the experimental group do not know the popular traditions. Regarding the item "What religious holidays do you know?", 68.62% of the children of the control group and 90.20% of the children of the experimental group named correctly several religious holidays.

## Conclusions

In conclusion, we mention that the family, as a value of an axiological continuum that is called to promote moral good, health, truth, faith, beauty, sacredness, honesty, national values, can be defined as a treasure of socio-human values; the functions of the child's adaptation and integration into the society are achieved through lifelong education, starting from popular education; lifelong education exercises a corrective function, it removes the difficulties of current



education for change from the perspective of prospective education; the research can serve as a support for the development of the concept of national education in the Republic of Moldova; and the pedagogical model for the formation of axiological orientations in pre-schoolers from the perspective of Family Ethno-Pedagogy in pre-schoolers can be applied in extra-didactic and extra-curricular activities in pre-school institutions and primary education.

**Abstract:** The forms and ways of forming axiological orientations in pre-school children from the perspective of Family Ethno-Pedagogy are dependent on the children's age peculiarities and socially accepted values, which must be transmitted through education by valorising the creations of popular culture, especially in the local ethno-folk. The realization of the pedagogical experiment regarding the promotion of the Family Ethno-Pedagogy values in the conditions of the rural sector refers to the purpose, objectives, principles, content, criteria, forms and methods of pedagogical activity dedicated to pre-school training in the context of Family Ethno-Pedagogy. Thus, the objective of the research is highlighting the knowledge level and appreciation of the educational possibilities of traditions and folklore by educators.

For this purpose, we conducted the survey among educators. The analysis of theoretical and praxiological materials led us to the idea that the characteristics of lifelong learning derive from those of popular education. The experiment aimed to highlight the contribution of different popular culture elements to the formation of the axiological orientations of the 6–7-year-old pre-schooler focusing on attitude, behaviour and relating with environment and community. At the same time, by the pedagogical experiment that we undertook, we aimed to highlight the contribution of different popular culture elements to the formation of axiological orientations in pre-schoolers, by valorising the activities in kindergarten.

**Keywords:** popular education, value, pre-school, Ethno-Pedagogy, family

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