



Инновационные векторы формирования основ российской гражданской идентичности в период дошкольного детства: роль современных практик формирования гражданской идентичности в дошкольном образовании

З. И. ГАДАБОРШЕВА, Ц. А. КАЛМАНОВА, М. Р. СЕЛЬМУРЗАЕВА

АННОТАЦИЯ

Введение. В условиях глобальных вызовов, связанных с цифровизацией и трансформацией социальных институтов, проблема формирования гражданской идентичности приобретает особую актуальность, начиная с самых ранних этапов социализации личности. Дошкольный возраст, являясь сенситивным периодом для усвоения ценностных ориентаций, закладывает фундамент для будущего осознания ребенком своей принадлежности к обществу и государству. Однако на практике этот потенциал реализуется не в полной мере.

Актуальность исследования обусловлена нарастающим противоречием между декларируемыми целями патриотического и гражданского воспитания, закрепленными в Федеральном государственном образовательном стандарте дошкольного образования (ФГОС ДО), и реальными условиями их реализации.

Цель работы – анализ векторов преодоления диссонанса между требованиями Федерального государственного образовательного стандарта дошкольного образования и реальной практикой, включая концепт протогражданской идентичности, адаптированные цифровые инструменты и сетевые модели интеграции ресурсов.

Материалы и методы. Методологическую основу составил системный подход, рассматривающий формирование гражданской идентичности как комплексный процесс (когнитивный, эмоционально-ценностный, деятельностный) в контексте макросоциальных вызовов (цифровизация, поликультурность). Структурно-функциональный и сравнительно-сопоставительный методы использованы для анализа компонентов идентичности, инновационных практик и различий в российских (Асмолов, Коломийченко) и зарубежных (Barrett, Banks) концепциях с акцентом на российскую специфику. Критический анализ применен к широкому корпусу источников: теоретическим трудам по психологии идентичности, нормативным документам (ФГОС ДО), эмпирическим исследованиям и описаниям современных педагогических практик (проектных, цифровых, музейных).

Результаты исследования. Установлен устойчивый диссонанс между сенситивностью дошкольного возраста к формированию протогражданских качеств и системными барьерами реализации. Региональные кейсы (VR-реконструкции, цифровое краеведение, геймифицированные платформы) раскрывают возможности адаптированной цифровизации как системообразующего элемента при условии триадного воздействия на компоненты идентичности и сохранения баланса с реальным социальным опытом. Перспективы минимизации разрыва связаны с разработкой концепта протогражданской идентичности, интеграцией цифровых симуляторов в педагогическое образование, созданием сетевых ресурсных центров и трансформацией семейного вовлечения.

Заключение. Реализация исследованных векторов обеспечит преемственность дошкольной и начальной ступеней образования, трансформируя декларативные установки в действенную модель, отвечающую вызовам цифровой эпохи при сохранении антропологической целостности развития ребенка.

КЛЮЧЕВЫЕ СЛОВА

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Innovative vectors for shaping the foundations of Russian civic identity in the preschool period: the role of modern civic identity formation practices in preschool education

Z. I. GADABORSHEVA, T. A. KALMANOVA, M. R. RAMZANOVNA

ABSTRACT

Introduction. The issue of shaping civic identity is becoming particularly relevant in the conditions of global challenges associated with the digitalisation and the transformation of social institutions, starting from the earliest stages of socialisation. The preschool age, being a sensitive period for the assimilation of value orientations, lays the foundation for the child's future awareness of their belonging to society and the state. However, in practice, this potential is not fully realised.

The relevance of the study is accounted for by the growing contradiction between the declared goals of patriotic and civic education, enshrined in the Federal State Educational Standard for Preschool Education, and the real conditions for their realisation.

The aim of this work is to analyse the vectors for overcoming the dissonance between the requirements of the Federal State Educational Standard for Preschool Education and actual practice, including the proto-civic identity concept, adapted digital tools, and networked resource integration models.

Materials and methods. The methodological basis is represented by a systemic approach that considers the formation of civic identity as a complex process (cognitive, emotional/value-based, and activity-based) in the context of macrosocial challenges (digitalisation, multiculturalism). Structural/functional and comparative/contrastive methods were used to analyse the components of identity, innovative practices, and differences in Russian (Asmolov, Kolomiichenko) and foreign (Barrett, Banks) concepts, with an emphasis on Russian specifics. Critical analysis was applied to a wide range of sources: theoretical works on psychology of identity, regulatory documents (Federal State Educational Standard for Preschool Education), empirical studies, and descriptions of contemporary pedagogical practices (project-based, digital, museum-based).

Results. A persistent dissonance has been revealed between the preschool age sensitivity to the formation of proto-civic qualities and the systemic barriers to the realisation of the above. Regional cases (VR reconstructions, digital regional studies, gamified platforms) reveal the resources of adapted digitalisation as a system-forming element, provided that it has a triadic impact on the components of identity and maintains a balance with real social experience. The prospects for minimising the gap are related with the development of the proto-civic identity concept, the integration of digital simulators into teacher training, the creation of networked resource centres, and the transformation of family involvement.

Conclusion. The realisation of the researched vectors will ensure the continuity of preschool and primary education, transforming declarative attitudes into an effective model that meets the challenges of the digital age while preserving the anthropological integrity of child development.

KEYWORDS

civic identity of preschoolers, methodological reductionism, regional practices, triadic structure of identity, network resources, staff shortage, family involvement

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INTRODUCTION

In the context of the UN Sustainable Development Goals (SDG 4.7), particular emphasis is placed on the need to foster respect for cultural diversity and the contribution of culture to sustainable development, as well as the promotion of a culture of peace and non-violence and global citizenship [1]. International organisations such as UNESCO (through the Global Citizenship Education programme – GCED) and the Council of Europe (projects in the sphere of democratic citizenship and human rights) emphasise the importance of introducing children to the values of democracy, human rights, and respect for their own and other cultures at an early age [2]. According to J.D. Erickson and W. Thompson, the development of global citizenship largely depends on the integration of values and goals [3].

