Ewelina Kurowicka-Roman

http://orcid.org/0000-0002-4515-6450
John Paul II Catholic University of Lublin
kurowickaewelina@gmail.com
DOI: 10.35765/pk.2019.2704.05

Christian Identity of a Teacher
of Early Education
in the Contemporary World

ABSTRACT

The primary task of the teacher is to support the child in his or her overall development. The work of a teacher is also a path of Christian vocation. The article is devoted to the issue of Christian identity of early education teachers. The aim of the considerations is also to show the dimensions of such an educator's identity. The article attempts to answer the questions: who the teacher is; and what their role and calling in the modern world is. The main goal of pedagogical activity which is the comprehensive development of the child is discussed.

KEY WORDS: Christian identity, personal relationship, teacher, early education, upbringing

STRESZCZENIE

Chrześcijańska tożsamość nauczyciela nauczania początkowego we współczesnym świecie

Podstawowym zadaniem nauczyciela jest wspieranie dziecka w jego całościowym rozwoju. Zawód nauczyciela jest szczególnego rodzaju misją i powołaniem. Artykuł poświęcono kwestii tożsamości chrześcijańskiej nauczycieli nauczania początkowego. Celem rozważań jest także pokazanie wymiarów tożsamości nauczyciela. Dokonano próby

udzielenia odpowiedzi na pytania, kim jest nauczyciel oraz jaka jest jego rola i powołanie we współczesnym świecie. Omówiono główny cel działalności pedagogicznej, jakim jest integralny rozwój dziecka.

SŁOWA KLUCZE: tożsamość chrześcijańska, relacja osobowa, nauczyciel, nauczanie początkowe, wychowanie

Preface

Issues related to broadly understood identity are discussed by many researchers in various scientific discourses. It has an important place in the philosophical, theological and humanistic sciences. Reflections on structures defining the identity of an individual are in the field of interest of sociology, psychology and pedagogy. Theoretical considerations and practical conclusions related to the teacher's identity are discussed in both scientific and journalistic publications. The teaching profession belongs to professions of public trust in which building and maintaining good relationships with other people are particularly important. Jean Vanier points to two important components of Christian identity—faith and community—which are an important source of human trust in relationships with other people.[1] A man who has not experienced a sense of trust in life will not be able to comprehend the essence of Christianity. The relationship between a teacher and a pupil is primarily based on mutual trust, respect and acceptance. Reflection on the identity of teachers should be undertaken in the context of contemporary changes taking place in education. In the 21st century, the main dilemma of creating identity is "the lack of permanent reference points, the stability of what is identical and permanent."[2] Technicization changes, pressure exerted by various institutions, new everyday experiences contribute to fragmentation and disassembly of identity.[3] This state of affairs almost forces a man to build and reform their identity. The discourse on identity includes searching for one's own way of becoming a teacher and self-development directing the educator to the well-being of a pupil.

---

1   M. Kwiatkowski, *Zaufać Innemu. Chrześcijanin w świecie ryzyka*, in: *O chrześcijańską tożsamość nauczyciela tu i teraz*, ed. E. Jankiewicz, Ogólnopolskie Stowarzyszenie Nauczycieli „Warsztaty w Drodze", Zielona Góra 2003, p. 53.

2   H. Kwiatkowska, *Tożsamość nauczycieli. Między anomią a autonomią*, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2005, p. 12.

3   A. Giddens, *Nowoczesność i tożsamość. „Ja" i społeczeństwo w epoce późnej nowoczesności*, transl. A. Szulżycka, Wydawnictwo Naukowe PWN, Warszawa 2001, p. 254.

