

The background is a solid green color with a subtle gradient. It features several white line-art icons: two open books, two pencils, and various geometric shapes (circles, squares, diamonds, hexagons) arranged in a circular pattern around the central text. The text is centered and reads:

**THEORETICAL AND
METHODOLOGICAL
FOUNDATIONS OF CONTINUITY
IN THE EDUCATIONAL PROCESS
OF PRESCHOOL AND PRIMARY
EDUCATION**

**ACADEMY OF APPLIED SCIENCES
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FOUNDATIONS OF CONTINUITY IN THE
EDUCATIONAL PROCESS OF PRESCHOOL AND
PRIMARY EDUCATION**

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2.5. Theoretical and methodological foundations of continuity in the formation of national worldview in children aged 5–10 years

The contemporary socio-political conditions associated with the affirmation of Ukrainian statehood, the ongoing armed aggression against Ukraine, post-war reconstruction processes, and the need for consolidation of Ukrainian society actualize the task of forming a stable Ukrainian national worldview in children as a strategic priority of national educational policy^{230 231}. The development of national identity in the younger generation is currently regarded not only as a pedagogical or upbringing issue but as a key factor in national security, social cohesion, and state recovery.

In the normative-legal framework of Ukraine, the issue of forming children's national worldview is enshrined at all levels. The Law of Ukraine "On Education" defines the upbringing of patriotism and respectful attitude toward the state language, cultural traditions, and historical memory as one of the basic principles of state educational policy²³². The Law of Ukraine "On Preschool Education" specifies that preschool age is a sensitive period for forming an emotional-value attitude toward the Motherland, national symbols, native language, and cultural heritage²³³. The Law of Ukraine "On Complete General Secondary Education" emphasizes that one of the key outcomes of primary education is the establishment of primary civic and national-

²³⁰ Law of Ukraine "On Education": Law of Ukraine dated September 5, 2017, No. 2145-VIII. Vidomosti Verkhovnoi Rady Ukrainy, 2017, No. 38–39, Art. 380.

²³¹ Concept of Implementing State Policy in the Sphere of Reforming General Secondary Education "New Ukrainian School": approved by the Order of the Cabinet of Ministers of Ukraine dated December 14, 2016, No. 988-r. Kyiv: Ministry of Education and Science of Ukraine, 2016. 40 p.

²³² Law of Ukraine "On Education": Law of Ukraine dated September 5, 2017, No. 2145-VIII. Vidomosti Verkhovnoi Rady Ukrainy, 2017, No. 38–39, Art. 380.

²³³ Law of Ukraine "On Preschool Education": Law of Ukraine dated July 11, 2001, No. 2628-III (as amended on January 1, 2024). Database "Legislation of Ukraine" / Verkhovna Rada of Ukraine. Kyiv, 2024. URL: <https://zakon.rada.gov.ua/laws/show/2628-14> (accessed: 22.11.2025).

patriotic competencies that ensure the child's awareness of belonging to the Ukrainian people²³⁴.

Thus, the formation of the Ukrainian national worldview in children of early and early primary school age is a legislatively defined, consistent, and systemic task that ensures the integrity of the educational process and is aimed at raising a patriotically oriented, responsible, and active personality.

In this context, ensuring continuity between preschool and primary education levels is of particular importance, since it is during the age period of 5–10 years that the child's emotional-value sphere is intensively formed, primary worldview orientations are laid down, and ideas about one's own national belonging are developed^{235 236}. This is the period during which the child begins to realize themselves as a member of the family, community, and Ukrainian society; forms the first images of the Motherland, state symbols, cultural traditions, and moral norms that determine their civic behaviour.

At this stage, key components of national identity unfold – emotional experience of belonging to the native land, interest in cultural heritage, and inner readiness to act responsibly and kindly in interaction with others. As I. Bekh emphasizes, it is in early childhood that initial moral-value orientations are formed, which become the basis of civic position and social activity of the personality²³⁷. Therefore, the coordination of content, methods, and forms of work between preschool and primary education is critically important for the consistent, non-violent, and psychologically comfortable development of children's national worldview.

The problem of national upbringing and the formation of national identity has been consistently developed in the works of classics of Ukrainian pedagogical thought. K. Ushinsky was one of the first to substantiate the principle of nationality in upbringing, emphasizing that the native language, culture, customs, and spiritual

²³⁴ Law of Ukraine "On Complete General Secondary Education": Law of Ukraine dated January 16, 2020, No. 463-IX. Vidomosti Verkhovnoi Rady Ukrainy, 2020, No. 31, Art. 226. URL: <https://zakon.rada.gov.ua/laws/show/463-20> (accessed: 22.11.2025).

²³⁵ Basic Component of Preschool Education (new edition): State Standard of Preschool Education / Scientific supervisor O.L. Kononko. Kyiv: Borys Grinchenko Kyiv University, 2021. 38 p.

²³⁶ State Standard of Primary Education: approved by the Resolution of the Cabinet of Ministers of Ukraine dated February 21, 2018, No. 87. Ofitsiyni Visnyk Ukrainy. Kyiv: Cabinet of Ministers of Ukraine, 2018. URL: <https://zakon.rada.gov.ua/laws/show/87-2018-%D0%BF> (accessed: 22.11.2025).

²³⁷ Bekh I.D. (1998). Person-oriented upbringing: Theoretical and methodological foundations. Kyiv: Lybid. 204 p.

values of the people are a “living source” for the formation of personality and a determining factor in the development of the child’s national character²³⁸. In his opinion, the natural immersion of the child in the world of native culture creates the foundation for the formation of their moral guidelines, civic feelings, and patriotic consciousness.

Ushinsky’s ideas were significantly developed in the creative heritage of V. Sukhomlynskyi, who regarded love for the Motherland as the “core of the child’s spiritual life” and insisted on the inseparable unity of intellectual, emotional, and moral components of national upbringing²³⁹. The educator emphasized that genuine patriotism is formed not through declarations or formal events but through deep emotional experiences of the beauty of native nature, family and folk traditions, and through the experience of good deeds and care for others. That is why he stressed the need to create a humane, spiritually rich educational environment in which the child can experience love for the native land as a personally significant value.

Thus, I. Bekh, within the framework of the person-oriented paradigm, emphasizes that the formation of national identity is possible only in a humanized educational environment that ensures the development of the child’s subjective position, moral autonomy, and value self-determination²⁴⁰.

O. Vyshnevskyi views national upbringing through the prism of its value nature. He stresses that the formation of national self-consciousness should be based on the development of spiritual-moral guidelines that ensure the child’s awareness of belonging to the Ukrainian cultural space²⁴¹.

