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## **Civilizational Orientation of the Population of the United Krasnoyarsk Krai: 15 to 60 Years of Age Residents of Krasnoyarsk City**

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*In this article we shed some light upon the development of the concept of "civilizational orientation" and create the concept of analyzing the conception of the world (and thence – relationship to the world, and behavior) population of the united Krasnoyarsk Krai of 15 to 60 years of age. Methodological base supports socio-cultural design, practical and research side of which is used way of questioning of population of the region. The issue of civilizational orientation is especially important not only at the level of government, political and social action, but the level of the definition of the vector of cultural development in general, the formation of the sphere of ideals, which will cultivate generations. Civilizational orientation is defined as the elected (no matter how rationally, so at the level of archetypal empathy), the vector of development of society, a single human whole, creating and using certain means to achieve the goals of existence itself, its culture, its own sphere of ideals. The results show that the civilizational orientation is fixed by the notion of «Russian» relevant to the population of the province, multi-ethnic and multi-religious, is the space of the Russian Federation, Krasnoyarsk Krai (geographic) and meanings (the general mood in the desired improvements in the areas of culture, the dominant family values). The article also gives recommendations on the development and deepening of the cultural characteristics of the images of the «Russian», «Krasnoyarsk».*

*Keywords: socio-cultural design, civilizational identity, civilizational orientation, ethnic groups of the Krasnoyarsk Krai, axiological fixing, «Russian».*

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### **Point**

The conceptual base of the issue implies developing of the concept of «civilization»,

«civilization identity», contained in works by B.S. Erasov, V.A. Bachinin, D. Zamyatin, A.V. Kamenetz, A.I. Kravchenko, D.V. Pivovarov,

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V.N. Rastorguev which is built in the development of the concept of «civilizational orientation» and created the concept of analyzed ideology (and thence – and treatments to whole world, and behavior), the combined population of Krasnoyarsk Krai of 15 to 60 years of age. Methodological base underlies the socio-cultural design, practical and research side of which used a questionnaire form for gathering information from the population of the region. The socio-cultural design – is a special technology, which represents a constructive, creative activity, the essence of which is to analyze problems and identify their causes, develop goals and objectives that characterize the desired state of an object (or the scope of project activities), devising ways and means to achieve their goals. The object of socio-cultural design is a complex formation including overlapping of two subsystems: society and culture. The subject of research in this context is the definition of civilizational orientation of the average adult resident of the Krasnoyarsk Krai as a kind of initial «atom» of social structures, relationships and cultural processes, media roles and cultural values.

One of the most visible and visual trend in contemporary society is globalization – the process of ever-increasing impact on the social reality of individual countries, various factors of international importance: economic and political ties, cultural and information exchange, etc.

Every innovation has both positive and negative sides. Certainly, the expansion of cultural contacts in the modern world, communication and knowledge bridge gaps between nations. However, the process of excessive borrowing is dangerous, because of possible loss of cultural identity. Potential loss of cultural identity lies in the growing threat of assimilation – absorption of a small culture by a larger one, in the dissolution of cultural minority in the culture of a great nation, heedless of the paternal culture with

mass emigration to another country and received citizenship there. In this case, loss of cultural identity and cultural dissolution can be full and partial. On the one hand, open borders for cultural impact and increasing cultural communication can lead to the exchange of positive experiences, enriching our own culture, its rise to a higher stage of development, and on the other hand – to its cultural exhaustion due to unification and standardization, dissemination of identical cultural samples worldwide (Kravchenko, 2000). This process involves an increased intensification of communication and integration of phenomena of reality, «blurring» of separate individuality and brings them to the universal common denominator, is a kind of unification and cosmopolitization of humanity. Reduction of the national identity of man and his sense of belonging to a specific state, society and culture is fraught with a loss of value orientations in this world. In this case, nation-states lose the status of not only the «survival of the units», but also the dominant subjects of global political, economic and cultural processes, increasingly; these functions take on the military-political blocks, economic alliances, network organizations, etc. Reflection of what is happening in the humanities can make certain predictions about the emerging world order of the newest and in some cases it is possible to argue that further development of mankind will go towards reducing of the national and socio-cultural (birth, professional) variety. In this case, it's necessary to delineate the process of globalization (this process is inevitable) and the contrary process – the process of saving their own uniqueness of a society with its distinctive traditions and lifestyles, correlating people themselves with a certain «community», a community that has a number of very specific, «their» (in a confrontation with the «other») features. In the history of cultural studies and sociology, and at the meeting of these sciences

questions of the existence of human communities or civilizations are extensively studied.