Fostering patriotism in early childhood is a crucial task in the globalisation era, when traditional values risk being overshadowed by modern influences [4]. For any state, “tomorrow” is primarily associated with children and young people, who represent the population distinguished by the growing role in all spheres of society and who will shape the image of the future state. In this regard, the problem of forming civic identity is becoming particularly acute, and its solution in full affects educational institutions at all levels. The formation of the foundations of civic identity in preschool age is recognised to be the key factor in developing the personality of future Russian citizens and in ensuring social stability. The relevance of the present study is determined by the need to solve the key strategic tasks of the Russian Federation’s state policy: preserving cultural sovereignty, strengthening social cohesion, and ensuring the continuity of traditional spiritual and moral values. This mission is reflected not only in Russian educational policy but also in the global agenda. The quality of socialisation and patriotic education of the younger generation directly affects the sustainability of social development, which is confirmed by studies by both Russian (A.G. Asmolov [5], O.L. Knyazeva [6]) and foreign scholars (W. Kymlicka, J.A. Banks) [7; 8].

In the context of globalisation, digitalisation, and growing cultural diversity, preschool age is becoming a strategically important stage for laying the foundations of civic self-awareness. The Federal State Educational Standard for Preschool Education identifies the formation of primary ideas about one’s minor homeland and Motherland, as well as the sociocultural values of the Russian people, as one of the most important objectives. However, the problem area of the present study is formed in the space of fundamental contradictions that characterise the current state of preschool education in the context of civic and patriotic education:

The contradiction between normative necessity and methodological deficit in the digital age: there is a clear discrepancy between the need for the targeted formation of the civic identity foundations from preschool age, as articulated in federal regulatory and legal documents, and the obvious lack of specific methodological mechanisms to ensure the effective realisation of this target in the context of the rapid digital transformation of society. Traditional tools for civic and patriotic education often prove to be insufficiently effective in the face of the new sociocultural reality characterised by information redundancy, multimedia-based perceptions, and transformed socialisation mechanisms. This contradiction is exacerbated by the lack of systemic research on adapting the content and methods of civic identity formation to the challenges of the digital society.

The contradiction between the universal nature of requirements and regional specifics: there is a dichotomy between the universality of the requirements set by the Federal State Educational Standard for Preschool Education, which aims to cover the entire educational space of Russia, and the objective need to take into account regional and ethnocultural specificity when designing and implementing civic and patriotic educational programmes. This contradiction is particularly acute in the context of the multicultural and multiethnic nature of Russian society, where the formation of all-Russian civic identity presupposes a balanced combination of ethnocultural and national components. Despite the research-confirmed need for differentiated approaches, the methodological basis for such differentiation remains insufficiently developed.

The contradiction between the cognitive dominant and the need for a holistic approach: there is a discrepancy between traditional approaches, that dominate in practice, which are mainly focused on the development of the cognitive component of civic identity (knowledge about the country, symbols, and history), and the modern, scientifically based need for a holistic approach that integrates cognitive, emotional/value-based, and activity-based aspects. Psychological and pedagogical research

convincingly proves that the effectiveness of civic identity formation is achieved by a balance of all structural components, with the emotional/value-based (sense of affiliation) and activity-based (experience of civic behaviour) components being of decisive importance in preschool age. However, in practice, there remains a clear bias towards cognitive tasks, which reduces the effectiveness of education and makes it formal in nature.

The extent of development of the civic identity formation problem in scientific literature is varying. The fundamental works by A.G. Asmolov [5] laid the theoretical foundations for understanding civic identity as a complex, dynamic construct formed in the process of cultural and historical development of the individual. However, contemporary social demands require a search for innovative vectors that go beyond traditional methods.

In the context of this article, studies offering specific practices are of particular interest. For instance, A. Alamo-Bolanos, I. Mulero-Enriquez, and L. Morata-Sampaio [9], in their systemic review, highlight the trend of shifting the emphasis from transmission of knowledge to the development of civic participation through practices of involvement, which is especially significant for preschool age. A.A. Bogdanova and I.B. Shiyan [10] accentuate the role of dialogue as a key pedagogical strategy that allows the transformation of passive assimilation of values into their meaningful understanding and personal acceptance. O.A. Karabanova and T.Yu. Sadovnikova [11] emphasise the central role of the family as an institution of primary socialisation, and the need for partnership with the family towards forming sustainable ideas about civic awareness.

In the international context, where the focus is shifted towards multiculturalism, ideas relevant to adaptation problems are also emerging. The study by E. Johansson, A. Emilson et al. [12] makes an important contribution to the understanding of the "politics of affiliation" in children's community by analysing how everyday interactions construct a sense of belonging in children. For instance, S. Stephens [13] views children as active constructors of cultural norms, which contrasts with the more directive pedagogical tradition. Studies by I. Hadjiali, D. Kamerade, M. Bunting [14], and M. Barrett [15], although they make a valuable contribution to understanding the cognitive mechanisms of forming national identities and creating an inclusive environment, focus on universal moral dilemmas and multicultural context, rather than on the formation of specific civic qualities in a single cultural and historical space. There is a particular lack of studies that comprehensively address the problem of adapting content and methods to the digital environment and profoundly develop a methodology for consideration of regional specifics, those offering effective tools for developing the emotional/value-based, and activity-based components of identity. At the same time, there is a lack of comprehensive generalising works that systematise purely innovative vectors (digital, game-, project-, media-, and environment-based ones), and that are most adequate for preschoolers' perceptions and respond to the challenges of modernity.

Q. Liu and L. Zhang [16] demonstrate how game-based assessment can be used to identify and differentiate four types of patriotic feelings in children, which is a significant step in the development of sophisticated diagnostic and developmental techniques. The issue of taking regional specifics into account is reflected in a number of practice-oriented studies that propose models integrated into a local cultural context. For instance, the works by I.S. Cahyani and J. Pamungkas [4], and by M. Fadlillah, I. Y. Rahmawati et al. [17] demonstrate how patriotic education in Indonesia is implemented through its immersion in the national culture, and by the creation of a special developing environment ("playground"), which can serve as an example for elaborating similar methods in other cultural contexts.

In light of the fundamental contradictions and the identified gaps in the scientific elaboration of the problem, a comprehensive analysis of the theoretical, normative, and practical aspects of forming civic identity in preschoolers is becoming particularly relevant.

The purpose of this article is to identify and analyse innovative vectors and modern practices for shaping the foundations of Russian civic identity in preschool education, their potential and limitations in the context of contemporary challenges.

