



Preschool education programme

based on the pedagogical conception by Blessed Edmund Bojanowski

Sr. Maria Opiela, Sr. Małgorzata Kaput, Sr. Edyta Piekarz,
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Teaching methodology opinion

Sr. Maria Opiela, Sr. Małgorzata Kaput, Sr. Edyta Piekarz, Sr. Agnieszka Kornobis, Sr. Zofia Zymróż, Sr. Stanisława Chudzik, *Preschool education programme based on the pedagogical conception by Bl. Edmund Bojanowski*, Congregation of the Sisters Servants of the Immaculate Conception of the Virgin Mother of God, Dębica 2015.

The preschool education programme based on the pedagogical conception by Bl. Edmund Bojanowski has been implemented in Poland¹ and abroad in public and non-public preschools for six years. Each year it has been reviewed and verified in all areas of educational influence.

Research conducted among parents and teachers proves that the programme meets the expectations of each social group and guarantees a high level of upbringing and educational achievements. Conclusions drawn from programme evaluation show that the proposed educational framework respects every child, including children with special educational needs. Despite this positive evaluation results, the authors decided to update the programme content to adapt it to the revised requirements of the regulatory framework introduced by the Ministry of National Education.

Hence, the programme was expanded to include:

- a proposal for a programme for work with the family to enhance co-operation with parents through mutual exchange of experience;
- introducing the child to the world of modern languages;
- a sample monthly plan;

1. Since the programme outlined in this document is created, implemented and developed in the conditions of the Polish regulatory system, it uses references to the relevant legal acts in force in the territory of the Republic of Poland. In the event of its use in other countries, the references should be adjusted to their respective legislative conditions.

- an observation and diagnosis sheet;
- the programme evaluation procedure with results and conclusions concerning particular pedagogical areas.

The list of bibliographical entries has also been enriched to contain new, up-to-date contributions from various fields of science.

The programme is written in a clear, communicative language, adapted to the capabilities of a wide and, at the same time, diversified group of potential readers. It can therefore be implemented by both experienced teachers as well as those beginning their career. It is nothing but impressive that for six years of the programme's implementation, its effectiveness has been continuously tested through pilot studies. This allows to expand the second edition of this publication to cover the latest research in the field of pedagogy and psychology, as well as to take the full advantage of the Author's own extensive professional experience.

An unquestionable advantage of the programme are the methodological guidelines which are particularly crucial for teachers with limited work experience. This programme component will help the beginning professionals combine their theoretical background with practicable solutions.

The Authors cover diverse spheres of psychophysical development of preschool children. They put a strong emphasis on intellectual development, but do not overlook other dimensions of personality, including physical wellbeing, aesthetic and volitional development etc. This holistic approach, along with the dominating nature of upbringing practices deserves special emphasis.

The Authors of the programme propose a diagnostic sheet to assess the child's school readiness at the beginning of a school year. In terms of content, it is correctly constructed, and it allows consecutive comments on the child's progress and the observed difficulties. The proposed observation sheet for 3 and 4-year-olds makes it possible to note down the abilities and developmental needs of the children and raises no methodological objections.

It is noteworthy that the observation sheet of the 3-year-olds covers such issues as: adaptive behaviour, social functioning including functioning during play, self-care and self-direction (autonomy). Extending the scope of observation for 4-year-olds allows support for the cognitive development of children in all education areas and is related to the implementation of the core curriculum. I believe that the presented proposals for

observation and diagnosis sheets allow the best possible use of the relevant research, which has been a source of much controversy in the literature of the field.

The reviewed programme is a good example of integrating educational content with upbringing practices. Its implementation allows an individual insight into each child's growth, discovering their predispositions, talents, interests, as well as noticing difficulties and problems they struggle with.

To sum up – the proposed *Preschool education programme based on the pedagogical conception by Bl. Edmund Bojanowski* meets the criteria posed by the Ministry of National Education and deserves approval for use in preschools, preschool sections at primary schools and in other forms of preschool education. It is appropriate in terms of content and methodology and is well-adapted to the needs and capabilities of the children for whom it is intended. It contains:

- The specification of the means of achieving the educational goals and tasks established in the core curriculum. Since the programme is intended for Catholic preschools, its scope has been extended to include upbringing and educational content related to developing the Christian value system.
- Specific education and upbringing objectives and means of achieving them.
- Methods of conducting an analysis of a child's school readiness (preschool diagnosis). Moreover, the programme offers observation sheets for younger preschoolers.

Ewa Zielińska

Pursuant to the regulations of the *New Preschool Education Programme for preschools, preschool sections in primary schools and other forms of preschool education* (Journal of Laws 2017, item 356), the content of the *Preschool education programme based on the pedagogical conception by Bl. Edmund Bojanowski* has been updated to cover media education, included in the cognitive development education area.

The programme and its content are developed by the Commission for Education – Preschool Section. The Section members are Sr. Agata Zoń, Sr. Edyta Piekarz, Sr. Agnieszka Kornobis, Sr. Iwona Szopa, Sr. Beata Pałkowska, Sr. Dorota Gościńska and Sr. Weronika Ortyl. The Section is headed by Sr. dr hab. Maria Opiela, prof. KUL. Modifications were consulted with Ewa Zielińska, M.A.



Teaching methodology opinion for the revised version

The *Preschool education programme based on the pedagogical conception by Bl. Edmund Bojanowski* is implemented by many preschools in Poland. It has already been well instituted in pre-school pedagogy, because of the reliable psychological and pedagogical knowledge it rests on. The teachers implementing this educational and upbringing programme in all kinds of preschools pay attention to its validity, which has been confirmed by many life stories of the graduates. The teachers also pinpoint the spiral approach to implementing the programme, which contributes to the gradual consolidation and expansion of knowledge and skills.

Other advantages of the programme include the proposed child- and teacher-friendly working methods. The learning effects to be demonstrated by the child at the end of preschool education do not raise any doubts because they are clearly and precisely formulated in the programme.

In their reports, teachers also emphasize that the programme respects individual differences among children. For example, most learning effects are marked with the proviso: *as far as possible for an individual child*. This respect for individuality results in a need to meticulously track children in their growth, in order to get to know them and to prepare well for the classes. The measures proposed in the programme for achieving the objectives promote cognitive development and enhance the attractiveness of classes, games and educational settings. A *New core curriculum for preschool education* was enforced on 1 September 2017. It defines the minimum of what children have to know and do when concluding their preschool. The new regulations changed the objectives, education areas and conditions for the implementation of education programmes. Requirements as for language and mathematical education have been largely reduced. Also missing is clear guidance for achieving the tasks and goals defined for the four areas of education.

Taking into account the above, one cannot ignore the advantage of the *Preschool education programme based on the pedagogical conception by Bl. Edmund*

Bojanowski in that it reaches beyond the confines of the state regulations regarding the core curriculum. The curricular content of the programme makes it easier for teachers to work with children with special educational needs, i.e. both with children with emerging talents and with children displaying atypical developmental patterns. In accord with the *New core curriculum, the Preschool education programme based on to the pedagogical conception by Bl. Edmund Bojanowski* is open to experimentation and discovery, observation of the world and development of a child's identity, acquisition of values and social norms. Hence, it answers the major challenges of contemporary pedagogical theory and practice and complies with the current state of research in this domain.

Ewa Zielińska

Introduction

Bl. Edmund Bojanowski (1814–1871) began launching village preschools called *ochronka*¹ in 1850. With each *ochronka* launched, he made a clear outline of how they were to be organized and run to stay faithful to their upbringing² and educational ideals. Bojanowski relied hugely on the then-contemporary achievements of pedagogical theory and practice, also drawing upon his own diagnosis of social needs and problems in the environment where his preschools operated. Bl. E. Bojanowski's diary³, correspondence⁴ and notes⁵ give insight into his Christian philosophy

1. In order to emphasize the specific and unique character of the preschool pedagogical institution created by Bl. E. Bojanowski, we retain its Polish original name *ochronka* throughout the English text. This decision has its another justification in the fact that the multiplicity of traditions and approaches to preschool pedagogy and the variety of early education facilities worldwide (kindergartens, preschools, nursery schools etc.) makes it difficult to apply a single English term to address what the *ochronka* is and how it functions.

2. The term *upbringing* used throughout this document – instead of terms like *child rearing* or *raising* – emphasises the pedagogical dimension (care and facilitation of integral development) of the *ochronka* activities and its superiority over the educational (didactic) dimension. Moreover, the notion of *upbringing* is helpful in highlighting the auxiliary role of the *ochronka* (subsidiarity) in the pedagogical and educational efforts of the parents. The use of the term *upbringing* in this text is also intended to emphasize the universal character of pedagogical influence, assumed in the pedagogical conception developed by Bl. E. Bojanowski.

3. E. Bojanowski, *Dziennik (1853–1871)*, vols. I–IV, Zgromadzenie Sióstr Służebniczek NMP, Wrocław 2009.

4. *Korespondencja Edmunda Bojanowskiego z lat 1829–1871*, [Edmund Bojanowski's correspondence] ed. L. Smółka, Wrocław 2001.

5. The Main Archive of the Sisters Servants in Dębica (AGSD), *Notatki Edmunda Bojanowskiego* [Edmund Bojanowski's Notes], (B) were edited and published in a critical edition: E. Gigilewicz, M. Opiela (eds.), *Prace, szkice i notatki Edmunda Bojanowskiego. Inedita*, vols. I–II, Lublin 2016. This publication served as basis for *Kompendium edukacyjne Edmunda Bojanowskiego*, [An educational compendium by Edmund Bojanowski] edited by M. L. Opiela, Wyd. Episteme, Lublin 2016.

of education and the pedagogical goals he formulated in harmony with this philosophy. These sources also show how he defined the specific educational tasks, selected the most appropriate organizational forms, used very flexibly various methods and techniques of educational influence, paying attention to the necessity to respect the needs and developmental possibilities of the children. He entrusted the endeavour of running the *ochronka* preschools he launched to the Congregation of the Sisters Servants, which he founded specifically for this purpose. The sisters have continuously carried out his pedagogical conception by undertaking educational activities, supported by care. These also cover cultural activities for children, their families and the community. Bojanowski obliged the sisters to keep the utmost care of their work – *as far as caring for the children is concerned, keep the smallest details that are prescribed, because it may be difficult for you to believe how important each such thing is, even the smallest one*. Thus, he left a detailed list of principles for work. They are included in the provisions of *The Rule*⁶.

The materials gathered by Bl. E. Bojanowski and his own reflections on upbringing and education – the addressee, methods, means and forms, as well as the organization and activities of each *ochronka* – helped define the essential elements of a pedagogical framework based on his conception. Interpreting the intention and following the topicality of E. Bojanowski's pedagogical guidelines, enriched with the contemporary achievements in early education research and practice, the concept of integral preschool pedagogy was developed, anchored in Bojanowski's pedagogical ideals⁷. Bl. E. Bojanowski's legacy and thought remain valid guidelines for contemporary preschool education. This is why a programme for preschool education – based on E. Bojanowski's specification of objectives, organization and performance of a preschool – can be developed in full harmony with the requirements of contemporary preschool core curricula. In fact, these requirements meet the objectives posed by Bl. Bojanowski himself. He thought it imperative for each preschool that care and upbringing take prevalence over the other preschool activities. This move was to prevent

6. *Reguła Zgromadzenia Służebniczek Boga-Rodzicy Dziewicy Niepokalanie Poczętej* [Rule of the Congregation of the Sisters Servants of the Immaculate Conception of the Virgin Mother of God], Poznań 1867.

7. M. Opiela, *Integralna pedagogika przedszkolna w systemie wychowania Edmunda Bojanowskiego. Kontynuacja i zmiana*, Wyd. KUL, Lublin 2013.

changing his *ochronka* communities into *mere poverty shelters, or turn them into schools full of theoretical pedantry*. Instead, he wanted the *ochronka* to respect the needs and possibilities of the early age with its simplicity⁸. He was also faithful to the principle that the younger the children, the more play they should have, while more practical and didactic activities should come later.

Bl. E. Bojanowski pays attention to the importance and necessity of integral educational influence⁹. He warns against excluding the spiritual sphere from everyday life and experience; religious and moral education from physical, intellectual and social development. Bojanowski convincingly adopts principles and personal ideals and models from the Bible, history and literature, which constitutes an important educational strategy. Everything in the *ochronka* is connected with the rhythm of the surrounding world. In his search for the forms of educational influence, he very often referred to the simplicity and the ideal of family life. He emphasized the honourable position of a woman as a mother and educator. He was inspired by the harmony existing in human life and in the natural world. This harmony gave him important indications for the integral development of his pupils, drawing attention to the importance of moral growth of both children and adults¹⁰.

The methods and means of child upbringing, which he described in great detail, are to be strictly adjusted to the individual abilities of the child at his or her age, so that the educational and upbringing processes should harmoniously cover all spheres of development. Bojanowski emphasized that *the task of early child upbringing and education is not any kind of schooling, but learning of life*¹¹, and that *the children in the ochronka are to be trained as early as possible to deal with matters which they will face in their future*

8. See: M. L. Opiela (ed.), *Kompendium edukacyjne ...*, pp. 70–71.

9. A. P. Łuczyński, *Myśl pedagogiczna bł. Edmunda Bojanowskiego (1814–1871) a koncepcja integralnego rozwoju i ochrony dziecka* [Blessed Edmund Bojanowski's (1814–1871) pedagogical thought and the concept of integral child development and protection], *Rozprawy Społeczne/Social Dissertations*, 2020, 14(3), pp. 1–14. <https://doi.org/10.29316/rs/125838>

10. See: E. Gigilewicz, M. Opiela (eds.), *Prace, szkice i notatki E. Bojanowskiego*, vol. II, pp. 7–16.

11. See: M. L. Opiela (ed.), *Kompendium edukacyjne ...*, p. 165.

*lives*¹². According to Bl. E. Bojanowski, a prerequisite for effective delivery of such an educational programme is that the children can learn from the example provided by the educators. To promote Christian and ethnic, national and cultural values, they need to live these values. He stressed that *the learned didactic speech is not enough; children must be taught how to live not with words, but with life example*¹³. Therefore, due to the constantly changing ways of understanding the process of child and youth development, in his or her relationship to personal and natural environment, a renewed analysis of theoretical reflections and practical applications of the guidelines formulated by E. Bojanowski has been ventured. It also pertains to the formation requirements and expectations related to the beliefs and attitudes of the teacher of preschool education in the *ochronka* centre. Also emphasized is the specific role of male educators in the functioning of the contemporary *ochronka* model, as well as the significance of ecological education in the present-day educational context (Annex 2).

The daily and weekly schedule of the *ochronka* was to be related to the seasons and to the periods of the liturgical year. This schedule determined the layout of the curriculum content, methods, means and forms of activities. Rituals with extensive symbolism and rich artistic setting evoke a unique atmosphere, which helps to effectively familiarize children with the value system. This experience helps the children internalize these values so as to be guided by them in their future life.

The pedagogical conception of Bl. E. Bojanowski is continuously implemented today in the *ochronka* preschools. *Ochronka* is a preschool education institution run by the Sisters Servants. Bojanowski's conception is manifest in the preschool education programme outlined herein (henceforth also as the *Programme*). The *Programme* has been implemented throughout Poland and abroad (e.g. in Bolivia, Cameroon) since the 2009/10 school year. The *Programme* underlies the work of the *ochronka* preschools run by the Sisters Servants as well as other public and non-public preschools run by other legal entities.

The Commission for Education, appointed by the Superior General of the Congregation, designed and carried out the process of evaluation of the *Preschool education programme based on the pedagogical conception*

12. *Reguła Zgromadzenia Służebniczek Boga – Rodzicy – Dziewicy Niepokalanie Poczętej* [Rule of the Congregation of the Sisters Servants of the Immaculate Conception of the Virgin Mother of God], Poznań 1867, in particular Rule §15.

13. E. Gigilewicz, M. Opiela (ed.), *Prace, szkice i notatki E. Bojanowskiego*, vol. I, p. 619.

by Bl. Edmund Bojanowski¹⁴, both in terms of specific areas of upbringing and education and as regards cooperation with parents. The analysis of evaluation results allowed a verification of the upbringing and educational process. The revisions introduced serve to improve the measures taken to achieve the *Programme* objectives and meet its underlying principles. More holistically, the revisions also help in better understanding of the complexity of the *Programme* framework. The evaluation procedure is described in Annex 3; nr 3.

The six-year period of implementing the upbringing and educational content of the *Programme* confirms the validity of Bl. Edmund Bojanowski's pedagogical thought and proves both its effectiveness in responding to the developmental needs of children and in empowering cooperation with parents. This is also confirmed by the survey conducted by Sr. M. Loyola Opiela among the parents and teachers involved in the implementation of the *Programme*.

The survey results allowed a conclusion that the *Programme* assumptions, its upbringing and educational content of met the expectations of the parents, who expected the continuation of the implemented *Programme* in the particular areas of education and upbringing. There are, however, issues that need to be addressed, which is confirmed by the observations gathered throughout the period of *Programme* implementation. For example, the *Programme* can benefit from expanding the content framework assigned by the core curriculum so as to make full use of the collected opinions of parents and teachers. Revisions to the upbringing and educational content and the planned outcomes of the educational work were introduced into the respective areas of education and upbringing of the *Programme*.

14. The *Preschool education programme based on the pedagogical conception by Bl. Edmund Bojanowski* received a positive review by Ewa Brańska M.A. and Dorota Bogucka M.A. (the religious education area was reviewed by Rev. Prof. Władysław Kubik SJ in cooperation with Teresa Czarnecka M.A.). It was approved for educational use, pursuant to a decision of the Minister of National Education dated as of 3 October 2008, approval identity number: DPN-5002-19/08. On the enforcement of a new core curriculum regulation in Poland (*Regulation of the Minister of National Education of 23 December 2008 on the core curriculum of preschool education and general education in particular types of schools*) in April 2009, the programme was revised and adapted to the new requirements. On 1 September 2017, new core curriculum regulations for preschool education were enforced, leading to changes and additions to the *Programme*. Thanks to constant monitoring and evaluation, the *Programme* is systematically expanded and enhanced in terms of content, planned outcomes and implementation procedures.

The most significant conclusions from the evaluation of the *Programme*, along with the justification for the modifications in the particular areas of education and upbringing are presented in Annex 3; nr 4.

An integral part of the upbringing and educational work with children is cooperation with parents to build an educational community and safeguard high quality level and effectiveness of the education process. Annex 2 contains a programme for work with the family.

I ● The *Programme* characteristics

1. The *Programme* objective

The objective of the *Preschool education programme based on the pedagogical conception of Bl. E. Bojanowski* is the integral upbringing, education and comprehensive development of the child, anchored in the Christian system of values. A corollary objective is to make the *Programme* available to teachers who subscribe to its underlying assumptions and objectives. The *Programme* is intended for Catholic preschools.

As a fully-fledged preschool education programme, the *Programme* features a full description of upbringing and educational tasks. It is person-oriented, and it respects each child's individuality, specific developmental context, need for care measures and a comprehensive child's social and cultural background. The main components of the *Programme* are upbringing, education and care. These components set a framework of objectives for each teacher's work, in compliance with the binding *Curriculum of preschool education for preschools and other forms of preschool education*. In this respect, developmental objectives and tasks are classified in the following areas of education and upbringing:

- physical,
- psychological,
- mental,
- social
- moral,
- cultural,
- and religious.

The implementation of the *Programme* in preschools covers a spectrum of tasks in the following three areas:

- upbringing and education;
- acquiring knowledge significant to upbringing and education;
- developing skills relevant to upbringing and education.

The *Programme* is subject to individualized implementations. It is also designed to be implemented by a teamwork of stakeholders. This implies that complete engagement of all the staff is paramount and calls for close co-operation with parents. The *Programme* will also benefit from continuous and consecutive diagnostic processes concerning children's development and the environment in which each *ochronka* functions. The underlying principles of the *Programme* should be manifest in everyday educational work of the staff. They should also be visible in specially designed forms of activity, designed to build, develop and supplement the upbringing and educational background of the children in the *ochronka*.

2. The *Programme* curriculum

The *Programme* is built on the following underlying principles:

- the Christian concept of the human being,
- the theoretical premises of personalistic pedagogy, expressed in an integral preschool pedagogy, anchored in the educational system and pedagogical conception developed by Bl. E. Bojanowski,
- the concept of integral education proposed by Stefan Kunowski,
- the charism of the Sisters Servants, which is to serve children, the poor and the sick,
- the knowledge and pedagogical practice resulting from the tradition and expertise as well as from contemporary educational and caring practices of the Congregation,
- the current provisions of the *Curriculum of preschool education for preschools and other forms of preschool education* (henceforth as *Curriculum of preschool education*).

The objectives and the content of the *Programme* rest on the achievements of contemporary pedagogical theory and practice. The *Programme* is intended to satisfy the needs of the current legal requirements of preschool educational settings, and it strives to adopt the relevant principles of integral pedagogy in the educational framework developed by Bl. E. Bojanowski. It contains concrete ideals and personal models; a clearly defined mission; a vision of care and educational activity in the *ochronka*; and a concept of upbringing and educational work. All these make the *Programme* an exclusive pedagogical proposal that is found attractive and highly desirable for contemporary parents and teachers.

II. *Ochronka* – a preschool with care: defining the institution

The *Programme* rests hugely on theoretical advances in early childhood pedagogy as well as the extensive expertise gathered by the Sisters Servants in many *ochronka* preschools where the *Programme* is implemented as a way of realizing the pedagogical conception of Bl. E. Bojanowski. Launching the *ochronka* communities, he created a coherent pedagogical system, which consists of integrated, logically connected elements including underlying assumptions, general and detailed pedagogical objectives and consequent pedagogical tasks. The underlying assumptions and principles are based on a transparent value system, and they are manifest in selected methods and techniques of upbringing, education and care, as well as in the organizational form of each *ochronka*. The fundamental factor conditioning an effective implementation of the *Programme* is the educator. Bl. E. Bojanowski made it clear that the educator's personality, philosophy of life and qualifications are paramount since he saw an authentic life example as the major factor of effective pedagogical influence.

In this publication, we provide an insight into the *ochronka* organized and run under the framework developed by Bl. E. Bojanowski and the Sisters Servants. We want to outline this particular form of organizing a preschool to show how fixed assumptions, principles and objectives can merge with flexibility, change and diversity of internal and external factors that influence contemporary preschools. The skill of using the fixed framework to handle the change in the world is what makes the *Programme* dynamic and valid.

