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AXIOLOGICAL FOUNDATIONS OF FOSTERING PATRIOTIC VALUES IN YOUNG PEOPLE THROUGH MUSEUM PEDAGOGY

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Abstract. This article examines the axiological (value-theoretical) foundations of fostering patriotic values in young people through museum pedagogy. Although museums are widely recognised as institutions of education and historical memory, the value mechanisms through which a museum encounter becomes a stable patriotic orientation remain insufficiently conceptualised. The study employs a conceptual research design based on theoretical analysis, comparative analysis and synthesis of classical value theories (C. Kluckhohn, M. Rokeach, S. H. Schwartz), sociocultural and experiential learning theories (L. S. Vygotsky, J. Dewey, D. A. Kolb), research on museum learning and the pedagogical heritage of Central Asian thinkers. The results define patriotic values as an integrated system of cognitive, emotional-value and behavioural components; identify four axiological functions of the museum (value-informational, value-emotional, value-interpretive and value-practical); and align forms of museum activity with the stages of value internalisation described in the affective taxonomy of D. R. Krathwohl and colleagues. On this basis, six axiological principles of museum-based patriotic education are proposed. The article argues for a reflective, value-based understanding of patriotism that combines attachment to the homeland with critical historical thinking and respect for cultural diversity. The findings can inform the design of museum lessons, joint programmes of museums and educational institutions, and teacher training.

Keywords: museum pedagogy; patriotic values; axiology; value education; youth; historical memory; national identity; value internalisation.

Introduction

In the context of globalisation, rapid digitalisation and intensive flows of information, the formation of stable value orientations in young people has become one of the central tasks of education systems worldwide. Among these orientations, patriotic values – attachment to the homeland, respect for its history and culture, and readiness to contribute to its development – hold a special place, since they underpin civic responsibility and social cohesion (Banks, 2004). At the same time, contemporary scholarship shows that patriotic education can take very different forms, ranging from uncritical loyalty to reflective, democratic attachment to one's country (Nussbaum, 1996; Westheimer, 2007). Therefore, the question of *how* patriotic values are formed, and not only *which* values are transmitted, is of considerable pedagogical importance.

In Uzbekistan, the upbringing of a spiritually mature younger generation on the basis of national values has been defined as a strategic priority. The Development Strategy of New Uzbekistan for 2022–2026 sets out tasks related to preserving and promoting the national values and spiritual heritage of the Uzbek people and to strengthening patriotism and civic responsibility in society (President of the

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Republic of Uzbekistan, 2022). Achieving these goals requires the use of all the educational resources of society, including cultural and historical institutions.

Museums occupy a distinctive position among such institutions. In the definition adopted by the International Council of Museums in 2022, a museum is described as an institution in the service of society that researches, collects, conserves, interprets and exhibits tangible and intangible heritage and offers experiences for education, reflection and knowledge sharing (ICOM, 2022). Museum pedagogy, which developed as an interdisciplinary field at the intersection of pedagogy, psychology and museology, studies the educational potential of the museum environment (Stolyarov, 2004; Filipchuk et al., 2021). Research on museum learning demonstrates that museum experiences shape not only knowledge but also attitudes, values and identities (Hooper-Greenhill, 2007; Falk & Dierking, 2013).

However, in the pedagogical literature museum pedagogy and patriotic education are frequently studied separately. Works on museum pedagogy tend to focus on the general educational and cultural functions of museums, whereas research on patriotic education concentrates on history teaching, military-patriotic activities or family upbringing. The value mechanisms through which an encounter with a museum object is transformed into a stable patriotic orientation of the individual have not yet been sufficiently conceptualised.

The aim of this article is to substantiate the axiological foundations of fostering patriotic values in young people through museum pedagogy. The study addresses three research questions: (1) What is the axiological structure of patriotic values as an object of pedagogical influence? (2) What value-forming functions does the museum perform? (3) Through which stages and principles can museum pedagogy support the internalisation of patriotic values?

2. Materials and Methods

The study employed a conceptual (theoretical) research design, which is appropriate when the goal is to clarify concepts, integrate theories from different fields and build a framework for subsequent empirical research. The source base comprised four groups of materials: (a) classical and contemporary theories of values (Kluckhohn, 1951; Rokeach, 1973; Schwartz, 1992, 2012); (b) sociocultural, constructivist and experiential theories of learning (Dewey, 1916; Vygotsky, 1978; Kolb, 1984; Hein, 1998); (c) studies of museum education and museum pedagogy (Stolyarov, 2004; Hooper-Greenhill, 2007; Falk & Dierking, 2013; Filipchuk et al., 2021); and (d) the pedagogical heritage of Central Asian thinkers (Walzer, 1985; Avloniy, 1992), as well as normative documents of the Republic of Uzbekistan and documents of international organisations (ICOM, 2022).