In the works of O. Pometun, activity-based and competence-based approaches are conceptualized as the foundation of modern civic education. The researcher substantiates that civic-national identity is formed through the child’s active participation in practices of cooperation, responsibility, social interaction, and decision-making that model real situations of civic life. Thus, the child not only acquires knowledge but also gains experience of civic behaviour.

L. Masol focuses on the cultural and artistic dimension of the formation of national self-consciousness. The scholar proves that Ukrainian artistic culture – music, folklore, decorative and applied arts, literature – serves as an important means of developing the child’s emotional-value sphere and forming a deep sense of belonging

²³⁸ Ushynskyi K.D. (1983). Selected pedagogical works: In 2 vols. Vol. 1. Kyiv: Osvita. 415 p.

²³⁹ Sukhomlynskyi V.O. (1977). I give my heart to children. Kyiv: Radyanska Shkola. 383 p.

²⁴⁰ Bekh I.D. (1998). Person-oriented upbringing: Theoretical and methodological foundations. Kyiv: Lybid. 204 p.

²⁴¹ Vyshnevskyi O.I. (2006). Theory and practice of national upbringing: Teaching manual. Kyiv: Vydavnychi Dim “Osvita.” 256 p.

to the national community²⁴². Through art, the child not only learns cultural heritage but also experiences it emotionally, which creates the basis for a stable national worldview.

The issue of continuity between preschool and primary education levels has been thoroughly covered in the studies of O. Savchenko²⁴³, L. Artemova²⁴⁴, N. Havrysh²⁴⁵, O. Kononko²⁴⁶, K. Krutii²⁴⁷, S. Lytovchenko²⁴⁸, T. Pirozhenko, and other leading scholars. Their works consistently emphasize the need to coordinate goals, content, methods, and forms of educational work at contiguous stages of child development, which ensures gradualness and continuity of personal formation.

Special attention is paid to the fact that continuity is not merely formal coordination of programs or calendar-thematic plans but a holistic pedagogical process that involves preserving the dynamics of the child's development, their interests, and ways of activity formed at preschool age. Such an approach makes it possible to avoid a "gap" between educational levels and create a common upbringing space in which the child gradually moves from play to learning-play and then to learning forms of activity.

At the same time, it should be noted that the specific issue of continuity in the formation of national worldview in children aged 5–10 years, despite certain developments, remains insufficiently elaborated. Its scientific coverage is mostly limited to fragmentary provisions in works devoted to general issues of national upbringing, civic education, or psychological features of age development. The lack of a comprehensive approach complicates the practical implementation of this task under modern challenges that require systemic, methodologically substantiated, and value-balanced work with young children.

²⁴² Masol L.M. (2006). General artistic education: Theory and practice: Monograph. Kyiv: Promin. 432 p.

²⁴³ Savchenko O.Ya. (1982). Development of cognitive independence in early primary school pupils: Monograph. Kyiv: Radyanska Shkola. 176 p.

²⁴⁴ Artemova L.V. (1991). Play activity in the preschool education system: Teaching manual. Kyiv: Vyshcha Shkola. 231 p.

²⁴⁵ Havrysh N., Linnik O. (2019). Kindergarten – primary school: Reboot?! Reflections on continuity between preschool and primary education in the context of the tasks of the New Ukrainian School. *Doshkilne Vychovannia*: Monthly scientific-methodological journal for educators and parents of the Ministry of Education and Science of Ukraine, (9), 3–9.

²⁴⁶ Kononko O.L. (1998). Socio-emotional development of personality (in preschool childhood): Teaching manual. Kyiv: Osvita. 255 p.

²⁴⁷ Krutii K.L. (2010). Continuity of preschool and primary education: Game technologies: Teaching-methodological manual. Zaporizhzhia: LIPS. 160 p.

²⁴⁸ Lytovchenko S.V. (2017). National-patriotic upbringing in primary school: Teaching-methodological manual. Kyiv: Pedahohichna Dumka.

Thus, there arises an objective need for further theoretical generalization and methodological specification of the issues of continuity precisely in the formation of national worldview in children aged 5–10 years, which determines the relevance of the corresponding scientific research.

The Law of Ukraine “On Education” defines, among the principles of state policy, the upbringing of patriotism, affirmation of Ukrainian national identity, formation of respect for the state language, human rights and freedoms, democracy, responsibility, and respectful attitude toward national traditions and cultural heritage²⁴⁹. These provisions outline the strategic direction of state educational policy aimed at forming a conscious citizen of Ukraine capable of active participation in public life and responsible attitude toward the state.

The norms of the Laws of Ukraine “On Preschool Education” and “On Complete General Secondary Education” specify the content and tasks of national upbringing at the respective educational levels. In particular, the Law “On Preschool Education” emphasizes that the preschool period is basic for the formation of value orientations and primary ideas about Ukraine, the native language, culture, traditions, and state symbols²⁵⁰. It also highlights the importance of forming an emotionally positive attitude toward the Motherland and the development of social and civic feelings in older preschool children.

The Law “On Complete General Secondary Education” stipulates that primary school must ensure the development of key civic and social competencies, formation of ideas about Utopia as a European state, upbringing of respect for its history, culture, state symbols, and readiness of the pupil to act as a responsible member of Ukrainian society²⁵¹. The document emphasizes the need to ensure continuity between preschool and primary education, which should guarantee a smooth and content-coordinated transition of the child to a new stage of learning.

Thus, the normative-legal acts of Ukraine create a holistic legal foundation for the consistent and systemic formation of the national worldview of young children, starting from preschool and continuing in primary school.

²⁴⁹ Law of Ukraine “On Education”: Law of Ukraine dated September 5, 2017, No. 2145-VIII. Vidomosti Verkhovnoi Rady Ukrainy, 2017, No. 38–39, Art. 380.

²⁵⁰ Law of Ukraine “On Preschool Education”: Law of Ukraine dated July 11, 2001, No. 2628-III (as amended on January 1, 2024). Database “Legislation of Ukraine” / Verkhovna Rada of Ukraine. Kyiv, 2024. URL: <https://zakon.rada.gov.ua/laws/show/2628-14> (accessed: 22.11.2025).

²⁵¹ Law of Ukraine “On Complete General Secondary Education”: Law of Ukraine dated January 16, 2020, No. 463-IX. Vidomosti Verkhovnoi Rady Ukrainy, 2020, No. 31, Art. 226. URL: <https://zakon.rada.gov.ua/laws/show/463-20> (accessed: 22.11.2025).

The Basic Component of Preschool Education (2021) defines preschool education as the first level of the education system and the starting platform for the child's personal formation, on which the foundations of civic, spiritual, social, and patriotic upbringing are laid²⁵². The document emphasizes that it is during preschool age that primary worldview orientations, emotional-value attitude toward the Motherland and cultural heritage, and readiness for positive social interaction and responsible behaviour are established.