1. *Ochronka*: the vision

Ochronka is an institution that has emerged out of social needs, whose main objective is to provide a space to rear and educate children. It serves to protect the person and values by respecting and preserving family,

religious and national (ethnic) traditions, their development in the process of integral pedagogical influence, as well as supporting the family for moral rebirth and preservation of the identity of a given community (e.g. nation).

2. *Ochronka*: the mission

- Integral upbringing and education of preschool children, anchored in the Christian hierarchy of values, taking into account the possibilities and needs of place and time.
- Teaching and supporting skills essential for personality development oriented towards the highest values – truth, goodness and beauty. Such people display concern for the common good and is ready to take responsibility for themselves and others. This educational effort needs to make use of on concrete ideals and personal models taken from the Bible, history, tradition and the present day.
- Cooperation with the family in child upbringing and support for parents in fulfilling their parenting and educational functions.
- Promoting social, moral, religious, national (ethnic), family and cultural values in the environment. Preparing children for the real-life implementation of these values.
- Cooperation of each *ochronka* with other institutions and organizations.

3. *Ochronka*: the pedagogical approach

Ochronka, which implements the *Programme*, is a preschool institution whose mission coheres with the mission and charism of the Congregation of the Sisters Servants and with the pedagogical framework set by the Congregation's founder Bl. E. Bojanowski. The distinctiveness of this type of preschool manifests itself through:

- Integral pedagogy aimed at the full development of the child. The educator, guided by the good of the child, respects his or her individual abilities. Thus, the educator's task is to support the child, avoiding tendencies to influence learning and growth out of her own individual motives or ambitions. The good of the child requires, on the one hand, a rejection of excessive pressure for school success.

On the other, it prevents limiting educational intervention to mere making up for observed shortcomings. The educator's life example – the way of living the values day by day – is paramount. Only then can all the means and measures used in the transmission of values, the choice of content and selected methods be successful. The educator needs to make her choices match the child's age and ability level. Equally indispensable is sustaining good cooperation with the child's family.

- The sisters' actions taken out of their mission to serve the human being, aiming to protect the dignity of each child by discovering and developing his or her transcendental and natural gifts in relation to the reality in which the child lives and towards which the child aspires.
- Child education, upbringing and caring oriented towards broadly understood integration activities, respecting the diversity of conditions in which children live: health, fitness, social and material status as well as generational diversity.
- Realization of the mission and vision of the pedagogical work undertaken by the sisters in each *ochronka*. The fundamental task is to create a specific educational climate with its benefits for the staff and external environment of the *ochronka* preschools.
- The range of these actions in the *ochronka* preschools exceeds the visible dimension and extends to the realm of grace and transcendence. It includes the ideals and values manifest in everyday life, and it touches upon the mystery of the communion of the saints and the supernatural.

4. The pedagogical principles in the *ochronka* preschools run by the Sisters Servants

The major strategy of pedagogical intervention in the *ochronka* preschools is the testimony strategy. It consists in evoking a mechanism of identification of a child with the *Programme*, which sometimes takes form of non-conscious mapping of certain behaviour patterns displayed by another person (educator). Both an educator and a child (but also parents and other teachers) develop identification with a particular person, which means they employ in their lifestyle and behaviour some features displayed

by others. These evolve into their own behavioural patterns, originally evoked by the educator. This identification takes place when the experience of others provides grounds for learning. Incorporated in one's own life, the experience influences personality development.

Thanks to this strategy, sisters – carers and educators – become personalized symbols of values¹. This helps children acquire and follow common values. This is done not so much through the influence on the cognitive domain or does not consist in instructing the values. The key is that the declared values cohere with the values as experienced by the *ochronka* community.

The pedagogical principles of the *ochronka* include:

- The principle of deliberate and purposeful organization of educational settings by an educator, and the use of everyday events and life situations for educational purposes.
- The principle of integrating the developmental rights and needs of a child and ensuring growth in accordance with the pedagogical objectives.
- The principle of care for harmonious (holistic) development, in which every sphere of functioning is equally important. Educational actions integrally cover all the spheres of child's development, while respecting the child's needs and developmental abilities.
- The principle of using cultural legacy as a vital pedagogical instrument. Reference to national and ethnic culture and tradition represents an assumption made in the *Programme* to take pedagogical advantage of the concrete circumstances and contexts, such as the ecclesiastical, cultural and national communities. Doing so makes pedagogical efforts pass the test of time.
- The principle of building a community of people.
- The principle of cultivating the so-called *ochronka* rituals (rites and customs related to experiencing the daytime periods, days of the week and seasons), familiarizing children with certain ideals and values. This principle develops a child's orientation towards spirituality, transcendence and towards human existence as value based. This

1. See: M. Nowak, *O wartościach chrześcijańskich w wychowaniu*, "Kultura i Edukacja". Toruń, 2 (2) 1992, p. 49.

principle emphasizes a human need for responsibility, sense of duty and human dignity.

- The principle of integrating cultural values into real-life values, which should also take place in community life through authentic personal relationships between the children and the sisters – educators.
- The principle of cooperation of the *ochronka* community with the family and the external environment in the process of integral upbringing and education.

5. Principles of cooperation with the family and tasks undertaken

Taking into account the fact that the family is a natural and irreplaceable developmental environment, which allows a child's personality to grow and where a child develops the primary behavioural patterns based on observed models, the *ochronka* actively seeks cooperation with parents. Meticulously organized cooperation of both developmental environments in the transmission of norms and values, integral development and upbringing of a child is based on the following principles:

- The principle of clear communication with parents as regards the specificity of the pedagogical model of the *ochronka*, rules of cooperation with the family and keeping steadfast to them in order to achieve the pedagogical objectives.
- The principle of the supremacy of the right of parents to raise their children (natural law), taking into account their parental rights (positive law), which has its consequences for planning educational activities in the *ochronka*.
- The subsidiarity principle, according to which family is only supported by the *ochronka* to the degree justified by the child's developmental needs.
- The principle of individual approach to each child, his or her development and the growth in a community of persons. Respect for the child's discrete life and the value of the child as a human being are highlighted.
- The principle of individual approach to the needs, resources and problems in each family.

- The principle of person-oriented cooperation – working out a common position of teachers and parents towards each child, and cooperation in the process of integral upbringing and education.
- The principle providing parents with reliable and personalized information about a child's progress, problems and needs, as emergent from the pedagogical process.
- The principle of involving parents in the life of the *ochronka* and its functioning – e.g. parents' councils or parents' meetings.
- The principle of engaging families in diverse initiatives in the field of religion, patriotism and other cultural issues. Holding integration, recreation or formative meetings, also hosting various specialists and professionals.

III. The *Programme* structure

Our preschool education *Programme* is a description of how to carry out tasks in accordance with the current preschool core curriculum, covering the following six areas of development:

The *Programme* content for each education area is developed in regard to the following specific pedagogical objectives:

Physical area – proper physical development of the child:

- developing hygienic habits and health-care behaviour,
- gradual and harmonious development of physical fitness,
- gradual learning to comply with safety rules,
- developing and enhancing the sensual cognition
- developing practical skills and abilities.

Mental area – comprehensive intellectual development of a child:

- developing cognitive processes,
- developing imagination,
- exercising and enhancing memory (logic, mathematics, literature, poetry, nature),
- developing intellect, speech (language skills), creative thinking and action,
- developing talents and gifts,
- developing interest in a modern foreign language,
- in the case of children belonging to national and ethnic minorities and communities: encouraging use the regional language varieties, maintaining and developing a sense of national, ethnic and linguistic belonging.

Social area – proper affective development, developing social and patriotic attitudes:

- learning to recognize, conceptualize and deal with emotions,
- care for the emotional sphere,
- learning to function in the system of socially accepted values and norms (in the family, *ochronka*, society, home country),
- fostering the sense of belonging to the human family and to diverse communities (e.g. the European Union as the family of the peoples of Europe),
- highlighting the value of family ties and encouraging attitudes that may help perform future roles in the family,
- learning and cultivating customs and traditions (family, religious, ethnic, national),
- developing attitudes and behaviours necessary for establishing positive relations with peers and environment,
- developing positive attitudes towards celebration, rituals, community and spending free time in the family and environment,
- encouraging respect for work of the child and of others.

Cultural area – shaping the aesthetic sense:

- sensitizing to the beauty of the surrounding world,
- developing theatrical creativity,
- developing musical sensitivity,
- developing the ability to perceive different works of art and to create one's own artistic and technical projects.

Moral area – shaping noble character and righteousness of behaviour:

- developing conscience, appropriate self-esteem and responsibility for one's own actions, using a system of rewards and penalties,
- developing a responsible attitude towards oneself, other persons, learning, work, family and social duties,
- developing sensitivity to the needs and problems of the poor, the sick, the lonely, the elderly and sustaining motivation to provide them with concrete help.

Religious area – developing and strengthening faith:

- introducing into the world of religious symbols and values that help acquaint the child with the reality of Baptism and the related truth about God's childhood,

- showing Child Jesus as a role model for a child and the Holy Family as a role model for the family, the role of Guardian Angels and the example of the saints,
- learning and interiorizing the norms of natural and divine law,
- outlining the truth about human life in its temporal and eternal dimension,
- introducing to religious practices and works of mercy,
- introducing to the experience of the events in the liturgical year.

Ochronka has a vital role in the construction of the future developed personality. Hence, it aims to make children open to further growth in the following aspects:

- Self-acceptance and respecting facts of a life situation, which will inspire children to take responsibility for their own development (physical, mental and moral), aiming at the fullness of humanity and creative transformation of the reality in which they live. In forming their attitudes to life, they are open to personal models from the Bible, the Saints, historical figures and other significant people.
- Building responsible personal relationships with people and God in an attitude of conscious and trusting dependence on God, freedom, responsibility and sensitivity to the needs and problems of the neighbour, as well as a sacrificial service to the younger, weaker, sick, elderly and poor.
- Gratefulness to God and people, nurturing and developing the good in oneself, with faith and hope, experiencing life's successes and overcoming difficulties and crises in a creative way.
- Evaluating their behaviour and modifying destructive attitudes and behaviours, making difficult and responsible decisions, taking a firm stand for good and consciously reject evil.
- Openness to learn about the history, tradition, national (ethnic) culture, developing the spirit of patriotism, preserving family, national (ethnic) and religious traditions and customs.
- Sensitivity and respect for natural beauty, nurturing and protecting environment, and concern for knowledge and development of culture.
- Appreciation of the value and dignity of one's life and that of others, care for spiritual, mental and physical development in relation to the temporal and supernatural perspective.

- Taking up suitable life roles in the future, responsibilities for learning, working, living in the family, society and serving it properly, applying knowledge and skills in specific areas and situations of life.

The planned outcomes of the educational work as well as the proposed procedures for achieving these outcomes are a teacher's guidelines on how to accompany a child in achieving the above ideals. An important complement to the *Programme* is the procedure of its evaluation. The *Programme* also covers a section devoted to work with the family. This dedicated programme is a proposal of permanent cooperation and mutual exchange of values and experiences, supporting the process of integral development, education and care for the child. Building up the upbringing and education community is based on the awareness of the principle children are educated by persons, not by ideas. Values are considered a key resource in upbringing and education. Bojanowski did not treat values in terms of abstract ideas, but using the concept of "virtue", he regarded them as important personality traits representing the moral order that characterizes a person and his or her attitude to goodness. Virtues developed in education are an expression of man's nobility and his constant pursuit of goodness, anchored in the accepted philosophical and religious principles. It is only in community that a person can be educated towards his or her fullness with love and responsibility, where people seek to achieve personal, human and Christian perfection by acting in accordance with these values.

IV. The *Programme* content

1. The *Programme* plan

Pedagogical area	Pedagogical content
Physical	Personal hygiene
	Meal hygiene
	Hygiene of the surrounding spaces
	Health
	Security
	Motor activity
	Leisure
	The senses
	Practical activities
Mental	Speech and thinking
	Preparing to learn to read
	Preparing to learn to write
	Children's literature and poetry
	Mathematics
	Nature
	My and others' talents and gifts
	Preparation for the use of a modern foreign language
Social	Preparation to use the language of national and ethnic minorities and the regional language variety
	A world of emotions and feelings
	My family
	The <i>ochronka</i> community
	Nearest surroundings
	My native country (Homeland)
	The world and the human family
	The human being and human work



Cultural	Beauty
	Theatre
	Music and dance
	Art
Moral	The truth
	Goodness
	Love and mercy
	Friendship
Religious	Religious symbols
	Faith
	Being a child of God
	Religious practices
	Liturgical year

2. Areas of education and upbringing

The *Programme* covers six areas of education and upbringing. They have been ordered in such a way as to highlight a need for a greater concentration on the physical aspect of development with younger children, and a progressing increase of diversity, intensity and level of difficulty of particular activities in the field of mental, social, cultural, moral and religious growth. In this way, it is possible to respect the needs and developmental abilities of children at all developmental stages. However, both with younger and older children, a teacher always covers all the areas in an individualized manner, with a view to gradually achieving a child's preschool education objectives.

The upbringing and educational content of the *Programme* has been formulated in such a way that a teacher is aware of what skills, abilities and knowledge a child is to master during the preschool period. No division into age groups is introduced into the *Programme*. Individual areas of education and upbringing feature content that varies in terms of difficulty. This gradation is aimed at helping a teacher choose the right tasks and methods to match current children's needs and abilities.

We adopt a spiral way of implementing the *Programme*, thanks to which a child can repeatedly touch upon similar content components during his or her pre-school education, which helps consolidate the already developed knowledge and expand the learning horizons. In each area, the effects of upbringing and educational work have been determined, taking

the form of competences that a child should display at the end of the pre-school education process.

The exposition of the content is carried out during classes conducted by a teacher, who selects methods that are appropriate for the abilities and needs of children. A teacher applies appropriate procedures, adapted to the topic of the class. Carrying out content exposition in all the areas, a teacher builds appropriate procedures with verbal methods, encouraging observation and discovery, and focused mainly on children's mental activation. To do so, a teacher accurately employs various forms of work to transfer knowledge and stimulate imagination. In this way, a teacher is capable of working on selected theoretical concepts in a way that encourages the formation of desired behaviours and attitudes. The primary methods include talks, stories, conversations, games and plays. To design, perform and develop these methods, a teacher relies on literature, poetry, riddles, proverbs, songs, picture stories on various topics, adapted to the given content. The methodological guidelines of the *Programme* present an outline of these methods, since they are primary activities undertaken by a teacher in programme implementation. The guidelines also include reflexive observations from the previous implementations.

The upbringing and educational content conveyed by a teacher in talks, stories with the use of poetry, songs, games and organized plays is practically presented and experienced by means of appropriate procedures for achieving the goals. The most common used activity is demonstration: displaying objects, maps, images, phenomena, accompanied by a verbal commentary to frame observation. Other forms include a trip, film presentation, drama or theatrical performance etc. Also employed are movement-based and self-care activities to make children develop readiness for taking routine actions but also for seeking creative solutions.

1) Education area: PHYSICAL

Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Personal hygiene <ul style="list-style-type: none"> ■ Learning the rules of caring about personal hygiene. ■ Learning to care about the body: washing the hands, face, brushing the teeth, combing the hair. ■ Learning to care for aesthetic bodily appearance. ■ Conveying the truth that the body is God's gift. ■ Learning respect to one's own and others' bodies. 	A child: <ul style="list-style-type: none"> ■ uses toilet and toilet utensils unaided ■ appropriately washes the body and uses towels ■ brushes the teeth (by him or herself) ■ does not use hygiene products of other children ■ takes care of own aesthetic bodily appearance ■ knows that God created a human being with the body and soul ■ makes attempts to explain why one needs to care about one's own body and about the bodies of others, showing it due respect 	<ul style="list-style-type: none"> ■ talk ■ meeting with a nurse ■ directed conversation ■ poem ■ song ■ theatrical performances ■ subject-specific plays and games ■ a demonstration of washing the hands, the face, brushing the teeth and combing ■ consolidation of hygiene practices and habits in everyday life situations
Food-related hygiene: <ul style="list-style-type: none"> ■ Familiarizing with simple rules of table savoir-vivre. ■ Learning an appropriate use of cutlery and napkins. ■ Learning compliance to the rules of table etiquette. 	A child: <ul style="list-style-type: none"> ■ behaves appropriately at the table, e.g. speaks with moderate voice, avoids making noise ■ attempts to eat in an aesthetically acceptable way ■ attempts to use cutlery and napkins properly ■ can help others at the table ■ learns to set the table 	<ul style="list-style-type: none"> ■ picture story ■ subject-specific plays and games in the kitchen corner ■ demonstration and training in an appropriate use of cutlery and napkins. ■ demonstration of appropriate table setting ■ taking turns: e.g. in helping in table setting
Environmental hygiene: <ul style="list-style-type: none"> ■ Developing a habit of care for the tidiness and order in one's closest environment. ■ Introductory engagement in simple cleaning works done by adults. ■ Practicing of taking turns (e.g. helping to set the table, feeding farm animals kept at the <i>ochronka</i> or care for the pot flowers). 	A child: <ul style="list-style-type: none"> ■ clears his or her space, removes his or her toys and puts them in designated spaces ■ cares about order on one's shelf, in the classroom, cloakroom and bathroom ■ keeps workplace orderly and tidy ■ keeps order when completing a task ■ engages in simple cleaning work done by adults (teachers, parents, close ones) ■ takes turns to perform cleaning tasks 	<ul style="list-style-type: none"> ■ children's performance ■ directed conversation ■ poem ■ song ■ passive and active observation ■ subject-specific plays and games ■ demonstration of a simple cleaning task ■ practices relating to keeping the nearest environment clean and tidy ■ performing minor utility tasks
Health: <ul style="list-style-type: none"> ■ Familiarizing with the human body. ■ Developing awareness of the great gift of health. ■ Learning how to comply with the principles of healthy nutrition. ■ Developing habits of self-care for healthcare. ■ Developing awareness of factors that support and undermine health. ■ Familiarizing with the truth about the temporariness of the human life. ■ Familiarizing with the truth about God's creation of the human being as woman and man. ■ Familiarizing with the truth about procreation by woman and man as God's gift and human vocation. 	A child: <ul style="list-style-type: none"> ■ names the particular body parts ■ attempts to describe the functioning of the body parts, such as the heart, the stomach or the lungs ■ attempts to explain why health is a great gift ■ talks about how to care about health ■ attempts to care about one's own and others' health ■ attempts to eat healthy food, fruit and vegetables ■ adjusts the clothing to the season and prevailing weather conditions ■ accurately assesses behaviour that protects or threatens health ■ lists the causes of ill health and well-being ■ names chemical agents harmful to health and life ■ remembers that over the years a human being gets older, experiences health deterioration, loses strength, and finally, dies ■ understands that the Lord God created man as a woman and a man ■ knows that life is a gift from God given by Mom and Dad 	<ul style="list-style-type: none"> ■ story ■ browsing a health encyclopaedia for children ■ meeting with a medical doctor ■ a visit to a health-care centre ■ individual conversations with children ■ proverbs ■ riddles ■ subject-specific plays and games in the health-care corner ■ movement activities ■ fitness exercises ■ outdoor activities ■ walks and trips ■ eating healthy produce: fruit, salads, vegetables and mixes ■ prayer for health ■ thanksgiving prayer for his or her recovery.



Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Safety: <ul style="list-style-type: none"> ■ Familiarizing with the safety regulation in force on the <i>ochronka's</i> premises, in the children's nearest environment and in public places. ■ Developing appropriate behaviour in emergency situations (fire, strangers, accident, illness). ■ Learning to comply with road and traffic regulations. 	A child: <ul style="list-style-type: none"> ■ observes safety rules when playing and when in various public places ■ chooses safe places for play ■ attempts to care for one's own and others' safety ■ behaves responsibly in emergency situations ■ knows and gives telephone numbers to the police, fire brigade and medical emergency services ■ attempts to explain the symbols of selected road signs and traffic lights ■ explains a need to comply with road and traffic regulations ■ has a basic knowledge and skills in the safe use of the public transport 	<ul style="list-style-type: none"> ■ "a trip around the <i>ochronka</i>" ■ establishing common rules for safe play in the room and the garden ■ an instruction film on safety principles ■ talk ■ picture story ■ poem ■ song ■ participation in the "trial alarm" on the <i>ochronka's</i> premises ■ meeting with a police person ■ visiting a crossroads ■ visits to a fire station and a police station
Movement activities: <ul style="list-style-type: none"> ■ Organizing imitative games, movement games and fitness exercises. ■ Building awareness of the importance of movement in human life. ■ Developing habits of movement activity. 	A child: <ul style="list-style-type: none"> ■ in games imitates the way people, birds and animals move ■ spontaneously selects movement games and plays ■ encourages others to engage in movement activities ■ willingly participates in plays and movement games organized in a group ■ participates in the morning exercises ■ participate in fitness exercises with the use of imitative and creative methods (e.g. by R. Laban, C. Orff, or A. M. Kniess) ■ maintains a proper body posture ■ responds to a signal ■ runs ■ keeps body balance ■ crawls on all fours ■ climbs ■ leaps forwards ■ jumps ■ throws objects at an aim ■ rolls a ball ■ overcomes hurdles 	<ul style="list-style-type: none"> ■ directed conversation ■ morning exercises ■ indoor and outdoor movement plays and games ■ fitness exercises ■ aerobics
Leisure: <ul style="list-style-type: none"> ■ Familiarizing with various forms of spending leisure time. ■ Developing habits of effective recreation (e.g. outdoor games and play, walks and trips). ■ Familiarizing with various ways of relaxation (e.g. favourite plays, listening to music and sounds of nature). 	A child: <ul style="list-style-type: none"> ■ willingly participates in outdoor classes and plays ■ participates in walks and trips, irrespective of seasons ■ talks about various modes of recreation ■ attempts to arrange own time for relaxation ■ takes part in relaxation plays and games ■ learns to relax when tired or anxious ■ attempts to choose simple works and develops the belief that they can be a form of leisure activity 	<ul style="list-style-type: none"> ■ talk ■ walks and trips ■ plays in the <i>ochronka's</i> garden ■ plays with Klanza animation sheet ■ listening to relaxation music ■ relaxation and ambience (calming) plays and games ■ a child's own activity
Senses: <ul style="list-style-type: none"> ■ Developing individual senses and their efficiency (sight, hearing, smell, touch, taste) through various games and exercises. ■ Creating opportunities to explore the surrounding reality in a multisensory way. ■ Learning about the names of the sensory organs and their functions. ■ Learning the hygiene of the senses and their organs. 	A child: <ul style="list-style-type: none"> ■ willingly participates in games and exercises developing the senses ■ explores the surrounding reality in a multisensory way ■ attempts to describe the role of the individual sensory organs ■ attempts to care for the hygiene of the senses, e.g. by avoiding loud sounds, excessive TV viewing 	<ul style="list-style-type: none"> ■ story ■ browsing a health encyclopaedia for children ■ meetings with specialists: ophthalmologist, laryngologist ■ games and exercises to develop the senses ■ observation of natural phenomena during walks, trips and play in the <i>ochronka's</i> garden



Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Practical activities: <ul style="list-style-type: none"> ■ Developing autonomy in self-care activities. ■ Creating opportunities for developing experiences preparing for future life roles and duties. ■ Familiarizing with latest advances in modern technology and their role in human life (e.g. computer, tablet). 	A child: <ul style="list-style-type: none"> ■ uses toilet and toilet utensils unaided ■ dresses and undresses swiftly unaided ■ asks adults for help in self-care tasks when in need ■ through play and simple tasks prepares for future roles and life tasks ■ attempts to talk about the importance of contemporary technological advances for human life 	<ul style="list-style-type: none"> ■ talk ■ demonstration of appropriate use of toilet utensils ■ demonstration of appropriate performing self-care tasks ■ systematic training in self-care tasks ■ subject-specific plays and games ■ performing simple tasks in the classroom, cloakroom, bathroom, bedroom, house and the garden ■ browsing technology albums, photographs and illustrations ■ demonstration of how technical equipment in the <i>ochronka</i> operates ■ computer and tablet usage demonstration ■ using a computer ■ visit to a household appliances shop ■ demonstration of technical and electric equipment and their operation

2) Education area: MENTAL (cognitive)

Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Speech and thinking <ul style="list-style-type: none"> ■ Developing appropriate pronunciation. ■ Expanding vocabulary. ■ Developing skills of talking on given topic. ■ Arranging plays and games developing creative thinking. 	A child: <ul style="list-style-type: none"> ■ correctly performs simple breathing, listening, sound imitation and articulation exercises ■ speaks correctly in terms of articulation, grammar, inflection and syntax ■ constructs language expressions correctly ■ uses different forms of expression (monologue, dialogue, description, recitation, story) ■ attempts to express his or her thoughts ■ has an extensive vocabulary ■ tells stories with the use of pictures ■ answers questions about the text ■ formulates questions by himself ■ takes an active part in activities and games developing creative thinking ■ creates his own rhymes, fairy tales, stories and picture stories and gives them titles ■ solves riddle and rebus puzzles and creates his own ones ■ uses mental functions in specific daily life situations 	<ul style="list-style-type: none"> ■ breathing, listening, sound imitation and articulation exercises ■ spontaneous and directed statements by children ■ stories ■ fairy tales ■ picture stories ■ poetry recitation competition ■ plays and activities for developing creative thinking ■ brainstorming ■ riddles ■ rebus puzzles ■ mini quizzes ■ brain teasers ■ crossword puzzles ■ jumbles ■ rhymes ■ didactic games
Preparation for learning to read: <ul style="list-style-type: none"> ■ Developing perceptive, auditory and visual memory. ■ Developing the skills of auditory-visual analysis and synthesis. ■ Familiarizing with signs and graphic symbols. ■ Creating opportunities for reading attempts. 	A child: <ul style="list-style-type: none"> ■ organizes his or her field of perception, recognizes and remembers the content of the images ■ searches for identical elements of a drawing or writing and reproduces them adequately ■ is interested in reading and writing ■ understands the meaning of the information given in the form of simplified drawings and frequently used signs and symbols, e.g. in the <i>ochronka</i>, in the street, or at the station ■ creates short sentences ■ divides sentences into words ■ divides words into syllables ■ distinguishes sound units (phonemes) in words ■ lists vowels ■ recognizes punctuation marks ■ reads short captions below pictures ■ reads short texts illustrated with pictures ■ willingly engages in playing with letters 	<ul style="list-style-type: none"> ■ exercises of auditory and visual analysis and synthesis ■ familiarizing with the alphabet ■ exercises in reading words and simple sentences ■ playing with letter blocks ■ playing with syllables ■ attempts to create words to describe one's interests
Preparation for learning to write: <ul style="list-style-type: none"> ■ Preparation for the proper holding and use of the writing accessories. ■ Developing graphomotor skills. ■ Developing interest in writing as a means of communication. ■ Familiarizing with the alphabet. 	A child: <ul style="list-style-type: none"> ■ has good hand performance and visual-motor coordination ■ has a good writing grip ■ is interested in writing ■ sketches, draws and paints on big surfaces ■ draws along the trail, draws line patterns, draws letter-like patterns, draws outlines, fills in outlines, emboldens lines ■ keeps within line borders ■ has a general orientation how to use a sheet of paper ■ appropriately imitates letters of the alphabets 	<ul style="list-style-type: none"> ■ conversation on how to communicate by writing ■ exercises to develop hand and eye skills and coordination ■ graphomotor and letter imitation exercises



Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Children's literature and poetry: <ul style="list-style-type: none"> ■ Inspiring interest in children's literature. ■ Familiarizing with the protagonists of fairy tales, legends, parables and stories. ■ Inspiring respect for books. 	A child: <ul style="list-style-type: none"> ■ listens attentively, talks about and discusses the content of fairy tales, legends, proverbs, parables and novels ■ attempts to describe the characters' qualities, evaluate their behaviour and justify his or her viewpoint ■ attempts to discover the morals contained in fairy tales ■ imitates the roles of heroes ■ enumerates the stages of writing a book ■ creates his or her own booklet ■ respects books 	<ul style="list-style-type: none"> ■ fairy tales ■ imaginary stories ■ stories ■ legends ■ staging and film adaptations of written works ■ scenes involving elements of drama ■ genre scenes ■ visit to printing house, bookstore, library ■ meeting with the poet ■ launching an <i>ochronka's</i> reading corner ■ taking part in repairing damaged books
Mathematics: <ul style="list-style-type: none"> ■ Developing spatial orientation. ■ Rhythm setting. Demonstrating regularities and causation sequences in the world around. ■ Developing skills in cause-effect thinking. ■ Familiarizing with models of coins and bank notes. ■ Developing counting skills. ■ Developing skills in addition, subtraction, sharing and distributing things in numbers. ■ Familiarizing with digits and numbers. ■ Developing classification skills (grouping, comparison, sorting and ordering). ■ Familiarizing with flat geometric shapes (plane geometry). ■ Developing skills in accepting and constructive coping with success and failure. ■ Developing a need for precision measurements of length, volume, weight and time. ■ Familiarizing with designing and solving mathematical tasks with a narrative. 	A child: <ul style="list-style-type: none"> ■ knows the diagram (arrangement) of his or her own body ■ determines his or her position in relation to objects or other persons ■ correctly uses terms: above, below, inside, outside, at, behind, in front, next to, between ■ determines the direction of movement: forwards, backwards, left, right, up, down ■ distinguishes between the left and right ■ determines directions on a sheet of paper ■ creates rhythms listened to, played, sung using e.g. blocks; continues and transposes them into other representations ■ understands the rhythmic organization of time, sees the sequences of seasons, days of the week and months, and understands the terms: yesterday, tomorrow, the day after tomorrow, the day before yesterday ■ determines an objective, plans actions leading to its attainment ■ counts and calculates as much as he or she can ■ knows the principles of calculation ■ establishes equivalence by counting and pairing ■ uses the cardinal and ordinal numerals as much as he or she can ■ construct arithmetic operations orally or using numbers and signs of operations ■ during plays and games respects purchase and sale agreements ■ recognizes models of low value coins and notes, arranges them in order, understands the use of money in the household ■ adds and subtracts using fingers and other substitute sets ■ distinguishes between correct and incorrect counting ■ counts objects in their natural environment ■ recalculates set elements in different everyday situations ■ recognizes digits and experiments with making numbers out of them ■ classifies (by grouping, comparing, sorting and ordering) ■ recognizes and names flat geometric shapes: circle, square, triangle, rectangle ■ sets compositions made of geometric shapes ■ recognizes his or her strong points and advantages ■ constructs games (race, narrative and mathematical games) ■ accepts winning or losing a game ■ congratulates other children on winning a game ■ attempts to take measurement by him or herself (by means of steps, feet, elbow, palm and fingers) ■ observes how liquids behave in vessels and tries to infer the amount of water from the observed transformations ■ constructs scales with the help of an adult, weighs objects, differentiates their weight ■ designs and solves word problems (content-based math tasks) as much as he or she can 	<ul style="list-style-type: none"> ■ exercises and plays that help to orientate in how the body works and in the immediate surroundings ■ arranging the calendar (seasons, days of the week, months) ■ picture stories ■ exercises in counting, adding and subtracting, classifying, grouping, comparing, sorting, ordering ■ numbering ■ exercises and plays with geometric shapes ■ measuring and marking length ■ pouring liquids ■ weighing ■ games (race, narrative, mathematical) ■ designing and solving word problems (content-based math tasks)



Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Media education: <ul style="list-style-type: none"> ■ Familiarizing children with effective time management when using the media. ■ Teaching to distinguish the world of fiction (the virtual) from reality. ■ Developing the ability to select media channels and sources. ■ Preparing children for the use of children's magazines. 	A child: <ul style="list-style-type: none"> ■ develops awareness of potential positive and negative influence of media on human life ■ attempts to make the best use of leisure time ■ attempts to substitute playing with a computer with other types of activities ■ attempts to distinguish the virtual fiction from reality ■ selects broadcasts and channels for children ■ develops skills in using journals appropriate for preschoolers ■ engages in creating a group gazette (brochure) 	<ul style="list-style-type: none"> ■ directed conversation with watching broadcasts ■ talk ■ browsing various types of journals for children ■ launching a media corner ■ meeting with a journalist ■ creating a group gazette (brochure)
Nature: <ul style="list-style-type: none"> ■ Making sensitive to the beauty of the created world. ■ Learning to express gratitude to the Lord God for His Providence over the world. ■ Observing and naming the distinctive qualities of the seasons of the year. ■ Learning the names and qualities of mineral substances, e.g. salt, coal, sulphur. ■ Learning about plants and conditions on their growth. ■ Creating opportunities for caring for pot plants. ■ Learning the names of fruit and vegetables. ■ Learning about the life and habits of animals. ■ Creating opportunities for observing animal behaviour (e.g. in their natural habitats or in a ZOO). ■ Familiarizing with the life and habits of birds in the particular seasons of the year. ■ Presenting causes and effects of environment pollution and degradation. ■ Learning to engage in environmental protection actions. (e.g. avoiding pollution, waste dumping, promoting sorting waste into appropriate containers). ■ Learning about conditions for life on Earth (the role of water, air, sun and soil). ■ Experiments concerning various environmental phenomena (e.g. evaporation, condensation, dissolution or crystallization). ■ Learning about the outer space (Cosmos). 	A child: <ul style="list-style-type: none"> ■ perceives the beauty of the surrounding world ■ thanks the Lord God for his care (Providence) over the world ■ based on the Bible, attempts to describe how God created the world ■ talks about the processes taking place in nature at different seasons of the year ■ recognizes the variability of atmospheric phenomena in different seasons of the year ■ distinguishes between and names atmospheric phenomena, such as rain, storm, drizzle, rainbow, fog, wind, snow, frost and others ■ describes the weather and marks weather phenomena on the weather calendar ■ adjusts clothes to the weather conditions ■ attempts to read the atmospheric temperature on the thermometer ■ recognizes minerals such as salt, coal or sulphur ■ names certain plants including protected species ■ differentiates parts of plants (root, stem, leaves, flowers, fruits) ■ mentions the conditions necessary for plant growth ■ attempts to care for pot plants ■ identifies certain plants by their fruit and leaves ■ describes the importance of plants for human life on Earth ■ uses natural goods (e.g. mushrooms, forest fruits, herbs) ■ attempts to explain what a national park is ■ names some national and exotic fruit ■ differentiates fruit and vegetables by the senses (taste, sight, touch) ■ distinguishes an orchard from a vegetable garden ■ differentiates and names domestic, farm, forest, field and exotic animals ■ names certain protected animal species ■ talks about the diets and habits of animals living in their natural environment ■ attempts to explain why humans keep animals ■ attempts to look after the animals at home and in the <i>ochronka</i> ■ mentions the names of certain birds and their habits in the particular seasons of the year ■ names the birds migrating to warm countries ■ attempts to feed the birds during the winter ■ attempts to explain the causes and effects of environmental pollution and degradation ■ talks about how to prevent environmental pollution and degradation ■ names and recognizes elements: fire, water and air ■ discusses the role of water, air, sun and soil needed for life on Earth ■ recognizes various physical phenomena, such as: evaporation, condensation, dissolution or crystallization ■ recognizes the action of the wind ■ recognizes the qualities of a magnet ■ names selected substances that dissolve in water ■ recognizes and names the states of water ■ names object that float and those that sink in water ■ talks about the processes taking place in pickling and ensiling ■ shows the planet Earth on a map of the Solar System ■ lists natural sources of light (sun, stars, moon) ■ discusses intriguing issues concerning the outer space (Cosmos) 	<ul style="list-style-type: none"> ■ talk ■ story ■ listening to the Biblical readings ■ poem ■ song ■ watching films and photographic exhibitions ■ walks ■ listening to the sounds of nature ■ onomatopoeic plays and games ■ observation ■ using atlases and nature albums for children ■ seeing exhibits ■ taking turns – watering pot plants ■ practical activities: planting and taking care of plants, taking care of animals ■ launching a nature corner and an herb garden ■ fruit and vegetable tasting ■ visits to: ZOO, a farm, an animal shop, a national park, a botanic park ■ meetings with a gardener, a farmer and a veterinary doctor ■ participating in nature protection actions ■ natural experiments



Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
My own and other's talents: <ul style="list-style-type: none"> ■ Showing the various gifts, talents and abilities that God gives man for the good of others. ■ Organizing meetings with talented and gifted people. ■ Helping children discover and develop their own talents, gifts and abilities. 	A child: <ul style="list-style-type: none"> ■ attempts to name some talents, gifts and abilities ■ gets to know talented and specially gifted people ■ with the help of adults, attempts to discover his or her own talents and abilities and to develop them ■ as much as he or she can, learns to share his or her talents and abilities 	<ul style="list-style-type: none"> ■ story ■ conversation ■ song ■ launching interest corners ■ playing in the interest corners ■ extra classes: plastic art, musical and dance groups ■ meetings with artists ■ organizing exhibitions, festival and concerts ■ artwork auction ■ artwork fair
Preparing children to use a modern foreign language. <ul style="list-style-type: none"> ■ Developing interest in foreign language. ■ Preparing for listening to simple stories, poems and songs. ■ Teaching nursery rhymes and simple poems. ■ Engaging in theatrical performances, spectacles, movement plays and games. ■ Organizing plastic arts, construction and natural plays and games. ■ Creating opportunities to react to simple instructions and repeat learned expressions. <p>Notice: The content of the component devoted to introducing a child into the realm of a modern foreign language is correlated with the content of the classes in the native language.</p>	A child: <ul style="list-style-type: none"> ■ is interested in a foreign language ■ takes active part in musical, movement, plastic arts, construction, theatrical and natural plays and games ■ sings simple songs with a group ■ repeats rhymes and simple poems ■ understands a general sense of short narratives and stories ■ understands simple instructions and responds to them ■ repeats the phrases he or she learns 	<ul style="list-style-type: none"> ■ poem ■ song ■ picture stories ■ language plays and games ■ rhymes, counting plays ■ boards ■ illustrations ■ pictures ■ theatrical performances with the use of dolls, puppets and hand puppets ■ simple children's art performances
Preparing for use of national and ethnic minority language and local community language, language variety or speech: <ul style="list-style-type: none"> ■ Engages in language plays. ■ Preparing for listening to simple stories, poems and songs. ■ Teaching nursery rhymes and simple poems. ■ Creating opportunities to react to simple instructions and repeat learned expressions. ■ Developing awareness of belonging to one's national, ethnic or language community. ■ Familiarizing with an official emblem of a national, ethnic or language community. <p>Notice: Content in area 17 of the <i>Core curriculum of preschool education</i> is implemented when children who are addressees attend classes in the <i>ochronka</i>.</p>	A child: <ul style="list-style-type: none"> ■ takes active part in plays and games conducted in the language (language variety or speech) ■ understands simple instructions ■ repeats rhymes, simple poems and sings songs with a group ■ understands a general sense of short narratives and stories ■ realizes to what national, ethnic or language community he or she belongs ■ knows the official emblem (coat of arms) of his or her national, ethnic or language community 	<ul style="list-style-type: none"> ■ poem ■ song ■ picture stories ■ language plays and games ■ rhymes, counting plays ■ boards ■ illustrations ■ pictures ■ theatrical performances with a use of dolls, puppets and hand puppets ■ simple children's art performances ■ demonstration of a map ■ demonstration of the national emblem (coat of arms)

3) Education area: SOCIAL

Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
The realm of emotions and feelings: <ul style="list-style-type: none"> ■ Learning to identify and name emotional states, i.e.: joy, sadness, anger, resentment. ■ Developing skills of expressing one's emotions by gestures, and mimic expressions. ■ Learning to identify and interpret non-verbal messages and to verbalize one's affective states. ■ Attempts to teach control over language use and behaviour and to react adequately to circumstances. ■ Familiarizing with methods of expressing negative emotions in a way that is safe for others. ■ Developing skills of coping in new and difficult situations. ■ Sensitizing to the needs of others. 	A child: <ul style="list-style-type: none"> ■ attempts to patiently await its turn ■ attempts to identify and name his or her emotional states ■ attempts to display and communicate feelings overtly ■ attempts to identify non-verbal messages ■ learns to verbalize his or her affective states ■ attempts to control language and behaviour ■ learns to handle accumulated negative emotions in a safe way, without hurting others ■ chooses reactions which are adequate to circumstances ■ attempts to cope with new, difficult and conflicting situations ■ learns to empathize 	<ul style="list-style-type: none"> ■ conversation ■ story ■ picture story ■ scenes involving elements of drama ■ expressing feelings and emotions in plays, in musical activities and in plastic arts ■ relaxation plays
My family: <ul style="list-style-type: none"> ■ Sensitizing to the importance of the family in every person's life. ■ Familiarizing with the terms: family, siblings, family home and generation. ■ Inspiring interest in the history of one's own family, professional work of parents and grandparents. ■ Showing the Holy Family as a model of family life. ■ Inspiring positive feelings towards the relatives: parents, siblings, grandparents – strengthening family ties. ■ Encouraging children to perform household tasks, e.g. putting toys back, helping adults with small household tasks. ■ Familiarizing with traditions, holidays and family celebrations. ■ Familiarizing with the role of a woman and a man in the family. ■ Inspiring positive feelings towards the relatives: parents – mom and dad, brother, sister, grandmother, grandfather – strengthening family ties. ■ Developing the ability to establish emotional and spiritual ties, closeness and trust with the closest family members. 	A child: <ul style="list-style-type: none"> ■ uses its (first) name and surname (family name) ■ correctly lists the names of the closest relatives ■ talks about his or her family ■ attempts to define the terms: family, siblings, family home and generation ■ names professions and trades of his or her parents and grandparents ■ attempts to talk about the professional activities of parents and grandparents ■ shows interest in the history of his or her family ■ attempts to pursue the ideal of the life of the Holy Family ■ learns to establish and maintain cordial relationship with the siblings ■ attempts to be caring for younger siblings as well as the elderly and sick family members ■ tries to explain his impressions and experiences to his loved ones ■ learns to acknowledge the needs of individual family members, e.g. plays quietly while others are relaxing ■ learns to do his or her household tasks thoroughly ■ learn about traditions related to family celebrations ■ remembers about family celebrations (wishes, small gifts) ■ correctly identifies the names of the closest relatives: mum, dad, brother, sister, grandmother, grandfather ■ talks about his or her family and the roles played by its individual members: mum, dad, brother, sister, grandmother, grandfather 	<ul style="list-style-type: none"> ■ talk ■ story ■ children's performance ■ scenes involving elements of drama ■ song ■ subject-specific plays: playing home (house), playing family ■ drafting the family tree ■ meetings with parents and grandparents performing in various professions and trades ■ reading the Scripture and the Lives of the Saints together ■ taking part in the liturgy together ■ common browsing of family albums, photos and films ■ preparing small gifts for the closest relatives



Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
The <i>ochronka</i> community: <ul style="list-style-type: none"> ■ Learning the names of the colleagues in the <i>ochronka</i> group. ■ Developing skills in building contact and relations with peers. ■ Learning to play constructively together with all the children in the group, irrespective of the family status and position. ■ Sensitizing to the need of sharing with others. ■ Developing cooperation skills, teamwork and common celebrations in the <i>ochronka</i> group. ■ Developing an attitude of readiness to help others, e.g. younger colleagues. ■ Familiarizing with the basic good manners, e.g.: using courtesy phrases, greetings, being polite to others, listening carefully to others, avoiding interrupting them. ■ Learning the responsible performance of the assigned tasks and duty turns. ■ Developing respect for others and their property. ■ Developing the skill of proper conflict resolution and of adequate response to successes and failures. 	A child: <ul style="list-style-type: none"> ■ lists the names of colleagues ■ attempts to build close and cordial relationship with peers ■ attempts to play with all the children in the group ■ engages in agreeable use of the toys, common rooms and equipment ■ does not hurt anyone ■ willingly shares with the peers (toys, sweets) ■ cooperates, participates actively in team and groupwork during plays and activities ■ willingly celebrates name days and birthdays of the colleagues ■ attempts to show care to new and younger colleagues, e.g. engages in play with them, helps with self-care activities, takes care of them during walks and trips, attends in simple tasks ■ uses the following courtesy phrases: please, thank you, excuse me, I am sorry, good morning, goodbye, good evening, good night, enjoy your meal etc. ■ uses greeting expressions adequately to place and settings ■ complies with the division of roles, assigned tasks and duty turns ■ respects the property of other children and his or her own ■ shows respect for others e.g.: while playing and working together ■ attempts to resolve conflicts in a peaceful (amicable) manner ■ attempts to adopt an adequate reaction to loss and failure ■ shows satisfaction with his or her own and others' success 	<ul style="list-style-type: none"> ■ talk ■ poem ■ song ■ proverbs ■ picture story ■ genre scenes ■ cleaning activities, e.g.: putting toys back ■ integration meetings for younger and older children, e.g. common plays, games, walks and trips ■ celebrating birthdays and name days together ■ acting as a "Guardian Angel" to younger colleagues ■ fulfilling assigned tasks and performing duty turns
The nearest environment: <ul style="list-style-type: none"> ■ Familiarizing with one's family place name and its official emblem (crest, coat of arms). ■ Learning addresses: home, grandparents' home, <i>ochronka</i>. ■ Familiarizing with public spaces and places. ■ Familiarizing with the history of one's family place. ■ Inspiring interest in the history and culture of the region. 	A child: <ul style="list-style-type: none"> ■ gives the name of the place where he or she lives ■ identifies the official emblem (crest, coat of arms) of the family place and attempts to explain its symbolic meaning ■ gives home address, the grandparents' and the <i>ochronka</i>'s address ■ identifies and give names of public places and institutions, e.g. fire station, police station, hospital, pharmacy or post office ■ participates in sightseeing trip in his or her place ■ visits historic places, related to the tradition of the place as well as places of national (ethnic) remembrance ■ gives the name of the region where he or she lives ■ sings selected regional songs ■ performs elements of regional dance ■ identifies the regional celebratory dress ■ talks about typical activities undertaken by the people in the region where he or she lives 	<ul style="list-style-type: none"> ■ historical narrative ■ listening to legends, stories and regional (folk) poems ■ demonstration of a geographical map and a place map ■ visits to public places ■ visiting one's place ■ visiting museums in one's place and region ■ meeting with regional artists and representatives of culture milieus ■ launching a regional corner ■ performing a regional dance



Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
My Homeland: <ul style="list-style-type: none"> ■ Learning the name of the native country. ■ Learning the national and ethnic symbols: the flag, the anthem and the emblem (coat of arms). ■ Inspiring awareness of one's national and ethnic belonging and identity. ■ Inspiring love for the native country and respect for the national symbols and the anthem. ■ Familiarizing with the role of a man and a woman in the society and in the country. ■ Creating opportunities to familiarize with the map of the native country. ■ Familiarizing with the legends on the origin of statehood. ■ Familiarizing with the history of the native country, its rules and historic figures (heroes). 	A child: <ul style="list-style-type: none"> ■ gives the name of the country where he or she lives ■ identifies, gives names and attempts to explain the meaning of the national symbols ■ attempts to explain his or her identity (what it means to be a Pole or a Nigerian...) ■ knows the role played by women and men in his or her society and nation ■ sings the national anthem with appropriate body posture ■ identifies on the map the geographical regions of the native country ■ gives names of the major rivers in the native country ■ gives the name of the current capital city of the native country ■ identifies and lists the native country's neighbours ■ tells legends related to the origins of the statehood of the native country ■ gives names of the selected rulers of the country and of national heroes 	<ul style="list-style-type: none"> ■ historical talk ■ historical narrative ■ listening to legends, stories and fairy tales ■ children's performance ■ directed conversation ■ poem ■ song ■ demonstration of the map of the native country ■ participation in the Holy Masses for Homeland ■ participation in national celebrations ■ patriotic evening ■ visit to a museum ■ visit to historic places
The world and the human family <ul style="list-style-type: none"> ■ Learning to respect each human being – as a member of the family of mankind and the world created by God. ■ Familiarizing with the diversity of human races living in all continents. ■ Inspiring awareness of belonging to national communities (e.g. European Union as a community of the European nations). ■ Familiarizing with customs, culture and historic places specific to various national (ethnic) communities. ■ Respect for diversity and differences among people and learning to care for the needy, despite the differences. 	A child: <ul style="list-style-type: none"> ■ knows that the world created by the Lord God hosts all the people, irrespective what they look like, how they speak or if the way they live differs from ours ■ has an awareness of belonging to the human family (e.g. to the European Union as the family of European nations) ■ attempts to show continents on a map ■ knows the races inhabiting the particular continents ■ recognizes some characteristic places (buildings or natural shrines) in different countries ■ familiarizes with the cultural heritage of selected nations – their national dances, songs and famous personages ■ knows that each and every human person deserves respect and care. This particularly concerns the elderly and disabled, including members of national (ethnic) minorities ■ knows that every human person enjoys the right to use their national language, language variety or speech 	<ul style="list-style-type: none"> ■ map of the world, maps of the continents ■ meeting with missionaries and voluntary staff working on different continents ■ illustrations, multimedia presentations depicting diverse customs in various countries and communities ■ illustrations and boards demonstrating national dress models ■ photographic albums ■ talk ■ story ■ children's performance ■ the world atlas ■ natural atlas ■ a globe ■ flags of different countries ■ dance ■ song
The human being and human work: <ul style="list-style-type: none"> ■ Learning engagement in simple home and <i>ochronka</i> tasks. ■ Familiarizing with various professions, trades and working tools. ■ Learning respect for bread and all kinds of human work. ■ Inspiring the awareness of the value and necessity of work in the life of each human being. 	A child: <ul style="list-style-type: none"> ■ engages in small household and <i>ochronka</i> tasks ■ talks about various professions and trades ■ names tools necessary for performing a variety of tasks ■ shows respect for bread ■ shows respect for his or her own work and for the work of others ■ attempts to explain the significance of work for human life 	<ul style="list-style-type: none"> ■ talk ■ story ■ proverbs ■ riddles ■ subject-specific plays and games ■ playing in the interest corners ■ meeting with representatives of various professions and trades ■ visits to various workplaces ■ visit to a bakery ■ life example

4) Education area: CULTURAL

Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Beauty: <ul style="list-style-type: none"> ■ Sensitizing to the beauty of the surrounding world. ■ Inspiring the attitude of gratitude to the Lord God for the gift of the created world. ■ Learning to admire beauty and care for it. 	A child: <ul style="list-style-type: none"> ■ attempts to perceive the beauty of the surrounding world and the created beings ■ expresses gratitude to the Lord Go for the created world and its creatures ■ respects beauty and protects it from destruction 	<ul style="list-style-type: none"> ■ story ■ listening to the Biblical readings ■ poem ■ song ■ browsing illustrations, photographs, watching photographic exhibitions ■ walks and trips ■ actions to protect environment ■ prayer ■ life example
Theatre: <ul style="list-style-type: none"> ■ Organizing performances and spectacles. ■ Learning to behave properly during theatrical performances in the <i>ochronka</i> and in the theatre. ■ Engaging in theatrical performances and spectacles staged in the <i>ochronka</i>. ■ Making in-class use of the elements of drama and pantomime. ■ Familiarizing with the theatre, its parts and functions (scene, audience, backstage and dressing rooms). Familiarizing with the acting profession. ■ Familiarizing with the types of theatrical dolls and puppets. ■ Developing skills in making simple theatrical props. 	A child: <ul style="list-style-type: none"> ■ willingly watches performances and performances in the <i>ochronka</i> and the theatre ■ attempts to behave properly during various performances in the <i>ochronka</i> and the theatre ■ imitates social roles when playing ■ plays various roles in theatrical performances and spectacles in the <i>ochronka</i> ■ plays simple scenes with elements of drama ■ learns to play pantomimic scenes ■ attempts to explain the notions of scene, audience, backstage and dressing room ■ talks about the acting profession ■ names the types of theatrical dolls and puppets ■ makes simple puppets and decoration items 	<ul style="list-style-type: none"> ■ talk ■ watching theatrical performances ■ launching a theatrical corner ■ imitative plays and games ■ subject-specific plays and games ■ designing <i>ochronka</i> spectacles and performances, pantomimic scenes with elements of drama ■ visit to a theatre ■ watching a theatrical spectacle ■ meeting with actors and theatre personnel
Music and dance: <ul style="list-style-type: none"> ■ Learning to listen songs for children. ■ Learning to sing songs e.g. related to seasons, the nearest environment of a child or nature. ■ Encouraging attempts at creating children's own songs. ■ Learning to listen different types of music, e.g. folk or classical. ■ Familiarizing with the life and oeuvre of Frederic Chopin. ■ Developing skills of expressing music through movement. ■ Developing skills of expressing music through various plastic art forms. ■ Developing skills of indicating types of musical material, intensity and sound pitch, pace (tempo) and rhythm of musical compositions. ■ Familiarizing with musical instruments, e.g. side drum, clappers, triangle, maracas or tambourine. ■ Learning to play percussion instruments: improvisation and accompaniment for songs. ■ Encouraging musical creativity. ■ Learning elements of dances such as krakowiak, polka, polonaise, waltz and contemporary dances 	A child: <ul style="list-style-type: none"> ■ listens to songs for children ■ sings songs adapted for the age and vocal capabilities ■ identifies songs with melody ■ creates own songs ■ attentively listens to musical recordings ■ talks about the life and works of Frederic Chopin ■ interprets musical compositions with the use movement ■ paints music ■ reacts to changes in musical compositions ■ produces rhythmical representations of short texts ■ describes the look and the way of performing on percussion instruments ■ plays on percussion instruments ■ creates music ■ names the national and folk dances ■ demonstrates the steps in selected folk, national and contemporary dances 	<ul style="list-style-type: none"> ■ directed conversation ■ singing songs ■ listening to music ■ spontaneous play when listening to music ■ participating in music classes as well as music and movement activities ■ participating in rhythmic classes ■ musical riddles and puzzles ■ playing musical instruments ■ visit to a music school ■ participating in musical concerts, meetings and festivals ■ dance classes



Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Art: <ul style="list-style-type: none"> ■ Familiarizing with various plastic and technical activities. ■ Developing skills in using various plastic techniques. ■ Encouraging own creative artistic efforts. ■ Learning to respect one's own and others' plastic works. ■ Familiarizing with works of art and their creators: painters, sculptors, graphic designers and photographers. ■ Encouraging to express one's own aesthetic impressions on the experienced works of art and plastic art works. 	A child: <ul style="list-style-type: none"> ■ draws, paints, cuts out, etc. ■ attempts to combine different plastic techniques ■ uses a variety of tools and accessories ■ creates own "works of art" ■ makes elements of decoration, gifts and ornaments ■ organizes his or her the workspace autonomously ■ shows respect to own and others' works ■ names selected works of art and their authors ■ attempts to express one's own aesthetic feelings and emotions 	<ul style="list-style-type: none"> ■ story ■ directed conversation ■ viewing paintings, sculptures and photographs ■ creating plastic and technical works ■ organizing exhibitions of own plastic art works ■ visit to a museum and an art gallery ■ meetings with artwork creators

5) Education area: MORAL

Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Truth: <ul style="list-style-type: none"> ■ Sensitizing to and emphasizing the necessity to tell the truth in all circumstances. ■ Developing skills in differentiating between truth, lies and falsehood. ■ Demonstrating consequences of lies in human life. ■ Developing an attitude of readiness to admit to lying and to ask God and people forgiveness for lies. 	A child: <ul style="list-style-type: none"> ■ attempts to be truthful ■ differentiates truth from lies and falsehood ■ names the consequences of lying, using Biblical and other stories, concrete life stories and situations ■ attempts to admit to lying and apologize 	<ul style="list-style-type: none"> ■ talk ■ children life stories ■ listening to the Biblical readings ■ listening to fairy tales and stories ■ children statements ■ individual conversations ■ picture stories ■ scenes involving elements of drama ■ board games ■ prayer ■ compensation ■ life example
Good and goodness: <ul style="list-style-type: none"> ■ Inspiring awareness of good and evil in the world. ■ Developing skills in choosing between good and evil. ■ Learning personal models: Holy Family, Bl. Edmund Bojanowski and other saints. Encouraging children to pursue their ideals. ■ Developing skills of judging one's own and others' good and bad deeds and of foreseeing consequences of one's actions. ■ Developing skills in accepting praise, reward, reprimand or punishment. 	A child: <ul style="list-style-type: none"> ■ differentiates good from evil ■ attempts to choose good and reject evil ■ attempts to pursue recognized personal models ■ attempts to give a good example to others ■ attempts to evaluate one's own and others' actions ■ attempts to specify the consequences of positive and negative actions ■ learns to accept the consequences of one's own actions 	<ul style="list-style-type: none"> ■ talk ■ listening to fairy tales and stories ■ listening to the Biblical readings and the lives of the Saints ■ doing good deeds ■ reflecting upon one's own actions ■ compensating for the harm done ■ life example
Love and mercy: <ul style="list-style-type: none"> ■ Making children perceive the Lord God's love in the world. Making children realize that God also created other people: parents, siblings, grandparents, other relatives etc. ■ Learning to express gratitude for the Lord God and people for their love. ■ Familiarizing with the concept of "mercy" and explaining how the Lord God shows mercy to each human being. ■ Developing a merciful attitude to others. 	A child: <ul style="list-style-type: none"> ■ perceives the gifts of God's and human love ■ through prayer shows gratitude to the Lord God for His love and for the love of others ■ attempts to explain what it means that God loves each man and shows each man His mercy ■ tells the biblical parable about the Merciful Father ■ recognizes the painting of Merciful Jesus ■ talks about the life of St. Sr. Faustyna Kowalska ■ explains the principles of mercy towards others, as based on the parable of the Good Samaritan ■ learns to be merciful towards others: in the family, in the ochronka and in the neighbourhood ■ helps the sick, weak and needy 	<ul style="list-style-type: none"> ■ talk ■ directed conversation ■ listening to the Biblical readings ■ a film for children about the life of St. Sr. Faustyna Kowalska ■ prayer ■ life example ■ visiting the sick ■ helping and caring for the younger and the weak
Friendship: <ul style="list-style-type: none"> ■ Familiarizing with the notions of "friend" and "friendship". ■ Demonstrating the value of friendship among people, as based on examples from children's literature. ■ Familiarizing with the truth that Jesus is a Friend for each human being. ■ Encouraging friendly relationship with other people, including family members and peers. 	A child: <ul style="list-style-type: none"> ■ attempts to explain the words "friend" and "friendship" ■ talks about the principles of true friendship ■ attempts to explain why the Lord Jesus is a Friend of each human being ■ learns how to be a friend to others 	<ul style="list-style-type: none"> ■ story ■ picture story ■ poem ■ song ■ making a gift for a friend ■ life example

6) Education area: RELIGIOUS

Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
Religious symbols: <ul style="list-style-type: none"> ■ Introduction into the realm of religious symbols. ■ Developing an attitude of respect for religious symbols. ■ Learning to make the sign of the cross. 	A child: <ul style="list-style-type: none"> ■ explains the meaning of the religious symbols he or she learned ■ is not ashamed of religious symbols and shows respect for them ■ appropriately makes the sign of the cross 	<ul style="list-style-type: none"> ■ talk ■ story ■ demonstration of religious symbols ■ demonstration of making the sign of the cross ■ life example ■ proper body posture in sacred places
Faith: <ul style="list-style-type: none"> ■ Introduction to daily prayer. ■ Developing an attitude of love toward the Lord God and the neighbour. ■ Familiarizing with the Bible as the Word of God addressed to the human being. ■ Familiarizing with biblical protagonists and the lives of the saints as examples of live faith. 	A child: <ul style="list-style-type: none"> ■ prays to God ■ entrusts oneself to the care by Guardian Angel ■ attempts to love the Lord God and other people ■ shows respect for the Bible ■ attempts to listen attentively to the biblical fragments ■ attempts to follow the faith example of the biblical protagonists and saints 	<ul style="list-style-type: none"> ■ talk ■ individual conversations ■ prayer ■ listening to the Biblical readings ■ talks about the lives of the saints ■ religious films ■ Biblical performances ■ song ■ life example
Being God's child: <ul style="list-style-type: none"> ■ Familiarizing with the truth that through Baptism we all become children of God the Father. ■ Helping to acknowledge the truth of being a child of God. ■ Showing Child Jesus as a role model to follow. 	A child: <ul style="list-style-type: none"> ■ expresses gratitude to the Lord God that through Baptism he or she has become His child ■ builds a positive self-image, knowing that he or she is loved by God the Father ■ attempts to follow the example of Child Jesus 	<ul style="list-style-type: none"> ■ talk ■ listening to the Biblical readings ■ viewing photographs from one's Baptism celebrations ■ prayer ■ celebrating name days
Religious practices: <ul style="list-style-type: none"> ■ Familiarizing with various religious practices and explaining their importance in the life of the faithful. ■ Learning to remember about God in everyday life situation and to show him loyalty through religious practices. 	A child: <ul style="list-style-type: none"> ■ remembers to pray each morning and evening ■ remembers to pray before and after meals ■ as far as possible, prays the Angelus at noon ■ on entering a church, makes the sign of the cross with holy water ■ passing by a church, a chapel, or a cross, remembers to make the sign of the cross ■ takes part in the Sunday Mass with the parents ■ celebrates Sundays and holy days with the family 	<ul style="list-style-type: none"> ■ directed conversation ■ prayer ■ visiting a church ■ taking part in a Holy Mass ■ practicing religious acts that he or she learned



Education contents	Planned outcomes of pedagogical work	Procedures for objective attainment
<p>The liturgical year:</p> <ul style="list-style-type: none"> ■ Familiarizing with symbols, prayers and Lenten religious practices. ■ Learning to keep traditions that help prepare and experience Easter. ■ Sensitizing to the value of Advent as a time of preparation for the coming of God during Christmas. ■ Familiarizing with the history of nativity and Christmas traditions. ■ Encouraging entrusting oneself to Mother Mary through prayer, participation in religious practices and pilgrimages to Marian shrines. ■ Demonstrating methods of showing worship to the Lord Jesus present in the Most Holy Sacrament. 	<p>A child:</p> <ul style="list-style-type: none"> ■ explains the meanings of Lenten symbols ■ takes part in the practices of the Road of the Cross dedicated to children to the ■ takes part in the practices of the Ash Wednesday ■ attempts to make Lenten decision, minor sacrifices and mortifications ■ sings selected Lenten songs with others ■ together with the parents takes part in the Holy Mass on Palm Sunday ■ talks about the events of the Passion of Christ ■ attempts to accept annoyances with patience ■ talks about Easter traditions ■ helps to set the table for Easter ■ explain the meaning of Easter symbols ■ talks about the event of the Resurrection of Jesus Christ ■ sings selected Easter songs with others ■ talks about the event of Annunciation to Holy Virgin Mary ■ explains the importance of Advent as a time of awaiting the arrival of the Saviour, i.e. Jesus Christ ■ attempts to make and pursue Advent decisions ■ identifies Advent symbols and explains their meaning 	<ul style="list-style-type: none"> ■ talk ■ story ■ conversation ■ prayer ■ singing of songs for a given liturgical period ■ listening to the Biblical readings ■ viewing pictures and watching religious films ■ making a palm ■ visiting a church without participating in a Mass ■ pursuing the decisions made ■ participating in setting the Easter table ■ taking part in a contest for the most creative lantern ■ preparing ornaments for a Christmas exhibition ■ taking part in a wafer meeting ■ taking part in a nativity play ■ making a rosary ■ visiting a Marian shrine with parents



V. Methodological guidelines

The methods, forms and means used in the *Programme* are suited to the developmental abilities of a child and cohere with the pedagogical conception developed by Bl. E. Bojanowski.

The pedagogical methods used in preschools (according to Maria Kwiatowska¹) concern all areas of pedagogical work. These are as follows:

- active learning methods
- perception methods
- verbal methods

Preschools mostly rely on active learning methods, where a child's learning activity is accompanied by perception and verbal acts and methods.

In the pedagogical process, methods of upbringing and teaching are used as a complementary framework of deliberately performed activities. They are a vehicle for knowledge transfer and formation activities, carried out in order to foster the integral personality development.

The classification of pedagogical methods by M. Łobocki falls the closest to the conception developed by Bl. E. Bojanowski². In his approach, Łobocki distinguished:

- The modelling method – is also often called an example method, or a method of setting a good example. So, we can interpret it as a method of learning by imitation.
- Task method – an educator arranges real-life situations which are a challenge for a learner. The learner is required to take appropriate actions and get creatively involved.

1. M. Kwiatowska, (ed.) *Podstawy pedagogiki przedszkolnej*, WSiP, Warszawa 1985, pp. 62–64.

2. See: Mieczysław Łobocki, *Teoria wychowania w zarysie*, Kraków 2006.

- Persuasive method – consisting in conveying clear messages to a learner in order to shape his or her concepts and beliefs. A number of messages can be distinguished: definitions, notifications or metaphors.
- Reward method – consisting in creating attractive events for a child (delivery of rewards) as a result of his or her specific actions. The reward method is used to consolidate and intensify desired behaviours.
- The punishment method – in other words, the negative reinforcement method. Punishment is a pedagogical activity consisting in the creation of unpleasant events for the pupil, which are temporarily related to his or her specific behaviour (consequence). Punishment may be used to achieve two types of educational change: elimination or intensification of a certain activity. It must be used as an exception, only in realistically justified situations.
- The group influence (group facilitation) method – is based on the assumption that the change in a learner's personality cannot be only implicated by a teacher's actions. The behaviours of other people, creating a learner's social environment, can be used to inspire learning. The aim of a teacher is to arrange the social environment of a learner so as to gain the desired change in the pupil him or herself.

The teaching methods used in the pedagogical process have been defined in the *Programme* with reference to a classification developed by W. Okoń³. When selecting the methods, a teacher is guided by the age of the children and their developmental abilities. These guidelines also underlie a teacher's choices of the educational content and methods, which is necessary for planning and managing the classroom activities. Finally, they help a teacher create the conditions (scaffolding) for a learner to master the appropriate knowledge and skills, to use them in practice and develop their cognitive faculties – as an intrinsically motivated process. This is how learners can be empowered to implement the knowledge they acquire and continue the learning process in the future.

The following methods are most commonly used during classes with children:

- knowledge assimilation methods based on cognitive activity (transmissionist methods),

3. W. Okoń: *Wprowadzenie do dydaktyki ogólnej*, PWN, Warszawa 1987.

- methods of discovery-driven quest for knowledge, called problem-based methods, drawing upon creative cognitive activity oriented towards problem-solving,
- valorisation methods, also called exposition methods with the domination of emotional (phatic) and artistic learning activities,
- practical or pragmatic methods, characterized by a predominance of practical activity over theoretical learning, focused on changing the environment or creating new forms.

In general, these methods branch into based on communication, observation and practical action. Their use in the realization of pedagogical tasks is inseparably connected with the *ochronka* schedule of the day, week and year as well as the *ochronka* rituals, developed according to the pedagogical guidelines by Bl. E. Bojanowski.