The article aims to contribute to the search for an optimal balance between regulatory requirements, regional specifics, cultural/historical context, and innovative pedagogical solutions that are adequate to the digital age and the need for holistic development of civic identity.

MATERIALS AND METHODS

The methodological basis of the present study, devoted to the analysis of innovative vectors for the formation of the core of Russian civic identity in preschool children, was formed by key scientific approaches that ensure the integrity and depth of the analysis. The leading approach was a systemic one, which made it possible to consider the formation of the foundations of Russian civic identity as a complex, multi-component process (cognitive, emotional/value-based, and activity-based), integrated into the preschool education system and influenced by macrosocial factors such as globalisation, digitalisation, and the growing cultural diversity. Structural/functional analysis was used to identify the structural components of the Russian civic identity framework and the functions of various innovative practices in their formation.

The comparative method was necessary to analyse the similarities and differences in the approaches of Russian (A.G. Asmolov, N.V. Kolomiichenko, et al.) and foreign (M. Barrett, J. Banks, S. Stephens, etc.) researchers to the formation of civic/national identity in preschool age, with mandatory consideration of the specifics of the Russian sociocultural context and state priorities. The principle of historicism was taken into account when considering the evolution of approaches to patriotic and civic education of preschoolers in Russia and the transformation of methods under the influence of modern challenges, primarily digitalisation.

The study was based on a critical analysis of a wide range of scientific and methodological sources. These included fundamental theoretical works by leading Russian and foreign scholars in psychology of personality, social psychology, pedagogy, and sociology of education, addressing the issues of identity, socialisation, and civic education; analytical reviews and meta-studies conceptualising empirical and theoretical developments in the sphere of civic identity formation in childhood; scientific articles in peer-reviewed Russian and international journals reflecting the results of particular studies and descriptions of innovative methods; the key statutory documents defining the Russian Federation's state policy in the sphere of preschool education and civic identity formation (primarily the Federal State Educational Standard for Preschool Education, as well as some strategic documents); and relevant scientific and methodological publications (monographs, collected articles, professional portals' resources) containing descriptions of modern innovative pedagogical practices (digital, game-, project-, environment-, museum-, and event-based, etc.).

RESULTS

The analysis of contemporary scientific concepts in the field of psychology, pedagogy, and personal development confirms that the senior preschool age (5–7 years) is a unique, sensitive period for the formation of the future civic qualities. During that period, the foundations of personality are laid, including its moral principles, social attitudes, and emotional perception of the surrounding world, which creates a fertile ground for fostering patriotism, dutifulness, and respect for society. The child's psychological readiness is characterised by high emotional responsiveness, developing self-awareness, independence in behaviour and cognitive activity, which allows them to assimilate complex social concepts. The pedagogical process designed with regard to these characteristics and based on the principle "from simple to complex" – from the child's love for their family and home to love for their native land and country – ensures the effective formation of pillars of one's civic position. This period is characterised by active neurocognitive development, in particular the maturation of the prefrontal cortex, which is in charge of the assimilation of social norms and prosocial attitudes (N.P. Bezrukova, Yu.I. Aleksandrov). The theoretical conceptualisation of the civic identity phenomenon has evolved from the emphasis on the cognitive component (acquisition of knowledge about the state and its symbols) to the recognition of its tripartite structure.

The model developed by A.G. Asmolov, T.V. Vodolazhskaya, and L.M. Drobizheva, which identifies interrelated components, has become dominant in modern science; these components include cognitive (knowledge about sociocultural values, one's minor homeland, and the Motherland), emotional/value-based (a sense of belonging, pride, respect for traditions), and activity-based (practical involvement in socially significant activities appropriate to age). This concept has led to a methodological shift in preschool pedagogy: from isolated "familiarisation with the Motherland"

to the integration of all components into the educational process through projects, holidays, and environmental campaigns that develop the experience of cooperation and empathy.

The formation of the civic identity foundations in preschool age is a key factor in the development of early structures of personal self-identification, where the category of "civic-mindedness" acquires a specificity determined by the child's psychophysiological capabilities [18]. The essence of this process lies not in the abstract assimilation of norms but in their integration into the developing "self" through concrete manifestations. In particular, the rudiments of civic responsibility are crystallised in the child's personal experience through the mastery of elementary social conventions – rules of interaction, respect for agreements, and understanding of the need to balance one's actions with the interests of people around. This experience allows children, by senior preschool age, to acquire basic value categories (justice, mutual assistance, respect, care), forming the primary framework of civic self-awareness as part of the holistic image of oneself.

An extremely important personal achievement in this context is the development of the ability for social cooperation, initially practised in the micro-society of peers and adults. The ability to interact, subordinate immediate desires to collective goals, to participate productively in joint activities – these are not just skills but stages in the formation of social agency. Integrating these aspects into the educational process through group projects, theatrical performances, socially significant labour, or social actions provides children with an experience of being in a community and their own significance within it, which directly nourishes the sense of affiliation as a core of being-developed civic identity. Empirical studies, in particular the work by G. Delijeva [19], confirm that pedagogues who purposefully implement participatory practices observe not only an increase in children's social competence but also a developed empathy and a responsible attitude towards the common cause. Observations on children actively involved in such practices show not only an increase in social competence but also an enhanced empathy, along with the development of altruistic impulses as internal personality traits.

The legal component of civic awareness at the preschool level is also refracted through the prism of personal development, expressing itself in the emergence of primary legal consciousness. This is not about memorising laws, but represents internalisation through gamified modelling of social situations, discussion of accessible literary plots, co-participation in the creation of group-specific rules and fundamental ideas about personal boundaries, the others' rights, and the need to comply with social prescriptions. This approach is directly confirmed in modern methodological developments. For instance, J.D. Erickson and W.A. Thompson [20] emphasise that the effective formation of civic foundations in children takes place precisely through democratic participation in class life, joint development of rules, and discussion of the consequences of their actions in simulated situations. The result is represented not through external knowledge but by internal acceptance of the norms of respectful coexistence, which forms the basis for the future informed civic position. Thus, at this stage, legal awareness is not a legal but rather a personal value-based phenomenon, which is consistent with the position of P. Haduong [21], who views citizenship as a process of awareness of one's self and one's values in the context of relationships with others.