There are many definitions of civilization. In general, most dictionaries define civilization (from Lat. *Civilis* – civilian, government) as 1) a synonym for culture and 2) level, stage of social development, material and spiritual culture, and 3) the level of social development, next after the barbarism (L. Morgan, F. Engels), 4) in some cultural theories – an era of degradation and decline in opposition to the integrity, the organic culture (Kravchenko, 2000). In general, we can distinguish the following important feature: *the «civilization» is always defined in terms of «culture»* and conceived through a correlation with the more general notion of «sphere of cultivation of ideals» (on D.V. Pivovarov).

Edition of «Cultural Studies. Collegiate Dictionary» proposes a definition of civilization, where «culture» denotes mostly the world goals of human existence, «civilization» – a world of resources that serve the achievement of goals and objectives. Together they form a common, though internally contradictory whole (Bachinin, 2005).

In today's cultural knowledge there is the concept of «civilization identity». This notion is based on an understanding of a civilization like some over-ethnic, over-national, and in general metahistorical Unity (Rastorguyev). *Civilization identity* is a category indicating the first individual to a particular civilization. This is the ultimate level of socio-cultural identity of individuals above which may be the identification of only a planetary scale («earthling»). Its base is used for the formation of a large ethnic community of people, long-term residents in one region, based on the unity of the collective historical destiny of various nations linked by similar cultural values, norms and ideals. At the same time with national and regional identity, civilization identity is now playing an increasingly important role in the

political culture of our country (and elsewhere), facilitating the convergence of different peoples – ethnic groups and religions in a united civil society. However, the civilization identity is a priority among the other levels of identity. You can select multiple types of identity: social, professional, cultural, religious, etc. Depending on the circumstances in which an individual is, the first part extends or even dominates the one identity that is relevant. Civilization identity is a universal constant, unchanging characteristic of society as a whole, is regardless of any specific circumstances of individuals, social groups, society itself is correlated with the civilization to which they belong. In other words, a «civilization identity» – is the knowledge of who «we», «where we are». To the question of «where do we go» answered the responsible understanding of the «civilization» character or the vector of common people.

Determination of civilizational orientation is valuable because of knowing of exact potential civilizational aspirations of society, so we may fix the current situation in the minds of people, visions of the future (they are connected not only with the class, religious or national characteristics, but also depend directly on the general civilization orientation) and predict ways for its further development. Appeal to the notion of «orientation» (where the «direction» refers to «striving toward a goal», «single-minded focus on anything» (Collegiate Dictionary Ozhegova), «line motion, path of development») can dissolve up to date today among cultural studies the problem of defining «civilization orientation» and «civilization identity».

In other words, the question of determining the civilization orientation – a matter of definition of the objectives that produces one or another civilization, the question of searching a motion vector in the direction of those ideals that are worth cultivating.

Humanity's activity alters their environment, creating own culture, including both material and spiritual component – ideas, values, norms, patterns and more, and sociality, which includes the entire set of relationships with other people (economic, social and ideological political). Cultural and social form a unity, which results in a society.

For any civilization is characterized by its own features, axiological install, what's acceptable and what is not acceptable, it manifests itself everywhere, in all areas of human life – from politics to interpersonal relationships. Again, this is true in cultural planning and forecasting developments (specific applications of use).

Relate the type of sociality and culture (B.S. Erasov (Blinov, 2008)): the spiritual production, which is the product, and culture are closely there with the production in general, including its material and technological base, social and political structure. In macro sociological plan accepted to provide some basic types of sociality that meet the original principle of the harmonization of the spiritual with the material production, with the corresponding social structure and political dispensation. Scientist identifies two discourses of culture, which may associate with the concepts of «the West» – «East» (Yerasov, 1997).

Such division allows you to emphasize some typical features characteristic of a person that associates itself with the civilization of the West or East. Features of the west-oriented civilization: utilitarianism, optimization, and pragmatism, individualism, alienation, moral flexibility, plutocracy. Advantages of personality structure, according to studies, it is efficiency, modernity, dynamics, innovation, economic flexibility, the exchange rate, the technological rush. But they also generate and disadvantages: cynicism, egoism, individualism, utilitarianism, alienation. East-oriented Civilization is: contemplative, non-

economic motivation of labor, community, the heroic scale of values, etc. As the advantages are spiritual breadth, idealism, heroism, sacrifice, community, loyalty. At the opposite – a negative level, these same qualities make: disorganization, laziness, passivity, obedience, tolerance of violence, etc. Value systems of East and West have autonomous boundary, i.e., both positive and negative criteria are disjoint. Turning the above into a simple formula, we find that the «West believes it is. East in what may be in what should be» (Zamyatin).