The State Standard of Primary Education (2018) identifies civic, social, and cultural competencies among the key ones that should be formed already from Grade 1, emphasizing their fundamental role in the formation of the early primary school pupil's personality²⁵³. The document stresses that primary school must ensure the consistent expansion of children's ideas about Ukraine, its state symbols, history, cultural achievements, and modern life, as well as create conditions for developing pupils' readiness to act as responsible members of Ukrainian society.

The Standard specifies that the educational process should contribute to children's assimilation of elementary knowledge about rights and responsibilities, social roles, rules of coexistence, and traditions of the community and state. Special attention is paid to forming a positive attitude toward the native language, Ukraine's cultural diversity, and its historical heritage, which is an important component of the child's national identity.

An important provision of the document is the direct emphasis on ensuring continuity between preschool and primary education. The Standard stresses that the content, methods, and forms of organizing the educational process in primary school should logically continue the value, emotional, and cognitive lines laid down at the preschool stage. This includes preserving an emotionally positive attitude toward native culture, supporting interest in Ukrainian traditions, and developing speech, creative, and social skills formed in older preschool children.

Thus, the State Standard of Primary Education outlines primary school as an important link in the formation of civic-national identity in children while ensuring a conceptually and methodologically substantiated connection with the previous – preschool – stage of education.

²⁵² Basic Component of Preschool Education (new edition): State Standard of Preschool Education / Scientific supervisor O.L. Kononko. Kyiv: Borys Grinchenko Kyiv University, 2021. 38 p.

²⁵³ State Standard of Primary Education: approved by the Resolution of the Cabinet of Ministers of Ukraine dated February 21, 2018, No. 87. Ofitsiyniy Visnyk Ukrainy. Kyiv: Cabinet of Ministers of Ukraine, 2018. URL: <https://zakon.rada.gov.ua/laws/show/87-2018-%D0%BF> (accessed: 22.11.2025).

The Concept of Implementing State Policy in the Sphere of Reforming General Secondary Education “New Ukrainian School” declared the upbringing of a citizen-patriot, bearer of Ukrainian culture, and active member of a democratic society as one of the leading missions of the modern school²⁵⁴. The document emphasizes that the foundation of the renewed education is competence-based, integrated, and person-oriented approaches that ensure not only the assimilation of knowledge by pupils but also the formation of their value orientations, social activity, and ability to apply national-cultural experience in real life situations. The Concept highlights the importance of creating an educational environment in which the child, from the first years of learning, feels belonging to the Ukrainian community, masters democratic norms and practices of coexistence, and learns to understand and appreciate the cultural heritage of the Ukrainian people.

The Strategy of National-Patriotic Upbringing, approved at the state level, details and specifies the tasks of forming Ukrainian national and civic identity in children and youth²⁵⁵. The document defines key areas of state policy – upbringing of patriotism, respect for state symbols, language, and the Constitution of Ukraine; development of readiness for civic participation; and formation of a value basis for responsible behaviour and social unity.

Thus, the normative-legal base of Ukraine creates a holistic conceptual field within which the formation of the national worldview of children aged 5–10 years and ensuring continuity between preschool and primary education appear not as an optional or secondary area of activity but as a systemic, priority, and legislatively mandated duty of educational institutions²⁵⁶. Legislative and strategic documents define the formation of national identity, civic position, respect for the state language, cultural heritage, and democratic values as a central component of the educational process that must be implemented consistently, step by step, and taking into account the age characteristics of children.

Normative acts not only formulate the main requirements but also outline the mechanisms for achieving them – through competence-based, integrated, activity-based, and person-oriented approaches; creation of a humanistic educational

²⁵⁴ Concept of Implementing State Policy in the Sphere of Reforming General Secondary Education “New Ukrainian School”: approved by the Order of the Cabinet of Ministers of Ukraine dated December 14, 2016, No. 988-r. Kyiv: Ministry of Education and Science of Ukraine, 2016. 40 p.

²⁵⁵ Strategy of National-Patriotic Upbringing for 2020–2025: approved by the Decree of the President of Ukraine dated May 18, 2019, No. 286/2019 “On the Strategy of National-Patriotic Upbringing.” Ofitsiyni Visnyk Prezydenta Ukrainy. Kyiv: Office of the President of Ukraine, 2019. URL: <https://zakon.rada.gov.ua/laws/show/286/2019> (accessed: 22.11.2025).

²⁵⁶ See sources 266-272

environment; partnership interaction between school, family, and community; and methodological support for continuity between educational levels. In this context, the formation of Ukrainian national identity appears as a continuous educational process that ensures the spiritual-moral, social, and civic development of the child from preschool to primary school.

In a broad sense, national worldview is interpreted as an integrated system of knowledge, ideas, values, emotional-value attitudes, and behavioural orientations that reflect the individual's belonging to a particular people, its culture, language, history, and traditions²⁵⁷. This multidimensional phenomenon encompasses cognitive (knowledge and ideas about the nation), emotional (feelings of belonging and pride), axiological (value acceptance of national meanings), and behavioural (readiness to act in accordance with national and civic norms) components. In this context, national worldview appears not simply as a sum of separate knowledge or experiences but as a holistic inner position of the personality that determines its attitude toward the native land, historical past, cultural heritage, and its own role in the life of the country.

K. Ushinsky emphasized that upbringing loses vitality and inner support if it is not based on the spiritual and cultural achievements of one's own people. In his opinion, the native language serves as the main carrier of national self-consciousness, a "living link" between generations through which the child joins the values, worldview, and historical memory of their people²⁵⁸. Therefore, Ushinsky insisted that upbringing should be deeply rooted in national culture, traditions, and mentality, since only under such conditions can it ensure the formation of a harmonious, morally stable, and nationally conscious personality.

V. Sukhomlynskyi regarded love for the Motherland as the "core of spiritual development" of the child, emphasizing that genuine national upbringing must encompass the intellectual, emotional, and moral dimensions of the human personality²⁵⁹. He stressed that national self-consciousness is formed through emotionally saturated experiences of the beauty of native nature, folk culture, family and folk traditions, and through the experience of work, good deeds, and care for others. Sukhomlynskyi believed that only the harmonious combination of knowledge about the Motherland with personal experiences and moral experience creates conditions for the formation of a deep patriotic position and responsible attitude toward society.

²⁵⁷ See: Ushynskyi (1983), Sukhomlynskyi (1977), Bekh (1998); Vyshnevskyi O.I. (2006). *Theory and practice of national upbringing: Teaching manual*. Kyiv: Vydavnychy Dim "Osvita." 256 p.

