

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 (a circle, a square, a hexagon, and a diamond) 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
ACADEMY OF MANAGEMENT AND ADMINISTRATION IN OPOLE**

ADMIRAL MAKAROV NATIONAL UNIVERSITY OF SHIPBUILDING

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

Monograph

**OPOLE-MYKOLAIV
2026**

ISBN 978-83-66567-60-3

Theoretical and methodological foundations of continuity in the educational process of preschool and primary education. Monograph. Opole:
Academy of Applied Sciences Academy of Management and Administration in Opole, 2026;
ISBN 978-83-66567-60-3; 235 pp., illus., tabs., bibls.

Together with:
Admiral Makarov National University of Shipbuilding

Recommended for publication
by the Academic Council of Academy of Applied Sciences
Academy of Management and Administration in Opole
(Protocol No. 11 of November 20, 2025)

Editorial Office:

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Publishing House:

Academy of Applied Sciences Academy
of Management and Administration in Opole,
45-085 Poland, Opole, ul. Niedziałkowskiego 18
tel. 77 402-19-00/01

150 copies

Authors are responsible for content of the materials

ISBN 978-83-66567-60-3

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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.

Breslavska H.B., Ph.D. in Pedagogy, Senior Lecturer

2.6. Theoretical and methodological foundations of ensuring continuity in national-patriotic education of senior preschool children and junior primary school pupils

Contemporary political and social transformations in Ukraine have significantly heightened attention to the issue of national-patriotic education of children and youth, which, for the first time since independence, is regarded as a key factor in ensuring national security and societal cohesion. Patriotism emerges as an indicator of the nation's spiritual revival, necessitates a rethinking of civic consciousness, fosters the awakening of national self-awareness, and is grounded in moral and value-based principles. The events of the Revolution of Dignity became a turning point in the spiritual renewal of Ukrainian society, laying the groundwork for new guidelines in national development. It was precisely after 2014, with the onset of Russian aggression against Ukraine, that the formation of patriotic consciousness in children and youth acquired the status not only of a pedagogical but also of a strategically vital state task. The war in eastern Ukraine, the occupation of Crimea, and the emergence of elements of hybrid warfare have made urgent the need for societal consolidation, strengthening national unity, and cultivating a generation capable of defending democratic values and state sovereignty.

The full-scale invasion of Ukraine by Russia in 2022 further exacerbated these challenges, clearly demonstrating that patriotic education serves as a key mechanism for developing resilience, readiness for civic participation, the ability to act under threat, to help others, and to preserve humanity. In such historical periods, patriotism manifests itself not as an abstract concept but as a real life stance: active, responsible, and morally motivated.

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).

Under these conditions, national-patriotic education must aim not only at fostering love for Ukraine but also at developing the ability to recognize the value of freedom, democracy, and human dignity, as well as cultivating readiness to participate in the country's reconstruction and community support³⁰⁴. Overcoming contemporary societal and security challenges depends to a large extent on the formation of a renewed strategy for educating the younger generation, built on partnership between the education system, state institutions, families, non-governmental organizations, and local communities.

For this reason, the issue of continuity in patriotic education acquires fundamental importance: the extent to which preschool and primary education operate in a coordinated and holistic manner will determine the emergence of a generation capable of preserving statehood, cultural identity, and democratic orientation amid prolonged war and profound social transformations.

The Laws of Ukraine «On Education» and «On Preschool Education»^{305 306} explicitly state that one of the main tasks of education is the formation of a personality that is aware of its national identity, respects Ukrainian statehood, democratic values, and cultural heritage. The State Standard of Preschool Education (2021) emphasizes the need to develop in children love for the Motherland, respect for the state language and symbols, and the formation of initial ideas about the Ukrainian people and its traditions³⁰⁷. The State Standard of Primary Education (2018) identifies the development of civic, social, and cultural competences as key competences that begin to take shape as early as Grade 1³⁰⁸.

³⁰⁴ Kontseptsiiia natsionalno-patriotychnoho vykhovannia v systemi osvity Ukrainy [Concept of National-Patriotic Education in the Education System of Ukraine]: Order of the Ministry of Education and Science of Ukraine No. 527 dated 06 June 2022. IPS «LIGA:ZAKON». Retrieved November 23, 2025, from <https://ips.ligazakon.net/document/MUS38725>

³⁰⁵ Pro osvitu [On Education]: Law of Ukraine No. 2145-VIII dated 05 September 2017. Verkhovna Rada of Ukraine. Retrieved November 23, 2025, from <https://zakon.rada.gov.ua/laws/show/2145-19>

³⁰⁶ Pro doshkilnu osvitu [On Preschool Education]: Law of Ukraine No. 3788-IX dated 06 June 2024. Verkhovna Rada of Ukraine. Retrieved November 23, 2025, from <https://zakon.rada.gov.ua/laws/show/2628-14#Text>

³⁰⁷] Bazovyi komponent doshkilnoi osvity (Derzhavnyi standart) [State Standard of Preschool Education]: Order of the Ministry of Education and Science of Ukraine No. 33 dated 12 January 2021. Ministry of Education and Science of Ukraine. Retrieved November 23, 2025, from <https://mon.gov.ua/ua/osvita/doshkilna-osvita/bazovij-komponent-doshkilnoyi-osviti> Alternative source: <https://osvita.ua/school/78970/>

³⁰⁸ Derzhavnyi standart pochatkovoi osvity [State Standard of Primary Education]: Resolution of the Cabinet of Ministers of Ukraine No. 87 dated 21 February 2018. Verkhovna Rada of

These normative provisions are fully consistent with the conclusions of Ukrainian scholars. I. Bekh stresses that the education of national identity must be not declarative but a personality-oriented process in which the child experiences and internalizes values through interaction with a humanistic educational environment³⁰⁹. O. Vyshnevskiy underscores that national education is impossible without a holistic system of cultural, moral, and civic orientations that are formed gradually, from preschool age through the senior grades³¹⁰. As early as the 19th century, K. Ushynskiy substantiated the principle of nationality (*narodnist*) as the foundation of education, arguing that the native language and culture are essential conditions for the harmonious development of the child and the source of national self-determination³¹¹. The ideas of K. Ushynskiy were further developed by V. Sukhomlynskiy and other humanist educators, who emphasized that genuine patriotism in children is formed through moral experiences, the beauty of native nature, fairy tales, traditions, and the personal example of adults³¹².

Thus, national-patriotic education in Ukraine is regarded as a continuous, systemic, and regular process that begins in preschool childhood, continues sequentially in primary school, and is intended to become the foundation for the formation of a conscious citizen capable of acting responsibly in the interests of the Ukrainian state and society. It is at these early stages that the primary emotional-value orientations are laid, which later transform into stable convictions, national self-consciousness, and readiness for active civic participation. In the current context of military aggression and profound societal transformations, this approach acquires even greater relevance, as it ensures the education of a generation capable of preserving national dignity, unity, and responsibility for Ukraine's future.

Continuity in national-patriotic education means ensuring the uninterrupted and logically connected nature of the educational process at different stages of the

Ukraine. Retrieved November 23, 2025, from <https://zakon.rada.gov.ua/laws/show/87-2018-%D0%BF#Text> Alternative source: https://osvita.ua/legislation/Ser_osv/59876/

³⁰⁹ Bekh, I. D. (2003). *Vykhovannia osobystosti* [Personality Education] (Vols. 1–2). Kyiv: Lybid. 280 p. Available at: <https://dnrb.gov.ua>

³¹⁰ Vyshnevskiy, O. I. (2006). *Teoretychni osnovy suchasnoi ukrainskoi pedahohiky* [Theoretical Foundations of Contemporary Ukrainian Pedagogy]: Textbook. Drohobych: Kolo. 326 p. Available at: <https://pedagogy.lnu.edu.ua>

³¹¹ Ushynskiy, K. D. (1955). *Liudyna yak predmet vykhovannia. Dosvid pedahohichnoi antropolohii* [Man as the Object of Education: An Experiment in Pedagogical Anthropology]. In K. D. Ushynskiy, *Tvory* [Works] (Vol. 5, pp. 430). Kyiv: Radyanska shkola. Available at: <https://stud.com.ua>

³¹² Sukhomlynskiy, V. O. (1977). *Sertse viddaiu ditiam* [I Give My Heart to Children]. In V. O. Sukhomlynskiy, *Vybrani tvory u 5 tomakh* [Selected Works in Five Volumes] (Vol. 3, pp. 350). Kyiv: Radyanska shkola. Digitised materials: <https://dnrb.gov.ua>

individual's life, from preschool age to adulthood, with the aim of forming a holistic system of national-patriotic values. This principle requires coordination of tasks, forms, and methods across different levels of education and within the family in order to avoid gaps and unnecessary repetition while ensuring the gradual deepening of knowledge, skills, and feelings.

The progressive development of national identity is impossible without coordinated actions of all educational institutions, since it is precisely the continuity between the preschool and primary levels that guarantees the integrity of the formation of patriotic feelings, moral-value orientations, and models of civic behaviour. At the preschool stage, the emotional prerequisites for love of one's home, family, language, and traditions are established, while in primary school these ideas receive further development and are enriched with knowledge about the native land, state symbols, history, and culture of the Ukrainian people. Such logical sequencing not only facilitates the child's natural transition to new learning conditions but also fosters a conscious attitude toward one's own national belonging.

The issue of continuity acquires particular urgency in the context of the war that has been ongoing in Ukraine since 2014 and became full-scale in 2022. In today's realities, education performs not only an instructional but also a crucial worldview and humanistic mission: it strengthens children's inner resilience, develops empathy, responsibility, the ability to perform good deeds, and to support others. Patriotic education that is consistently built from early childhood contributes to the formation of a generation that understands its role in preserving statehood, culture, language, and democratic values.

Consequently, ensuring continuity in national-patriotic education becomes not merely a pedagogical technology but a societal necessity that determines the quality of the state's future civic potential. The coordination of content, methods, and value orientations, together with the unity of family, preschool, and school education, creates the preconditions for the formation of a harmonious, morally mature, and patriotically oriented personality capable of adequately responding to the challenges of the time.