Values and orientations of society are made indirectly, in the process of continuous interaction with other cultures, whose concepts taken either as «their», or rejected as «foreign». The choice of benchmarks depends on the specific content of the various components or forms of identity – the civil and political, ethnic, religious, class, subculture, locally-territorial, etc. The most important source of identity is the «other» – society, nation and civilization. Correlation to them is carried out during the interaction of the complex cultural factors that promote subjective perceptions and socialization mechanisms mediated these ideas in social practice.

In the modern world civilization identification and civilization orientation is becoming increasingly important. Civilization identity is appear in humans for the most part when there is a need to understand any global event, when it is important to understand the differences or similarities between the civilizations, which lead to conflicts, or vice versa for calm coexistence. Civilization identity of the individual – it's some of «passive identity», i.e. such that for the most part do not realize in their everyday life, and remains latent, dormant. If the everyday life of an individual identifies himself by sex, occupational and other characteristics («active identity»), the issue of civilization identity arises when there is a need understanding his own place, as well

as its place of society, the country's civilization diversity of the world, m. e. in global positioning. That's why the research of civilization orientation is actual – it is particularly important not only at the level of government, politicians and public figures, but the level of the whole definition of a course of cultural development, formation of the sphere of ideals, which will cultivate generations. Methodological basis of determining the direction of civilization people united Krasnoyarsk Region serves socio-cultural research.

### **Investigation method**

Sociocultural Studies – an emergent, new degree occurred at the boundary of sociology and cultural science. The possibility of socio-cultural studies are broadly applicable in the field of learning and solving problems arising in the space of men's social relations to the subjects of culture. In cultural studies there was a definite structure of sociological methods for cultural studies: thus, the method of sociological observation and subsequent interpretation of empirical data is used both Western and Soviet scientists (A. Giddens, A. Radugin) method of the sociological survey, which is the most popular and actively used in cross-cultural research is also relevant to scientists, the Europeans and their Russian colleagues (C. Osgood, A. Pease, AV Korotaev, and others), methods of processing and analysis of sociological information is actively used domestic researchers A Ya. Gurevich, EV Mareyev, ML Gaspard and others.

As a method of study chosen socio-cultural research, the main method in favor of a sociological survey method that allows you to learn and appreciate the cultural needs, determine the basic and daily values, resulting in man's relation with the existing subjects of culture. The survey is a method of collecting primary information about the objective and (or) the subjective

evidence from the words of the interviewee. In social studies typically use sample surveys for public opinion research, customer demand, etc. Primary assets – questionnaires and interviews (Kravchenko, 2000). Sociological interview is a method of «direct or indirect acquisition of the primary social information through oral or written request the researcher to a certain set of people (respondents) with questions, followed by registration and statistical processing of the responses received, as well as their theoretical interpretation» (Kravchenko, 2000).

But why is it becomes possible to apply these data in determining the direction of civilization?

The character of the country, time and place that is home to people, most clearly reflected in the artistic culture, works of art in relation to them, to the sphere of culture as a reflection of themselves. Assessing the situation with the culture as a whole, there is plenty of room for interpretations of various aspects of the life of a society.

Specificity of social and cultural studies, which was already defined by A. Akhiezer (1994), is to shift the center of gravity research society in the sphere of culture and attitudes of people in the area of interpenetration-antagonism of these processes. The essence of social phenomena is revealed through the analysis of transitions between them, which reveals itself mechanisms for transitions of thought and action between the culture in society and the specificity of cultural identity, society, and between part and whole, between the conditions, means and ends this process.

This socio-cultural research is based on a model of sociological research, which appears to form a questionnaire, and subject-matter – the cultural needs and cultural leisure residents of the regional area as an area of organization and regulation of contemporary cultural policy. Questioning refers to the quantitative methods

of sociological research. Quantitative methods are put into the center of the consideration of general rules under which the complex phenomenology of individual cases appear repetitive or common symptoms. Quantitative methods for social research aimed at the general characteristics (for analysis of data on the general grounds for subsequent typing). According to G. Bernhard (2005), «the effect of quantitative methods affects primarily in that they allow you to thoroughly and in a systematic way to discover new things».