Beginning teachers, entering the environment of their professional work, begin to identify with it and take actions to increase the quality of its functioning. Entering a school or kindergarten, young pedagogues would learn the principles and specificity of work in a specific educational institution. Conversations with experienced teachers and exchange of insights let them identify with their professional role. Shaping the teacher's identity is a lifelong process that lasts throughout the entire professional career. The necessity of continuous development is almost inscribed in the teaching profession, it is a characteristic thereof. Henryka Kwiatkowska emphasizes that the teacher's action is

> the more effective, the more the teacher is subject to development processes, the more they are aware of themselves, and also aware of the fulfilment of their own professional (cognitive, fitness) needs at school, as well as the existential ones (e.g. needs recognition, autonomy).[4]

Therefore, the path of teacher development is constant development of one's competences, knowledge and skills.

1. Who is a Teacher?

Reflections on the identity of the teacher generate questions "who is a teacher?" and "what is their role and calling?" It should be emphasized that teachers play a significant role in human life at every stage of education. They show their pupils a direction of action, a path worth following. Teacher is an education subject on whom the quality of upbringing and teaching depends largely. Pre-school and early years teachers have particularly important tasks to fulfil because they shape the foundation of the personality of young children who are just beginning their first educational stage. They show such values as truth, goodness and beauty to the youngest. They also familiarize with social rules and norms and sensitize to compliance therewith. The attitude and values represented by the educator have a significant impact on their pupils. An early education teacher acts as a guide to the world of values. In the teacher's work, apart from excellent communication skills, the key is to establish a personal relationship with a pupil.[5] Essential characteristics of a reflective and professional

---

4   H. Kwiatkowska, *Pedeutologia*, Wydawnictwa Akademickie i Profesjonalne, Warszawa 2008, p. 207.

5   M. Mejer, *Pytania o tożsamość nauczyciela-wychowawcy w świetle badań młodzieży. Czy młodzież dzisiaj potrzebuje raczej trenera kompetencji, czy mistrza?*, "Seminare," 2015, Vol. 36, Iss. 1, p. 141.

teacher are, among others: empathy, openness to the child's needs, personal culture, optimism, rational thinking, and caring. In a teacher's activity, it is important to be guided by love for the pupil, patience, and evangelical principles. On the other hand, the lack of love (as a personal relationship) causes despair understood as the lack of personal and emotional association.[6] The teacher's actions are of a person-forming nature[7] and are expressed in concern for the well-being of a pupil.

It is important to identify with the profession, as well as the professional group of teachers. Professional identification allows to characterize an individual or group performing a specific profession. It is a process during which the teacher becomes like their professional group and also takes over its goals and behaviors.[8] A reflective teacher is able to think both about themselves, as well as the sense and purpose of their teaching. The following degrees of teacher identification with profession can be distinguished:

　　a. comprehensive identification: occurs when the teacher considers work as the basis of their life. Correct identification is based on identifying oneself with own work to the extent that allows to notice other values, as well as allowing participation in family and social life;

　　b. partial identification: it occurs when a teacher has equal attitude to the professional and personal matters;

　　c. lack of identification with the profession: occurs when a teacher is associated with the profession only for financial reasons and treats the work as a source of income.[9]

Teacher's work consists in responsible implementation of the educational and didactic process, the essence and basic value of which is the well-being of a child.[10] The Holy Father John Paul II indicates that "the teacher's task is to stimulate and support the comprehensive development and improvement of pupil and student as a person with dignity."[11] The literature shows many beautiful quotes about the mission and calling of a teacher. In times of rapid changes, teachers face many problems and barriers in their work. However, these difficulties do not make the teacher's work less special.

6　M. Krasnodębski, *Człowiek i paideia. Realistyczne podstawy filozofii wychowania*, Wydawnictwo Szkoły Wyższej Przymierza Rodzin, Warszawa 2009, p. 182.

7　L. Dziaczkowska, *W poszukiwaniu metody pracy nauczyciela*, "Forum Pedagogiczne," 2015, Iss. 2, p. 109.

8　B. Jakimiuk, *Relacje zawodowe i osiągnięcia osobiste jako czynniki satysfakcji z pracy nauczycieli a ich indywidualne doświadczenia*, Wydawnictwo KUL, Lublin 2017, p. 52.