Sources were selected according to their relevance to three analytical categories: values and value formation; learning in the museum environment; and patriotic and civic education. The following methods were applied: theoretical analysis and synthesis of the literature; comparative analysis of approaches to value education and patriotism; conceptual generalisation; and pedagogical modelling, which was used to align forms of museum activity with the stages of value internalisation. The results are presented as conceptual definitions, a typology of the axiological functions of the museum, analytical tables and a set of principles.

3. Results

3.1. Patriotic values as an axiological construct

The analysis of value theories made it possible to clarify the nature of patriotic values as an object of pedagogical influence. Kluckhohn (1951) understood a value as a conception of the desirable that guides the choice among possible ways, means and ends of action. Rokeach (1973) distinguished between terminal values, which express desirable end-states of existence, and instrumental values, which

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describe preferred modes of conduct. Schwartz (1992, 2012) proposed a universal structure of basic human values in which values of tradition, conformity and security – and, more broadly, values of belonging to a community – are closely related to national identity.

Synthesising these positions, in this study **patriotic values** are understood as a system of stable, personally accepted value orientations that express a person's attachment to the homeland, respect for its history, language, culture and traditions, and a conscious readiness to contribute to its preservation and development. In line with Rokeach's distinction, this system includes terminal patriotic values (the well-being and independence of the homeland, peace, historical memory) and instrumental values (responsibility, diligence, loyalty, courage, respect for others). Three interrelated structural components of patriotic values were identified (Table 1).

Table 1. Structure of patriotic values as an object of pedagogical influence

Component	Content	Manifestation in young people
Cognitive	Knowledge of the history, culture, heritage and achievements of the homeland; understanding of national and universal values	Ability to explain historical events and cultural phenomena; historically grounded judgements
Emotional-value	Feelings of attachment, pride, gratitude and respect for the homeland and its historical memory; personal acceptance of values	Emotional response to heritage; expressed value attitudes; empathy for historical figures
Behavioural (activity)	Readiness and experience of acting in accordance with patriotic values	Participation in heritage protection, volunteering and civic initiatives; responsible conduct

This structure shows that patriotic education cannot be limited to the transmission of historical knowledge: values become personal only when knowledge is emotionally experienced, reflected upon and tested in action.

3.2. Axiological functions of the museum

The museum differs from other educational settings in that it provides direct access to authentic objects – material evidence of history and culture. From an axiological perspective, a museum object is a carrier of values: it embodies the knowledge, skills, beliefs and aspirations of previous generations. The analysis made it possible to identify four axiological functions of the museum in patriotic education:

– the *value-informational* function provides reliable, evidence-based knowledge about the history and culture of the homeland and thus forms the cognitive basis of patriotic values;

– the *value-emotional* function is realised through authentic objects, the atmosphere of exhibitions and personal stories that evoke emotional experiences such as wonder, pride and compassion; research on museum learning shows that such experiences make museum visits memorable over long periods (Falk & Dierking, 2013);

– the *value-interpretive (dialogic)* function invites visitors to interpret objects and events, compare perspectives and construct their own meanings, which is consistent with the constructivist view of museum learning (Hein, 1998);

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– the *value-practical* function offers opportunities to participate in research, project, volunteer and educational activities, transforming values into experience of action.

These functions correspond to the components of patriotic values described above and, taken together, create conditions for their integrated formation. They also rest on the sociocultural nature of learning: according to Vygotsky (1978), higher mental functions first emerge in social interaction mediated by cultural tools and are only then internalised by the individual. The museum, with its objects, narratives and guided dialogue, functions as a rich system of such cultural tools.

3.3. Stages of internalisation of patriotic values in the museum environment

To describe how museum experiences can lead to stable value orientations, the stages of internalisation from the affective taxonomy of Krathwohl, Bloom and Masia (1964) were aligned with forms of museum activity (Table 2).