The pedagogical process under the *Programme* uses diverse activities carried out by a teacher, deliberately arranged to make the children practice the expected types of activity. We distinguish between the following forms of work with children:

- 1) due to the area of social life in which a child participates:
 - play,
 - art,
 - education,
 - work.
- 2) due to the relationship that a child enters into with other people:
 - working with the whole group,
 - working in teams,
 - individual work.

A teacher plans pedagogical activities in the *ochronka* to preserve optimal proportions between play, learning and practical activities. Special attention is paid to the development of a child's fitness through physical activity, frequent outdoor stays and creating conditions for a child to acquire knowledge and practical skills in the outdoor settings. Teachers keep in mind that the priority of all educational interventions is *learning life*.

As recommended by Bl. E. Bojanowski, when choosing the methods, a teacher needs to consider the fact that play is a natural and a basic form of a child's activity. Through play, children express and pursue their interests, they display and modify their attitudes and traits. Thus, it is their most important developmental tool. This is why play needs to be effectively consolidated with what Bojanowski defines as *acts of composition*

(original Pl. zbudowanie) and *acts of performance* (original Pl. zatrudnienie). Bl. E. Bojanowski defines these two in terms of *elements*: frameworks of factors that the teachers need explore to look for the means of physical, spiritual and social education of children. This is because *plays encourage the physical training of the children's bodies and minds, compositions develop them spiritually, while performances prepare them for work, learning and social life*.⁴

These guidelines and the traditional pedagogical methods⁵ are used in designing and implementing courses (classes) understood as sets of children's activities, scaffolded and supervised by a teacher.

An educational class is defined by the following set of features:

- classes are designed and organized on a teacher's initiative and supervised by him or her throughout the period of implementation,
- classes have a specific goal that a teacher is obliged to consistently pursue,
- classes are obligatory for all the children, even though the way of participating may differ (smaller or larger groups, individuals, pairs or teams).

Classes constitute a form of pedagogical activity defined in the *Programme* and their subject matter is closely related to it. In order to achieve this goal, it is necessary to apply appropriate procedures required by the chosen method of work, suitable for the abilities and needs of children and the subject matter of the class. A teacher chooses appropriate procedures in accord with a specific method:

- based on observation – demonstrative: presenting maps, images, phenomena, accompanied by a verbal commentary to inspire observation. These procedures may also include a trip, film projection or stage performance, etc.
- verbal – a talk, a story, a description, using a book (literature, poetry, riddles, conversations).
- practical – practical-technical, art classes etc. – creative and practical activities – stage performances, theatrical plays, cultivating an allotment (community) garden, self-care activities etc.

4. E. Gigilewicz, M. Opiela (eds.), *Prace, szkice i notatki E. Bojanowskiego*, vol. I, p. 340.

5. See: *Podręcznik dla ochraniarek*, Lwów, 1936, M. Posadzowa, *Instrukcja dla Ochro-niarek*, Warszawa 1931.

Respecting the predominant type of children's activity, a teacher can organize classes:

- with the domination of movement – movement games, fitness exercises, movement classes with music,
- with the domination of plastic, technical and construction activities – all plastic techniques, works modelled on a pattern, producing learning aids,
- with the domination of mental activity – stories, conversations, teaching poems, fairy tale performances, puppet shows, films and fairy tales, logical and constructional games and educational games.

In order to achieve the intended effects of his or her pedagogical efforts, a teacher must sustain the awareness of the purpose of the classes. No activity can be isolated from the holistic framework of the *ochronka Programme*. The objectives result from the educational mission of the *ochronka* and the choice of content results from the *Programme*. These objectives are as follows:

- activating children's thinking, developing basic thought processes – comparison, analysis and synthesis, inference, generalization, abstraction (interpreting the content of images, arranging picture stories, solving and arranging puzzles, educational games etc.),
- providing, enriching and clarifying children's knowledge about life and environment, along with helping them form realistic conceptualizations (trips, viewing objects, images, films, slides, listening to stories – having conversation with children, garden observations, nature corners etc.),
- developing creativity and imagination, taking initiative, ingenuity and the ability to express it in accessible forms (art, technical classes, stage performances, drama classes, children's story composition, organizing theatrical performances, "music making" with simple instruments, matching melodies with simple texts etc.),
- developing proper religious attitudes – religious talks, prayer, participation in liturgy, good deeds etc.,
- forming social and moral attitudes, ability to live in a community and cooperate, developing kindness and respect for people as well as proper attitude towards nature (listening to literary works, watching fairy tales, acquaintance with national and ethnic symbols and focusing attention on respecting them, viewing pictures, making gifts,

festivity cards, preparing surprises, taking care of younger children, breeding plants and animals and taking care of them),

- training language skills, correct pronunciation, enrichment and clarification of vocabulary, developing skills of correct sentence building, skills of free and logical expression (free speech, discussing the content of images, conversations, dictionary exercises, arranging stories on a given topic, learning and reciting poems, stage performances etc.),
- developing and improving skills, abilities and habits in all areas of education and upbringing (physical, musical and movement activities, games, phonetic (pronunciation) and arithmetical exercises, suitable art and technical activities, cleaning of rooms, toy clearing, “fixing” learning aids, breeding plants and animals, etc.),
- developing an aesthetic attitude – an ability to experience beauty and a need to admire it (listening to music and works of fiction, poetry and prose, watching performances and enjoying works of art, walks and trips to observe the beauty of nature etc.),
- developing individual interests and fascinations (since in the course of all classes we remember about the supreme principle of individual work corresponding to the abilities and interests of individual children).

These general objectives will be achieved if the specific objectives for each activity is clearly defined. The ability to determine a specific objective that is directly related to the course of the class demonstrates a teacher’s understanding of the subject they teach and, consequently, the children’s understanding of it. All classes, conducted competently and up to standards, allow for the integral attainment of the objectives.

The primary methods of conveying educational content are talks, stories⁶, poems and songs, games and plays⁷ organized and experienced together with children, always in connection with personal example.

6. L. Pietruszka, *Wykorzystanie opowiadań w edukacji i integracji międzypokoleniowej – aplikacja dorobku myśli i praktyki pedagogicznej Edmunda Bojanowskiego*. [Using stories in education and intergenerational integration – application of the achievements of blessed Edmund Bojanowski’s thought and pedagogical practice (1814–1871)], *Rozprawy Społeczne/Social Dissertations*. 2020;14(2), pp. 14–26. <https://doi.org/10.29316/rs/124414>

7. M. Opiela, *Społeczno-kulturowa wartość wykorzystania gier i zabaw w edukacji, integracji międzypokoleniowej i międzykulturowej według koncepcji Edmunda Bojanowskiego* [Socio-cultural benefits of employing games and plays in education, intergenerational and multicultural integration in accord with the conception developed by Edmund Bojanowski], *Zeszyty Naukowe KUL*, 2020 63(1), pp. 87–102. <https://doi.org/10.31743/zn.2020.63.1.05>

Talk

Talk is a free conversation with children that helps them learn to listen and talk. It is based on observation and perception e.g. of objects in the environment, animals, plants, life events, symptoms of experiencing the world intrinsically etc. When using a talk, a teacher should avoid imposing anything, but should rather swiftly direct children’s attention to the observed object, be it with a question or with a suitable setting of the object. A talk cannot have the characteristics of a lecture, nor can it be a casual conversation without a plan or purpose. A talk should indirectly develop logical thinking in children. A talk is thus likely to be most effective in the morning hours, since it requires a lot of cognitive effort and processing. With younger children, a talk should last no longer than 10–15 minutes, while with older ones 15–20 minutes. If a teacher sees that the children are tired, they should end the activity before the time.

A child’s attention plays a particularly important role in talks, so it is necessary to make every effort possible to attract interest and attention with the use of appropriate objects, rhymes and songs. A talk is the most effective when children talk a lot and teachers talk less. A teacher should avoid talking about what children can see for themselves. It is particularly important to refer to the children’s everyday experiences and stories.

A talk depends a lot on questions asked by a teacher. The questions should be:

- adapted to the developmental stage of children,
- uttered in the simplest possible words, concisely and in a linguistically correct way,
- so formulated as not to suggest a ready-made, obvious answer,
- all formulated in a causal relationship to stimulate thinking and reasoning (and not to provide the child with ready-made concepts if a child can come about these concepts on their own),
- addressed to all children, not just the selected ones.

If the child fails to answer, it may be a sign that he or she does not understand the question. In this case, a child needs guidance but not an answer. Guidance teaches autonomy in thinking and self-reliance. A teacher should encourage children to speak in complete sentences, because the talks are also meant to shape children’s language skills.

Talks can cover a vast spectrum of topics: about objects, everyday life and historical event, religious and moral issues etc.

Story

Stories are another educational activity. The pedagogical significance of a story lies in its power of suggestion, which attracts the child's attention and occupies his imagination. In the story, a child learns about other people's lives, as if touches almost all the people in the plot, shares their feelings and intentions, enjoys their successes, experiences sadness when the protagonists suffer.

The main purpose of the stories in a classroom is to inspire positive and noble feelings, as well as to encourage good deeds. That is why it is necessary to avoid excessive fantasizing when using them. They should evoke joy in a child and help a child sustain positive feelings, yet never at the expense of truth and love of neighbour. They should not, therefore, cause joy by ironic criticism or caricature of the defects of others.

A story used in the classroom should:

- have a beautiful form,
- be a model of correct language and communicative expression,
- stimulate intelligence, enliven imagination by reliving an event heard in a story, train memory, teach deduction and the cause-effect, logical sequence of events and actions,
- empower a bond between the children and the teacher, reduce anxiety or distrust.

The whole charm of the story lies in its form. Its content should be understandable for a child, vivid, tinted with mystery, clearly showing the strength of the protagonists. The language should be beautiful, picturesque, avoiding diminutives. In order to render the content of the story faithfully, a teacher should "feel" the text: use appropriate diction, voice modulation and the suitable movement. The content of the story should be told and not read, which enables direct contact with children and observation of their behaviour. It is important to avoid moralising and to complete the story telling with short questions or instructions to illustrate the events. Stories for younger children should last up to 10 minutes, for older children from 15–20 minutes.

Types of stories: religious, historical, natural, taken from children's lives etc.

Poems and songs

Poetry is a particularly important means of pedagogical influence. It awakens noble feelings and aspirations, helps develop the sense of beauty. Poems and songs for children should be simple and melodious. The form of a poem is to help preserve its content in a child's memory and heart. The content should be easy, the rhythm should be clear, the style should be full of simplicity and colour, the language should be beautiful, free from unnaturalness, the expressions should be clear, understandable, expressed in a standard national (ethnic) language variety. A vital educational advantage of poems for children is humour and the truth of life they depict.

Poems and songs evoke moral, patriotic and religious feelings, deepen the understanding of the notions gained in talks and conversations, and are a very important means of memory training. It is not enough to read poems to children, but they should learn them by heart and perform on the stage.

Because of its influence on the affect and will of a child, poems can be preceded by a relevant talk or story to explain its content thoroughly.

Poems and songs can belong to various subject-specific areas:

- with ethical content, mostly concerning children's lives, ridiculing vice and elevating virtue,
- national (ethnic), historical – stimulating love for one's native country or ethnic community,
- religious – inspiring the love of God, telling about the life of Lord Jesus, encouraging prayer,
- natural – describing animals, plants and their life,
- humorous – about events from children's lives, concerning the world of plants and animals,
- occasional.

A teacher should recite the poem by heart, paying attention to the correct pronunciation and appropriate diction. A teacher has to make sure that children understand the poem's content, and if unclear, explain the meaning of individual words, phrases, figurative expressions etc.

Teaching children poems and songs has a significant impact on their development. It exercises their memory, language skills, enriches vocabulary, helps them express their feelings and develop their abilities as it encourages many forms of creative engagement.

Games

Games are a kind of play in which a child willingly takes on certain roles and plays them out with commitment. Games are subject to certain principles:

- participation must not be mandatory,
- a teacher cannot place excessive emphasis on discipline,
- they are a school of social life and fraternal love. This is why children should observe the principles of good manners (Bojanowski recommended that sisters observe children and correct their behaviour),
- children should be given as much freedom in the arrangement of the games as possible, and should be encouraged to follow rules, because games teach the rules of social life,
- teachers should ensure that no one violates the rules, because the games are to develop a sense of solidarity and responsibility for everyone,
- no child should be rejected owing to a lack of any ability,
- teachers should try to diversify games, yet without changing them too hastily, since this weakens endurance.

The game should be preceded by a talk or a relevant story because the child gets a chance to learn what to do and why. After a talk, children can be taught a song that will present the rules according to which the children will play. The teacher explains the course of the game, sets the children's roles, but leaves them the freedom and space for their own detailed ideas. Games can be accompanied by songs, music, fitness activities and others. The pedagogical importance of games huge, because:

- they can help develop a sense of beauty through movement, dexterity and flexibility of the body,
- they teach the harmony between words and deeds,
- they develop hearing and musical skills,
- they help preserve images inspired by talks,
- they exercise memory and develop fantasy,
- they teach to focus and expand an attention span,
- they teach constructive peer relations, courtesy, honesty and a sense of community,
- according to their content, they may also inspire moral feelings,
- by performing certain roles, children overcome shyness.

Fitness games are aimed at exercise and physical development, developing attention span, orientation and agility.

Plays

Appreciating the role and value of play in the pedagogical process in early childhood, a teacher creates opportunities for children to play freely. A teacher deliberately initiates and arranges various forms of play for developmental and learning purposes, e.g.⁸:

1. Construction games – meet children's need for creative activity, enrich their knowledge of materials and constructions, teach them how to change reality.
2. Creative plays called action imitation and subject-specific plays. Thanks to these children express themselves and their understanding of the surrounding reality in a creative way.
3. Didactic plays are designed by a teacher. They primarily serve in inspiring learning, and in particular they support the development of perceptive skills, focus and attention, memory, thinking, enriching knowledge and mastering language skills.
4. Movement games and plays have a particularly strong influence on the physical development of children. At the same time, they influence the development of such personality traits as boldness, perseverance, courage, willingness to take effort on a way to achieving a goal, faith in one's own abilities and strength (self-esteem).

Pedagogical work in the *ochronka* is managed with a weekly schedule, which takes into account all the spheres of child development.

Detailed guidelines concerning the particular aspects of the educational and upbringing processes in the *ochronka*, along with the relevant methodological solutions, are taken from the writings and notes of Bl. Edmund Bojanowski, unveiling his profound pedagogical conception.

8. W. Okoń: *Zabawa a rzeczywistość*, WSiP, Warszawa 1987, pp. 159–161.



VI. Annex 1

Edmund Bojanowski emphasized the importance and necessity of integral education. He described in detail the organization of the *ochronka* working day and week, so that harmony and proper proportions in the care, upbringing and educational activities could be maintained. The consecutive phases repeated every day, one after another: play, study, work – started, interspersed and ended with prayer – were to prepare children for the content and rhythm of life. The schedule of the day and of the week are correlated with the seasons and periods of the liturgical year. Individual events during the year were expressed in rituals based on traditional national, folk and religious rites. Edmund Bojanowski proposed a number of rituals suitable for the *ochronka* that were to introduce children to celebrating and cultivating traditions. He also recommended that each *ochronka* should have its own habits and rituals to maintain and nurture – e.g. celebrating birthdays, praying for the health of sick children, feeding birds in winter time, greeting spring, Christmas (nativity) celebrations and others related to the seasons and religious festive days. Each ritual was to be ornamented with their specific character, extensive symbolism and rich artistic setting.

Edmund Bojanowski paid a particular attention to religious motives, not because they are supposed to dominate over the others, but to make religious education an integral component of a holistic educational programme. Instead of seeing it as a separate strand of educational action, Bojanowski believed that religious education should be integrated with the holistically taken life experience of a child, so as to make life inspired by faith. Bojanowski was aware that any kind of religious education that is not part of a holistic pedagogical approach cannot address a person holistically. In consequence, this kind of education is bound to adopt a reductionist viewpoint, where educational influence ignores the spiritual layer. Implementing these guidelines is to prevent the separation of the spiritual sphere from everyday life and its related experiences and to ensure integration

of religious, moral, patriotic, physical and social development. Bojanowski accurately picks personal models useful for his pedagogy from God's Revelation and the history of salvation. And all these dimensions match the rhythm of the surrounding world, everyday life of the *ochronka* and its external environment. In organizing such an integral approach, we suggest using the weekly working schedule.

The proposals presented below can be adjusted to the daily schedules to be used in each *ochronka* to organize the pedagogical activities to attain the objectives foreseen by the conception by Bl. Edmund Bojanowski.

1. The *ochronka* day

The *ochronka* day is organized so as to reflect a recommendation issued by Bl. E. Bojanowski, who said that *every day represents a miniature life cycle*¹. Thus, the *ochronka* day schedule contains all the components of daily life: religious practices, play, learning and work. The schedule provides opportunities for developing interpersonal and social relations. It also helps build models of culturally accepted behaviour.

All these actions and learning content of the day match the developmental needs and abilities of individual children. The whole framework produces a constant rhythm and the order of the *ochronka* life exhibits an educational value. A teacher uses the particular times of the day to highlight the relevant everyday life practices by means of adequate pedagogical instruments.

Gathering of the children and greetings

§ 10 Reg. *The children coming into and leaving the ochronka are to make the sign of the cross with holy water from the font and praise God...*

The children are getting to the *ochronka*. This takes about 1–2 hours.

Coming in, the children greet the teacher and each other. They also use the Christian greeting, especially when greeting the teacher. If the *ochronka* has a font with holy water, the children make the sign of the cross on entry. They will learn the meaning of greetings and saying goodbye with the rite of the holy water during the catechesis.

Afterwards, they participate in free or organized games.

1. E. Gigilewicz, M. Opiela (eds.), *Prace, szkice i notatki E. Bojanowskiego*, vol. I, p. 440.

When children are coming in, the teacher greets them and talks to the incoming children and parents. Depending on the situation, the teacher approaches children individually or in small groups. It is the time when the teacher organizes children's games, engages them in tidying up or other organizational work. This latter practice allows using play to help children develop their altruistic attitudes and practical skills.

Each day, the teacher organizes games involving physical movement.

Morning Prayer

§ 14. Reg. *... in front of the painting and with their hands folded, they will say: Our Father, Hail Mary and the Creed, and then sing a song: "Kiedy ranne wstają zorze" [When the lights of the dawn arise] Together with the children, the sister is supposed to pray kneeling.*

§ 37. Reg. *... Both in the morning and in the evening, the prayers of the children are to address different needs of the neighbour, and the intention of the good of all the ochronka communities.*

When the children are all together with the teacher, they mark the theme of the day, complete the weather calendar, and then the morning prayer follows. The teacher prays with the children, gives the intentions and encourages the children to speak out their own. The teacher introduces the children to the daily common prayer in the *ochronka*, also spontaneous, to visiting the Blessed Sacrament in the chapel or church – depending on the conditions of a given *ochronka*.

Depending on the conditions, the prayer takes place before or after the breakfast.

Play

§ 16. Reg. *So every day after the morning prayer, the play session begins.*

§ 17. Reg. *The sister should take active part in the play. Sometimes the children should be left to play by themselves, with the sister only discretely watching their behaviour.*

§ 21. Reg. *The children are supposed to play politely, with no screams, punches or pushes. In fact, play is when they are particularly expected to learn how to appropriately stand, walk, sit, ask and thank politely.*

Bearing in mind that play is the primary form of a child's activity and appreciating learning outcomes in and through play, the teacher creates

conditions and opportunities for children to fulfil this natural need. Children arrange their own games, the teacher ensures their safety and, if necessary, pays attention to correct behaviour. Sometimes the teacher offers the children a play that he or she arranges and participates in. Using the playtime creatively, the teacher constructs developmental opportunities, pays attention to personal culture and social behaviour, fostering appropriate relations between children, courtesy forms, etc. Effective use of play helps activate children and direct their activity.

Learning

§ 22. Reg. The play is followed by lessons ...

§ 29. Reg. The sister is supposed to talk about different things that the children can see around. In fact, the learning content is everything: holy stories, catechism, poems, songs, learning the letters, calculations or drawing.

The teacher organizes and manages team activities in accordance with the pedagogical programme, aimed at the integral development of the child, using various forms and methods of work, adapting them to the needs and abilities of children in different age groups. The teacher also organizes plays and work in small teams, as based on children's interests.

The teacher attaches great importance to the children's staying outdoors: playground games, walks and recreational and educational trips.

The Angelus

§ 32. Reg... at noon, they will pray the Angelus.

The teacher prays the Angelus with the children at noon. Children learn about the content of this prayer and the tradition of praying it at the catechesis.

Then lunch follows, after which the younger children lie down until afternoon.

The older children have organized activities, mostly practical, working in small teams. After the afternoon tea, such classes are also held for the younger children.

Practical classes

§ 34. Reg. Then they'll be training to tackle various tasks. In the summer, in the garden, they'll dig, rake and weed...

The teacher organizes activities to develop children's innate interests and abilities and to introduce children to practical activities. This creates opportunities to develop various skills and acquire new life experiences. In doing so, the teacher uses various circumstances related to seasons of the year, holidays, and the needs of everyday life. These steps serve to give meaning especially to activities that do not only have a utilitarian dimension, but also serve to multiply goodness, beauty and develop talents.

In the afternoon and while the children are leaving home, the upbringing and educational activities continue.

The work is usually done in small teams. The teacher offers the children activities adapted to the subject matter of the programme, taking into account the weather conditions and organizing them indoors or outdoors. This is when play and educational games are held. These include subject-specific, manipulative and constructional games, care for natural corners (plants and animals), and training artistic creativity. Compensatory work is also carried out.

This is also the time for the teacher's individual contacts with the children's parents.

Examination of conscience

§ 36. Reg. After learning calculations, the sister has to go through all the children's daily business, as if a small examination of conscience. This is where she administers admonitions, praise, warnings and tiny penances. And in all of this, the sister is neither to be governed by unnecessary gentleness, nor unnecessary severity, but by affection, justice and forbearance for the little children.

At the end of the class, or when saying the Angelus, the teacher and the children reflect on their behaviour during the day. The teacher draws attention to the situations that occurred. Together with the children, they name openly what was good and praiseworthy, worth of rewarding. Then they try to recognize and name what was negative and, if necessary, the teacher admonishes, warns and instructs how to correct a bad behaviour, guided by the good of all children and of each of them individually. In doing so, the teacher adopts the attitude defined above by E. Bojanowski and, talking to the children defines situations, rewards and penalties. In this way, the teacher shapes the child's conscience in an adequate way, teaches them self-control, self-evaluation and the ability to accept the consequences

of their actions. This practice requires gradual use and taking into account the developmental abilities characteristic of a given child's age.