The systemic nature of the educational process aimed at forming civic awareness (Fig. 1) provides a comprehensive impact on the preschooler's personality, creating conditions for the consistent inclusion of the listed aspects in the structure of self-identification.

Family education is of fundamental importance for the effectiveness of this process, since it is the primary context for the formation of the child's value system. It is in the family, through parents demonstrating socially responsible behavioural patterns, joint participation in social practices (events, charity, volunteering), and accessible discussion of public life issues, that the child naturally develops a sense of belonging to a larger whole, which subsequently grows into a conscious civic identity. The coordination of efforts between preschool organisations and families, implemented through joint civic and patriotic projects, family clubs, and advisory support, ensures continuity and a deeper impact on the process of the child's personal self-identification as a future citizen.

Thus, the formation of the civic identity foundations in preschool age is not an external task but an organic element in constructing the core of self-identification of the growing personality.

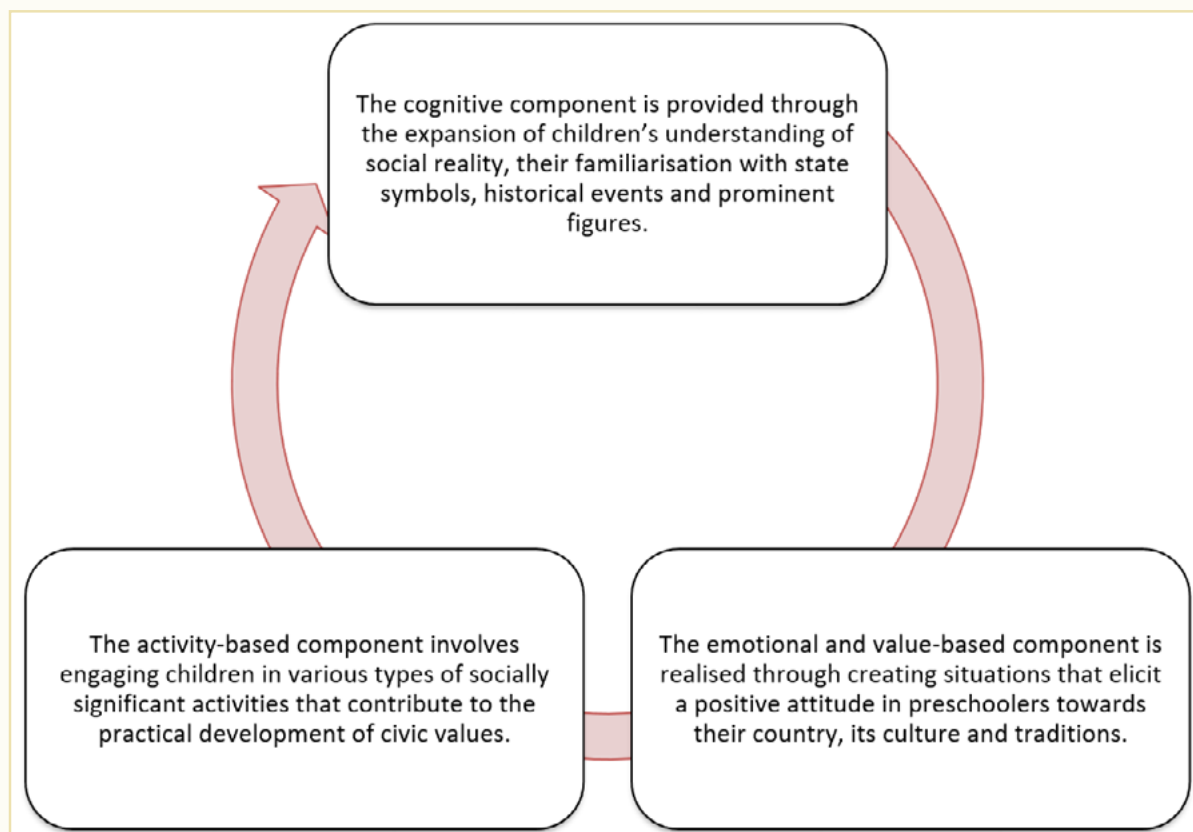


Figure 1 Key components of the educational process towards developing civic awareness in preschool children in the context of preschool education

The statutory framework of the Russian Federation (Federal State Educational Standard for Preschool Education, Federal Educational Programme for Preschool Education, Strategy for the Development of Education until 2025, Presidential Decree No. 809) [22] also enshrines the formation of the civic identity basics as a strategic task of preschool education. The key document is the Federal State Educational Standard for Preschool Education, which integrates this objective into the target guidelines for social, communicative, and cognitive development. The innovative nature of this regulatory approach is evident, as enshrined in the Federal Educational Programme for Preschool Education (Order of the Ministry of Education No. 1028), which operationalises the requirements of the Federal State Educational Standard for Preschool Education through:

Specification of components: Clear correlation of work content with cognitive, emotional/value-based, and activity-based aspects of identity.

Methodological tools: Active introduction of local lore components, project activities, historical modelling, and interactive forms (theatricalisation), which realise the activity-based approach.

Systemic integration: Distribution of identity formation tasks across all educational areas, rather than segregating them into a separate block.

Regionalisation: Legal enshrining of the need to adapt federal programmes to the cultural and historical characteristics of the constituent entities of the Russian Federation, which is backed by the changes in pedagogical education standards towards strengthening the teacher training framework in the area of intercultural communication.

Cultural, historical, and regional contexts are recognised as determining factors in the effective formation of civic identity. Universal models are giving way to personalised strategies that take into account the multiethnic and multicultural nature of Russia. The model "from local to national" is deemed to be methodologically sound and appropriate for preschoolers' age-related capabilities (visual/figurative thinking, emotional sensitivity).

Its essence is the gradual formation of identity based on the principle of an expanding worldview:

family → native land (minor homeland) → country (Russia)

The concept of “cultural nodes” represents an effective tool for implementing this model – meaningful points of integration between ethnic and national identity through elements accessible to preschoolers: national holidays, folklore, symbols, historical figures, and events that shape emotional/value-based attitudes towards the national heritage.