The concept of continuity in education is traditionally understood as a coordinated, systemically organized "two-way connection" between adjacent levels of preschool and primary education, which involves the school building upon the achievements and age-related capabilities of children while the preschool level anticipates the future demands of school learning³¹³. As O. Kovshar emphasizes,

³¹³ Kovshar, O. V. (2015). *Teoretyko-metodychni zasady orhanizatsii peredshkilnoi osvity* [Theoretical and Methodological Foundations of the Organisation of Pre-Primary Education]: Monograph. Kryvyi Rih: Vyd. R. A. Kozlov. 270 p.

continuity ensures not only formal programme alignment but genuine semantic and procedural unity of educational influence, thereby guaranteeing a smooth, crisis-free transition of the child into the new social role of pupil³¹⁴.

In this perspective, continuity acts as a vital pedagogical condition that provides:

- progressive personality development, where each subsequent educational stage does not start “from scratch” but continues already formed qualities;
- preservation and enhancement of acquired competences, particularly emotional-value, communicative, and social ones;
- integrity of the educational and upbringing processes, protecting the child from contradictions and abrupt changes in pedagogical demands;
- emotionally comfortable transition to new conditions, minimizing adaptation difficulties and strengthening the child’s confidence in their own abilities³¹⁵.

In the context of national-patriotic education, the principle of continuity acquires special significance. The formation of national identity is a prolonged and stage-by-stage process: in preschool childhood the emotional-sensory sphere predominates, when the child, through play, fairy tales, traditions, and symbols, assimilates primary ideas about home, family, nature, and language. In junior primary school age, there is a gradual transition to conscious attitude, interest in cultural heritage, history, state symbols, and socially significant behaviour. Therefore, continuity ensures the natural unfolding of patriotic feelings: from emotional attachment to family and native land to the development of civic activity, responsibility, and the ability to act in the interests of the community.

Thus, continuity appears not only as a methodological principle but as a strategic condition for the formation of national identity, guaranteeing the holistic development of the child’s patriotic consciousness at all educational levels.

The State Standard of Preschool Education defines the formation of “prerequisites for civic and patriotic competence” as an important outcome of preschool education³¹⁶. The State Standard of Primary Education continues this line, providing for the development of:

- national consciousness,
- respect for cultural heritage,
- a sense of responsibility for one’s country,

³¹⁴ Ibid.

³¹⁵ Ibid.

³¹⁶ Bazovyi komponent doshkilnoi osvity (Derzhavnyi standart) [State Standard of Preschool Education] (2021)

- the ability to act in the interests of the community³¹⁷.

Coordinated thematic areas in national-patriotic education serve as the key mechanism for ensuring continuity between preschool and primary school institutions. They create a common content field through which the child sequentially and naturally moves from emotionally vivid perception of the world to elementary historical thinking, from primary ideas about family and native land to awareness of belonging to the Ukrainian people and state. Such areas possess clear internal logic and ensure gradual complication of content in accordance with children's age-related capabilities.

The most important coordinated thematic areas include:

1. "My Family" → "My Community" → "My State — Ukraine". In preschool age, the dominant themes are those related to family, family traditions, everyday life, and norms of coexistence. The preschool child comprehends the immediate social environment and forms primary ideas about kindness, mutual assistance, and respect. In primary school, this content is expanded: the child becomes acquainted with the structure of the local community, its traditions and activities, and subsequently with the role of the state and of each citizen in its development. This content line ensures the gradual formation of civic identity, which constitutes the foundation of patriotic consciousness.

2. "My Native Land" → "Ukraine — Our Motherland". In preschool age, the child explores the surrounding world primarily through the immediate environment: home, street, settlement, and nature of the native region. Preschoolers discover the beauty and uniqueness of their locality through daily observations of natural phenomena, acquaintance with the landscape, flora and fauna, traditions, everyday life, and crafts of their region. It is at this stage that emotional attachment to the native land, the first ideas about nature and local cultural customs, and a sense of pride in one's region are formed.

In junior primary school age, this content is significantly broadened and deepened. Children gradually move beyond the local environment and acquire systematic ideas about the diversity and scale of Ukraine: its natural resources, landscape zones, characteristics of different regions, historical and cultural monuments, notable places, and figures. Studying national symbols, cultural heritage, and natural wealth contributes to the formation of spatial imagination, a sense of the country's geographical integrity, and the understanding that Ukraine is a complex, multifaceted, yet unified nation.

Such a gradual transition — from emotional perception of one's native corner to awareness of oneself as a citizen of a great state — helps the child comprehend the

³¹⁷ Derzhavnyi standart pochatkovoi osvity [State Standard of Primary Education] (2018)

significance of each region and its contribution to the common national culture, economy, and history. This not only strengthens patriotic feelings but also fosters a value-based attitude toward the entire country, understanding of the importance of its natural and cultural resources, respect for diversity, and a sense of belonging to the Ukrainian people. It is during this period that the foundation of conscious patriotism, grounded in knowledge, emotions, and the child's personal experience, is laid.

3. "Holidays and Traditions of Ukrainians" → "Cultural Heritage of the Ukrainian People". In preschool institutions, children are introduced to national traditions through emotionally rich, imaginative, and accessible forms. Celebrating folk holidays, participating in theatrical performances, acquaintance with rituals, songs, dances, folk games, and decorative and applied arts create a positive emotional background and ensure the child's first sense of belonging to Ukrainian culture. At this stage, traditions are perceived primarily through imagery, the joy of joint actions, and the brightness of costumes, music, and movement — evoking admiration, interest, and the desire to participate in shared events.

In primary school, this content becomes broader and deeper: children not only continue to learn about traditions but gradually move to their cultural and historical comprehension. Pupils learn about the origins of Ukrainian holidays, their meaning and symbolism, regional features of rituals, the importance of folk crafts, and the connection between traditions and historical events. School education helps the child see that traditions are not merely beautiful customs but part of the cultural heritage of the Ukrainian people, formed over centuries and reflecting the wisdom, worldview, and spiritual values of our ancestors.

The gradual transition from emotional experience of traditions in preschool age to their comprehension at school ensures the formation of a value-based attitude toward national culture. The child begins to realize that traditions preserve historical memory, connect generations, and create the unique cultural identity of the Ukrainian people. This logical sequence – from emotional involvement to cultural understanding – an essential condition for developing respect, pride, and responsibility for preserving and continuing Ukraine's cultural heritage.

State Symbols. The first ideas about state symbols – the flag, coat of arms, and anthem – are formed in preschool age through visual images, thematic games, artistic works, musical activities, and participation in festive events. Preschoolers learn about the flag colours, the shape of the coat of arms, and the anthem melody, perceiving them as vivid, emotionally significant images that evoke feelings of joy, pride, and belonging to the community. At this stage, it is important that symbols are presented as a sign of unity that connects family, kindergarten, community, and country.

In junior primary school age, children's knowledge acquires new meaning and depth. Pupils gradually move from emotional perception to awareness of the

historical significance of state symbols: they learn about the origin of the Ukrainian flag colours, the history of the trident, and the content and role of the anthem as a state attribute. Children study how these symbols are linked to the Ukrainian people's struggle for freedom, dignity, and independence.

At the same age, pupils become acquainted with outstanding Ukrainian figures in science, culture, literature, art, sports, state-building, and the liberation movement. Stories about Taras Shevchenko, Lesia Ukrainka, Mykhailo Hrushevskyi, Solomiia Krushelnytska, Oleh Antonov, contemporary Heroes of Ukraine, and others help the child understand that the state's history is created by concrete individuals through their efforts, talents, and life achievements.

The logical sequence – from symbols to real historical events and personalities – ensures the formation of a holistic historical memory in which state symbols acquire profound meaning connected with the life and struggle of the Ukrainian people. The child begins to realize that symbols are not abstract images but reflect historical experience, cultural achievements, and the spiritual strength of the nation.

This approach fosters respect for state symbols in junior pupils, deeper understanding of historical heritage, and a positive attitude toward outstanding Ukrainians as bearers of important national values. It becomes the basis for further development of historical consciousness and national-patriotic stance.

4. “Rules of Interaction” → “Civic Behaviour” → “Active Civic Participation”. In preschool age, children take their first steps in social interaction: they learn to follow simple rules of coexistence, show mutual respect, take turns, share, resolve conflicts peacefully, and take responsibility for their actions. It is during this period that the foundations of emotional intelligence, cooperation skills, and the ability to listen and negotiate are laid – the foundation for the further development of civic qualities.

In primary school, these primary skills are gradually transformed into an “understanding of the fundamentals of civic behaviour”. Pupils begin to realize the importance of tolerance, respect for the rights of others, the need for mutual assistance, and responsible attitude toward common rules and duties. Children are involved in the collective activities of the class and school: duty rosters, group projects, creative tasks, and participation in class or school initiatives. At this time, the ability to act not only “for oneself” but “in the interests of the group and community” is formed.

An important component of this stage is the involvement of junior pupils in age-appropriate volunteer, charitable, and socially useful activities: making greeting cards for soldiers, participating in charity fairs, environmental actions, helping younger children or the school library. Such forms of activity help the child feel part of a common cause and see the real result of their activity.

At the final stage of this content line, readiness for active participation in community life is formed. The junior pupil begins to realize that they are part of a larger community: school, city, country; that every good deed makes this community better; that responsibility, cooperation, and initiative are important traits of a citizen. The child gradually shifts from following rules “because it is required” to understanding their significance for the well-being of the entire collective.

This transition – from elementary rules of behaviour to civic stance and active interaction with the community – creates a solid foundation for the development of civic activism, which is a key component of national-patriotic education, as it forms the child’s readiness to act in the interests of others, support the community, assume responsibility, and make a conscious contribution to the life of their Motherland.

5. “My Language” → “The Ukrainian Language as a National Value and Symbol”. In preschool institutions of preschool education, the child masters Ukrainian as their native language through speech situations, fairy tales, poems, and folklore. In school, elements of linguistic competence are formed, and understanding of the language’s significance as the foundation of culture, historical memory, and statehood is deepened. This direction contributes to the development of linguistic identity and the cultivation of respect for the Ukrainian language.

Coordinated thematic areas ensure logical sequence and integrity of national-patriotic education, enabling the child to gradually move from the closest and most understandable life concepts to broader worldview categories related to national culture, history, and civic behaviour. It is precisely this systematic approach that guarantees the effectiveness of continuity between preschool and primary education and creates the foundation for the formation of a patriotically oriented, conscious personality.

O. Kovshar emphasizes that preschool age is a period of intensive development of the emotional sphere, imagination, visual-figurative thinking, and social activity³¹⁸. The most important features are:

- the emotional-value nature of perception,
- imitation of adults,
- the need for play as the leading activity,
- the ability to engage in joint actions.

These create the prerequisites for forming ideas about the native land, family, traditions, and symbols, which are assimilated through emotionally charged events, observations, artistic images, and folklore.

In junior primary school age, the following increase:

- consciousness and responsibility,

³¹⁸ Kovshar (2015)

- ability to follow rules,
- interest in history and culture,
- aspiration for socially significant activity.

The child moves from emotional attachment to awareness of oneself as part of the community, the Ukrainian people, and the state.

The unity of content and forms of education between preschool institutions and primary school is a determining condition for implementing the principle of continuity. As O. Kovshar notes, the preschool and primary levels must function within a “common educational space” in which requirements, goals, and pedagogical approaches are aligned, thereby ensuring the child’s continuous development and smooth adaptation to school conditions.

The author stresses that coordination must encompass content, methodologies, forms of activity, and educational influences, since it is precisely the “integration of newly acquired experience with previous experience” that ensures a gradual transition from the preschool to the school stage of development.

Continuity involves the coordination of the following components:

- Content lines – the content of preschool and primary education must be interconnected, as both levels are “subordinate to the single content of primary school education” and must ensure the formation of a complex of competences necessary for further learning. This implies unity of thematic areas, particularly in the sphere of civic and national-patriotic education.

- Leading methods and forms of work. O. Kovshar emphasizes the need to coordinate educational methods, since “the change in the nature of activity – from reproductive to creative, exploratory, and socially useful – influences the child’s life stance” and determines their readiness for new educational demands. In preschool age, play is dominant, but the role of productive, instructional, and social activity gradually increases and must find continuation in school. Accordingly, methods in primary school should build upon the experience of play-based, creative, and exploratory forms acquired in preschool.

Research by T. Ponimanska highlights that the leading condition for preschool child development is the use of active methods that promote emotional involvement and the formation of the child’s own experience. According to the author, it is precisely play-based, problem-search, and artistic-imaginative methods that enable the child to naturally and unobtrusively assimilate social and cultural norms³¹⁹. These methods should become the basis for further learning in primary school, where play forms are

³¹⁹ Ponimanska, T. I. (2006). *Doshkilna pedahohika [Preschool Pedagogy]*. Kyiv: Akademiia. 436 p.

gradually transformed into instructional-cognitive ones while retaining elements of creativity and emotionality.

I. Bekh emphasizes that effective education is possible only under conditions of personality-oriented interaction, where methods are aimed not merely at transmitting knowledge but at forming inner convictions and moral feelings³²⁰. Therefore, it is important that the methods and forms used in school continue the approaches characteristic of preschool childhood: supporting initiative, dialogicity, development of emotional experience, and learning through activity.

O. Vyshnevskiy draws attention to the cultural appropriateness of methods, stressing that national education must rely on traditional forms (folk games, songs, holidays, rituals) that create a meaningful emotional-value environment for the child³²¹. In primary school, these forms not only can but must receive further development in the form of project activities, integrated lessons, and mini-research practices.

V. Sukhomlynskyi insisted that educating a child cannot be limited to words or instructions: the formation of values occurs through experiences, emotional impressions, the beauty of nature, work, and community³²². Therefore, forms of work in primary school should include observation, exploratory tasks, joint creative activity, and socially useful deeds that continue the educational practices of the preschool institution.

Thus, coordination of methods and forms of work between preschool and primary education involves not only transferring play-based or creative techniques to school but also preserving key principles: emotionality, activity-based approach, cultural appropriateness, personality orientation, and humanistic interaction. It is precisely this continuity that ensures a comfortable transition for the child to new learning conditions and contributes to the formation of a stable civic and patriotic stance.

- Value orientations. The educational process must be based on a common system of values: humanism, democracy, freedom, responsibility, statehood, and respect for cultural traditions. As O. Kovshar notes, contemporary education requires “unified worldview-value provision”, important components of which are recognition of each child as a personality and national values: statehood, traditions, and language³²³.

³²⁰ Bekh (2003)

³²¹ Vyshnevskiy (2006)

³²² Sukhomlynskyi (1977)

³²³ Kovshar (2015)

This means that patriotic education must have the same emphases at both levels: from emotional perception of cultural heritage in preschool age to awareness of statehood values in junior pupils.

- Requirements for the formation of competences. Scholars emphasize that continuity is impossible without clearly defined and coordinated requirements for the competences the child must master. Preschool education is aimed at forming “life-essential competences” that will facilitate faster adaptation to school and ensure active assimilation of instructional material.

These competences include speech development, social interaction, emotional-volitional sphere, ability to act in a collective, and the formation of moral and national values – all qualities that become the basis for the further development of civic and patriotic competence.

Thus, the unity of content, methods, value orientations, and competence requirements between preschool institutions and primary school ensures the integrity of national-patriotic education, protects the child from adaptation difficulties, and promotes the formation of a stable national identity within the framework of lifelong education.

In preschool age, emotional forms predominate, while in primary school the emphasis shifts to reflective and cognitive-exploratory forms. It is essential to preserve common themes and symbols while expanding them at a new level.

O. Kovshar emphasizes the importance of the activity-based and activity-personality approaches, which ensure the child’s active involvement in:

- plot-role games,
- theatrical performances,
- creative projects,
- mini-research activities,
- socially useful activity.

It is precisely through their own actions, deeds, explorations, and creativity that the child internalizes norms, values, and models of civic behaviour. Participation in collective endeavours develops responsibility, empathy, and a sense of belonging to the community.

This principle constitutes one of the cornerstones of the New Ukrainian School (NUSH). It presupposes:

- unity of influences from the family, preschool institution, school, and community;
- integration of educational activities;
- formation of a shared cultural-educational space.

Children’s participation in family-school celebrations, commemorative events, excursions, volunteer initiatives, and other forms of socially significant activity

creates conditions for the practical experience of national unity, belonging to the community, and responsibility for its well-being. O. Kovshar stresses that involving the child in various types of collective activity is a crucial mechanism of socialization, since “participation in joint endeavours and communication with adults and peers facilitates the assimilation of moral norms and values and the development of socially acceptable behavioural models”.

The author underscores that the development of civic qualities is impossible outside real interaction with society, because the child is formed as a personality “in the process of involvement in various types of activity that gradually become more complex: from play to instructional, creative, and socially useful activity”.

It is socially useful and patriotically oriented initiatives that become the environment in which conditions are created for cultivating a responsible attitude toward the Motherland, people, and community.

Participation in family-community events, cultural occasions, or volunteer actions helps the child not only to become acquainted with cultural traditions and moral values but also to realize their own role in community life – an essential component in the formation of civic and patriotic competence. Thus, practical activity within the “child – family – school – community” space ensures realistic and emotionally charged assimilation of national values and contributes to the emergence of an active civic stance.

National-patriotic education involves the formation, in senior preschool and junior primary school children, of the foundations of national identity, civic consciousness, love for the Motherland, and readiness to act in the interests of the community. The realization of this component is possible only on condition of purposeful, coordinated work of the two educational levels – preschool and primary – functioning within a single value-semantic field³²⁴.

Researchers emphasize that the main goal of preschool and pre-primary education is to create conditions for the holistic development of the personality, encompassing not only cognitive but also moral-spiritual and social aspects. The author stresses that preschool education is aimed at forming life-essential personality qualities and key competences that will determine “the child’s systemic and holistic development” in subsequent learning and life activity³²⁵.

Such competences include:

³²⁴ See: *Kontseptsiiia natsionalno-patriotychnoho vykhovannia v systemi osvity Ukrainy* [Concept of National-Patriotic Education in the Education System of Ukraine] (2022); Kovshar (2015)

³²⁵ Kovshar (2015)

- the value-orientation sphere, which encompasses respect for the traditions, culture, and morality of one's people;
- social-civic competence, which involves the ability to act in interaction with others, assume responsibility, and navigate the social environment;
- emotional-volitional resilience, which is important for the formation of national self-consciousness;
- moral-ethical qualities that ensure the child's spiritual development.

State documents place emphasis on educating a personality capable of self-expression, interaction with society, spiritual formation, and self-development – the foundation for the emergence of a mature civic stance³²⁶.

In the context of national-patriotic education, the target component also includes the formation of:

- an emotional-value attitude toward the native land and culture, which is laid down already in preschool age;
- awareness of belonging to the Ukrainian people, its history, and traditions;
- a sense of responsibility and readiness to act for the common good, which is formed in junior primary school age through the experience of participation in socially significant endeavours.

Supporting this view, Kovshar notes that the organization of preschool and pre-primary education must ensure “systemic partnership interaction of all participants in the educational-upbringing process”, including family, educators, and community, since such interaction fosters the development of social responsibility and readiness to participate in community life.

Thus, the target component of continuity in national-patriotic education is aimed at enabling the child to:

- realize themselves as part of the family, community, and state;
- internalize the cultural values of their people;
- acquire experience of civic interaction and social responsibility;
- be prepared for active participation in social life³²⁷.

In preschool age, the child's worldview is primarily based on the family – the first social environment in which feelings of attachment, trust, and security are

³²⁶ See: Pro osvitu [On Education] (2017); Bazovyi komponent doshkilnoi osvity (Derzhavnyi standart) [State Standard of Preschool Education] (2021); Derzhavnyi standart pochatkovoï osvity [State Standard of Primary Education] (2018); Kovshar (2015)

³²⁷ See: Kontseptsiiia natsionalno-patriotichnoho vykhovannia v systemi osvity Ukrainy [Concept of National-Patriotic Education in the Education System of Ukraine] (2022); Kovshar (2015)

formed. Kovshar emphasizes that participation in family and collective life serves as the basis for mastering social roles and behavioural norms³²⁸.

In the pre-primary period, these ideas expand to the community level, and in primary school – to awareness of oneself as a citizen of the state.

The child begins acquaintance with national culture through family traditions and the immediate environment: holidays, rituals, songs, and folklore. According to Kovshar, the assimilation of cultural norms occurs through involvement in “various types of socially oriented activity”.

At the next stage, the child moves to understanding broader moral and national values, and in school age – to awareness of cultural heritage as the achievement of the entire Ukrainian people.

In preschool institutions, children become acquainted with emotionally vivid symbols (flag, coat of arms, embroidered shirt), laying the primary foundations of ideas about statehood. In primary school, this knowledge is expanded to include fragmentary notions about the history of Ukraine and its past, preparing the child to perceive information about outstanding figures in culture, science, arts, and the struggle for independence.

This progressive movement, according to scholars’ conclusions, ensures “the development of the child’s semantic sphere” and contributes to the formation of stable spiritual-value orientations.

Such content progression – from the near to the distant, from the concrete to the generalized – not only provides gradual complication of knowledge but also creates conditions for the emergence of a holistic national identity in the child. It corresponds to the natural laws of mental and worldview development, when new concepts are integrated into existing experience and nationally significant ideas acquire personal meaning. Thanks to this logical sequence, the child not only learns about cultural phenomena, symbols, and traditions but also emotionally accepts them as part of their own life world, which fosters deeper awareness of oneself as a member of the family, community, and Ukrainian people.

The activity component is a key condition for ensuring continuity between preschool and primary education, since it is through active engagement – play, creative, cognitive, and social – that the child assimilates social roles, cultural norms, and values. O. Kovshar stresses that personality development occurs “in the process of involvement in various types of activity that gradually become more complex: from play to instructional-practical, creative, and socially useful activity”. It is this gradualness that makes the activity approach the basis for forming the child’s moral and patriotic qualities.

³²⁸ Kovshar (2015)

Within the activity component, the child must have real opportunities for:

- play and modelling of social situations. In preschool age, play is the leading type of activity, ensuring the formation of social roles, interaction, and moral norms. The monograph emphasizes that it is in play that the child “assimilates behavioural models accepted in society and learns cooperation with others”³²⁹. In the context of patriotic education, this is reflected in plots about family and community, traditional Ukrainian holidays, and role-playing games such as “My School”, “Celebration of Cossack Glory”, “We Are Community Volunteers”, etc.
- creative interpretation of cultural traditions. Artistic-creative activity (drawing, appliqué, singing, dramatization, folk rituals) enables the child to emotionally experience belonging to native culture. Creative tasks contribute to “the child’s free self-expression and the acquisition of personal meaning in cultural values”, which is an important condition for the formation of patriotic consciousness.
- exploration of the environment. Cognitive-exploratory activity forms the foundations of ecological culture, love for the natural environment of the native land, and interest in its historical and cultural features. Kovshar emphasizes that exploratory forms of work foster the development of “the child’s active stance in cognizing the world” and help them realize themselves as a subject of interaction with the environment and society.
- participation in joint endeavours. Socially oriented, socially useful, and volunteer activity is an important part of forming civic competences. The monograph notes that through participation in joint types of activity the child masters “behavioural norms, moral values, and experience of cooperation with adults and peers”. Such practices include participation in school and family-community actions, environmental initiatives, charity events, thematic celebrations, and traditional Ukrainian performances.

Thus, the activity component ensures the vital link between theoretical knowledge and the child’s real experience. It enables a gradual transition from the play forms of preschool education to the cognitive-exploratory and social practices of primary school, creating conditions for the organic development of national-patriotic feelings.

The resultative component of the model of continuity in national-patriotic education involves assessing the level of formation of key qualities, knowledge, and behavioural manifestations that characterize the development of the child’s national identity and civic consciousness. It reflects not only academic achievements but also deeper personality changes related to the development of emotional-value, motivational, and activity spheres. As O. Kovshar stresses, child development should

³²⁹ Ibid.

be evaluated “in the context of their personality formation and acquisition of life-essential competences”.

Evaluation of effectiveness is carried out according to the following indicators:

- Formation of an emotional-value attitude toward Ukraine. This indicator includes emotional attachment to family, native land, and state symbols; a positive attitude toward Ukrainian traditions; and a sense of belonging to and pride in the nation. The monograph states that the development of the emotional sphere is the basis for the formation of moral qualities and spiritual orientations, since “emotionally coloured experience is internalized by the child most deeply”. Consequently, the child’s ability to genuinely experience, empathize, and value national phenomena is assessed.

- Knowledge about the culture, symbols, and traditions of the Ukrainian people. This indicator covers children’s perception and understanding of: state and ethnocultural symbols; traditional holidays and rituals; elements of cultural heritage; ideas about outstanding Ukrainians, historical events, and features of the native region.

Kovshar emphasizes that the assimilation of cultural knowledge must occur “through various types of activity that allow the child to act as a subject and comprehend cultural phenomena”. Therefore, not only factual knowledge but also comprehension of cultural meanings is evaluated.

- Responsible and active civic behaviour. This outcome is linked to the child’s practical actions and their ability to: participate in joint endeavours; adhere to rules of collective interaction; demonstrate initiative and goodwill; perform social roles; engage in volunteer, charitable, or socially useful activities.

O. Kovshar stresses that “participation in joint activity with adults and peers is the leading mechanism for assimilating moral norms and forming social responsibility”. For this reason, the focus is on real behavioural manifestations rather than merely theoretical notions.

The resultative component integrates all previous elements of the model and reflects the child’s holistic development – from emotional-sensory perception of national values to their conscious acceptance, internalization, and practical manifestation in social interaction. At this stage, patriotic feelings gradually transform into stable convictions and behavioural strategies that are expressed in the child’s ability to act responsibly, kindly, and actively within the collective.

The resultative component serves as the linking element between the content and activity components, since it is precisely the combination of nationally oriented content with various types of activity (play, creative, exploratory, socially useful) that provides the opportunity for the child to acquire personal experience endowed with patriotic meaning. As O. Kovshar emphasizes, personality development is possible

only when the child is actively involved in activity and gains “their own experience of interaction with the world, which gradually acquires moral-value content for them”.

Thus, the resultative component demonstrates the practical implementation of the principle of continuity between preschool and primary education: the knowledge, values, and motives laid down in preschool institutions are not only preserved but also acquire new meanings and forms of expression in primary school. It serves as an indicator of the extent to which the coordinated content, methodological, and activity lines have contributed to the formation of the foundations of national identity and civic competence in the child³³⁰.

Continuity in the national-patriotic education of senior preschool children and junior primary school pupils is a fundamental condition for the formation of the child's national identity, as it ensures integrity, logical continuity, and coordination of educational influence at different stages of development. Analysis of the literature shows that effective implementation of the principle of continuity is possible only through the systemic combination of several key pedagogical factors, among which particular importance is attached to:

- coordination of content and forms of activity, which ensures the organic continuation – within the structure of primary education – of nationally oriented themes, plots, values, and types of activity formed in preschool age;
- the activity-personality approach, which involves the active engagement of the child in various forms of interaction (play, creative, cognitive-exploratory, socially useful) and guarantees the acquisition of personally meaningful experience of experiencing national values;
- partnership among all participants in the educational process (child – educator – parents – community), which ensures unity of educational influence and forms an environment of trust, support, cooperation, and cultural belonging;
- progressive development of patriotic competences, characterized by movement from emotional-sensory perception of native culture in preschool age to its conscious acceptance and realization in social interaction in primary school³³¹.

The implementation of these principles creates favourable conditions for the child's harmonious entry into the school environment, minimizes adaptation difficulties, and ensures the preservation of the emotionally positive attitude toward the native land and its cultural symbols that was formed during the preschool years. Such an approach fosters the development of a civically mature personality capable of

³³⁰ See: Kontseptsiiia natsionalno-patriotichnoho vykhovannia v systemi osvity Ukrainy [Concept of National-Patriotic Education in the Education System of Ukraine] (2022); Kovshar (2015)

responsible behaviour and active participation in community life – a crucial factor in strengthening national unity and forming the patriotic consciousness of the new generation³³².

In conclusion, continuity in the national-patriotic education of senior preschool children and junior primary school pupils is not only a methodological requirement but also a strategic condition for the child's development as a citizen of Ukraine. It ensures the consistency and coordination of educational influences that accompany the child from the first ideas about home and family to the awareness of themselves as part of the Ukrainian people, bearer of its culture and traditions, and bearer of responsibility for the common future.

The coordination of values, content, forms of activity, and result requirements between preschool institutions and primary school creates a unified educational space in which feelings of love for the Motherland, respect for the language, culture, and traditions organically transform into inner convictions, life guidelines, and real civic actions. Under such conditions, patriotism ceases to be an external declaration and acquires the character of a personal life stance manifested in the child's ability to empathize, act responsibly, support others, observe the rules of coexistence, and participate in socially useful endeavours.

It is important that the principle of continuity not only ensures a smooth transition from the play-based and emotionally imaginative forms of preschool education to the instructional-cognitive activity of primary school but also fosters in children a sense of inner stability, trust in adults, and a feeling of unity with family, community, and state. It is thanks to the systemic, consistent, and activity-saturated approach that patriotic feelings gradually transform into stable moral guidelines and readiness for active participation in the life of the collective and community.

In contemporary conditions, when issues of statehood, national dignity, and civic responsibility have acquired particular urgency, the principle of continuity becomes the foundation for educating a generation that is aware of its involvement in the fate of the Ukrainian state and ready to actively contribute to its democratic, cultural, and spiritual development. Such a system of education lays the groundwork for the formation of conscious, humane, and responsible citizens capable not only of preserving but also of enhancing national values, defending their country, and supporting it in times of trial.

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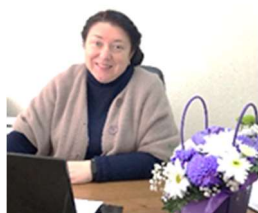
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**THEORETICAL AND
METHODOLOGICAL
FOUNDATIONS OF CONTINUITY
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OF PRESCHOOL AND PRIMARY
EDUCATION**

Monograph

ISBN 978-83-66567-60-3

2026, Academy of Applied Sciences Academy of Management and Administration in
Opole 45-085 Poland, Opole, ul. Niedziałkowskiego 18 tel. 77 402-19-00/01.