Daily practice

§ 26. Reg. *The older children and more polite ones will be given supervision over the younger ones, e.g. one over three, and the older child will be responsible for those three.*

The teacher sensitizes children to the needs of others, develops a caring attitude in them by engaging children in mutual assistance in various practical activities. The older, stronger, healthy children help the younger, weaker or disabled children by taking into account their needs, adjusting the pace to them and helping them with small matters, naturally liberating themselves from the children's inherent egocentrism and learning altruistic attitudes.

2. Weekdays in the *ochronka*

In E. Bojanowski's conception, individual days of the week and their character addressed the human life in all its complexity, which is reflected in the pedagogical activities in the *ochronka*. Bl. E. Bojanowski took into account the disposition of the child to actively participate in these activities, which resulted from developmental abilities and the rhythm of everyday life. He assumed that a *child does not learn anything that cannot be found in life and life circumstances. Here's why the schedule of activities is in harmony with the changing seasons*². This close connection between religion, culture, nature and everyday life, inscribed in the calendar and liturgical seasons, is an effective way of consolidating all the factors of the pedagogical framework. Not only does it serve a child's integral development, but it also represents the vision of human life that a child assimilates.

In accord with these assumptions of the *Programme* and with the aim of integral pedagogy, a teacher uses appropriate pedagogical methods, means and chooses appropriate didactic activities in organizing and managing classes on the particular days of the week. They harmoniously combine content, rituals, play and all activities concerning nature, home and

2. E. Gigilewicz, M. Opiela (eds.), *Prace, szkice i notatki E. Bojanowskiego*, vol. II, p. 22.

religious life with everyday life. In this way, a child gains an opportunity to develop his or her interests, and a teacher gets a way of influencing a child's attitudes and communicating the values that should guide a child in life. Every day, the teacher and the children mark the theme of the day, complete the weather calendar, and then recalls the religious theme of the day, which resounds in a common morning prayer and in the calendar of the week. Each day has its own specific atmosphere, resulting from the patronage assigned to it, in which the classes and activities of the daily schedule are carried out.

Monday

§ 39. Reg. *... after the Sunday's rest at the parents', the children return, as if in the morning of the new week. And as every day begins with games, so the whole first day of the week, Monday, they are to be given more time for games and playful songs than on learning and work. In this way, they will have a smooth passage from the freedom they had on Sunday to the *ochronka* engagements (...). Since the day is dedicated to the Divine Providence, a suitable pious song is to be sung on that day, and in the summer, walks are to be taken with the children, during which the various things which God created for the benefit of man out of His Providence are to be shown and explained to them. In winter, pictures can be used for such stories.*

A day dedicated to Divine Providence. On Mondays, the teacher sensitizes children to seeing the gifts of Divine Providence in everyday life situations and the beautiful world around them, preparing them briefly for prayer and giving their intentions. In this way the teacher inspires an attitude of gratitude towards God and people – the benefactors for whom the children pray.

There is more play on this day than learning, according to the above-mentioned justification set by Bl. Edmund.

Tuesday

§ 40. Reg... *play should continue, but narrative about various things that the children can see, explaining pictures, learning rhymes and playing with little tasks is to gradually prepare the children for more advanced tasks. Since Tuesday is dedicated to the devotion to the Guardian Angels, the children are to sing a devotional song about the Guardian Angels on that day, and on the same day, the teachers are to choose from among the most polite children*

for the caregivers for the others for the whole week. And such children will be called Little Angels. Each of them will have three children under supervision and will be responsible for their conduct.

On this day, the teacher reminds the children of the Guardian Angels, draws attention to their role and tasks they have especially regarding children and the need to imitate them in every person's life. The teacher selects children to act as Guardian Angels. The teacher inspires the Little Angels to behave in such a way as to be models for the others.

Bl. Edmund recommends striking a balance between learning and play on this day, emphasizing the need to take into account the needs of children, the rhythm of life and the need for gradation, moving on to the subsequent activities. Didactics cannot dominate over play, but it needs to result from it, in the right proportions and with optimal results for education.

Wednesday

§ 41. Reg. *On Wednesday, which is intended for a service for the souls of the dead, the merry songs are to stop, and only quieter and shorter games are to be held. On Wednesday, play is largely substituted with learning, in particular with the Old Testament narratives...*

A day when children remember the dead in a special way in their prayers. There is less play and more learning on Wednesday. By remembering the dead, preserving the custom of praying for their souls in a pictorial and ritualistic way, children learn the truth about life, of which death is natural part. Yet they also slowly become aware that death is not capable of destroying goodness, true love or other values. The teacher mentions this in the morning prayer, familiarizing the children with the truth about heaven as a place of eternal life and happiness. The teacher uses the Bible – the Old Testament – with accessible descriptions of Biblical characters and events. The children will learn more about this subject at catechesis, depending on their ability levels.

Thursday

§ 42. Reg. *... as a cheerful day to commemorate the institution of the Blessed Sacrament, children can once again enjoy playing. As they learn, they will be reminded of the life of the Lord Jesus, especially the Last Supper and washing of the Apostles' feet. They will sing about the Blessed Sacrament (...). During*

the afternoon break, if children bring bread, let them break and share that bread with each other as a sign of love, albeit a little piece. Those children whose parents agree to it may bring alms for the poor to the ochronka on that day, even the smallest sum; in the summer this could be fruit, a piece of bread in winter, or a handful of potatoes; and having a poor man to visit the ochronka on that day, let the children give him alms.

The day when we commemorate the institution of the Blessed Sacrament is lived out more solemnly, in a spirit of gratitude and joy. On this day, joyful play prevails.

During the morning prayer, the teacher reads to the children short passages of the Gospel describing this important event. The teacher trains the children in expressing gratitude and joy by sharing what they have through concrete small deeds. The teacher emphasizes the need to take care of the poor, who need our goodness and love. The teacher creates opportunities for the children to practice these attitudes by sharing and helping others with respect and not out of self-interest.

Friday

§ 43. Reg. *... on the day commemorating the Passion of Christ all games and merry songs stop (...). If the children bring bread with them, one of them – the most polite – is to gather a piece from each as a sign of fasting and almsgiving; and from these pieces they make a soup, which the chosen child will bring the chosen one sick or poor in the village ...*

In the afternoon, at 3 o'clock, the moment of Jesus' death will be celebrated by the children with complete silence ...

The day of commemorating the Passion of Christ gives the children an opportunity to learn appropriate behaviour, seriousness and motivation for good deeds, which are the giving up of something valuable that brings good to others. The teacher trains children in making small sacrifices and sensitizes to the needs of the sick and poor. The teacher encourages visiting them at their home, making nice surprises, and showing small gestures of love.

The practice of "examination of conscience" is being introduced on this day, i.e. common reflection on children's behaviour summing up the whole week, apologizing to each other for the evil deeds done. The teacher makes the children aware that apologizing and forgiving each other is a great good

that we can share. Thanks to forgiveness, the time of rest on Saturday and Sunday can be experienced in joy and peace.

In the morning prayer, the teacher directs the spontaneous intentions of children to acts of thanksgiving to Jesus for giving His life for us, apologizing to Him for lack of love and evil deeds. During the day, the teacher strives to make the children's play quieter and reminds them of the time of Jesus' death. These practices help children develop adequate religious attitudes, an ability to defer one's needs' fulfilment, sensitivity to the needs of others and responding to them in a concrete way.

3. A proposal for a weekly working schedule

Topic of the week:		Education contents						
Day of the week	The topic of the day	Operational objective	Physical area	Mental (cognitive) area	Social area	Cultural area	Moral area	Religious area
Monday								
Tuesday								
Wednesday								
Thursday								
Friday								

4. A proposal for a monthly working schedule

Pedagogical tasks (one per week)	Complex topics (coordinated with other education areas)	Types of classes	Class objectives (for each type of class)	The core curriculum	Literature (titles and authors)	Learning aids	Notes and comments

5. The *ochronka* rituals

According to Bl. E. Bojanowski, rituals³ based on traditional national (ethnic), folk and religious rites constitute a very important means of upbringing in the *ochronka*. He believed that *child upbringing is the preservation*

3. K. Braun, *Wychowawcze znaczenie obrzędowości inspirowane myślą i działalnością pedagogiczną bł. Edmunda Bojanowskiego* [The educational significance of rituals inspired thought and pedagogical activity of blessed Edmund Bojanowski]. *Rozprawy Społeczne/Social Dissertations*, 2020, 14(3), pp. 15–26. <https://doi.org/10.29316/rs/127215>

of family customs – it has a protective character regarding those customs from which habits result⁴. Thus, he proposed a number of rituals suitable for the *ochronka*, which were to acquaint children with celebrating, cultivating customs and traditions, but were also intended as a tool for forming their personalities. Bl. E. Bojanowski also recommended that each *ochronka* should develop its own customs, which it should purposefully nourish. Each ritual was to have its specific character, extensive symbolism and a rich artistic setting.

In the Ochronka, the children should first learn to live rather than to read, write or other skills. Therefore, significant life situations, which even during childhood can exert a considerable moral influence, should be emphasized with celebratory symbolism.

We take all such events and analogical situations not only as a motive in moral instruction, but we also disguise them in solemn celebrations, which our ancestors and our people today use to mark important moments of family life. Such customs strongly affect children's imagination, markedly raise the moral value of these life events. And the overt, ritual form equips its deeper, inner meaning with the strongest appeal⁵.

The rituals of the *ochronka* enrich its everyday functioning, yet it remains accessible for the children. This is a form of transmitting values and assimilating them in life, in which children are willing to participate. The rituals listed below are a proposal that can be used in the *ochronka*.

Beginning of a new school year in the *ochronka*

- the teachers' solemn and celebratory welcoming of the children
- giving the newly arrived children a small gift prepared by the older children
- a Holy Mass at the beginning of the school year

Birthday and name day celebrations

- giving a solemn character to a child's name day or birthday; talking to the celebrating child
- a child's thanksgiving prayer for the gift of life, for the graces already experienced

4. E. Gigilewicz, M. Opiela (eds.), *Prace, szkice i notatki E. Bojanowskiego*, vol. I, p. 237.

5. M. L. Opiela (eds.), *Kompendium edukacyjne...*, pp. 409–410.

- a common prayer of all the children for the child celebrating his or her birthday or name day
- wishes and gifts prepared by all the children for the child celebrating the birthday or name day
- sweets and snacks
- singing and playing together

On the name day or birthday, a child brings a white robe from the Baptism. Should this be impossible, the *ochronka* provides an “*ochronka* robe” for the purpose. This day is an opportunity to remember the event of Baptism – the moment when a person becomes a child of God.

Songs used in celebrations:

“Przez Chrztu Świętego wielki dar” [Through Baptism's great gift.]

“Com, przyrzekł Bogu przy chrzcie raz” [What I have promised God at Baptism]

Healing and recovery

- children in the *ochronka* pray for their sick colleagues
- children in the *ochronka* pray for the sick: siblings, parents, grandparents
- a child's thanksgiving prayer for his or her recovery. (The child thanks in the presence of the other children. This is the case when he or she returns to the *ochronka* after a period of longer, more serious illness)
- common prayer – expressing gratitude to the Lord God for the gift of health

This practice is an opportunity to relate to the suffering of the Lord Jesus, to encourage children to link their sufferings with His sufferings and to address Him with confidence as a Doctor of soul and body.

Christmas

- listening to passages from the Gospel on the Nativity of Jesus
- prayer for benefactors
- sharing the Christmas wafer
- Christmas wishes
- preparation and Christmas Eve with parents
- singing Christmas carols
- Christmas gifts

We learn to share

- sharing sweets and toys brought from home and those in the *ochronka*

Lenten alms

- on Lent Fridays, making acts of mercy in connection with the cross of the Lord Jesus to the good of the neighbour.
- showing other acts of penance, e.g.: giving up free time to play to visit elderly, lonely or otherwise marginalized people

The Lamb

- Easter wishes
- sharing the Easter egg
- connection of the Mystery of the Resurrection of the Lord Jesus with the awakening nature.

The *ochronka*'s anniversary

- a thanksgiving prayer
- a solemn Holy Mass
- a stage performance concerning the person and work of Blessed E. Bojanowski

End of the school year

- farewell to children graduating from the *ochronka*
- farewell souvenirs
- drawing the sign of the cross on children's foreheads as a sign of blessing
- a solemn Holy Mass to mark the end of the school year

VII. Annex 2

1. The personal profile of the teacher and educator in the *ochronka*

The Catholic profile of the preschool education programme is based on the pedagogical conception by Blessed E. Bojanowski, and is implemented in the *ochronka* preschools by educators who identify themselves with this profile. Their participation is based on their free and conscious choice, hence there should be no mismatch between their life and their faith. It is an issue of living an authentic and truthful Christian life each day, of consistency of words with deeds, in accord with the Latin proverb: "Words teach, examples lead", which is of tremendous educational significance¹. Relying on E. Bojanowski's guidelines, we can define formation requirements and outline mature personality traits expected of a preschool teacher in the *ochronka* framework².

The process of integral upbringing of a child depends predominantly on the role played by another person: an educator. His or her main mission is to "to use the example of own life in teaching to live". This requires creating the context for full and harmonious development of a child, including specific, key developmental and educational situations and scenarios. This is why an *ochronka* teacher needs to be ambitious in setting his or her objectives, to pursue personal formation, and to take utmost concern for the quality of life's testimony – not by talking about values, but by living the values he or she declares³.

1. See: M. Opiela, *Integralna pedagogika przedszkolna...*, p. 360.

2. See: E. Gigilewicz, M. Opiela (eds.), *Prace, szkice i notatki E. Bojanowskiego*, vol. I, pp. 234–628; *Reguła Zgromadzenia Służebniczek Boga – Rodzicy – Dziewicy Niepokalanie Poczętej*, Poznań 1867.

3. Cf. *ibid*, p. 253.

A Christian faithful educator is also responsible for leading a child to the recognition of the truth, beauty and the choice of the good – the cornerstones of integral education. The greatest strength of an educator is when he or she sets motivating objectives for himself or herself, testifying to his or her own awareness of being on a journey – an endless pursuit of his or her own developmental and formational trajectories. This lived awareness helps an educator to be authentic towards the children. This is how his or her pedagogical intentions and actions win credibility. Supporting educational activities with an open and sincere testimony of life, an educator helps children find their way to God – the Truth and the highest Good. This kind of upbringing and education is not only about making a person efficient in life, but also about striving for full development in God's likeness – as a child of God. Only an educator who follows this pathway can lead a child to the most elevated values⁴. His or her spiritual development manifests itself through development of knowledge, skills, willpower, emotional culture and a way of being and behaving as a person, awareness of posing judgments and taking religious-moral attitudes⁵.

An educator who pursues the guidelines of this educational programme will use its foundations and assumptions as a source of reliable knowledge, motivation and principles for effective pedagogical reflection and action. It will also be a source of inspiration for effective cooperation with parents, in true spirit of Christian faith and formation. For the integral dimension of education, it is particularly important to consider the fact that, by its nature, education is a community-based, collaborative activity, reliant on the active participation and collaboration of the family, the preschool, the parish, the whole environment, friends, mass media and many other stakeholders⁶.

As rightly noted by D. Zalewski in his reflections on the teaching profession as a vocation, a teacher should have qualities (virtues) that predispose him or her to carry out his tasks successfully. Among these traits, gentleness, long-sightedness and prudence are paramount⁷.

4. Cf. R. Guardini, *Bóg daleki, Bóg bliski*, Wyd. "W drodze", Poznań 1991, pp. 228–278. [The German original: *Angefochtene Zuversicht: Romano-Guardini-Lesebuch*, Matthias-Grünwald-Verlag, Berlin 1985].

5. See: M. Opiela, *Integralna pedagogika przedszkolna...*, p. 261.

6. See: *ibid.*, pp. 364–5.

7. See: D. Zalewski, *Wychować człowieka szlachetnego*, Fundacja Servire Veritati IEN, Lublin 2003, pp. 17–19.

Preschool teachers are usually women, who, by their very nature, are best disposed to this role. In his preschool programme, Bojanowski outlined the required qualities and predispositions of a female *ochronka* teacher, dividing them in three dimensions: the extrinsic, intrinsic and social-behavioural. The harmonious merger of the three are necessary for supporting each child appropriately, in respect to his or her individual abilities and needs. Bojanowski paid attention to these three interrelated dimensions, which he found analogous to the dimensions that he used to design his preschool programme:

Child's developmental dimensions	Teacher's developmental dimensions	Manifestations of the teacher's developmental dimensions
1. Physical	1. Extrinsic	1. Teacher's physical qualities, the family roots, age and looks
2. Cognitive	2. Intrinsic	2. Abilities and skills
3. Social-behavioural	3. Social-behavioural ⁸	3. Personality traits ⁹

A preschool teacher as a person who engages in the loving and responsible education of a child as a person, when her own self is integrated in the *extrinsic*, *intrinsic* and *social-behavioural dimensions*, which helps her support and influence children primarily by her own example. Therefore:

1) In the "extrinsic" dimension, the teacher:

- should identify herself with the community in which she lives, set an example with her life and not only with her words, be open to the needs of other people, and notice everyone who needs help of any kind;
- should be caring, meet the needs of children appropriately, and consistently sets her objective higher, also expecting others to do the same;
- should be open-minded and focused on assisting the family in their caregiving function, well organized, punctual and reliable;
- should be industrious herself, and hence, should set an example of care for the order and management of the home, and of modest but aesthetic physical appearance and dress.

8. See: M.L. Opiela (ed.), *Kompendium edukacyjne...*, pp. 33 and 143.

9. See: *ibid.*, p. 181.

In influencing by example, especially in conveying and realizing higher values, the personality traits of an educator are vital. Thus:

2) in the “intrinsic” dimension, the teacher:

- should be cheerful, of a gentle disposition, simple, that is, sincere, open, modest, natural, maintaining a balance between content and form, full of harmony and inner beauty;
- should pursue her motherhood, as an important feature of her feminine nature, as a sense of mission bestowed on her as a woman, a mother, an educator, dedicated to the upbringing of children;
- should be characterized by patience, self-control and a spirit of mortification, as well as readiness to serve those in need: children, the poor, or the sick;
- being creative, reliable and responsible, she should be ready and open to continuous own spiritual and intellectual development;
- in her personal development and in the formation of her attitudes, she should be concerned with a proper formation towards building correct and valuable relationships with other persons and communities.

3) in the “social-behavioural” dimension, the teacher:

- should treat the upbringing of children as a lifelong mission, and serve the highest good of others;
- in balanced piety, she should imitate Mother Mary in her life and in the upbringing of children, giving authentic testimony to her life and the fulfilment of her life’s vocation;
- while upholding “customs that are rooted in traditions”, she should be concerned about the growth of the faith and the spiritual development of children;
- striving for high spiritual culture of each person, developing self-discipline, she should accept with joy the inconveniences of everyday life;
- using her life example in her pedagogy, she should be characterized by selflessness, and motivated by love for each child;
- her responsibility for her own life, her life testimony and the service for the good of others should be built on the authentic and deeply religious, moral, and patriotic life.

Even though they may need contextualization, these guidelines remain valid for all early childhood educators (teachers, carers etc.). Each teacher

should be characterized by special personal, intellectual, didactic and educational qualities that can unveil the maximum developmental potential of each child’s personality and empower each child’s developmental activities. An educator’s fundamental role and her multiple tasks require:

- flexibility in action;
- creativity and ingenuity;
- self-reliance in the use of diverse methods and means;
- openness to individual needs and problems of children, their families and the environment in which they grow up;
- awareness of one’s own role as an authority figure;
- responsibility for the educational activities undertaken in the context of the integral development and upbringing of each child;
- reliable knowledge about the regularities of child development and the factors that stimulate it;
- knowledge of the principles of working with children in this extremely dynamic developmental period;
- basic medical and psychological knowledge, allowing her to be aware of the specific needs and abilities behind the emerging foundations of personality and acquisition of social experience in early childhood, as well as the development of the patterns of child communication with adults.

Therefore, the pedagogical necessity of every preschool (*ochronka*) educator is to constantly deepen their knowledge about childhood, the significance of the preschool period in human life, the goals and methods of upbringing preschool children in the context of potential risks of negligence and educational errors in this developmental period. A preschool educator should respect the specificity of the situation of a particular child and his or her family. Such a responsible and respectful approach plays a huge role in effective cooperation with parents and promotes the participation of parents and other family members in the life of the preschool. This cooperation serves to meet the physical and psychological developmental needs of children and to build relationships within a coherent educational environment¹⁰.

10. See: M. Opiela, *Integralna pedagogika przedszkolna...*, pp. 359–362.

2. The place and role of the male educator in the work of the orphanage

Males have a huge role to play in the process of upbringing in contemporary early childhood education. Our times witness the undermining of the authority of the father, and the socio-cultural reduction of his role to that of a “worker for money, a bread provider”. Thus, it is particularly important to rebuild a pedagogically appropriate model of fatherhood and manhood. The lack of a male role model and the undermined authority of the father greatly impoverish the integral development of a child. It is the father who teaches and guides a child into the world, showing him or her the truth about the reality of human life, including its spiritual dimension. The crisis of masculinity, and consequently of fatherhood, constitute a vital factor in an ever-greater educational crisis.

A male and female can be equally successful in empowering the educational and developmental potential of a child. They can have an equal share in the formation of students, preparing them for continuous, life-long personal development. Hence, both males and females can work together to make students capable of achieving their full human potential in the future. The particular domains in which male educational influence can be strong include such preschool activities as: sporting events and contests, computer classes, or practical workshops such as DIY.

This line of pedagogical thinking relates directly to the objective of rebuilding male identity and self-esteem. These qualities are nothing but fundamental for the formation of boys, but also for a general improvement in the quality of educational activities. A contemporary male as the father does not train a child in a profession, hence, he is likely to spend less time with the child. To make matters worse, he often has to compete with the Internet – as a source of knowledge or entertainment – for the child’s attention. On the other hand, males are efficient in impressing young boys with a certain attitude and male wisdom, also as educators. This is possible, among others, exactly because of typically masculine personality traits such as: bravery, tenacity or controlled expression of emotions.