Practice shows that exploring national culture not only helps to gain a deeper understanding of the history of one’s nation but also helps to form the national identity of the younger generation [23].

The integration of digital educational resources into preschool education is a significant vector for modernising approaches to the formation of civic identity, leading to the transformation of traditional didactic models. The effectiveness of this approach is confirmed by practices of preschool organisations that demonstrate the methodically sound use of technologies addressing civic and patriotic education goals. The key aspect is the multisensory presentation of content, which makes it possible to engage visual, auditory, and kinesthetic channels of perception, meeting the psychophysiological characteristics of preschool age. The formation of emotionally rich images of historical events, cultural heritage, and geographical diversity of Russia through interactive maps, virtual museums, and adapted video materials helps to overcome the abstract nature of civic awareness concepts.

Practical experience demonstrates the productivity of combining digital tools with the real-life activities of children. For instance, virtual tours of memorable places in a number of preschool organisations (with materials provided by the Federal Centre for Information and Educational Resources) are supplemented by the creation of thematic models or organisation of local exhibitions, providing a link between digital and physical experiences. Interactive assignments on LearningApps.org and similar resources, aimed at the acquaintance with state symbols, are integrated into manual labour (painting the tricolour, designing the national emblem), which translates cognitive representations into the realm of activity. The methodology of “digital area studies” deserves special attention. It is realised through electronic encyclopaedias of the native region, followed by project activities in the sociocultural environment of one’s neighbourhood.

Regional case studies confirm the potential of digital resources for visualising cultural diversity. The use of the Unified Collection of Digital Educational Resources to demonstrate national costumes, traditional dwellings, and household items of the peoples of Russia as part of project activities shapes children’s perceptions of uniformity in diversity. At the same time, maintaining a balance between virtual and real experiences remains critically important: digital tools are a supplement, not a substitute for direct interaction with the cultural environment.

A.G. Asmolov’s and L.A. Paramonova’s research findings emphasise the inadmissibility of reducing the time allocated for role-playing, practices of good neighbourly relations, and other forms of real socialisation.

Technological constraints require a differentiated approach to the integration of digital educational resources. Institutions with developed facilities and resources (interactive panels, tablets) practise comprehensive solutions such as electronic courses (“Russia – My Motherland”), including diagnostic modules. In the conditions of curtailed stock infrastructure, overhead projectors are used for group work with adapted presentations and video content. Regardless of the level of technology, a mandatory requirement prescribes strict compliance with the standards for continuous screen use – no more than 10 minutes for older preschoolers.

A promising direction is the involvement of families through digital platforms. Recommendations to parents on using the “Solnyshko” or “Whysetter” portals, intended for joint viewing of materials on folk holidays, followed by discussion, ensure the continuity of value orientations. However, the key effect is achieved when online content is combined with offline practices: for instance, the acquaintance with folklore on the “Bug” portal realises its potential only when elements of traditional games are included in live communication.

Thus, digitalisation serves as a tool for optimisation, but not a substitute for the civic identity formation process. Its innovative potential is revealed in the following conditions:

1. Adaptation of content to age-related cognitive characteristics;
2. Systemic integration into real-life activities;
3. Ensuring the child's subjective position through interactive formats;
4. Maintaining the priority of direct social experience.

Museum pedagogy has established itself as a significant trend in modern preschool education, offering methodologically sound approaches to forming civic identity through direct interaction with cultural heritage.

According to K. Crowley and K. Knutson, museums are unique spaces for family learning, where children and adults jointly construct knowledge through informal, dialogical, and contextual interaction forms [24].

The theoretical and methodological framework of the discipline is based on L.S. Vygotsky's cultural-historical concept, whereby museum artefacts serve as cultural mediators linking historical context with the child's personal experience. The evolution of museum practices is characterised by the transition from the reproductive transmission of knowledge to a model of constructing personal meanings, which involves the active use of interactive methods: historical reconstruction, problem-solving activities, and sensory modelling.

The concept of a "museum with no walls" realises the principle of integrating museum space into the educational environment of preschool educational institutions through the creation of mini-museums, mobile exhibitions ("museum in a suitcase"), and family cultural routes. This approach overcomes the discrete nature of traditional excursions, ensuring systemic interaction with cultural artefacts. Regional practices demonstrate the effectiveness of adapting this concept to local contexts:

The Municipal budgetary preschool educational institution "Rowanberry" (Tatarstan) offers an interactive exhibition of Tatar everyday life, involving children in folk festivals and craft workshops, and shapes their ethno-cultural identity;

The project "My Pechora" (Municipal autonomous preschool educational institution No. 36, Pechora) arranges local history mini-museums to actualise regional identity, linking it to the all-Russian context;

The system of museum-based games ("Golden Fish", Novosibirsk Region) integrates the educational component into aesthetic exercises and virtual journeys across traditional camping grounds.

The digital transformation of museum pedagogy is realised through virtual reconstruction of historical objects and multisensory installations; however, it remains critically important to maintain a balance between technological innovations and practical discipline-focused activities [25]. Research by A.G. Asmolov confirms the inadmissibility of replacing tactile experience of working with authentic artefacts (fabrics, ceramics, and natural materials) with digital simulacra.

Children spend most of their active time out of school, and a significant part of their knowledge of science, art, technologies, and other fields is formed not within the framework of school education but in informal environments such as museums (e.g., J.H. Falk & L.D. Dierking) [26]. Nevertheless, we still know relatively little about how this informal learning takes place.

From the perspective of educational sciences, families are an interesting example of distributed knowledge systems. Families are an important target audience for museums: they are guests (and future visitors) who come to the museum to spend time together and, perhaps, to learn something during their visit. One of the key achievements of museum teaching research over the past decade is represented by studies on family learning systems and the role of parents as organisers of child education in non-formal settings.

When visiting museums with children, parents take on different roles during the interaction, sometimes even switching between several roles within a single visit. In some cases, parents perceive museums more as playgrounds – places where children can explore exhibits on their own while adults remain on the sidelines. More often, however, parents expect to be involved. After all, most families come to museums specifically to spend time together, and parents often expect to learn about science, art, history, or culture on a par with their children [27].

Thus, adults often act as mentors, attendants, or guides – following the child's interest, reading explanatory labels, suggesting ways to interact with exhibits, helping to overcome difficulties, and thus expanding opportunities for exploration.

A key innovative vector is the methodology of cultural parallelism implemented in projects such as "Dolls of the Peoples of Russia": comparing elements of traditional costumes, folklore, and rituals of different ethnic groups forms an idea of uniformity in diversity. Patriotic mini-museums ("No One Is Forgotten," "Our Grandfathers Forged Victory") develop an emotional connection to historical memory through family relics and the visualisation of military narratives.

The effectiveness of museum-based educational practices is conditioned by the compliance with three conditions:

1. The principle of cultural congruence – authenticity of exhibitions (recreation of Russian peasants' log huts, camping grounds of indigenous peoples);
2. Activity-based inclusion – transition from contemplation to reproduction of cultural codes (weaving, painting, folklore theatricalisation);
3. Regionalisation of content – linking the national heritage to the local context (urban projects such as "A City Dear to One's Heart").

Museum pedagogy proves its effectiveness as a tool for shaping civic identity, ensuring the synthesis of cognitive, emotional/value-based, and activity-based components [28]. Its innovative potential is realised through the dialectic convergence of traditional forms of working with material heritage and digital solutions, where technology complements rather than replaces direct cultural experience.

Proceeding from the description of pedagogical museum practices to the analysis of project- and event-based technologies, it is important to emphasise their complementary role in shaping the civic identity of preschoolers. These approaches realise the principle of activity-based integration of sociocultural experiences, transforming abstract patriotic concepts into concrete, emotionally meaningful situations. The theoretical and methodological basis thereof is the concept of the child's subjective involvement in the process of constructing civic meanings [29], where project activities provide for the cognitive/practical component, while event technologies are responsible for the affective/value component.

To date, it has been empirically confirmed that projects adapted to preschool age overcome the constraints of verbal methods by:

- concretising abstractions through the creation of material artefacts (mockup models of hometowns, models of national costumes, family crests);
- the principle of expanding localisation ("family → neighbourhood → city → country"), which is consistent with the age-related capabilities of visual/figurative thinking;
- gamified incorporation – integrating research tasks into role-playing and theatrical formats.

Event technologies actualise the mechanism of emotional consolidation of civic values through the reconstruction of calendar holidays ("Pancake Week", "Nowruz"), historical reminiscences ("Victory Day"), and local initiatives ("City Day"). Their synthesis with project methods, where the event is the culmination of long-term activity, is critically important. For instance, "My Family Tree" project culminates in a festival of family traditions, while the creation of the "Nature of Russia" album is integrated into an environmental holiday.

Technologies adapted to the differentiated material and technical conditions of preschool educational institutions are particularly effective:

- 1) Comprehensive solutions (interactive maps, digital family trees) are implemented in resource-rich institutions;
- 2) Localised formats are used in case of limited resources (greening the territory with regional plants, photo exhibitions "My Neighbourhood").

A key condition to secure effectiveness is the triadic impact on the identity components:

- cognitive component – regional history research projects;
- emotional/value-based component – living through past events by the reconstruction of historical episodes;
- activity-based component – social practices (caring for monuments, helping veterans).

The integration of family resources is achieved through the participation of parents in the creation of family trees, joint excursions, and master classes on folk crafts. The ethnocultural aspect is provided by comparative projects ("Peoples of Our Land"), where the identification of universal values (family, labour, hospitality) forms a model of civic solidarity in diversity [30].

Project-and event-based technologies prove their heuristic value as a tool for translating civic values into the preschoolers' personal experience. Their innovative potential lies in the ability to overcome the discreteness of traditional education by creating a continuum of activity-based emotional practices, where the assimilation of norms becomes a consequence of experiencing rather than informing.

Despite the theoretical and practical development of innovative vectors, the analysis reveals persistent systemic limitations in the realisation of civic identity tasks at the preschool level. The central epistemological problem is methodological reductionism in the interpretation of concepts. One can observe a non-critical borrowing of definitions developed for adolescents and adults, without adaptation to the psychophysiological characteristics of preschoolers. The anthropomorphic transfer of complex political and legal constructs ("state sovereignty", "constitutional duties") into preschool training programmes contradicts the dominant of concrete/imaginative thinking of children aged 3-7, leading to the formalisation of the educational process.

In preschool age, which in J. Piaget's theory corresponds to the preoperational stage, the child's thinking is concrete and figurative. Children of this age learn about the world through visual examples, actions, and emotionally charged impressions, rather than through abstract concepts. Political and legal terms require formal logical conceptualisation, which is not yet developed in preschoolers. Attempts to explain such constructs through anthropomorphism (for instance, presenting the state as a "big uncle who protects everyone") lead to simplified and distorted ideas that do not contribute to genuine understanding. Instead of conscious assimilation of values, children memorise ritual phrases, which creates an effect of pseudo-patriotism – external reproduction of the "right" words without internal acceptance.

From the psychological and pedagogical point of view, the premature introduction of abstract political and legal categories can cause cognitive overload, rejection, or even anxiety, since these concepts are not related to the child's personal experience. The developmental psychology research shows that the key task of preschool education is not to memorise complex social constructs but to develop emotional intelligence, moral guidelines, and basic social skills. Formalising education by imposing incomprehensible terms replaces genuine value development with the mechanical repetition of memorised phrases [31].

A more effective approach in preschool education is the reliance on gaming and activity-based methods that are appropriate for children's age. Instead of abstract discussions about "sovereignty" or "constitutional duties", a teacher should apply to local history (getting to know one's hometown through excursions and stories about local traditions), social practices (joint projects to help animals, planting trees as an example of caring for one's surroundings), as well as fairy tales and metaphors that convey lessons of justice, mutual aid and respect for others. International educational standards (Federal State Educational Standard for Preschool Education, UNESCO's recommendations) also focus on the development of empathy, tolerance, and environmental awareness, rather than memorisation of political and legal vocabulary.

This epistemological area also determines the absence of valid diagnostic tools capable of recording the dynamics of proto-civic qualities formation (empathic responsiveness, prosocial behaviour, emotional attachment to one's "Minor homeland").

Staff shortages manifest themselves in the dysfunction of professional teacher training. Related studies demonstrate the following:

The absence of specialised disciplines in the educational modules of teacher training colleges addressing the anthropology of childhood as applied to civic education;

The predominance of declarative attitudes over methods focusing on translating abstract values into sensory and practical experience;

Archaic forms of professional development, which do not develop interactive environment design skills.

The result is the reproduction of outdated models: the dominance of verbal methods (conversations, memorising poems) over project and event technologies, which negates the potential of the emotional and activity-based component of identity.

The separation of the family as an institution from the process of identification is accounted for by the inefficiency of the existing communication models.

The prevailing forms include:

1. Monological forms of work (parent meetings);
2. Lack of digital platforms for co-design of events;
3. Poor development of "horizontal" formats (family clubs, ethno laboratories).
4. This is exacerbated by the deficiency of motivational mechanisms for engaging parents, who are excessively busy, which requires flexible remote tools to secure their co-participation.
5. The prospects for overcoming the above problems involve the realisation of four interrelated strategies:
6. The development of age-appropriate conceptualisation through the operationalisation of the "proto-civic identity" concept as a system:
7. Emotional attitudes (attachment to one's family/place);
8. Primary social competencies (cooperation, empathy);
9. Cultural references (symbols, folklore).
10. Reform of pedagogical education through:
11. Integration of modules addressing the psychosemiotics of child perception into the Federal State Higher Education Standards;
12. Creating internship platforms based on innovative preschool institutions;
13. Developing digital simulators to work out the identification practice design skills.

The network interaction architecture is based on the following principles:

- activities of municipal resource centres that accumulate the best regional practices;
- practices of interdepartmental consortia (preschool educational institutions – libraries (online readings of Russia's people's fairy tales) – ethnographic museums – non-profit organisations (crowdsourcing platforms);
- platforms for crowdsourcing of methodological solutions with GIS links to the local context;
- digital transformation of parental involvement through:
- mobile applications with micro-format participation (family challenges, quizzes);
- VR reconstruction of traditional practices for remote participation (digital simulators; emphasis on designing environments that combine local history activities). For instance, interactive master classes on folk crafts.

- gamified applications with quizzes on local history and challenges. For instance: "Assemble a digital puzzle of the region's coat of arms."

The realisation of these vectors will help to overcome the key paradox of the modern system: the dissonance between the normative actualisation of civic identity as a target of the Federal State Educational Standard for Preschool Education and the fragmentation of its methodological, staff- and resource-related support.

Overcoming the systemic problems requires the institutionalisation of interdisciplinary programmes (preschool civic anthropology + digital pedagogy). The key conditions for success include:

1. Replacing reductionist models with age-appropriate concepts ("proto-civic identity").
2. Integration of digital tools into staff training programmes (simulators), work with families (VR, microformats), and diagnostics (AI analysis).
3. Networked consolidation of resources through municipal centres and interdepartmental consortia.

As noted by L.A. Grigorovich, "digital transformation is not a technical task but a condition for preserving the cultural codes of civic awareness in the BANI world" [18]. The realisation of the proposed strategies will eliminate the dissonance between the regulatory requirements of the Federal State Educational Standard for Preschool Education and the fragmentation of allocated resources, ensuring continuity between preschool and primary education.

DISCUSSION

The obtained data confirm the fundamental importance of preschool age as a sensitive period for the formation of proto-civic qualities, which is consistent with neurocognitive studies indicating the active maturation of structures responsible for the assimilation of social norms. The evolution of theoretical conceptualisation of the explored phenomenon from cognitively-centred models to a tripartite structure (cognitive, emotional/value-based, and activity-based components) has led to a methodological shift in pedagogy. However, a significant gap has been identified between theoretical achievements and practical realisation.

The central problem is methodological reductionism expressed in the non-critical transfer of definitions developed for adolescents and adults to preschool education programmes. The anthropomorphic borrowing of political and legal constructs ("state sovereignty", "constitutional duties") contradicts the dominant of concrete-figurative thinking of children aged 3-7. This leads to the formalisation of the educational process and creates a gnoseological lacuna in the diagnostics of proto-civic qualities (empathic responsiveness, emotional attachment to the "minor homeland", prosocial behaviour).

Staff shortages manifest themselves in the dysfunction of professional teacher training. The absence of specialised disciplines in the curricula of teacher training colleges addressing the anthropology of childhood, the predominance of declarative attitudes over practical methods, and the archaic forms of professional development determine the reproduction of ineffective verbal methods (conversations, memorisation of poems). This negates the potential of the emotional and activity-based component of identity, despite the proven effectiveness of project- and event-based technologies.

The institutional constraints are expressed in the family being separated from the identification process. The predominance of monological forms of interaction (parent meetings), the lack of digital co-design platforms, and horizontal formats of cooperation (family clubs, ethnelaboratories) reduce the potential of family education as the primary context for the formation of value coordinates. Parents' busy schedules require fundamentally new and flexible tools of engagement.

In this regard, digitalisation represents not a supplementary element of modernisation but a systemic one. Regional cases confirm the effectiveness of digital solutions, provided they are adapted to psychophysiological age-specific characteristics and are integrated with real-life activities: digital area studies (electronic encyclopaedias with project activities in the neighbourhood); multisensory

presentation of cultural heritage (interactive maps, VR reconstruction of rituals); gamified platforms for families (micro-challenges, quizzes on regional history); digital simulators for teacher training.

At its core, digitalisation primarily involves transforming meaningful information into a digital form to ensure its effective use in various areas of human activity and the formation of new communicative and educational opportunities. By expanding these opportunities, digitalisation itself creates new human environments – digital, technological, being different from reality but claiming to be its more perfect replacement [31]. It is noteworthy that the efficiency of digital tools directly correlates with their ability to provide a triadic impact on the identity components: cognitive, emotional/value-based, and activity-based.

The prospects for overcoming the systemic problems relate to the institutionalisation of interdisciplinary approaches (preschool civic anthropology + digital pedagogy). In these terms, the key areas are:

1. Developing an age-appropriate concept of “proto-civic identity” through the operationalisation of emotional attitudes, social competencies, and cultural references.
2. Reforming teacher training by integrating digital simulators and internship practices into innovative preschool educational institutions.
3. Institution of networked structures (municipal resource centres, interdepartmental consortia) with crowdsourcing platforms.
4. Digital transformation of parental involvement through micro-format participation and VR tools.

As rightly noted by L.A. Grigorovich, digital transformation is a prerequisite for preserving cultural codes of civic awareness in the modern world. The realisation of the proposed strategies will help to overcome the key paradox between the normative consolidation of civic identity, as a target orientation of the Federal State Educational Standard for Preschool Education, and the fragmentation of its methodological and resource support. At the same time, it remains fundamentally important to maintain a balance: digital tools should complement, rather than replace, direct social experience and practical discipline-focused activities which form the core of identity formation in preschool age.

CONCLUSIONS

The analysis makes it possible to draw the following brief conclusions:

1. The non-critical borrowing of political and legal concepts (“state sovereignty”, “constitutional duties”) for adolescent consciousness ignores the specifics of preschoolers’ concrete/figurative thinking. This leads to the formalisation of education and the absence of valid tools for diagnosing proto-civic qualities (empathy, prosocial behaviour, attachment to the “minor homeland”).
2. Teacher training is characterised by a lack of disciplines in the anthropology of childhood, the predominance of declarative attitudes over practical methods, and archaic forms of professional development. The result is the dominance of verbal methods (conversations, memorisation) over project- and event-based technologies, which negate the activity-based component of identity.
3. The inefficiency of communication models (monologues at parent meetings, the absence of adapted digital platforms, and the underdevelopment of horizontal formats) does not take into account the busyness of parents and requires the introduction of flexible remote engagement tools.
4. Adapted digital tools have proven effective when they have a triadic impact on the cognitive, emotional, and activity-based components of identity. The key condition is a balance between virtual and real experience that does not replace direct socialisation.

Thus, summarising the above, it is possible to state that there is a persistent dissonance between the normative consolidation of civic identity, as a target of the Federal State Educational Standard for Preschool Education, and the systemic barriers to its realisation: methodological reductionism, staff incompetence, and institutional isolation of the family. Overcoming these limitations requires the development of an age-appropriate concept of proto-civic identity, a reform of pedagogical education

with an emphasis on digital simulators and internships, the creation of networked resource centres, and the introduction of flexible digital platforms for family involvement. The integration of these strategies will minimise the gap between the declarative and actual practice, ensuring continuity between preschool and primary education in the context of forming the foundations of civic awareness.

CONCLUSION

The performed analysis confirms the fundamental importance of preschool age as a sensitive period for the formation of the foundations of civic identity, as determined by the neurocognitive maturation of the structures in charge of assimilation of social norms and prosocial attitudes. Despite the evolution of theoretical models from a cognitive dominant to a tripartite structure (cognitive, emotional/value-based, and activity-based components), practice shows a persistent dissonance between the normative requirements of the Federal State Educational Standard for Preschool Education and the systemic constraints of their realisation. The key barriers are represented by methodological reductionism, expressed in the non-critical transplantation of political and legal constructs that ignore the specifics of preschoolers' concrete/imaginative thinking; staff shortages caused by dysfunctional teacher training; institutional isolation of families caused by the inadequacy of communication models that do not match modern realities of parental busyness.

The analysis of innovative vectors has revealed the potential of adapted digitalisation as a systemic element for overcoming these limitations. Regional cases (VR reconstruction of cultural codes, gamified platforms for family involvement, digital area studies with GIS referencing) demonstrate efficiency on the condition that a triadic impact on the identity components is ensured and a balance with real social experience is maintained. The prospects for minimising the dissonance are linked to the institutionalisation of interdisciplinary strategies: development of the concept of "proto-civic identity" as a system of emotional attitudes, primary social competencies and cultural references; the reform of pedagogical education through the integration of digital simulators and training platforms; the creation of networked resource centres; digital transformation of parental involvement based on micro-format participation.

In conclusion, it should be noted that the successful realisation of the discussed areas will not only help to overcome the fragmentation of methodological and resource framework for supporting civic identity tasks, but will also ensure continuity between preschool and primary education by transforming declarative attitudes into an effective model that responds to the challenges of the digital age while preserving the anthropological integrity of child development.

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Авторы

Гадаборшева Зарина Исраиловна
(Российская Федерация, г. Грозный)

Кандидат психологических наук, доцент кафедры
педагогике и дошкольной психологии
Чеченский государственный педагогический университет
E-mail: zgadaborsheva@mail.ru
ORCID ID: 0000-0002-9333-4741

Калманова Циала Алексеевна
(Российская Федерация, г. Грозный)

Кандидат педагогических наук, доцент кафедры
педагогике и дошкольной психологии
Чеченский государственный педагогический университет
E-mail: alaisciala@mail.ru
ORCID ID: 0000-0001-9365-1299

Сельмурзаева Марижа Рамзановна
(Российская Федерация, г. Грозный)

Кандидат педагогических наук, доцент кафедры
педагогике и дошкольной психологии
Чеченский государственный педагогический университет
E-mail: selmurzaeva8696@mail.ru

Author's

Zarina I. Gadaborsheva
(Russian Federation, Grozny)

Cand. Sci. (Educ.), Associate Professor, Department of
Pedagogy and Preschool Psychology
Chechen State Pedagogical University
E-mail: zgadaborsheva@mail.ru

Tsiala A. Kalmanova
(Russian Federation, Grozny)

Cand. Sci. (Educ.), Associate Professor, Department of
Pedagogy and Preschool Psychology
Chechen State Pedagogical University
E-mail: alaisciala@mail.ru
ORCID ID: 0000-0001-9365-1299

Marija R. Selmurzaeva
(Russian Federation, Grozny)

Cand. Sci. (Educ.), Associate Professor of the Department of
Pedagogy and Preschool Psychology
Chechen State Pedagogical University
E-mail: selmurzaeva8696@mail.ru

Вклад автора

Гадаборшева З. И.: проведение исследования, создание
черновика рукописи, руководство исследованием,
администрирование проекта

Калманова Ц. А.: создание рукописи и её редактирование
Сельмурзаева М. Р.: создание рукописи и её
редактирование

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Сельмурзаева М. Р., 2026

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Author's contribution

Zarina I. Gadaborsheva: Investigation,
Writing - Original Draft, Supervision, Project administration

Tsiala A. Kalmanova: Writing - Review & Editing

Marija R. Selmurzaeva: Writing - Review & Editing

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