Table 2. Stages of internalisation of patriotic values and corresponding forms of museum activity

Stage	Characteristics	Forms of museum activity
1. Receiving	Attention to heritage objects and awareness of their significance	Introductory excursion, observation of exhibits, "object of the day"
2. Responding	Active, interested participation; emotional response	Interactive excursion, questions and discussion, museum quests, work with replicas
3. Valuing	Acceptance of a value and expression of a personal attitude to it	Museum lesson with problem situations, reflective essays and diaries, meetings with witnesses of history
4. Organisation	Integration of patriotic values into the personal value system; resolution of value conflicts	Debates, comparison of perspectives on historical events, creation of mini-exhibitions
5. Characterisation	Values become stable guides of behaviour	Long-term research and volunteer projects, work in school or university museums, volunteering as guides

The alignment shows that a single excursion can, at best, support the first two stages, whereas stable patriotic values require a sequence of museum activities that moves from perception to reflection and action. This conclusion is consistent with Kolb's (1984) experiential learning cycle, in which concrete experience must be followed by reflective observation, abstract conceptualisation and active experimentation, and with Dewey's (1916) view of education as a continuous reconstruction of experience.

3.4. Axiological principles of museum pedagogy in patriotic education

On the basis of the analysis, the following axiological principles of museum-based patriotic education were formulated:

1) *the principle of authenticity and historical truth* – reliance on authentic objects and verified facts, avoiding the mythologisation of the past;

2) *the principle of emotional-value engagement* – designing museum experiences that evoke a personal emotional response;

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3) *the principle of dialogue and multiperspectivity* – interpreting the past through discussion and the comparison of viewpoints, which develops critical historical thinking;

4) *the principle of connection with personal and local history* – linking national history with family history and the history of the region (in Khorezm, for example, with the heritage of Ichan Kala in Khiva and the scholarly legacy of Abu Rayhan Beruni and al-Khwarizmi);

5) *the principle of activity and reflection* – transforming impressions into action and reflective experience;

6) *the principle of continuity and systematic cooperation* – integrating museum activities into the educational process instead of organising episodic visits.

These principles are consistent with the Central Asian pedagogical tradition. Al-Farabi described the virtuous city as a community whose members cooperate for the common good and regarded moral education as the basis of a just society (Walzer, 1985). The Jadid enlighteners, including Abdulla Avloniy and Mahmudkhoja Behbudiy, considered love for the homeland, knowledge and morality to be inseparable aims of national upbringing and emphasised visual and practical forms of learning (Avloniy, 1992).

4. Discussion

The results support the view that museums are not only repositories of objects but institutions that shape meanings and identities (Hooper-Greenhill, 2007). The contextual model of learning proposed by Falk and Dierking (2013), which considers the personal, sociocultural and physical contexts of a museum visit, explains why the same exhibition can have different value effects on different visitors: patriotic values are formed when a museum experience connects with the visitor's prior knowledge, interests and social interaction. The axiological functions and stages proposed in this article translate these insights into the language of value education.

The findings are also consistent with Filipchuk et al. (2021), who argue that museum pedagogy should be actively introduced into education because the mission of museums includes raising the level of knowledge as well as moral and spiritual education. The present study extends this line of research by specifying the value mechanisms involved and by linking them with the stages of value internalisation.

An important issue in the debate on patriotic education is the risk of indoctrination. Westheimer (2007) contrasts authoritarian patriotism, which demands unquestioning loyalty, with democratic patriotism, which combines attachment to the country with critical engagement; Nussbaum (1996) cautions that patriotism should remain compatible with respect for humanity as a whole; and Banks (2004) shows that citizenship education must balance national unity with cultural diversity. The principles of authenticity, dialogue and multiperspectivity proposed here are intended precisely to support a reflective form of patriotism, in which loyalty to the homeland is grounded in knowledge, personal reflection and respect for others rather than in unexamined slogans.

The study has limitations. As a conceptual investigation, it does not provide empirical evidence of the effectiveness of the proposed framework. The relationships between forms of museum activity and the stages of value internalisation should be tested in experimental studies using valid diagnostic instruments for each component of patriotic values. Future research could also examine the role of virtual museums and digital heritage resources, which are expanding access to museum education for young people in remote areas.

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Conclusion

The study substantiates the axiological foundations of fostering patriotic values in young people through museum pedagogy. First, patriotic values are defined as an integrated system of terminal and instrumental value orientations with cognitive, emotional-value and behavioural components. Second, the museum performs four axiological functions – value-informational, value-emotional, value-interpretive and value-practical – that correspond to these components. Third, the internalisation of patriotic values in the museum environment proceeds through the stages of receiving, responding, valuing, organisation and characterisation, which requires a sequence of activities rather than isolated visits. Fourth, six axiological principles of museum-based patriotic education are proposed. The results can be used in designing museum lessons and educational programmes, in organising cooperation between museums and educational institutions, and in pre-service and in-service teacher training.

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