²⁵⁸ Ushynskyi (1983)

²⁵⁹ Sukhomlynskyi (1977)

I. Bekh, developing the concept of person-oriented upbringing, convincingly proves that a child's national identity cannot be formed solely through the assimilation of information about the state, its history, or culture. The scholar emphasizes that true identity emerges as a result of the child's subjective life experience when they not only receive knowledge but also experience, appropriate, and internally accept values that exist in a humanized educational environment²⁶⁰. In Bekh's opinion, upbringing should be emotionally saturated, dialogical, and aimed at developing moral autonomy, responsibility, and the child's ability to make value choices. That is why he stresses that national and civic values should be lived through rather than declared or imposed.

O. Vyshnevskiy, continuing the development of the value paradigm of education, focuses on the deep spiritual-moral nature of national upbringing. He emphasizes the need to integrate moral, cultural, and social components into the content of education, since their combination ensures the formation of the inner integrity of the personality, its national self-consciousness, and spiritual stability²⁶¹. According to the researcher, national identity becomes a reality when the child, through the experience of interacting with culture, traditions, language, and social environment, discovers the value content of the Ukrainian world for themselves and learns to accept it emotionally.

O. Pometun reveals the activity-competence dimension of civic education, emphasizing that the formation of civic competencies is possible only under conditions of active involvement of the child in real or modelled social practices²⁶². The researcher stresses that citizenship cannot be the result of only theoretical familiarization with rights, duties, or social norms — it is formed in the process of responsible behaviour, interaction with peers and adults, participation in the life of the children's community, and performance of socially useful actions. Thus, civic competence appears as the child's ability to realize their role in a group, school, community and act responsibly on the basis of assimilated values. In Pometun's concept, it is the experience of social interaction, cooperation, decision-making, and conflict resolution that becomes the key mechanism for the formation of civic-national identity.

L. Masol, working within the cultural and artistic paradigm of education, substantiates the extremely high potential of art education as a factor in the

²⁶⁰ Bekh (1998)

²⁶¹ Vyshnevskiy (2006)

²⁶² Pometun O.I. (2005). Forming civic competence: A view from the perspective of modern pedagogical science. *Visnyk prohram shkilnykh obminiv (Bulletin of School Exchange Programs)*, 23, 18–20.

development of the child's emotional-value sphere²⁶³. The scholar emphasizes that the child's contact with Ukrainian art – music, song-folklore traditions, decorative and applied arts, literature, theatrical practices – contributes not only to aesthetic development but also to the formation of an emotional experience of belonging to the Ukrainian cultural space. Through art, the child acquires the ability to feel beauty, empathize with heroes, and understand the values of their people, which becomes an important component of the formation of national self-consciousness. According to L. Masol, art is the means that transforms abstract national meanings into accessible emotional-imaginative experience, making the process of forming national worldview deeper and more natural.

Based on the above approaches, the national worldview of children aged 5–10 years can be appropriately defined as the primary level of national identity formed at the intersection of emotional, cognitive, and behavioural components. It integrates emotional-value attitudes toward the Motherland, native language, and cultural environment; primary ideas about state symbols, significant historical events, cultural traditions, and outstanding figures; as well as experience of simple civic actions – help, responsibility, cooperation, adherence to rules and norms of interaction in society²⁶⁴. It is through such emotionally practical and socially significant actions that the child gradually realizes their belonging to the Ukrainian community, assimilates elementary models of civic behaviour, and develops the ability for empathy, respect, and interaction.

At this stage, national worldview appears not as a formed system of views but as a primary worldview foundation that combines the child's experience in the family, educational institution, and local community. It is sensitive to pedagogical influence and therefore requires purposeful, coordinated, and methodologically balanced work by preschool and primary education teachers that ensures continuity and consistency in the formation of national identity in young children.

The age period of 5–10 years covers senior preschool and early primary school age – stages characterized by intensive changes in the cognitive, emotional, social, and moral spheres of the child's development²⁶⁵. It is during this period that there is a gradual transition from the predominance of emotional-imaginative forms of cognition to the formation of elements of logical-conceptual thinking, expansion of social experience, and strengthening of internal moral guidelines.

In senior preschool age, the imaginative-emotional way of cognition dominates, which ensures the child's natural sensitivity to fairy tales, symbols, artistic

²⁶³ Masol (2006)

²⁶⁴ See: Sukhomlynskyi (1977); Bekh (1998); Vyshnevskyi (2006); Havrysh N., Linnik O. (2019)

²⁶⁵ See: Havrysh N., Linnik O. (2019); Kononko (1998); Krutii (2010)

images, folklore, folk games, traditions, and rituals. Thanks to this, national-cultural content is perceived directly, through emotional experiences, empathy, and imaginative images. The child actively responds to vivid visual and auditory impressions and easily assimilates elements of symbolism, folklore motifs, and the melody of the native word, which creates favourable conditions for the development of an emotional attitude toward the Motherland.

In early primary school age, building on this emotional-imaginative foundation, verbal-logical thinking rapidly unfolds: the ability to make elementary generalizations, classifications, and understand cause-and-effect relationships in social life appears²⁶⁶. Children begin to realize the meaning of state symbols, some historical events, the role of the people and individual personalities, and ask questions about the meaning of traditions and social rules. On this basis, the ability for primary moral judgments, responsible behaviour, and comprehension of one's own role in the family, class, and school community is formed.

Children of this age are characterized by high emotional vulnerability, increased sensitivity to evaluations and experiences of others, and the need for support, attention, and approval from significant adults. That is why leading psychologists and educators emphasize that the humanistic nature of interaction, a friendly atmosphere, and emotional comfort in the educational institution are necessary conditions for the full personal development of the child²⁶⁷. Regardless of the content of learning, it is the emotional tone of communication that ensures a sense of security, contributes to the formation of trust in the world, openness to cognition, and a positive attitude toward cultural and national values.

Moral norms, values, and models of socially acceptable behaviour at the age of 5–10 years are mainly assimilated through mechanisms of identification and imitation. Consequently, the personal example of parents, educators, and teachers – their way of communication, attitude toward others, speech culture, and demonstration of respect for the Ukrainian language, traditions, and symbols – serves as a key channel for transmitting patriotic and civic orientations²⁶⁸. Children not only perceive verbal explanations or upbringing instructions but also actively adopt the style of behaviour and emotional reactions of significant adults, which makes the personal example of educators a fundamental factor in the formation of national worldview.

In parallel, children of this age develop a pronounced need for belonging to a group, social recognition, and acceptance by peers. It is the experience of interaction

²⁶⁶ See: Havrysh N., Linnik O. (2019); Lytovchenko (2017)

²⁶⁷ See: Bekh (1998); Kononko (1998)

²⁶⁸ See: Sukhomlynskyi (1977); Bekh (1998)

in joint games, collective creative activities, projects, celebrations, volunteer initiatives, or simple charitable actions that creates for the child the first experiences of belonging to a wider community – group, class, educational institution, local community, and Ukrainian people²⁶⁹. In such situations, the child learns to cooperate, negotiate, distribute roles, take responsibility, and support others – that is, masters elements of civic behaviour in a natural, activity-based way.

Given that play retains a leading role in development at senior preschool and early primary school age, while learning activity only gradually acquires dominant status, the use of learning-play forms as a “bridge” between preschool and primary education becomes particularly relevant²⁷⁰. Game methods ensure the child’s emotional involvement, support natural motivation, reduce anxiety during the transition to new learning conditions, and make it possible to include the content of national upbringing in forms of activity that are accessible, understandable, and meaningful for children. It is through play that the child can live the role of a citizen, community participant, or explorer of Ukrainian culture, which makes game technologies an effective tool for forming the emotional and cognitive foundations of national worldview.

Thus, the psychological-pedagogical characteristics of children aged 5–10 years necessitate the construction of the educational process on the principles of emotionally saturated, activity-based, and person-oriented approaches. At this age, the effective formation of value orientations, national feelings, and primary civic ideas is possible only when learning is combined with vivid emotional experiences, the child’s own activity, and participation in types of activity that are meaningful to them. Such an approach contributes not only to better assimilation of content but also to the internal acceptance of national and cultural meanings.

At the same time, the identified developmental characteristics impose an increased requirement for consistent, coordinated, and psychologically comfortable continuity between preschool and primary education levels. The transition to school must occur in such a way that the child’s emotional safety is preserved, their need for play is supported, the world of social experience is gradually expanded, and elements of national worldview are formed on the basis of already existing emotional, moral, and cultural ideas²⁷¹. It is precisely such continuity that ensures the integrity and continuity of the process of forming children’s national identity, allowing the transformation of preschool emotional impressions and play experience into more

²⁶⁹ See: Kononko (1998); Krutii (2010); Artemova (1991)

²⁷⁰ Lytovchenko (2017).

²⁷¹ See: Bekh I.D. (1998); Havrysh, Linnik (2019); Kononko (1998); Krutii (2010)

conscious knowledge, attitudes, and behavioural orientations of the early primary school pupil.

Continuity, according to L. Artemova, O. Savchenko, N. Havrysh, K. Krutii, and other researchers, is regarded as a holistic pedagogical principle that presupposes systemic coordination of goals, content, methods, and forms of the educational process at contiguous stages of child development. This involves not only formal continuation of educational tasks but also a deep logic of gradual complication of content, preservation of the child's leading types of activity, as well as support for their emotional safety and cognitive motivation²⁷².

Ensuring continuity creates conditions for a smooth transition from preschool to primary education without psychological losses, stress, or reduced interest in learning. It guarantees the preservation of the best achievements of the preschool stage – play activity, curiosity, emotional sensitivity – and their gradual transformation into learning motivation, responsibility, and readiness to perform school tasks. Such an approach makes it possible to build the child's educational trajectory as a continuous and natural process of personal and national-cultural development.

At the preschool education level, the content of national upbringing is built primarily through emotionally coloured impressions, imaginative ideas, and positive experiences that arise in the context of the child's interaction with cultural phenomena. A leading role is played by fairy tales, artistic images, folk games, folklore motifs, calendar-ritual traditions, participation in festive events, and familiarization with Ukrainian songs and children's folklore²⁷³ ²⁷⁴. It is precisely these forms of activity that ensure the child's natural inclusion in the world of national meanings, contribute to the emergence of emotional attachment to the Motherland, native language, and culture, and form the initial experience of experiencing one's own belonging to the Ukrainian people.

K. Krutii emphasizes that the assimilation of national symbols at preschool age should occur not through mechanical memorization or reproductive forms of work but through play, musical-motor, artistic-speech, and theatrical activities – those types of activity that most correspond to the age capabilities and leading interests of children aged 5–6 years²⁷⁵. Such an approach prevents formalism in upbringing,

²⁷² See: Artemova (1991); Savchenko (1982); Havrysh, Linnik (2019); Krutii (2010)

²⁷³ Basic Component of Preschool Education (new edition): State Standard of Preschool Education / Scientific supervisor O.L. Kononko. Kyiv: Borys Grinchenko Kyiv University, 2021. 38 p.

²⁷⁴ Krutii (2010)

²⁷⁵ Ibid.

ensures genuine emotional involvement of children, and contributes to deeper, life-relevant assimilation of cultural and national meanings. Thanks to this, national symbols, traditions, and cultural images acquire personal significance for the child, becoming not an external attribute but part of their inner experience.

In primary school, in accordance with the provisions of the State Standard, there is systematization, deepening, and expansion of the emotional and imaginative experience that the child acquired at preschool age. At this stage, children receive more structured and logically ordered knowledge about Ukraine as a European democratic state and become familiar with key historical events, cultural achievements, outstanding figures of the past, and contemporary heroes²⁷⁶. Ideas about state symbols, the Constitution, basic rights and responsibilities of the child, and norms of civic behaviour and interaction in the collective are expanded, which forms the basis for the development of initial civic competencies^{277 278}.

The content of national-patriotic themes is integrated into various learning subjects – the course “I Explore the World,” Ukrainian language and reading, fine arts and music, technologies – which fully corresponds to the concept of integrated learning in the New Ukrainian School²⁷⁹. Such an approach makes it possible to present Ukrainian culture, history, traditions, and modernity not fragmentarily but holistically, in the interconnection of different types of activity, ways of cognition, and emotional experiences. L. Masol’s idea about the cultural potential of artistic disciplines, which contribute to the formation of an emotional-value attitude toward the Motherland and the development of pupils’ aesthetic sensitivity, is important²⁸⁰.

The integration of national-patriotic upbringing into the primary school educational process ensures a gradual transition from the predominantly emotional experience of the preschool child to a more conscious and reflective perception of national meanings by the early primary school pupil. Thanks to this, primary national

²⁷⁶ State Standard of Primary Education: approved by the Resolution of the Cabinet of Ministers of Ukraine dated February 21, 2018, No. 87. *Ofitsiyni Visnyk Ukrainy*. Kyiv: Cabinet of Ministers of Ukraine, 2018. URL: <https://zakon.rada.gov.ua/laws/show/87-2018-%D0%BF> (accessed: 22.11.2025).

²⁷⁷ Pomietun (2005)

²⁷⁸ Yakymenko S.I. (2016). Integrated person-oriented technology – a productive technology of continuity between preschool and primary education: Teaching-methodological manual. Kyiv: Slovo. 299 p. (Series “New School”).

²⁷⁹ Concept of Implementing State Policy in the Sphere of Reforming General Secondary Education “New Ukrainian School”: approved by the Order of the Cabinet of Ministers of Ukraine dated December 14, 2016, No. 988-r. Kyiv: Ministry of Education and Science of Ukraine, 2016. 40 p.

²⁸⁰ Masol (2006)

identity is formed, which includes not only knowledge and ideas but also a personal attitude and readiness to act responsibly and adhere to the norms of civic coexistence.

Thus, content continuity ensures a gradual, natural transition from the predominantly emotional-imaginative ideas of the preschool child about the native home, family, nature, folk traditions, and cultural symbols to a more conscious and structured national worldview of the early primary school pupil. At this stage, children develop the ability not only to respond emotionally to national-cultural phenomena but also to realize their content, meaning, and interconnections. The early primary school pupil masters elementary knowledge about the state, its history and culture, becomes familiar with the norms of civic coexistence, rights, and responsibilities, which makes it possible to gradually integrate the emotional impressions of the preschool period into the system of basic civic ideas^{281 282}. Thanks to this, national upbringing acquires a continuous, step-by-step, and holistic character.

The theoretical and methodological foundations of continuity in the formation of national worldview in children aged 5–10 years should be considered through the prism of several interconnected approaches, each of which reveals a certain aspect of this process and ensures its scientifically substantiated character. These approaches make it possible to comprehensively comprehend the logic of transition between educational levels, the specifics of the influence of content and teaching methods on the formation of national identity, and to determine the optimal pedagogical conditions that contribute to the harmonious development of the child during the period of 5–10 years.

The integration of content around thematic blocks common to both educational levels – “My Family,” “My Native Land,” “Ukraine – Our Home,” “Holidays and Traditions of Ukrainians,” “Outstanding Ukrainians” – ensures the integrity of the perception of the surrounding world and creates conditions for the coordinated formation of the child’s national-value ideas. Such an approach makes it possible to organically combine the emotionally saturated experience of the preschool child, acquired through fairy tales, images, symbols, and traditions, with the cognitive development of the early primary school pupil, opening the way to deepening and systematization of the acquired content^{283 284}. Thanks to integration, the child does not perceive national-cultural phenomena as disparate fragments but forms holistic

²⁸¹ See: Havrysh, Linnik (2019); Lytovchenko (2017); Yakymenko (2016)

²⁸² Bibik N.M. (2018). Competence-based approach in primary education. In O.Ya. Savchenko (Ed.), *Problems of modern training of primary school teachers: Collection of scientific works* (Issue 60, pp. 15–27). Kyiv: Pedahohichna Dumka.

²⁸³ Concept “New Ukrainian School” (2016)

²⁸⁴ See: Savchenko (1982); Havrysh, Linnik (2019); Kononko (1998)

semantic connections between family, community, native land, and state, which is important for the gradual development of national identity.

At the normative level, the integrative approach is clearly enshrined in the Basic Component of Preschool Education and the State Standard of Primary Education, where it is defined as one of the leading principles of the New Ukrainian School. Both documents emphasize that the educational-upbringing process must be holistic, interdisciplinary, and aimed at forming a systemic idea of culture, history, traditions, and social phenomena in the child, which ensures logical continuity between preschool and primary education²⁸⁵.

Plot-role and folk games, theatrical performances, mini-research, creative and project tasks occupy a leading place among the methodological means of forming the national worldview of children, as convincingly proved by L. Artemova, T. Pirozhenko, N. Havrysh, K. Krutii, and other researchers²⁸⁶. It is precisely these forms of activity that ensure the child's natural entry into the world of cultural symbols, moral norms, and social roles, since they appeal to their emotional experience, imagination, need for activity, and interaction. Through play, dramatization, creative action, or small research, the child not only receives information about traditions, rituals, historical figures, or social phenomena but also lives them, experiences them, and interiorizes them, which makes the knowledge personally significant.

Such forms of activity also perform an important function of ensuring continuity between preschool and primary education. They create a smooth transition from the leading play activity of the preschool child to learning-play and learning activity of the early primary school pupil, without destroying the natural motivation for cognition inherent in a child aged 5–6 years. Involvement in play, creativity, research, and mini-projects in primary school supports a positive attitude toward learning, reduces the stress of transition to new conditions, and, most importantly, forms a natural, life context for the assimilation of national values and civic guidelines²⁸⁷. In such activities, national content appears not as abstract concepts but as living experience, which contributes to the holistic formation of initial forms of national identity.

The Concept of the New Ukrainian School defines the pedagogy of partnership – cooperation “pupil – teacher – parents – community” – as one of the basic principles of the functioning of the modern school, since it ensures psychological support for the

²⁸⁵ See: Basic Component of Preschool Education (2021); State Standard of Primary Education (2018); Concept "New Ukrainian School" (2016)

²⁸⁶ See: Artemova (1991); Havrysh, Linnik (2019); Krutii (2010)

²⁸⁷ See: Lytovchenko (2017); Yakymenko (2016)

child, trust, and unity of upbringing influences at different levels of interaction²⁸⁸. In the works of I. Bekh, O. Vyshnevskyi, and O. Kononko, it is emphasized that national upbringing should unfold in a holistic social space where family, educational institution, and community act as equal participants in partnership interaction, and their efforts are aimed at forming stable moral and civic orientations in the child²⁸⁹.

It is precisely the coordination of these influences that determines the effectiveness of the formation of national identity: if the child encounters unity of values in the family, school environment, and community life, the corresponding guidelines are reinforced as personally significant. Participation in joint family and school events, master classes, artistic and folklore celebrations, memory actions, volunteer initiatives, and meetings with representatives of the local community, defenders of Ukraine, or cultural figures creates for the child a space of real civic participation. Such practices make it possible to feel part of the Ukrainian community, realize the importance of personal contribution to the well-being of the community and state, and accumulate emotionally valuable experience that forms the basis of national worldview²⁹⁰.

I. Bekh, V. Sukhomlynskyi, and O. Savchenko emphasize that national upbringing should be directed primarily at the child's inner world – their emotional-value experiences, ability to empathize, make moral decisions, and act responsibly in interaction with others. According to these scholars, the formation of national identity is impossible through external coercion, declarativeness, or formal performance of rituals, since such approaches do not touch deep personal meanings. Only lived, emotionally saturated situations, morally significant actions, and sincere relationships with adults and peers can become the foundation of genuine patriotic feeling and responsible attitude toward the Motherland²⁹¹.

The competence-based approach, declared by the Concept of the New Ukrainian School, puts forward a fundamentally new requirement: the pupil must not only know about national values but also be able to act in accordance with them in real situations. This presupposes the development of civic, social, and cultural competencies and the formation of skills to cooperate, follow rules, make ethical decisions, show respect for others, and participate in school and community life. This is especially important at early primary school age, when the foundations of behavioural models are laid and initial experience of responsible social interaction is

²⁸⁸ Concept "New Ukrainian School" (2016)

²⁸⁹ See: Bekh (1998); Vyshnevskyi (2006); Kononko (1998)

²⁹⁰ See: Strategy of National-Patriotic Upbringing for 2020–2025 (2019); Kononko (1998); Krutii (2010); Artemova (1991)

²⁹¹ See: Bekh (1998); Sukhomlynskyi (1977); Savchenko (1982)

formed²⁹². Thus, the competence-based approach becomes an effective tool for transferring values from the plane of knowledge to the plane of practice, which is key to the formation of the child's national worldview.

The native, primarily state Ukrainian language, in the domestic pedagogical tradition is regarded as a basic tool for forming the national worldview and spiritual identity of the child²⁹³. It is through language that the child enters the cultural space of their people, assimilates images, meanings, values, historical ideas, and moral ideals. K. Ushinsky emphasized that the native language is the "soul of the people" and the main factor in the development of national consciousness, while V. Sukhomlynskyi regarded the artistic word as the leading means of spiritual growth and emotional upbringing of the child. Such an understanding of language as a tool not only of communication but also of cultural continuity determines its key role in the formation of national identity.

The language-cultural orientation of the educational process presupposes not only the use of the Ukrainian language as a means of instruction but also the constant immersion of the child in an authentic cultural context. This includes systematic reading of Ukrainian folk tales, legends, stories, and poetry; familiarization with Ukrainian songs and folklore images; and works of modern children's literature. The organization of the space of the preschool group and primary school classroom – using state symbols, folk ornaments, artistic works, and thematic stands – creates a culturally saturated environment in which the child interacts daily with the living meanings of Ukrainian culture²⁹⁴. Such an approach contributes to the formation of an emotional connection with the native language, awakens interest in traditions and folk images, supports a positive attitude toward Ukrainian cultural heritage, and promotes the formation of primary forms of national worldview.

On the basis of the analysis of normative documents and psychological-pedagogical sources²⁹⁵, continuity in the formation of national worldview in children aged 5–10 years should be regarded as a multicomponent model that encompasses four interconnected and mutually complementary components. Their comprehensive

²⁹² See: Concept "New Ukrainian School" (2016); Yakymenko (2016)

²⁹³ See: Law of Ukraine "On Education" (2017); Ushynskyi (1983); Sukhomlynskyi (1977)

²⁹⁴ See: Savchenko (1982); Havrysh, Linnik (2019); Kononko (1998)

²⁹⁵ See: Law of Ukraine "On Education" (2017); Law "On Preschool Education" (2001, as amended 2024); Law "On Complete General Secondary Education" (2020); Basic Component of Preschool Education (2021); State Standard of Primary Education (2018); Concept "New Ukrainian School" (2016); Strategy of National-Patriotic Upbringing for 2020–2025 (2019); Sukhomlynskyi (1977); Bekh (1998); Vyshnevskyi (2006); Masol (2006); Savchenko (1982); Havrysh, Linnik (2019); Kononko (1998); Krutii (2010); Lytovchenko (2017); Bibik (2018); Yakymenko (2016)

consideration ensures the integrity of the educational process, the gradual transition between preschool and primary education, and the consistent development of the child's national identity.

The value-target component defines the strategic guidelines and semantic foundations of the educational process aimed at forming in the child love for the Motherland, respect for the Ukrainian language, culture, and history, as well as responsibility for one's own actions in the context of community and state life. Within this component, national upbringing is regarded not as a separate activity but as a cross-cutting content and value dimension of preschool and primary education that ensures the integrity of educational influence.

It is this component that integrates the provisions of the Laws of Ukraine "On Education," "On Preschool Education," "On Complete General Secondary Education," the Concept of the New Ukrainian School, and the Strategy of National-Patriotic Upbringing, where the key state priorities in the sphere of forming national and civic identity are defined²⁹⁶. This involves the upbringing of a citizen-patriot, bearer of Ukrainian culture, who realizes their belonging to the Ukrainian people, respects the language and traditions, knows the basics of history and cultural heritage, and is able to act responsibly and virtuously.

The value-target component sets the semantic framework for all other elements of the continuity model: it determines the priorities for selecting content, choosing methods, organizing activity, and forms of partnership interaction. It is at the level of value orientations that the basis for further cognitive, emotional, and behavioural manifestations of the national worldview of children aged 5–10 years is formed.

The content component presupposes mutually coordinated, scientifically and methodologically substantiated selection of educational content at the preschool and primary education levels that ensures logical, step-by-step expansion of the child's knowledge and ideas about the world, native land, and Ukrainian state. Coordination of content means not only thematic similarity but also gradual complication, deepening, and transitions from emotional-imaginative forms of presenting material to more conscious and systemic knowledge.

Such content makes it possible to ensure a gradual transition from the emotional-imaginative experience of the preschool child — through fairy tales, symbols, traditions, and folklore — to more systemic and logically ordered ideas of the early primary school pupil about the national community, its history, culture, and

²⁹⁶ See: Law of Ukraine "On Education" (2017); Law "On Preschool Education" (2001, as amended 2024); Law "On Complete General Secondary Education" (2020); Concept "New Ukrainian School" (2016); Strategy of National-Patriotic Upbringing for 2020–2025 (2019)

modern development. As a result, a holistic primary national worldview is formed, built on the unity of knowledge, experiences, and value orientations.

The activity component reveals the logic of the child's gradual transition from the leading play activity of preschool age to learning-play, learning-research, and project activity characteristic of primary school. In the process of such a transition, there is an organic expansion of the range of types of activity, which makes it possible to preserve the child's natural motivation for cognition and at the same time gradually form learning activity and independence.

Key importance is attached to those types of activity in which the child not only observes but also actively acts: plot-role and folk games, dramatization and theatrical performances, mini-research, creative tasks, and work on collective and individual projects. It is through such forms of work that the child masters cultural norms, assimilates images of Ukrainian culture, interiorizes national values, and, most importantly, acquires real experience of civic behaviour: the ability to cooperate, distribute roles, act responsibly, follow rules, support others, and participate in the affairs of the group, class, or community²⁹⁷.

Play, cognitive, and project activity create natural conditions for living socially and culturally significant situations, thanks to which national meanings appear not in the form of abstract concepts but as emotionally saturated and personally significant experience. Thus, the activity component ensures the practical dimension of forming the national worldview of children aged 5–10 years and is one of the key factors in realizing continuity between preschool and primary education.

The subject-partnership component is based on the concept of the pedagogy of partnership, according to which the child, educator, family, and community act as equal and active subjects of the educational process. Such an approach presupposes not only coordination of actions of different participants but also the joint creation of upbringing situations in which the child has the opportunity to feel support, involvement, and the value of their own contribution. Coordinated interaction between family, educational institution, and local community forms a holistic sociocultural space that supports national values and contributes to the formation of the child's primary civic position.

Partnership "child – educator – parents – community" ensures unity of upbringing influences, stability and predictability of the educational environment, and strengthens the role of the positive personal example of adults in forming national orientations. An important component of this element is the inclusion of the child in real civic practices – joint family-school events, cultural projects, memory actions,

²⁹⁷ See: Masol (2006); Havrysh, Linnik (2019); Artemova (1991); Lytovchenko (2017); Bibik (2018); Yakymenko (2016)

volunteer initiatives, and meetings with community representatives. It is precisely such forms of activity that make it possible for the child to acquire experience of social participation, feel part of the Ukrainian community, and take the first steps toward responsible civic behaviour²⁹⁸.

The coordinated functioning of the value-target, content, activity, and subject-partnership components at the preschool and primary education levels ensures real, rather than formally declarative, continuity in the formation of national worldview in children aged 5–10 years. The mutual complementation of these components creates a holistic educational space in which the emotional-imaginative impressions of the preschool child and the cognitive capabilities of the early primary school pupil are gradually and harmoniously combined. Thanks to this, national values do not remain abstract or external but gradually move into the sphere of the child's inner convictions, becoming the object of personal experience and moral comprehension²⁹⁹.

Such a holistic approach makes it possible to preserve the child's natural motivation for cognition, ensure psychological comfort during the transitional period, and at the same time contribute to the formation of primary national identity. It is precisely the coordination of the indicated components that is the key condition for ensuring the continuity and effectiveness of national upbringing at the age of 5–10 years, when basic worldview orientations, emotional-value attitudes, and the model of civic behaviour are laid down.

The formation of the national worldview of children aged 5–10 years is a strategic task of modern Ukrainian education, clearly defined in the Laws of Ukraine "On Education," "On Preschool Education," "On Complete General Secondary Education," the Basic Component of Preschool Education, the State Standard of Primary Education, the Concept of the New Ukrainian School, and the Strategy of National-Patriotic Upbringing³⁰⁰. These documents define the key directions of state policy in the sphere of patriotic, civic, and cultural upbringing, based on forming in children love for the Motherland, respect for the state language, understanding of national history and cultural heritage, and readiness to act responsibly in society.

The normative-legal base regards the development of national and civic identity as a continuous and consistent process that begins in preschool education and logically continues in primary school. Such an approach emphasizes the importance

²⁹⁸ See: Concept "New Ukrainian School" (2016); Bekh (1998); Vyshnevskiy (2006); Kononko (1998); Krutii (2010); Artemova (1991)

²⁹⁹ See: Sukhomlynskyi (1977); Bekh (1998); Havrysh, Linnik (2019); Krutii (2010)

³⁰⁰ See: Law of Ukraine "On Education" (2017); Law "On Preschool Education" (2001, as amended 2024); Law "On Complete General Secondary Education" (2020); Basic Component of Preschool Education (2021); State Standard of Primary Education (2018); Concept "New Ukrainian School" (2016); Strategy of National-Patriotic Upbringing for 2020–2025 (2019)

of early laying of the emotional-value foundations of national worldview and their gradual expansion, deepening, and comprehension at early primary school age. The continuity referred to in the documents ensures coordinated child development and contributes to the formation of stable values that become the foundation of their national consciousness and civic position.

The national worldview of children aged 5–10 years is substantiated as an integrated system of ideas, emotional-value attitudes, and primary meanings formed on the basis of the child's gradual realization of belonging to the Ukrainian people. It combines acceptance of cultural traditions, native language, and state symbols; familiarization with historical heritage; and the development of elementary civic qualities – responsibility, cooperation, kindness, and respect for others³⁰¹. This worldview is not limited to the assimilation of separate knowledge but includes emotional experience of cultural values, formation of personally significant images of the Motherland, a positive attitude toward the Ukrainian community, and readiness to participate in the life of the family, class, and community. In this understanding, national worldview appears as the initial level of national and civic identity, which should develop in interconnected emotional, cognitive, and behavioural dimensions.

Continuity in the formation of national worldview in children aged 5–10 years means systemic coordination of goals, content, methods, and forms of educational work between preschool and primary levels that takes into account the age-specific cognitive, emotional, moral, and social characteristics of child development. This coordination ensures the continuity and integrity of the formation of national ideas and value orientations during the transition from preschool to school. Continuity presupposes the preservation of the emotionally positive attitude toward Ukrainian culture formed at preschool age and its gradual intellectual comprehension in primary school. Important is the step-by-step change and enrichment of leading types of activity: from play forms to learning-play, learning-research, and creative-project forms, which corresponds to the natural dynamics of the development of the child's cognitive capabilities. The consistent expansion of content lines – from images of the “small Motherland” (family, home, community, native land) to ideas about Ukraine as a state, its history, heroes, and cultural heritage – ensures the formation of a more holistic and conscious national worldview³⁰².

The theoretical and methodological foundations of ensuring continuity in the formation of national worldview in children aged 5–10 years are the integrated,

³⁰¹ See: Ushynskiy (1983); Sukhomlynskyi (1977); Bekh (1998); Vyshnevskiy (2006); Havrysh, Linnik (2019); Kononko (1998); Krutii (2010)

³⁰² See: Havrysh, Linnik (2019); Kononko (1998); Krutii (2010); Artemova L.V. (1991); Lytovchenko (2017); Bibik (2018)

activity-based, person-oriented, and competence-based approaches, the pedagogy of partnership, and the language-cultural orientation of the educational process. Their practical implementation is based on the use of play, project, artistic, and research technologies; the creation of a culturally saturated language environment; and the involvement of family and community in joint upbringing activity³⁰³.

³⁰³ See: Concept "New Ukrainian School" (2016); Bekh (1998); Vyshnevskyi (2006); Masol (2006); Savchenko (1982); Havrysh, Linnik (2019); Kononko (1998); Artemova (1991); Lytovchenko (2017); Bibik (2018); Yakymenko (2016).

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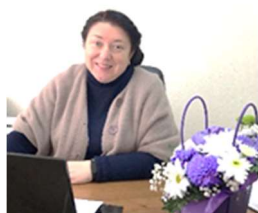
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