As regards cooperation with parents, it is important that males – fathers participate in the upbringing and educational activities of their children. This participation can take the form of occasional or thematic meetings. Equally important are joint travel expeditions, or preschool trips, during

which children do not only gain knowledge, but also participate in various fitness competitions.

A male teacher can be a kind of mentor who, by sharing his knowledge, working and life experience, or his own example, helps children learn to realize their potential. This may be a particularly positive influence for boys, who need a positive male role model. Taking on the role of the father, a teacher can show by his own example that male strength should serve to defend others. In this way, a male educator can teach the importance of tenderness for the loved ones, giving children real life example. This is how children can practically develop attitudes of concern for the welfare of others.

Male educators can also enrich preschool practices through male insights into parenting issues, which can complete the perspective taken by female teachers. Male approach to children is indisputably different than that of females. Men have different ideas about playing with children. Activities that male educators promote often require more physical strength, energy, construction skills, or a particularly masculine approach to creativity.

A male preschool teacher cannot replace a father, but in addition to a father and grandfather, he can show the children how a caring, good and balanced male behaves. Only thanks to good example will it be possible to raise boys into committed fathers, and girls into women who are able to responsibly choose a husband in the future.

Children learn by example. No words can replace drawing from observations of everyday life. Watching their parents and educators, children learn about the relationship between males and females, about the role of a mother and a father, about what it is like to be a man and a woman.

The figures of male heroes or famous people in history, stories, legends, fairy tales and other texts can also serve educational purposes. As Blessed Edmund Bojanowski recommended: “Plays, rituals, activities, and dedicated fairy tales, poems, legends, fables, proverbs, songs, works, etc. should be carefully selected, using methods appropriate to the needs and developmental abilities of children, in the process of child upbringing and learning to influence life environment”¹¹.

11. M.L. Opiela (ed.), *Kompendium edukacyjne...*, p. 197.

3. Environmental and ecological education in the preschool

As overtly expressed by Blessed Edmund Bojanowski, integral education of a human person (physical, mental and social-behavioural) cannot be isolated from its real-life context. Hence, educational efforts to shape the personal relationships of a child:

- a) to him or herself,
- b) to the other,
- c) to God

must be designed and implemented in the context of the child's relationships with:

- a) nature – as God's creation,
- b) culture – as a spiritual and material legacy of mankind,
- c) history – of salvation, of the nature and of the world.

This truly integrated approach to child development will help avoid hazards of educational reductionism, and will allow children to manage their own and others' developmental actions in an increasingly open, free and responsible way throughout lifetime. This can be achieved by teaching and developing – already at the stage of preschool education – the skills in directing one's own actions in a complementary fashion to pursue:

- a) one's own good,
- b) the good of others,
- c) the common good.

The process of integral upbringing in the *ochronka* preschool, supporting the integral development of each child, carried out in accord with the guidelines of E. Bojanowski, should allow for external environmental factors, such as:

- a) the influence of other educating communities – family, peers and teachers, nation, church;
- b) time and seasons – day, week, year, seasons, liturgical year periods, historical events and celebrations;
- c) places – environments and institutions, e.g. the state, local or global communities etc¹².

12. See: M. L. Opiela, *Wychowanie integralne w przedszkolach katolickich*, "Zeszyty Naukowe SWPR – Seria Pedagogiczna" 7 (2015) 14, pp. 58–59.

The integral development of the person crucially depends on both the integral upbringing influences and the conditions of safe and positive social environment, as well as a sustainable relationship with nature. It is first and foremost a vocation, demanding free and solidarity-based acceptance of educational responsibility on the part of all the stakeholders in the support processes of integral education, including ecological education. This implies a requirement to address in preschool education the issues of the protection of the created world and of the relationship between the Creator, the created world and the human beings. "The earth is a precious gift of the Creator, who has given it an intrinsic order, thus giving us guidelines to follow as stewards of His creation. Conscious of this very fact, the Church recognizes matters relating to the environment and its protection as intimately connected with the question of integral human development" (Benedict XVI, 26.08.2009 – Castel Gandolfo).

Responsibility for the future of our common planet, as a habitat for the whole of God's creation, is a major priority for integral education. One cannot respect oneself, without respecting every other creature; and vice versa: disrespect for oneself as a human person – the crown of God's creation – will lead to disrespect for the other works of God the Creator.

In the times of Blessed Edmund Bojanowski, everyday life was strongly connected to the rhythm of nature (harmony, conformity, respect for the laws of nature). Respect for the earth, for bread, for the world of plants and animals, resulted from perceiving their richness as a source of live-giving benefits for people. To restore this harmony, or at least to bring it back to the perception of new generations, and to teach them to respect it – is what ecological education is predominantly about.

This is the task addressed by the handbook on environmental education, entitled "Dzieci, los ziemi leży w waszych rękach. Podręcznik o sprawiedliwości, pokoju i ochronie stworzenia" [Children, the fate of the earth is in your hands: A handbook on justice, peace, and the preservation of the created world]. This handbook is worth recommending as a supporting resource in preschool ecological education. The author's main aim is to show how to enrich the efforts at child and youth education and care through involving them in the protection of the natural environment. Under this pedagogical approach, the world around creates an opportunity for us to build a positive future for mankind¹³.

13. J. Goicochea C., *Dzieci, los ziemi leży w waszych rękach. Podręcznik o sprawiedliwości, pokoju i ochronie stworzenia*, Księgarnia św Jacka, Katowice 2018.

All that has been already said about ecological education is strongly convergent with what Blessed E. Bojanowski taught and highlighted in the preschool education programme for his *ochronka* centres. He made repetitive references to the importance of child's early development in respect to nature, religion and history¹⁴. Only such a life can be called fully valuable, peaceful and oriented towards a hopeful and safe future that is lived in harmony with the created world, granted to man by God the Creator for definite but sustainable rule – that is rule subject to the condition of man's full awareness that the world is God's creation, and as such it is paramount that man respects and takes most diligent care of it.

The process of integral upbringing of a child in the *ochronka* centres, carried out in full compliance with the above-mentioned criteria, will allow for shaping the foundations of the child's further integral development, including skills, attitudes, and personal relationships expressed in love for God, other people, and oneself. It will also develop an attitude of respect for the created reality and the care for the protection of the earth – our common home.

14. See: E. Gigilewicz, M. Opiela (eds.), *Prace, szkice i notatki E. Bojanowskiego*, vol. II, pp. 7–118.

VIII. Annex 3

1. Pedagogical observation and diagnosis of children's school readiness

Edmund Bojanowski obliged the *ochronka* sisters to use observation as an indispensable instrument. It is a precondition on an effective process of getting to know the child adequately, recognizing his or her abilities and inclinations and, thus, supporting his or her development in respect for his or her inborn abilities: "As in general, in free play, a person's nature is most naturally displayed, so above all, the child's character, readiness to learn and a direction of mental growth apparently manifests itself through play. These are crucial facts that each pedagogue needs to observe"¹.

The current formulation of the *Core curriculum of preschool education* obliges teachers to conduct pedagogical observations aimed at learning about the possibilities and developmental needs of children and documenting these observations. However, it does not contain information on how to document these observations. In addition, teachers conduct a pre-school diagnosis once, at the beginning of the year preceding the date on which a child starts school. The diagnosis results in information about the state of readiness of the child to undertake education in primary school².

Children's behaviour always comes from something and leads to something. Therefore, it is not enough to look and take notes, but it is still necessary to determine what is the cause of the child's behaviour and what he

1. M.L. Opiela (ed.), *Kompendium edukacyjne...*, p. 196.

2. See: Rozporządzenie Ministra Edukacji Narodowej z dnia 30 maja 2014 r. w sprawie podstawy programowej wychowania przedszkolnego oraz kształcenia ogólnego w poszczególnych typach szkół [Regulation of the Minister of National Education of 30 May 2014 concerning the core curriculum for preschool education and general education in all types of schools] (Dz. U./JOL 18 June 2014, item 803).

or she wants to say by doing so³. So how can we professionally conduct observation that not only diagnoses children's behaviour, but also includes its interpretation?

An answer can be found in one of the publications by Edyta Gruszczyk-Kolczyńska and Ewa Zielińska concerning the methodology of child observation and diagnosis, which we strongly recommend to teachers: "Nauczycielska diagnoza gotowości do podjęcia nauki szkolnej. Jak prowadzić obserwację dzieci, interpretować wyniki i formułować wnioski" [Teachers' diagnosis of school readiness. How to conduct child observation, interpret results and formulate conclusions]; Publisher: Centrum Edukacji Bliżej Przedszkola, Kraków 2011.

The materials presented below, coherent with the pre-school education program in accord with E. Bojanowski's conception, were developed on the basis of publications by E. Gruszczyk-Kolczyńska and E. Zielińska. They constitute a concrete proposal for teachers and offer help in conducting observation and formulating diagnosis, with a particular emphasis on the developmental capabilities of children in particular age groups.

Observation issues with 3-year-old children

Due to differences in children's development, assessment is not performed, with only the following criteria observed:

A – can do

B – attempts to

C – does not attempt to

Educational area	Educational content	Observation	Observations on child development (all year round)
Physical	Motor skills.		
	Self-care activities.		
	Hygienic habits.		
	Maintaining order and cleanliness		
	Following safety precautions.		

3. E. Gruszczyk-Kolczyńska, E. Zielińska: *Dlaczego w ramach diagnozy gotowości dzieci do nauki w szkolnej trzeba fachowo prowadzić obserwację i analizować dziecięce kompetencje?*, Bliżej Przedszkola 10/2011, p. 34.

Social	Adaptation.		
	Communicating with adults and children.		
	Functioning at play		
	Compliance with rules and principles.		
	Respect for own work and for that of others.		
Moral and religious	Acknowledging the difference between truth and falsehood, good and evil.		
	Showing help to the weak, the sick and the needy.		
	Religious practices (sign of the cross, prayer).		

Observation issues with 4-year-old children

Potential assessment scale e.g.:

A – very good

B – good

C – poorly

D – very poorly

Educational area	Educational content	Observation	Observations on child development (all year round)
Physical	Motor skills.		
	Self-care activities.		
	Hygienic habits.		
	Maintaining order and cleanliness		
	Following safety precautions.		
Mental (cognitive)	Language skills (speech) development.		
	Eye-motor coordination.		
	Manual performance (dexterity).		
	Hand-eye coordination.		
	Making short sentences.		
	Dividing sentences into words and syllables.		
	Counting (calculating) range.		
	Determining the number of elements in a set.		
	Recognition of atmospheric phenomena.		

Social	Communicating with adults and children.		
	Functioning at play and task-oriented performance.		
	Compliance with rules and principles.		
	Respect for own work and for that of others.		
	Talking about one's family, naming one's closest family members (mom, dad, brother, sister).		
	Recognizing and naming national (ethnic) symbols.		
Cultural	Musical sensitivity.		
	Plastic and technical creativity.		
	Theatrical creativity.		
Moral and religious	Acknowledging the difference between truth and falsehood, good and evil.		
	Showing help to the weak, the sick and the needy.		
	Reflecting on one's own behaviour.		
	An ability to receive praise, rewards, warnings or punishments.		
	Religious practices.		

Preschool diagnosis

The following evaluation scale is used:

A – very good

B – good

C – poorly

D – very poorly

No.	Educational area	Educational content	Preliminary diagnosis	Comments
1.	Developing social skills.	Pays attention to children and adults to understand what they say and expect.		
		Follows socially acceptable rules.		
		Cooperates in games and task-oriented performance.		
		Tries to control language and behaviour.		
		Copes with new, difficult, conflicting situations.		
		Distinguishes between good and evil.		

2.	Shaping self-care activities, hygienic and cultural habits.	Dresses and undresses autonomously and efficiently.		
		Takes care of personal hygiene.		
		Takes care of personal belongings.		
		Behaves properly at the table during meals.		
		Maintains order and cleanliness in the surroundings.		
3.	Supporting speech (language skills) development.	Speaks correctly in terms of:		
		■ articulating,		
		■ grammar,		
		■ inflection (for inflectional languages),		
		■ syntax.		
		Has a wide vocabulary set.		
5.	Health education, shaping physical fitness.	Autonomously makes longer statements and language expressions.		
		Speaks fluently, not too loud, adjusting the tone of voice to the situation.		
		Classifies and formulates generalizations.		
5.	Health education, shaping physical fitness.	Takes care of personal health and fitness.		
		Is physically fit, or is fit to the best of his or her ability – if concerns a child with motor limitations.		
		Willingly participates in movement activities, plays and games.		
6.	Acquainting children with taking care of their own and others' safety.	Behaves responsibly in cases of emergency; knows where to get help and can ask for it.		
		Knows the rules of safe use of public roads.		
		It observes safety rules when playing and in various public places.		
7.	Education through art – a child as a spectator and an actor.	Behaves properly during various performances.		
		Plays roles in theatrical groups, spectacles and paratheatrical performances.		
8.	Education through art – music and singing, dances and dance routines.	Sings songs in children's repertoire.		
		Willingly and with focus listens to music.		
		Plays the percussion instruments.		

9.	Education through art – various forms of plastic art.	Expresses him or herself using various plastic techniques.		
		Shows interest in traditions and folk rituals of the region (community).		
10.	Supporting intellectual development.	Builds constructions from building blocks and various materials.		
		Shows interest in technical devices.		
		Uses adequately simple tools when working on a task (e.g. DIY).		
11.	Helping children understand atmospheric phenomena and avoid weather disruptions.	Recognizes atmospheric phenomena characteristic of the seasons.		
		Can recognize hazards and potential disruptions resulting from weather conditions and avoids exposure.		
12.	Learning to respect plants and animals.	Lists plants and animals living in different natural environments.		
		Knows the conditions needed for the development of animals (habitat, safety, food).		
		Knows the conditions needed for the growth of plants (light, temperature, humidity).		
		Can identify changes in the life of plants and animals in the consecutive seasons.		
14.	Developing readiness to learn to read and write.	Has a general orientation how to use a sheet of paper.		
		Searches for identical drawing elements and reproduces them adequately.		
		Has good hand performance and visual-motor coordination.		
		Is interested in reading and writing.		
		Divides sentences into words.		
		Divides words into syllables.		
		Does graphomotor exercises correctly.		
		Is interested in books; he likes to listen to stories, fairy tales and to talk about them.		

15.	Family, civic patriotic upbringing.	Lists the names of the close ones (relatives).		
		Knows the name of the family town.		
		Knows significant institutions and is familiar with the social roles played by important people such as a policeman, a firefighter etc.		
		Knows that he or she belongs to a nation (ethnic group)		
		Describes the national emblem (coat of arms) and flag.		
		Knows the national anthem.		
		Knows that his or her country is a member of national communities (e.g. European Union).		
16.	Preparing children to use a modern foreign language.	Is interested in a foreign language.		
		Participates in the plays using: music,		
		movement,		
		plastic arts,		
		construction,		
		theatrical performances,		
		nature.		
		Understands simple instructions and responds to them.		
		Repeats the phrases he or she learns.		

2. The *ochronka* programme for work with the family⁴

Good cooperation with parents in early childhood education and care presupposes knowledge of the role of parents and the importance of the family in this crucial stage of the child's life and development. It is important to take into account the integral dimension of child upbringing in accordance with the social teaching of the Church. Organizing permanent and systematic activities of the *ochronka* for the benefit of the family has been included

4. See: Sr. M. Edyta Piekarz, Sr. M. Marcelina Zoń, Sr. M. Loyola Opiela, *Program pracy z rodziną w ochronkach, świetlicach, grupach duszpasterskich*, in: *Od dzieci trzeba zacząć*, ed. M.L. Opiela, Lublin 2012, pp. 173–191.

in the program for work with the family, which is based on and consistent with the assumptions of the *Preschool education programme based on the pedagogical conception by Bl. Edmund Bojanowski*.

Parents as primary and principal educators

Bl. E. Bojanowski confirmed the truth that parents have a fundamental and inalienable duty and right to raise children. He believed that child upbringing is the main vocation of a woman, who is the “axis of the family circle”⁵.

Through the conciliar and papal documents, among others, the Church draws attention to the role of the family in raising a child and the supporting (subsidiary) role of other communities. “Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators. This role in education is so important that only with difficulty can it be supplied where it is lacking. Parents are the ones who must create a family atmosphere animated by love and respect for God and man, in which the well-rounded personal and social education of children is fostered. Hence the family is the first school of the social virtues that every society needs.”⁶. The family is therefore the basic pedagogical and educational environment, the most natural and, for this reason, also the most capable of creative work of child upbringing. In the family, upbringing marks the continuation and the requirement of the process of giving birth to a child and is supported by the natural love of parents for their children. (...) The mission of education must always be carried out in accordance with a proper application of the principle of subsidiarity. In his *Letter to the Families* (2 February 1994) John Paul II stressed that this subsidiarity on the part of the Church and the State “implies the legitimacy and indeed the need of giving assistance to the parents, but finds its intrinsic and absolute limit in their prevailing right and their actual capabilities”. The role of this subsidiary presence is to complement parental love and confirm its fundamental nature. The Pope also added that: “all other participants in the process of education are only able to carry out their responsibilities *in the name of the parents, with their consent* and, to a certain degree, *with their authorization*.” It is therefore exceedingly difficult for education to be

5. M.L. Opiela (ed.), *Kompendium edukacyjne...*, p. 43.

6. Vatican Council II, *Gravissimum educationis*, 3, as quoted in: *Służyć wzrastaniu w prawdzie i miłości*, ed. J. Poniewierski, Kraków 2009, p. 19.

effective if it is not primarily carried out in the family and in collaboration with the family⁷.

The family should satisfy the basic psychological needs of a child: of certainty and a sense of security, solidarity and communication with loved ones, love, acceptance and esteem. Thanks to the stability of its environment, the family gives the child support and a sense of security. This stability is a key factor for a child’s emotional balance and mental well-being in the future.

The role of the teacher, pedagogue and catechist in upbringing and education

A pedagogue putting the assumptions of E. Bojanowski’s integral pre-school pedagogy into practice draws motivation, finds principles and ways of good cooperation with parents in reliable pedagogical research and in Christian formation⁸. The Church’s concern for educating the young generation is manifested on many levels, among others, through the content of the Council documents in which we read: “The family which has the primary duty of imparting education needs help of the whole community. In addition, therefore, to the rights of parents and others to whom the parents entrust a share in the work of education, certain rights and duties belong indeed to civil society, whose role is to direct what is required for the common temporal good. Its function is to promote the education of youth (...): to protect the duties and rights of parents and others who share in education and to give them aid; according to the principle of subsidiarity (...), to carry out the work of education in accordance with the wishes of the parents. Finally, in a special way, the duty of educating belongs to the Church, not merely because she must be recognized as a human society capable of educating, but especially because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe, and, in her unfailing solicitude, of assisting men to be able to come to the fullness of this life.”⁹.

7. Cardinal Z. Grochowski, *Integralne wychowanie według bł. Edmunda Bojanowskiego*, in: *Służyć i wychowywać do miłości*, ed. M. L. Opiela, A. Smagacz, S. Wilk, Lublin 2009, pp. 19–20.

8. M. Opiela, *Integralna pedagogika przedszkolna w systemie wychowania Edmunda Bojanowskiego. Kontynuacja i zmiana*, Wyd. KUL, Lublin 2013, p. 304.

9. Vatican Council II, *Gravissimum educationis*, p. 3.

Cardinal Z. Grocholewski pinpoints particularly a need for an integral dimension of education (...). One of its crucial manifestations is the creative cooperation of many environments and people directly involved in it for the benefit of education. "Education is by nature a communal activity. It is possible through the cooperation of many different spheres: family, school, parish, environment, friends, media etc." All these dimensions have an educational side and these institutions should work together organically to achieve the goal. Misunderstandings in this cooperation, inconsistencies of objectives and contradictions undoubtedly undermine the process of education, make educational intervention ineffective, and therefore nullify the efforts of those who engage in this process with passion and competence"¹⁰.

The Church also teaches about the adequate and necessary role of the institutions supporting the family in child upbringing, which takes its most obvious manifestation in the daily work of each *ochronka* teacher.

The example of the educator's life in relation to specific educational goals becomes particularly important in the pedagogical process: "Human education aspires to equip an educated person with a solid personality basis, to help him grow in autonomy, that is in self-direction and self-control (instead of succumbing to weaknesses). An educated person is emotionally mature, balanced, responsible, noble, reliable, prudent, capable of constructive cooperation, altruistic, willing and able to do good, capable of love, truth-loving, possessing a sense of justice, capable of selflessness etc." In other words, education is to help a human person become more and more human, to reach human maturity"¹¹.

Cooperation in building up an educational community

Sisters Servants of the Blessed Virgin Mary, realizing the charism and pursuing the guidelines of Bl. E. Bojanowski, strive for harmonious cooperation of various environments and educational factors. They strive to ensure that there is no contradiction, especially when it comes to the transmission of values and the resulting principles of life and conduct.

Responding to the needs and threats to the contemporary family, the *Preschool education programme based on the pedagogical conception by Bl. Edmund Bojanowski* was developed. Today, after more than 6 years

10. Cardinal Z. Grocholewski, *Integralne wychowanie według bł. Edmunda Bojanowskiego...*, pp. 25–26.

11. See: Ibid.

of its implementation and management in the *ochronka* preschools administered by the Sisters Servants, we can talk about its timelessness, usefulness and effectiveness in response to the needs of a child and contemporary family. This is confirmed by the observations regarding current pedagogical practice, as well as by the research conducted as part of the *Programme* evaluation procedure, conducted among teachers and parents of children attending the *ochronka* preschools run by the Sisters Servants of the Blessed Virgin Mary¹².

The cooperation of teachers and parents in the *ochronka* should also imply cooperating with other, external entities. The mutual relations of all the stakeholders are marked primarily with honesty, reliability and mutual exchange of information concerning children. In E. Bojanowski's conception, these relations were defined in categories typical of family life, i.e. "motherhood", "brotherhood", which were based on customs that included religious, cultural and moral dimensions. In the moral and emotional sphere, these dimensions obliged all the stakeholders to observe norms and socially accepted behaviour¹³. Inscribed in the everyday life of individuals and communities, they formed and can form today the foundations for building up an educating community. Only in the community can a child as a person develop integrally towards the fullness of his or her personality in the temporal and eternal dimension¹⁴.

Therefore, the cooperation of the *ochronka* with families in the process of integral education of a child is an irreplaceable *Programme* component. This cooperation should be two-way. Therefore, rights and competences of both parents and educators are safeguarded, with no detriment to parents' prime position in this respect. The cooperation takes place through individual and collective actions, whose diversity is exploited in the *ochronka* preschools, in accord with the age of the children. This cooperative arrangement is appreciated by parents. The cooperation also serves to establish deeper and more varied relationships between various

12. The results of the evaluation are included in articles published in the collective volume: M. L. Opiela (ed.), *Dziedzictwo myśli pedagogicznej Edmunda Bojanowskiego we współczesnej edukacji w Polsce i na świecie* [The legacy of the pedagogical conception by E. Bojanowski in contemporary education in Poland and in the world], Wyd. KUL, Lublin 2014.

13. M. Opiela, *Integralna pedagogika przedszkolna...*, p. 305.

14. M. Opiela, *Osoba i rodzina wobec wyzwań cywilizacyjnych. Pedagogia integralnego rozwoju i edukacji w koncepcji ochrony Edmunda Bojanowskiego*, Wyd. KUL, Lublin 2019.

stakeholders and, as such, is also educational and formative in nature¹⁵. This is confirmed by the results of the *Programme* evaluation procedure. The process of *Programme* evaluation, both in terms of individual areas of education and upbringing, as well as cooperation with parents, also assessed the implementation of the principles of cooperation with the family. The parents are satisfied with the cooperation so far. They see the sisters' concern for the integration of educational and upbringing activities. They do not see a need for serious modifications and they even express a necessity to see the *Programme* continue.

The program of work with the family in the *ochronka* complements the *Preschool education programme based on the pedagogical conception by Bl. E. Bojanowski*. The range of content and learning topics it covers is open to current problems and needs of families. The proposed subject matter expresses our intention to support the transmission and implementation of values in the family and in cooperation between families, institutions and formation groups.

The Programme content

- 1.) A man created in the image and likeness of God:
 - a) God: the Source of love.
 - b) God: the Giver of Life.
 - c) Dignity of the human person.
 - d) Respect for human life.
- 2.) The dignity of a woman and the dignity of a man.
- 3.) The sacrament of marriage.
- 4.) A child – the fruit of marital love:
 - a) The child as the main subject of upbringing.
 - b) Child Jesus as a role model.
 - c) The educational influence of parental love.
- 5.) Family – the primary educational environment:
 - (a) Transferring values within the family and making them a reality.
 - (b) Customs and rituals in the family.
- 6.) Threats to the modern family.
- 7.) Support proposals tailored to the needs and problems of the modern family.

15. See: M. Opiela, *Integralna pedagogika przedszkolna...*, p. 305.

The Programme plan

Programme content	Strategies for implementing the programme content
God the source of love <ul style="list-style-type: none"> ■ God's love for the human being ■ Experiencing God's love in human life ■ Human response to God's love 	<ul style="list-style-type: none"> ■ Biblical encounters ■ Retreat days ■ Conferences ■ Content of the Church documents ■ Participation in the Church Liturgy ■ Prayer meetings ■ Sharing the experience of God's Love (testimonies) ■ Undertaking concrete acts of love for one's neighbour
God the source of love <ul style="list-style-type: none"> ■ Life as a gift of God ■ Acknowledging God as the Creator and Lord of human life ■ Manifestations of the lack of respect for human life (abortion, euthanasia, contraception, IVF, suicide, murder) 	<ul style="list-style-type: none"> ■ Biblical encounters ■ Content of the Church documents ■ Meetings with specialists (doctor, family counsellor) ■ Meetings on natural methods of treating infertility ■ Bearing witness to God as Giver of Life ■ Writings of Bl. Edmund Bojanowski
Human person's dignity <ul style="list-style-type: none"> ■ The likeness of man to God ■ Childhood of God ■ Respect for every human life (disabled, elderly, terminally ill) 	<ul style="list-style-type: none"> ■ Biblical encounters ■ Content of the Church documents ■ Baptismal catechesis ■ Writings of Bl. Edmund Bojanowski ■ Meetings with specialists ■ Testimonies
The dignity and role of a woman <ul style="list-style-type: none"> ■ Mary: a model for a contemporary woman ■ Woman as wife, mother and educator ■ The value of motherhood 	<ul style="list-style-type: none"> ■ Film ■ Multimedia presentation ■ Biblical encounters ■ Content of the Church documents ■ Writings of Bl. Edmund Bojanowski ■ Meetings with family counselling staff ■ Testimonies ■ Books ■ Lives of the Saints
The dignity and role of a man <ul style="list-style-type: none"> ■ St. Joseph: a model of fatherhood ■ A man as husband, father and educator ■ The value of fatherhood 	
The sacrament of marriage <ul style="list-style-type: none"> ■ The importance and role of the sacrament of marriage in the life of the spouses ■ Marital respect and love ■ Responsibility for the gift of accepted parenthood 	<ul style="list-style-type: none"> ■ Biblical encounters ■ Content of the Church documents ■ Common participation in the Holy Mass ■ Daily prayer ■ Sacramental life ■ Meetings with the priest ■ Meetings with family counselling staff
A child – the fruit of marital love <ul style="list-style-type: none"> ■ The child as the main subject of upbringing ■ Child Jesus as a role model 	<ul style="list-style-type: none"> ■ Biblical encounters ■ Content of the Church documents ■ Writings of Bl. Edmund Bojanowski ■ Educational and religious literature ■ Religious journals

Family – the primary educational environment <ul style="list-style-type: none"> ■ The educational impact of parental love ■ The transmission of values in the family and their implementation ■ Customs and rituals in the family ■ Family as a community of persons: man and woman as spouses, parents, children and relatives. ■ Preparing children for future roles in the family and society 	<ul style="list-style-type: none"> ■ Retreat days ■ Conferences ■ Content of the Church documents ■ Participation in the Church Liturgy ■ Common Prayer ■ Celebrating family celebrations together ■ Sharing the experience of family life (testimonies) ■ Undertaking concrete acts of love for one's neighbour ■ Literature ■ Religious journals ■ Integration meetings ■ Charitable actions in the environment
Threats to the modern family <ul style="list-style-type: none"> ■ Weakening and undermining of family ties (lack of parental authority, non-sacramental relationships, divorce, violence, generational conflicts, work abroad, workaholism, Internet addictions) ■ Negative social models (alcoholism, drug abuse, fashion, sects, homosexuality) ■ Unemployment (meaninglessness of life, depression, fear, quarrels, violence, family crisis) 	<ul style="list-style-type: none"> ■ Conferences ■ Content of the Church documents ■ Literature ■ Religious journals ■ Meetings with specialists ■ Testimonies ■ Film ■ Multimedia presentations

3. Evaluation procedure

for the *Preschool education programme*
based on the *pedagogical conception* by *Bl. Edmund Bojanowski*
(proposal)

1) Objectives:

Examining and evaluating the programme itself and the effects of its implementation in individual areas of education and upbringing, cooperation with parents and compliance with the current core curriculum.

2) Key questions:

- What is the degree of compliance of the education programme (as a document) with the core curriculum and other documents in the *ochronka*?
- What is the degree of knowledge of the education programme among teachers and parents?

- To what extent do teachers and parents identify with the objectives of the education programme?
 - What are the forms of involvement and cooperation between teachers and parents in the implementation of the preschool education programme?
 - What is the parents' opinion on the content of the preschool education programme in the individual areas?
 - What are the parents' expectations regarding the content of the preschool education programme in the individual areas?
 - What are the directions for modifications of the programme documentation and its implementation proposed by the teachers and the *ochronka* headmaster?
- 3) Evaluation criteria:
- Compliance with legal acts.
 - Efficiency, coherence, relevance, effectiveness of actions taken.
 - Knowledge of effects.
 - Compliance with the promoted values.
 - Adequacy – selection of methods.
 - Sufficiency – solutions adopted, actions.
 - Suitability – the solutions used.
 - Validity – the right choice of solutions.
- 4) Methods and techniques:

Method	Data source	Research sample (proposal)
Document analysis tools: questionnaire for document analysis	■ Preschool education programme	
Discussion tools: agenda for discussion	■ Teachers ■ Parents' Council	■ 100% of teachers ■ Parents' Council
Survey tools: questionnaire	■ Teachers ■ Parents	■ 100% of teachers ■ 25% of parents selected randomly from each <i>ochronka</i> unit
Observation tools: observation worksheet	■ Group of children in an <i>ochronka</i> unit	100% of <i>ochronka</i> units

5) Data analysis.

6) Formulation of evaluation conclusions.

4. Conclusions from the evaluation of individual areas of education and upbringing and cooperation with parents

After 6 years of implementation of the *Preschool education programme based on the pedagogical concept of Blessed Edmund Bojanowski*, a comprehensive evaluation procedure was carried out. The evaluation serves the objective of enhancing the education process in the particular areas of education and upbringing. Evaluation is to give a better insight into the learning process in order to enhance the degree to which programme implementation converges with its own principles and attains the planned objectives. The evaluation results confirm the up-to-date relevance of the pedagogical thought of Bl. Edmund Bojanowski, underlying the designed and implemented *Programme*. These results also provide a justification for specific changes in the *Programme* and indicate directions for its systematic modernization. The evaluation procedure and the post-evaluation modifications are possible thanks to questionnaire research performed by Sr. M. Loyola Opiela. They covered 909 parents and 109 teachers involved in programme implementation.

Research results are also presented in research articles by Sr. Justyna Marzec, Sr. Agnieszka Kornobis and Sr. Dorota Gościńska published in: *Dziedzictwo myśli pedagogicznej Edmunda Bojanowskiego we współczesnej edukacji w Polsce i na świecie*¹⁶. The self-assessment made by teachers implementing the programme and parents' opinions are a vital source of information about the programme, its implementation and results. These evaluative data cover the particular areas of upbringing and education implemented under the *Programme*, their content and the procedure of their implementation.

16. Sr. J. Marzec, *Rola nauczyciela w rozwoju i wychowaniu dziecka w ochronce według koncepcji pedagogicznej bł. Edmunda Bojanowskiego* (pp. 207–231); Sr. A. Kornobis, *Zasady współpracy z rodzicami w ochronkach Sióstr Służebniczek NMP* (pp. 251–272); Sr. D. Gościńska, *Realizacja treści wychowawczo – dydaktycznych z zastosowaniem różnych środków wychowania w koncepcji pedagogicznej bł. Edmunda Bojanowskiego* (pp. 349–380), in: *Dziedzictwo myśli pedagogicznej Edmunda Bojanowskiego w współczesnej edukacji w Polsce i na świecie* [The Legacy of Edmund Bojanowski's pedagogical thought in contemporary education in Poland and in the world], ed. M. Opiela, Wyd. KUL, Lublin 2014.

Physical area

Research outcomes allow a conclusion that teachers introduce content from the physical area through daily educational activities, which make children sensitive to taking care of their own body hygiene and inspire their autonomy in self-care activities.

An attitude of respect for one's own body is formed gradually, and the truth that the body is God's gift is transmitted in a spiral way. Morning exercises, fitness, movement games and corrective activities play an important role in developing children's physical well-being. Teachers also pay attention to shaping adequate reactions to inappropriate attitudes towards the child's body, its sexuality and take care to maintain intimacy in various situations. In developing children's physical fitness, movement is important. Its role is also indicated as a way to relieve emotional tension and a factor in forming such personality traits as boldness, perseverance, courage and self-confidence. Educational activities make children aware of the need to take care of their own health and safety, as well as the need to say "no" to strangers in situations requiring this. Children learn about the world in a multisensory way, among others, by observing the phenomena taking place in particular seasons of the year, plays, excursions, music, art classes or experimenting. They are also introduced to tidying up and clearing their settings. By carrying out the above activities, teachers support children's appropriate physical development.

Parents participating in the research confirm the formation in children of an attitude of respect for their own body and conveying the truth that the body is a gift from God. The parents express their expectation that the *ochronka* will inspire an attitude of respect for their children and their bodies, to reject aggressive behaviour or inappropriate vocabulary. Parents also emphasize the importance of physical activities, fitness exercises, sports competitions as well as outdoor activities and express their expectations that even more emphasis be put on these activities.

Mental area

As regards the mental area, the development of cognitive processes takes place through the whole realm of educational activities. Teachers shape the imagination, undertake a number of activities aimed at practicing and enhancing the memory, intellect, speech, creative thinking and acting.

When asked about the implementation of educational content, parents admit that their children are introduced to reading, writing and they

develop skills useful to children at school. The parents emphasize a need to arrange trips, sightseeing tours, as well as practical development of cognitive processes during plays. Parents are satisfied with the content taught in the mental area. Among the enhancement proposals in this area, they point out a need to devote more time to developing cognitive processes through e.g. logopaedic exercises, conversations with children (including with peers), subject-specific games, reading books for children, creating their own fairy tales and stories etc.

Social area

As far as the social content of the *Programme* is concerned, teachers point to adequate emotional development and the formation of social and patriotic attitudes. In everyday situations, they teach children to recognize, name and deal with their emotions. They influence the emotional sphere through, among other things, sensitization to the needs of others. They stress that it is extremely valuable for a child to reflect on his or her own behaviour as well as to bear its consequences. Teachers make children aware of the importance of family in the life of every person. The basis for showing the value of family ties and shaping appropriate attitudes in this respect are good family models. Children learn and cultivate family, religious and national (ethnic) customs and traditions. To this end, family, patriotic and religious celebrations are organized with the participation of children's families. In this way, attitudes are also inspired that foster celebration of rituals and communal spirit, spending free time in the family and social environment. Attitudes and behaviours are formed that favour the establishment of adequate relations with peers and the social environment. Children learn to respect their own and others' work. The answers to the questionnaire show that the content in the social area is realized through a rich repertoire of educational forms and measures.

On the basis of daily observation of life in the *ochronka*, parents confirm the implementation of the *Programme* in the social area. According to the parents, children have an opportunity to actively participate in celebrations connected with national and church holidays. They recognize types of emotions and are able to name and display them. Parents' statements express expectations of developing their children emotionality, paying attention to their sensitivity and empathy. They point out that in the *ochronka*, the positive emotional wealth of the child is supported, but discussions are held about all emotions, e.g. "how to show anger without hurting anyone".

Introducing children into the system of social values and norms, highlighting the value of family ties and shaping attitudes conducive to effective adoption of future family roles are assessed very well by parents. They emphasize the significance of familiarizing children with the roles of individual family members, organizing celebrations, multi-generational events, celebrating festive days and important events together.

The parents notice that the *ochronka* organizes games, prayers, common meals and leisure time activities through which a child gets an opportunity to "enter into the group". They emphasize the importance of appropriate relations between children in the *ochronka*, also emphasizing that maintaining them outside the *ochronka* is equally vital, since it helps children in making friends.

The parents also make many valuable suggestions that should be taken into account in the educational work. They propose increasing parents' participation in patriotic and church celebrations: "We must not forget who we are. We need more patriotism, preparing for Christmas together, discussing traditions." It is also important for them to teach children respect for work, to maintain cleanliness and order, to be able to cooperate in a group, to respect other nationalities (ethnic communities), and to respect their own work and that of others. There is also a repetitive appeal to teach children to celebrate Father's Day. The parents suggest devoting more time to the topics discussed in the classroom, to teach self-reliance, to promote a woman's genius, to shape masculinity, to teach how to be a woman, a wife, a mother. They emphasize the distinctiveness of the sexes, the importance of the family and good relations with peers. They also expect vigilance to emerging blatant behaviours, e.g. verbal aggression. They would benefit from hints on how to spend leisure time in a valuable and smart way. One parent's claim is worth quoting in this context: "I would expect, and I would like to propose focusing on Catholic conversations because of the nature of the facility".

Cultural area

Research results show that the vast majority of teachers are aware of the importance of the cultural education of children. They organize various forms of artistic activity to empower a child's personality, help him or her discover talents and abilities. They create an opportunity for developing theatrical performances by, among other things, active participation of children in these performances. They pay attention to musical sensitivity, carrying

out various musical and rhythmic activities. They also teach the reception of various works of art and the creation of children's own works of art including plastic and technical works. All this serves the proper emotional development of children and the formation of social-patriotic attitudes in them.

The parents' questionnaire responses testify to the fact that the *ochronka* preschools running the *Programme* take care of the children's aesthetic sense by means of appropriate equipment, selected decoration or beautiful scenery during performances. They also emphasize that the *ochronka* sensitizes children to the beauty of the surrounding world through contact with nature and organizing nature tours. There are many different performances and theatrical spectacles organized. Most parents believe that children learn a lot of songs in the *ochronka*, which they sing at home. In many *ochronka* preschools, developing musical sensitivity is of high standard. Parents are very satisfied with their children's artwork. They note the variety of techniques used and children's creativity. They emphasize the importance of children's participation in art contests and of organizing exhibitions of children's works. Parents also make numerous proposals that could contribute to even better implementation of the pedagogical work in the cultural area. These proposals include increasing the number of visits to theatres and museums; setting up a theatre group in those *ochronka* preschools that do not have one; engaging parents in theatrical performances, organizing clay-making workshops, more trips and meetings with artists.

Moral area

The researched teachers indicate that the implementation of the *Programme's* educational content in the moral area has a strong influence on children's conscience. An important role is played by subject-specific classes, as well as by activities inspiring reflection on one's own conduct. These help children learn to distinguish good from bad and they allow them to develop an ability to see the difference between truth and lie. Children develop an appropriate readiness to apologize for inappropriate behaviour and an attitude of responsibility for their own actions. Children are also introduced to expressing gratitude to the Lord God and other people for their love and to being helpful to those who need it. Teachers emphasize the importance of their own example for children in everyday situations.

Parents are satisfied with the content provided in the moral area. They do not notice any discrepancies between the content provided at home and

the content provided in the *ochronka*. They claim that children form their conscience, appropriate character, adequate self-esteem and responsibility for their own actions. They emphasize that one, consistent system of rewards and penalties used consistently in the *ochronka* and at home – adjusted to the age and sensitivity of the child – is an extremely vital educational asset. The parents' statements testify to the need of teaching the ability to distinguish between good and evil, as well as of paying attention to the emerging problem of child complaints, blaming others and a readiness to admit to lying. It is important for the parents that their children are introduced to their daily duties, that they develop appropriate behaviour towards themselves and others, and constantly work on becoming merciful. Worthy of a note is a statement of one of the parents, who observed that "due to the nature of the institution, he would expect much greater religious motivation". Parents mention a need to inspire in their children a sensitivity to the needs and problems of the other person. This is why they suggest organizing charitable collections for the poor, meetings with the disabled, as well as visits to the elderly, poor and sick.

Religious area

The educational content in the area of religion aims, above all, at the development and strengthening children's faith. Teachers help children discover the truth about their being children of God. They introduce religious symbols into the classroom space to build children's awareness of the eternal dimension of life that supersedes the temporal one. Teachers familiarize children with the events of the liturgical year and teach them various religious practices. The researched teachers admit the importance of a skill of making links of "the change in nature with change in human life."

The researched parents indicate that the content in the religious area is very well communicated. The parents emphasize the importance of children's participation in religious practices and they claim that thanks to these, children participate more actively in the Holy Mass and religious services. They confirm the formation of respect for the religious symbols that accompany children on a daily basis, and they believe that these symbols should be introduced to children in an accessible way. It is important for the parents that their children wear a medallion, are able to pray and take part in reading the Bible together. They also emphasize the importance of catechetical instruction in the *ochronka*. As can be inferred from the research, the *ochronka* meets their expectations regarding the religious

content taught. Parents also put forward their proposals to, among other things, organize monthly Masses at the *ochronka*, to talk with children about heaven and death, “but not to frighten them.” They propose placing more emphasis on getting to know the patron saints, commemorate them and to increase the engagements of preschoolers in the Mass liturgy. They highlight that it is particularly important to continue at home the activities practiced at the *ochronka*. Parents rely on the *ochronka*’s support in religious education of their children with great confidence. They admit they find useful various practices organized for them by the *ochronka* and the join in willingly.

The educational contents in the individual areas of education and upbringing construct the *Programme* as a whole. They intertwine and complement each other, making children develop in an integral way in each area, including sexuality. The joint efforts of parents – as the first and primary educators and teachers – to ensure the integral development of their children contribute to the goal that Bl. Edmund Bojanowski set himself and pursued: for the child to become the image and likeness of God on earth.

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Due to its universality, emphasis on tradition and culture, “Preschool education programme based on the pedagogical conception by Blessed Edmund Bojanowski” can be successfully implemented globally, in divergent preschool education environments, irrespective of ethnic or religious diversity. The publication should be made available to a wider group of preschool educators and those interested in preschool education issues not only in Poland, but also abroad. This publication is not only a high-quality programme documentation, but it also outlines a valuable, alternative pedagogical conception. Since the presented programme assumptions do not only refer exclusively to Catholic kindergartens, they can also be applied in kindergartens run by secular entities. The implementation of the programme allows for the full development and support of a child in respect with his/her individual aptitudes and capabilities, yet avoiding exuberant success-oriented individualism, and without limiting educational intervention only to making up for deficiencies. This is possible through an emphasis on the personal example of the teacher and the constant cooperation with a child’s family, as well as through the transmission of values, the design of content, as well as through the carefully selected methods and means of upbringing and education – adapted to a child’s age and abilities. The educational, didactic and care work, carried out under the discussed programme, is aimed at broadly understood integration, concerning disparities in health, fitness, social or material status and the generational differences.

From a review by Professor Anna Klim-Klimaszewska

An especially important element of the presented programme documentation is the vision of integral child development defined as a pedagogical necessity. In today’s educational reality, programmes are often implemented in a one-sided, praxeological or “fluently theoretical” way. Hence, there is a strong need for complex proposals, approaching student development on all levels in a harmonized way. Relying on E. Bojanowski’s conception and expanding the programme through a reflexive interpretation of his idea in the light of contemporary psycho-pedagogical achievements, especially those related to child development, resulted in a modern and well-designed integral vision of development and pedagogy, implemented in a kindergarten. In its main premises, the Programme is addressed to Christian (Catholic) environments. However, I believe that due to its universal qualities, it can be successfully adopted in other educational environments, which try to promote integral solutions in child upbringing and education. The discussed pedagogical strategies and methods address the issue of religious development, which very often happens in a natural, indirect way, and is adapted to a child’s developmental potential. The most important element in this respect is the attitude of the educator, who is observed and often imitated by a child. Also worthy of a note are the annexes, since they contain precise proposals for the implementation of the Programme and equip the reader with detailed methodological guidelines.

From a review by Professor Zbigniew Formella SDB

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