9　Ibidem, pp. 52-53.

10　A. Kaczmarczyk, M. Kątny, *Nauczyciel – zawód, misja czy powołanie?*, "Studia Pedagogiczne. Problemy Społeczne, Edukacyjne i Artystyczne," 2010, Iss. 19, p. 67.

11　A. Gielarowski, *Nauczyciel: zawód czy powołanie?*, "Edukacja i Religia," 2000, Iss. 1, p. 17.

2. The Concept of Identity

The concept of identity has a multidimensional character. Therefore, it is important to determine what kind of identity will be considered. The considerations in this study revolve around Christian identity in the teaching profession. Each human being has their own unique features that make them unique and stand out among other people. Erik Erikson calls this property identity of a human being.[12] It is not given to man once and for all, but undergoes changes throughout their life. According to *Słownik Języka Polskiego* [Polish Language Dictionary], identity in relation to an individual means self-awareness, while in relation to the community it means a sense of unity and awareness of common features.[13] Identity is temporary, which is indicated by human reflections on their own, on experiencing a sense of continuity of existence in time.[14] Identity formation is a dynamic process that takes place during individual stages of human development. According to Jerzy Nikitorowicz, the process of acquiring identity is

> a creative effort of an individual, alleviating tensions and contradictions between fixed and inherited elements resulting from social anchoring in the family and local community, identification with significant individuals and groups, symbols and core values, and variable elements, acquired and resulting from the interaction and experience of participation in culture and social structures, assimilated and recognized norms, values and behaviors.[15]

People shape their identities by working on themselves, through personal development. According to Henryka Kwiatkowska, identity shows "functioning of human as an integrated system, constituting a counterpoint for external and internal forces that disturb this integrity."[16] Nowadays, in the era of the information society, building one's own identity is an important

---

12 E. Erikson, *Identity and the life cycle*, "Sociological Issues," 1959, Iss. 1, cyt. za: L. Dyczewski, *Tożsamość religijna*, in: *Tożsamość religijna w nowoczesności*, eds. L. Dyczewski, K. Jurek, Wydawnictwo KUL, Lublin 2015, p. 9.

13 *Słownik Języka Polskiego PWN*, https://sjp.pwn.pl/szukaj/to%C5%BCsamo%C5%9B%C4%87.html (dostęp: 31.01.2019)

14 K. Pankowska, *Tożsamość religijna w dobie kultury popularnej*, in: *Tożsamość religijna w nowoczesności*, op. cit., p. 32.

15 J. Nikitorowicz, *Dylematy konstruowania tożsamości opiekuna-wychowawcy-nauczyciela w społeczeństwie wielokulturowym*, in: *Nauczyciel – Tożsamość – Rozwój*, eds. R. Kwiecińska, p. Kowal, M. Szymański, Wydawnictwo Naukowe Akademii Pedagogicznej, Kraków 2007, p. 22.

16 H. Kwiatkowska, *Tożsamość nauczycieli. Między anomią a autonomią*, op. cit., p. 30.

task to accomplish. The identity construct is becoming problematic in a world of rapid change.[17]

Religion is very important in creating a Christian identity, because it indicates norms, values and patterns of behavior and shows the meaning of life.[18] Religion gives man the answers to various existential situations, and also makes them strive to accomplish the good. Marek Dziewiecki emphasizes that biblical anthropology should be the starting point in the formation of the identity of a Christian teacher, because he considers human in a realistic and integral manner.[19] Believer relates own life to God and builds own identity in contact with other people. It should be noted that in a modern world filled with the latest technologies, religion introduces a certain order in human life. It shows the truth, sense and purpose of life. The specificity of a teacher's work requires constant improvement and self-improvement, despite encountering many obstacles and difficulties (i.e. lack of support from superiors or low pay). However, the sense of mission means that the teaching profession is not treated instrumentally, because every day in kindergarten or school is considered a beautiful adventure.[20]

According to Anna Brzezińska, professional identity synthesizes elements of individual and social identity. This means that it forms the whole, taking into account the uniqueness of the individual and what connects an individual through the values and rules of conduct with a professional group.[21] Dialectic relationship of man with the world is an inseparable foundation for building own identity, which shows what is permanent in man, and what is changeable and unique.