A sociological survey consists of successive stages:

1. Drafting of the questionnaire.
2. A sociological survey.
3. Collection of empirical data processing (interpretation) of the information received.
4. Formation a scientific conclusion.

The structure of the questionnaire is determined by an introductory greeting, a short guide to the proposed issues. Followed logically arrayed fifty, composed according to the object and purpose of the study. Basic «building blocks» of items is determined by themes:

- Planning and leisure free time;
- Frequency of visits to cultural and leisure activities (for the last month, year);
- Leisure activities and the need to change it (who must care about leisure residents that still need to create for your leisure, etc.);
- Civilization orientation (direction, other states);
- Reasons for permanent residence in the city.

Thus, all the blocks of questions help you understand the values and socio-cultural needs that are encoded in the socio-economic, political, religious, educational and occupational preferences and needs. Most of the questions have «open» nature of having the string «other» that

allows the respondent to give his own (personal) opinion, if it cannot arrange for an existing list of choices.

Stage 1. Reasonable to choose the form of the questionnaire is the need to interview a large number of respondents in a relatively short time and opportunity to observe directly surveyed (read, think) in a printed questionnaire proposed questions and answers.

Step 2. Development of sampling. In order to study socio-cultural possess objectivity and validity of the results for participation were elected 500 people. The sample was determined as follows: 100 respondents from ethnic groups (Russian, Khakases, Ukrainians, Dolgans, Germans living in the city of Krasnoyarsk). Such a ratio allows equal participation of opinion in determining the specificity of protection of cultural services at present.

Sampling of ethnic groups was carried out by several criteria:

- the group must have a long history of residence in the Krasnoyarsk Territory,
- represents a relatively large group numerically,
- are the national-cultural autonomy and have their own ethno-cultural community organizations,
- a member of the Socio-Cultural Committee (created during the administration of Krasnoyarsk Territory) to address the joint specific socio-cultural problems;
- represent the interests and needs of migrants as a city (center) and edges (periphery).

In general, this sample is representative of the socio-cultural research, as selected social groups in the population are residents of the Krasnoyarsk region, autonomous, strive to preserve national identities and actively complicit in the development of intercultural relations in the city and region.

Stage 3. A sociological survey. Socio-cultural study was conducted in the period from 07/01/2010 to 09/30/2010, when the representatives of national communities have taken some time for the mass survey.

Stage 4. Collection of empirical data processing (interpretation) of the information received.

*Findings:*

500 questionnaires were collected, 100 of them were filled by representatives Khakases organization, 100 – Ukrainian, 100 – Dolgans (residing on the Krasnoyarsk Krai), 100 questionnaires filled out by representatives of the Russian ethnos, 100 – the Germans. Age category was determined by the adult population (aged 16 years and older).

4 National are Orthodox (90 to 98 % in one or another ethnic group), Germans – Catholics (56 %).

«Political affiliation» – have no such majority of the respondents, only 4 % named Russian party «United Russia» as a political force, which they trust, and being connected. Ukrainians and Germans (4 and 7 % respectively) are politically active.

Describing the reasons for permanent residence in the city, the Russian note the

presence of jobs and high-paying job; Khakases – though the presence of any work, family and children for the Ukrainians have become the main motivating factor family and friends; of Dolgans it – family and love for the city and the edge and, finally, the Germans – the availability of work and family.

*Thus, there is predominantly introverted dominant values, material stability and family well-being. Territory is attractive for the possible synthesis of the material and spiritual life (interpersonal relationships, communication, ancestors and descendants) of representatives of several different nationalities.*

With regard to the prospects of moving to another city, then 83 % Russian answer to this question in the negative, the Khakases is 60 %, exactly half of the respondents Ukrainians – as a negative response, Dolgans prefer to move to another location in 90 % of the responses, as well as the Germans (57 %).

37. *Would you like to move to another city in another locality?*

37.1. – *Yes* – 254 (50,9 %)

37.2. – *No* – 236 (48,6 %) (Fig. 1)

Further, the questionnaire offers to decide on the direction, where would like to move: the question «Would you like to live in cities and places located in the West?» finds a positive

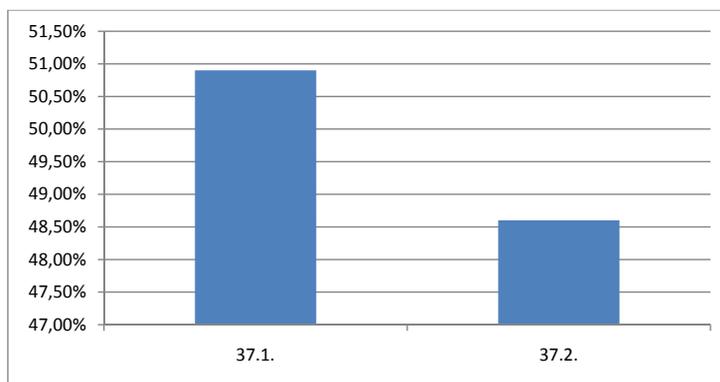


Fig. 1

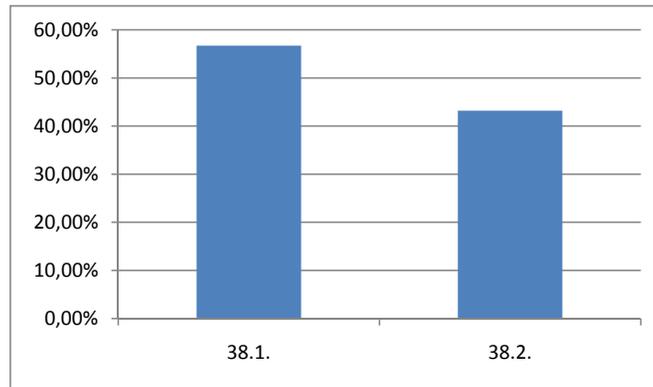


Fig. 2

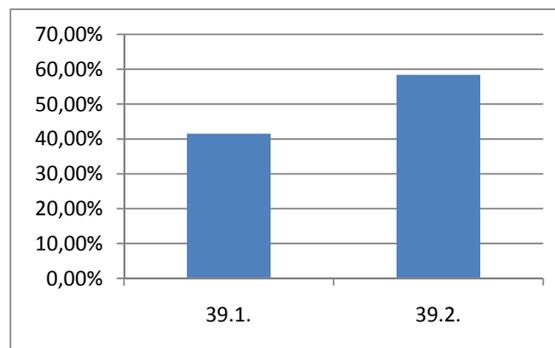


Fig. 3

response in 61 % of Russian people, only 12 % of Khakases in 49 % of Ukrainians have, Dolgans 4 % and 52 % of Germans.

*Question 38. Would you like to live in cities and places located in the West?*

38.1. Yes – 283 (56,7 %)

38.2. No – 217 (43,2 %) (Fig. 2)

The sentence «Would you like to live in cities and places located in the East», Russian in 69 % percent answered “no», Khakases in 71 %, Ukrainians 68 %, Dolgans 85 %, Germans 66 %. In the North – all interviewed in the 95-97 cases of a hundred flatly answered «no». With regard to the South, the Russian agreement to live there in 58 cases out of a hundred, Khakases – 49 Ukrainians in 68, Dolgans in 87 and the Germans – in 58.

*Question 39. Would you like to live in cities and places located in the East?*

39.1. Yes- 207

39.2. No-283 (Fig. 3)

*Question 40. Would you like to live in cities and places located in the North?*

40.1. Yes-158

40.2. No-342 (Fig. 4)

*Question 41. Would you like to live in cities and places located in the South?*

41.1. Yes-206

41.2. No-294 (Fig. 5)

The situation is a change of residence is a serious move, which go to residents of the Krasnoyarsk Territory is not at risk. *It's possible be noted some variations: for example, with some margin, the Russian would be willing to change*

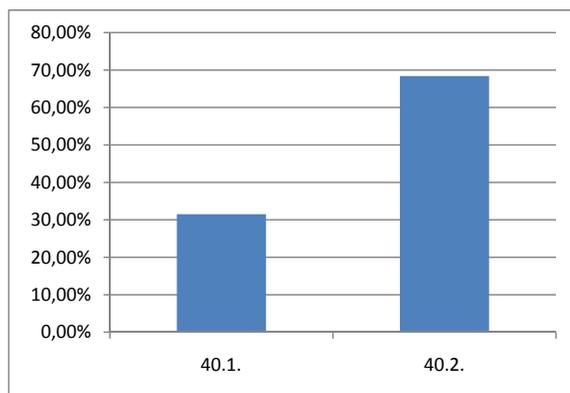


Fig. 4

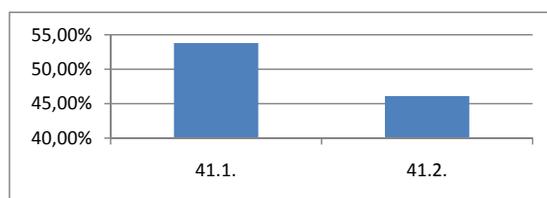


Fig. 5

*their place of residence in the West, probably due to more attractive financial position, formed a generalized notion of “easier”, “more affordable” life; Dolgans make choices toward the South, which may be associated desire to live in areas with a more favorable climate. Somewhat different situation in the ability to change the city – voices of the respondents were divided, an equal number of respondents (2 out of 5 national teams willing to take this step, 2 refused, 1 in the undefined condition) are in terms of a local change of residence to be more mobile and ready for change.*

The most important question: «Would you like to live in another state?» gave the following results. Members of the German diaspora – the ones who only 68 % answered «no». The remaining respondents were almost entirely giving their preference to Russia (from 85 to 90 % of negative answers to the question about the possibility of living in another state).

Flexibility for constructing of the questionnaire allowed to simulate two situations: one of them – a proposal to select the country where the desire to leave the respondent in that case, he had had a real opportunity; the second – the situation is an alternative, suggested meaning, what factors are important and outweigh the desire to migrate.

Of all the world states for residents of the Krasnoyarsk region have the greatest appeal: to the Russian – Russia (both 85 % of respondents answered, the second most popular response – «never thought about it» chosen by 15 %), for Khakases – Russia is the most attractive 2/3 respondents (60 %), equal (20 %) votes gaining the U.S. and China (that is, in fact, being three times less popular models of ideology and state system, which ought to strive); Ukrainians see the potential country of residence as Russia(45 %), and some European countries (47 %); Dolgans in 10 cases out of 100 call to Russia, the other

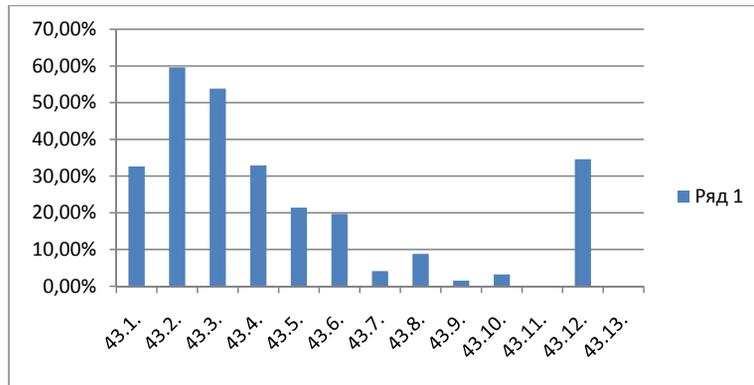


Fig. 6

respondents have never thought about such questions, the Germans had expressed a preference for European countries, in most cases (49 % vs. 35 % for Russian).

*Question 43. What state would you choose for permanent residence, if you had a real possibility? (You can select any number of responses).*

- 43.1. Russia – 163
- 43.2. European country – 298
- 43.3. USA – 269
- 43.4. Canada – 164
- 43.5. Australia – 107
- 43.6. China – 98
- 43.7. India – 20
- 43.8. Turkey – 44
- 43.9. Central Asian nation – 7
- 43.10. Latin American state – 16
- 43.11. Never thought about it – 0
- 43.12. I would not want to change anything – 173
- 43.13. Difficult to answer – 0 (Fig. 6)

That is potentially thought about moving is considered, but what's interesting: the definition gets only an abstract geographic focus (West, South). A situation arises a certain idealization, departing from the understanding of the specificity (both pluses and minuses) of residence in another country, and hence the philosophical

and psychological parties; and in general in the minds of the people live in certain myths about what «good is there where we do not», about a certain cardinal contrasted life out «there» and «here», and when it comes to specifics, here and there are situations of «never thought about it», and priority is given to Russia. It is important to stress once again that the most representative, this feature is for living in the region Russian, Khakases and Dolgans.

The main reasons that influence the desire to remain in the province, call: Russian – job availability (35 %), including the highly (20 %), family, children, parents (15 %) and study at the university (10 %) Khakases – primarily for them is the family, children, parents (one quarter of respondents chose this answer), and any work experience after high school (16 and 15 %), as well as prospects for economic and social development of the region (13 %); Ukrainians – exclusively human relationships such as friendships (45 %) and family (40 %); