

Axiological education as a vector of balance between aggressive tendencies and tolerant attitudes in children.

Cristina MIHAI, Assistant Lecturer,
Ion Creangă State Pedagogical University of Chişinău

*Corresponding author: email mihai.cristina@upsc.md

Abstract

Axiological education is defined as a process of developing the ability to discern between good and bad, beautiful and ugly, true and false. According to Cucos C., axiology is the theory of values, and education must be oriented towards cultivating authentic values. The preschool period is essential because it is when the child's moral and cultural identity is formed. Fundamental formative values: curiosity, questioning, productive imagination, and creative potential, which support intellectual and emotional development. The educational environment is presented as an integrative axiological space in which values are formed through interaction, play, and cooperation. Romanian folklore also plays a major role in transmitting moral and cultural values through fairy tales, songs, and proverbs, as children internalize ethical norms and behavioral models.

Keywords: axiological education, values, preschool, tolerance, balance.

Introduction

Axiological education is defined as a systematic process of forming value consciousness, of internalizing moral, aesthetic, social, and cultural values, through which children develop the ability to distinguish between good and evil, beautiful and ugly, true and false.

Cucos C. defines axiology as "the theory and science of values." Values are fundamental concepts for understanding what is important in education (Cucos 1995).

Preschool age is a decisive stage in personality development, as this is when the first values are formed, impulsive behaviors manifest themselves, and aggressive tendencies specific to emotional immaturity frequently appear. Lack of self-regulation, difficulty understanding the other person's perspective, and environmental influences can generate reactions of opposition, conflict, or aggression. In this context, axiological education takes on the role of a balancing factor, facilitating the transition from impulsive behavior to tolerant, cooperative, and empathetic attitudes.

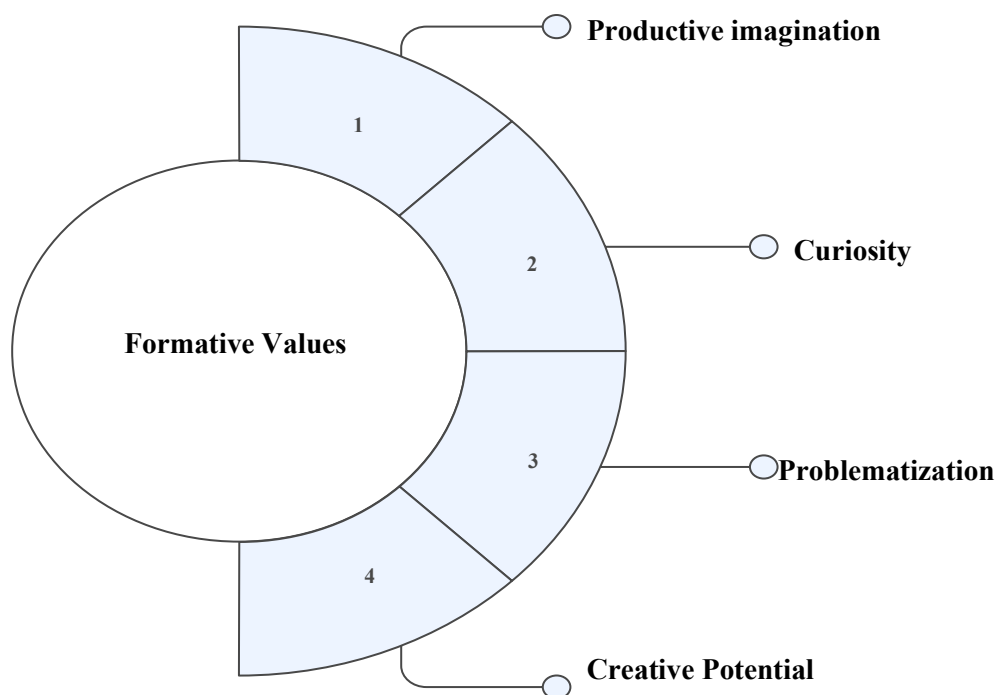
Preschool education is a fundamental stage in the formation of a child's personality, as this is when their first values are shaped, their sense of belonging develops, and their cultural identity is structured. In a world characterized by globalization and rapid change, passing on traditional values becomes both a challenge and a necessity.

The axiological dimension of education implies its orientation towards values that shape the human being in its entirety: thinking, feeling, will, and action.

According to author Pascari V., preschool education is "a space for the formation of values," curiosity, the desire for knowledge, creative imagination, and inner reflection. These constitute the integral premises of personality, determining how children relate to themselves, others, and the world (Pascari 2023).

Thus, the educational process at an early age acquires a formative axiological function, contributing to the configuration of the balance between the cognitive and moral-affective dimensions of the child. In this sense, the fundamental values that emerge are: freedom of expression, respect, cooperation, responsibility, empathy, autonomy, and intellectual curiosity.

Figure 1. Dimensions of formative values



Formative values that support the continuity and integrity of the educational process:

Productive imagination is the foundation for the development of theoretical and creative thinking, as it involves transforming cognitive experience into innovative concepts, models, and hypotheses. It supports the individual's ability to develop original solutions and apply knowledge in new contexts, becoming a catalyst for intellectual progress.

Curiosity manifests as a cognitive disposition oriented toward exploration, discovery, and deepening, and is a determining factor in independence in learning. It stimulates intrinsic motivation and the ability to self-regulate the learning process, strengthening the educational subject's formative autonomy.

Problematization expresses the critical dimension of education, through which learning becomes a process of systematic questioning and reflection on reality. This formative value promotes the development of critical thinking, logical reasoning, and cognitive autonomy, allowing for a complex and reasoned approach to the phenomena studied.

Creative potential reflects a predisposition toward personal initiative, the ability to act innovatively, and to generate change in various contexts. Harnessing creative potential involves cultivating openness to new experiences and developing a proactive attitude toward knowledge and transformation.

The educational environment is seen as an axiological space for the formation and practice of values, an integrative space in which the child's cognitive, affective, and moral experiences interact. In this space, values are not conveyed theoretically, but are experienced through action, play, collaboration, and reflection.

The integrative environment thus becomes a context for internalizing values through the child's relationships with others: educators, peers, parents, and through their own experiences and decisions.

Romanian folklore, with its wealth of expressions, stories, songs, and customs, provides an authentic framework for developing the axiological dimension, emphasizing the principle of education "Identity and Values." It aims to cultivate self-awareness, respect for cultural heritage, and the internalization of fundamental moral values (Silistraru 2006).

The principle of "Identity and Values" is based on the idea that personal and cultural identity are constructed simultaneously, and that the values internalized at this stage become stable long-term reference points.

Romanian folklore includes a variety of oral creations: fairy tales, fables, proverbs, riddles, songs that convey the aesthetic pleasure of language, but also models of behavior and social norms. For example:

- Fairy tales promote the victory of good over evil, courage, and justice.
- Anecdotes illustrate popular humor and practical intelligence.
- Proverbs summarize moral lessons in concise forms.
- Folk songs develop artistic sensitivity and a sense of belonging.

Through these forms, children internalize moral values (truth, honesty, empathy) and cultural values (patriotism, respect for traditions), strengthening their cultural identity.

The axiological dimension of preschool education involves the formation and internalization of fundamental values that guide children's behavior and structure their moral, aesthetic, and social universe. At this age, values are not perceived abstractly, but are experienced through direct experiences, models, and symbolic contexts with strong emotional charge.

Folklore, including fairy tales, stories, songs, proverbs, riddles, and traditional games, is a privileged pedagogical tool for transmitting values. Through it, the child is introduced to an axiological universe in which good triumphs over evil, truth is valued, and solidarity, courage, diligence, and respect for tradition are valued as norms of life.

By incorporating folklore into educational activities, teachers facilitate children's engagement with national cultural heritage and shape a value system that helps them understand the world, distinguish right from wrong, and build a solid personal and cultural identity.

The characters, situations, and conflicts specific to folk creations provide children with clear moral guidelines, helping them to distinguish between right and wrong and to adjust their own behavior in a prosocial manner. In this sense, folklore becomes a bridge between tradition and modern education, between community values and the child's individual development.

Table 1. The axiological dimension of preschool education through folklore

Fundamental principles	Used folklore forms	Examples	Educational impact on preschool children
Good and evil	Fairy tales, stories	"Prince Charming and the Dragon", "The Goat with Three Kids"	The child understands the difference between right and wrong and learns that actions have consequences.
Truth and justice	Proverbs, riddles	"Lies Have Short Legs"; riddles with logical answers	Honesty, critical thinking, and respect for the truth are cultivated.
Courage and perseverance	Legends, heroic stories	"The Story of Greuceanu"	The child learns the idea of facing difficulties and fighting for ideals.
Diligence and responsibility	Proverbs, jokes, fables	"The early bird catches the worm"; The fable "The Flies and the Bee"	Develops a sense of responsibility and a positive attitude towards work.
Respect and solidarity	Traditional games, songs	The game "Tag," group songs	The child practices cooperation, following rules, and belonging to a group.
Beauty and aesthetic sensitivity	Songs, ballads, carols	"Christmas carols," lullabies	A taste for beauty, artistic sensitivity, and a connection to tradition are formed.
Folk knowledge	Proverbs, sayings	"Sweet words bring much," "Where there are many, strength grows"	Children assimilate moral teachings and value orientations in an accessible form.

The integration of folklore into preschool education allows the axiological dimension to be exploited in a manner that is accessible and attractive to children. The table highlights the correspondence between fundamental values and the forms of folklore used, demonstrating that each folk creation has a clear pedagogical role in shaping the child's value orientation.

Thus, fairy tales and stories are an ideal medium for conveying the distinction between good and evil, teaching children that heroes are rewarded for their deeds, while negative characters are punished. Proverbs and riddles help to reinforce respect for truth and develop logical thinking, while legends and heroic tales emphasize courage, perseverance, and the ability to overcome obstacles.

Likewise, stories, fables, and proverbs about work and diligence instill in children a positive attitude toward effort and responsibility, while traditional games and group songs cultivate solidarity, cooperation, and respect for rules. The aesthetic dimension of folklore is reflected in folk songs, songs, and carols, which awaken artistic sensitivity and develop a taste for beauty, contributing to the emotional education of children. At the same time, proverbs and sayings convey popular wisdom accumulated over time, providing moral and social guidelines adapted to the preschooler's level of understanding.

Therefore, folklore is not merely a form of entertainment; it becomes an educational tool with axiological value. It facilitates the transmission of fundamental community values and their internalization in the child's daily conduct. In this way, preschool education

acquires a profound cultural and moral dimension, and children gradually develop a value system that will guide them through life and anchor them in their national identity.

In the view of researcher Comenius I. A., the need to provide children with a solid education led him to develop a coherent system of teaching principles, the application of which continues to ensure the effectiveness of the teaching-learning process today.

These include the following fundamental ideas:

Education must begin at the earliest age, before the negative influences of society affect the child's soul;

- All knowledge must be conveyed through intuition, through a presentation that directly involves the child's senses;
- The learning process should not overwhelm the child, with the emphasis being placed on the gradual development of thinking and intellectual abilities;
- The education of students must follow the natural order of intellectual development: first the senses, then memory, and finally judgment;
- The content taught must be adapted to the children's level of understanding, memory capacity, and language;
- Knowledge is acquired gradually, according to the principle of concentric circles, with each stage expanding and deepening the information already assimilated;
- Teaching must be active and conscious, replacing rote learning with logical understanding and direct participation of students in discovering the truth;
- The educational process must follow a systematic structure based on careful planning, clear sequencing, and methodical presentation of content (Pascari 2023, 49).

This Comenian vision remains an essential benchmark of modern pedagogy, emphasizing the comprehensive and conscious education of children (Comenius 1970).

According to the provisions of the Education Code of the Republic of Moldova, parents are responsible for providing their children with a favorable environment for quality education within the family and for maintaining active cooperation with educational institutions, supporting the achievement of educational goals. Positive role models, primarily from the family environment, play an essential role in shaping and developing a child's moral profile.

In the context of preschool child development, axiological education becomes an essential vector for balancing aggressive tendencies, which are natural at an early age, with the formation of tolerant attitudes. At this stage, impulsive behaviors, oppositional reactions, or aggressive manifestations often arise from a lack of emotional self-regulation, difficulty understanding others' perspectives, or imitation of inappropriate role models. By internalizing values such as respect, empathy, cooperation, and responsibility, children learn to manage conflicts in a non-aggressive manner, express their emotions appropriately, and be open to diversity in behavior and opinions. Educational activities focused on values, storytelling, role-playing, group collaboration, and reflection on one's own experiences contribute to transforming impulsive energies into constructive behaviors, promoting the transition from spontaneous aggressive reactions to tolerant attitudes, dialogue, solidarity, and mutual respect.

Conclusion

Thus, axiological education not only transmits values, it regulates behavior, strengthening the child's socio-emotional balance and facilitating harmonious integration into the social environment.

In a world marked by rapid change and diverse influences, axiological education remains an anchor of moral stability and a guarantee of the formation of a balanced, conscious character open to universal values.

References

1. Codul Educației al Republicii Moldova. (2014). *Monitorul Oficial al Republicii Moldova*, nr. 319–324, art. 614. (Legea nr. 152 din 17 iulie 2014)
2. Comenius, J. A. (1970). *Didactica magna*. București: Editura Didactică și Pedagogică.
3. Cristea, S. (2006). Educația prin și pentru valori. *Didactica Pro*, 1(35), 56–60.
4. Cucos, C. (1995). *Pedagogie și axiologie*. București: Editura Didactică și Pedagogică.
5. Pascari, V. (2023). *Funcționalitatea integralității și continuității în educația copiilor de 6–9 ani* (Teză de doctor habilitat, Universitatea Pedagogică de Stat „Ion Creangă”, Chișinău).
6. Silistraru, N. (2006). *Valori moderne ale educației*. Chișinău: Institutul de Științe ale Educației.
7. Șchiopu, U. (1997). *Psihologia copilului*. București: Editura Didactică și Pedagogică.