Professional identity relates to reflection on oneself and the work performed. Krystyna Chałas considers the teacher's identity as "competence for educational activities or in other words as a dynamic self-vision implemented in educational activities."[22] The identity of a modern teacher is subject to various transformations and changes. In the 21st century referred to as the "era of globalization," "postmodern era" or "era of

---

17 H. Kwiatkowska, *Tożsamość nauczycieli – dylematyczność relacji podmiotowość-przedmiotowość*, in: *Nauczyciel – Tożsamość – Rozwój*, op. cit., p. 65.

18 L. Dyczewski, *Tożsamość religijna*, in: *Tożsamość religijna w nowoczesności*, op. cit., p. 12.

19 M. Dziewiecki, *Tożsamość i postawa wychowawcy*, https://opoka.org.pl/biblioteka/I/ID/tosamosc_ip_wychowawcy.html (access: 02.02.2019).

20 A.P. Dymer, *Nauczyciel szkoły katolickiej w świetle dokumentów Kościoła*, "Pedagogika Katolicka," 2011, Iss. 8, p. 57.

21 A. Brzezińska, K. Appelt, *Tożsamość zawodowa psychologa*, in: *Etyczne dylematy psychologii*, eds. J. Brzeziński, M. Toeplitz-Winiewska, Wydawnictwo Szkoły Wyższej Psychologii Społecznej „Academica", Warszawa 2004, pp. 13-14.

22 K. Chałas, *Jak określić tożsamość nauczyciela – ważny problem reformującej się szkoły*, "Sciptores Scholarum," 1999, Iss. 2/3, p. 182.

technocracy."[23] In a world of rapid change, one should remember about education towards subjectivity, i.e. the purpose of education, which is subjective identity.[24] It is associated with the ability to treat pupils emphatically, to accept and understand them. Grażyna Miłkowska-Olejniczak in the publication which is the result of the Teachers' Symposium during the 66th National Pilgrimage of Teachers and Educators in Jasna Góra, writes: "Talking about a Christian teaching identity means asking if—and to what extent—one can be a witness to own Christian values."[25] This question concerns compliance and readability of the principles professed by the teacher in pedagogical work with a pupil. During the Teachers' Symposium, some of the teachers' needs were pointed out to highlight and emphasize Christian values:

    a. The need to speak: to talk to pupils about subjects related to Christian faith, as well as to give them an example of Christian life;

    b. The need of courage: helping a child search for values and grow in accordance with the values they believe in;

    c. The need to learn the difficult art of dialogue and love: showing pupils interest, forbearance, empathic understanding of problems;

    d. The need to teach oneself and pupils the art of talking: honest, non--judgmental, active listening to another person;

    e. The need for spiritual support: strengthening, courage to oppose indifference and evil;

    f. The need for self-improvement: willingness to open up to the needs of others.[26]

The pedagogical activity is complex and its goal is oriented towards supporting the child's development. The implementation of this goal is influenced

> on the one hand, formal and informal activities that take specific goals—tasks and operate rationally selected means, on the other—the activities of educators as activities that are not so much the implementation of tasks as the implementation of their own pedagogical attitude.[27]

The educator's mission in a world filled with new technologies is becoming more and more difficult. In a reality dominated by digital media, moral

23 *Media w wychowaniu chrześcijańskim*, eds. D. Bis, A. Rynio, Wydawnictwo KUL, Lublin 2010, p. 17.

24 E. Kubiak-Szymborska, *Podmiotowość młodzieży akademickiej*, Wydawnictwo Akademii Bydgoskiej, Bydgoszcz 2003, pp. 274-275.

25 G. Miłkowska-Olejniczak, *Rozważania wokół chrześcijańskiej tożsamości nauczyciela*, in: *O chrześcijańską tożsamość nauczyciela tu i teraz*, op. cit., pp. 45-46.

26 Ibidem, pp. 48-50.

27 K. Olbrycht, *Współczesne obszary pedagogiki chrześcijańskiej*, "Paedagogia Christiana," 2013, No. 1/31, p. 122.

loss occurs, therefore the correct attitude of teachers who care about the overall development of the pupils is important.

3. Identity Dimensions of the Teacher-Educator

Teaching profession is also a way of Christian calling. The primary task of the teacher is to support a child in its "dynamic development, shaping them as a person."[28] Christian identity is expressed in faith in God, the Trinity, as well as in the pursuit of the teaching of Jesus Christ in individual and community life.[29] It allows man to respect his neighbor and act without harming other people. Many factors influence the formation of Christian identity. First of all, what is necessary is the "lively reference to the believer's relationship to God in Christ," as well as non-religious factors, i.e. following a specific tradition that leads to identifying with Christian values and truths."[30]

A competent educator in own actions embraces the pupil as a whole, and cares for their intellectual, physical, spiritual and emotional development. Marek Dziewiecki gives three dimensions of the identity of a responsible educator:

a. physical identity: includes self-awareness in the aspect of one's own body;
b. psychological identity: manifests itself in understanding our own characteristics, as well as intellectual and emotional competences. These are all roles undertaken in social life;
c. Christian identity (on an ontological level): concerns understanding who we are and why we exist. It discovers the sense of own secret in relation to God.[31]

The first two levels of identity cannot be regarded as the only determinants thereof, because the physical or mental sphere is not the whole man, but a certain way of experiencing the surrounding reality and oneself. A teacher who is guided by "the Christian vision of human, undertakes the work of their integral education with the awareness of shaping

---

28 J. Tarnowski, *Personalno-egzystencjalny wymiar wychowania chrześcijańskiego*, in: *Kontestacje pedagogiczne. Nadzieje, złudzenia i dylematy współczesnej pedagogiki*, ed. J. Gnitecki, Wydawnictwo Naukowe PTP, Oddział w Poznaniu, Poznań 1995, p. 73.

29 M. Składanowski, *Tożsamość chrześcijańska w wieloreligijnym świecie. Dylematy i propozycje Światowej Rady Kościołów*, "Colloquium Wydziału Nauk Humanistycznych i Społecznych," 2015, Iss. 4, p. 216.

30 Ibidem, p. 102.

31 M. Dziewiecki, *Tożsamość i postawa wychowawcy*, op. cit.

the foundation for their entire life."[32] In addition to developing the child's intellectual sphere, it is important to ensure the harmonious development of other spheres of their life. According to Marian Nowak, education is "a realistic consideration of human in their uniqueness, originality, as intended and created by God."[33] Teachers should have the ability to choose appropriate methods and means of education to make them aware and responsible. A good teacher should be competent both in intellectual mediation, i.e. facilitating the pupils' understanding of the surrounding reality, and in emotional formation characterized by the fascination of the pupils with good, truth and beauty.[34]

Summary

The subject of the teacher's identity is necessary and current. It is a category shaped by human in the lifelong process. The basic element of pedagogical activities is to learn and understand the individual needs of a child, as well as the reflective basis of the educator towards himself and the external environment. In this context, attention should be paid to the need for permanent professional development and improvement of educational skills. In the modern world there is a need to synthesize the ability to transfer knowledge with an authentic personal relationship between the teacher and the pupil.[35] Focusing on the child's difficulties and devoting time to him or her leads to strengthening this relationship.

The expansion of new technologies, social changes and many other factors are the reasons why in a consumerism-oriented world people are encouraged to think about the world of things. It is worth referring to the words of John Paul II, who appealed: "Contrary to all the mirages of an easier life, you must demand from yourselves. It is what means «more to be»."[36] A good teacher sets their own goals, but also mobilizes the pupils to do good. The educator, by own example, teaches pupils to distinguish between good and evil, to make the right choices and to be guided by the values resulting from learning moral principles and truths of faith.

---

32 M. Opiela, *Tożsamość przedszkola katolickiego*, in: *Katolickie wychowanie dziecka. Rodzina, przedszkole, Kościół*, eds. A. Kiciński, M. Opiela, Wydawnictwo KUL, Lublin 2016, p. 83.

33 M. Nowak, *Tożsamość pedagogiki chrześcijańskiej*, "Paedagogia Christiana," 2013, Iss. 1/31, p. 44.

34 M. Dziewiecki, *Tożsamość i postawa wychowawcy*, op. cit.

35 M. Mejer, *Pytania o tożsamość nauczyciela-wychowawcy*, op. cit., p. 150.

36 John Paul II, Homily during the liturgy of the word to young people gathered at Westerplatte (Gdańsk, 12.06.1987).

BIBLIOGRAPHY

Brzezińska A., Appelt K., *Tożsamość zawodowa psychologa*, in: *Etyczne dylematy psychologii*, eds. J. Brzeziński, M. Toeplitz-Winiewska, Wydawnictwo Szkoły Wyższej Psychologii Społecznej "Academica," Warszawa 2004.

Chałas K., *Jak określić tożsamość nauczyciela – ważny problem reformującej się szkoły*, "Sciptores Scholarum," 1999, No. 2/3.

Dyczewski L., *Tożsamość religijna*, in: *Tożsamość religijna w nowoczesności*, eds. L. Dyczewski, K. Jurek, Wydawnictwo KUL, Lublin 2015.

Dymer A.S., *Nauczyciel szkoły katolickiej w świetle dokumentów Kościoła*, "Pedagogika Katolicka," 2011, No. 8.

Dziaczkowska L., *W poszukiwaniu metody pracy nauczyciela*, "Forum Pedagogiczne," 2015, No. 2.

Dziewiecki M., *Tożsamość i postawa wychowawcy*, https://opoka.org.pl/biblioteka/I/ID/tosamosc_ip_wychowawcy.html (access: 02.02.2019).

Erikson E., *Identity and the life cycle*, "Sociological Issues," 1959, No. 1.

Giddens A., *Nowoczesność i tożsamość. „Ja" i społeczeństwo w epoce późnej nowoczesności*, transl. A. Szulżycka, Wydawnictwo Naukowe PWN, Warszawa 2001.

Gielarowski A., *Nauczyciel: zawód czy powołanie?*, "Edukacja i Religia," 2000, No. 1.

Jakimiuk B., *Relacje zawodowe i osiągnięcia osobiste jako czynniki satysfakcji z pracy nauczycieli a ich indywidualne doświadczenia*, Wydawnictwo KUL, Lublin 2017.

Jan Paweł II, *Homily during the liturgy of the word addressed to youth gathered at Westerplatte* (Gdańsk, 12.06.1987).

Kaczmarczyk A., Kątny M., *Nauczyciel – zawód, misja czy powołanie?*, "Studia Pedagogiczne. Problemy Społeczne, Edukacyjne i Artystyczne," 2010, No. 19.

Krasnodębski M., *Człowiek i paideia. Realistyczne podstawy filozofii wychowania*, Wydawnictwo Szkoły Wyższej Przymierza Rodzin, Warszawa 2009.

Kubiak-Szymborska E., *Podmiotowość młodzieży akademickiej*, Wydawnictwo Akademii Bydgoskiej, Bydgoszcz 2003.

Kwiatkowska H., *Pedeutologia*, Wydawnictwa Akademickie i Profesjonalne, Warszawa 2008.

Kwiatkowska H., *Tożsamość nauczycieli – dylematyczność relacji podmiotowość – przedmiotowość*, in: *Nauczyciel – Tożsamość – Rozwój*, eds. R. Kwiecińska, S. Kowal, M. Szymański, Wydawnictwo Naukowe Akademii Pedagogicznej, Kraków 2007.

Kwiatkowska H., *Tożsamość nauczycieli. Między anomią a autonomią*, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2005.

Kwiatkowski M., *Zaufać Innemu. Chrześcijanin w świecie ryzyka*, in: *O chrześcijańską tożsamość nauczyciela tu i teraz*, ed. E. Jankiewicz, Ogólnopolskie Stowarzyszenie Nauczycieli "Warsztaty w Drodze," Zielona Góra 2003.

Media w wychowaniu chrześcijańskim, eds. D. Bis, A. Rynio, KUL, Lublin 2010.

Mejer M., *Pytania o tożsamość nauczyciela-wychowawcy w świetle badań młodzieży. Czy młodzież dzisiaj potrzebuje raczej trenera kompetencji, czy mistrza?*, "Seminare" 2015, Vol. 36, No. 1.

Miłkowska-Olejniczak G., *Rozważania wokół chrześcijańskiej tożsamości nauczyciela*, in: *O chrześcijańską tożsamość nauczyciela tu i teraz*, ed. A. Jankiewicz, Ogólnopolskie Stowarzyszenie Nauczycieli „Warsztaty w Drodze", Zielona Góra 2003.

Nikitorowicz J., *Dylematy konstruowania tożsamości opiekuna-wychowawcy--nauczyciela w społeczeństwie wielokulturowym*, in: *Nauczyciel – Tożsamość – Rozwój*, eds. R. Kwiecińska, S. Kowal, M. Szymański, Wydawnictwo Naukowe Akademii Pedagogicznej, Kraków 2007.

Nowak M., *Tożsamość pedagogiki chrześcijańskiej*, "Paedagogia Christiana," 2013, No. 1/31.

Olbrycht K., *Współczesne obszary pedagogiki chrześcijańskiej*, "Paedagogia Christiana," 2013, No. 1/31.

Opiela M., *Tożsamość przedszkola katolickiego*, in: *Katolickie wychowanie dziecka. Rodzina, przedszkole, Kościół*, eds. A. Kiciński, M. Opiela, Wydawnictwo KUL, Lublin 2016.

Pankowska K., *Tożsamość religijna w dobie kultury popularnej*, in: *Tożsamość religijna w nowoczesności*, eds. L. Dyczewski, K. Jurek, Wydawnictwo KUL, Lublin 2015.

Składanowski M., *Tożsamość chrześcijańska w wieloreligijnym świecie. Dylematy i propozycje Światowej Rady Kościołów*, "Colloquium Wydziału Nauk Humanistycznych i Społecznych," 2015, No. 4.

Słownik Języka Polskiego PWN, https://sjp.pwn.pl/szukaj/to%C5%BCsamo%C5%9B%C4%87.html (access: 31.01.2019).

Tarnowski J., *Personalno-egzystencjalny wymiar wychowania chrześcijańskiego*, in: *Kontestacje pedagogiczne. Nadzieje, złudzenia i dylematy współczesnej pedagogiki*, ed. J. Gnitecki, Wydawnictwo Naukowe PTP, Oddział w Poznaniu, Poznań 1995.
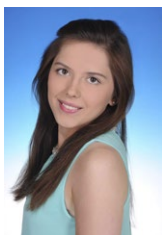
Ewelina Kurowicka-Roman—holds MA in Pedagogy and works as a kindergarten teacher. PhD student at the Faculty of Social Sciences of the John Paul II Catholic University of Lublin. Author of the monograph titled *Cyfryzacja przestrzeni we wczesnej edukacji. Szanse i zagrożenia*. Participant of national and international conferences and author of scientific articles. Her scientific and research interests revolve around pre-school pedagogy, social and emotional competences, integral upbringing and child development.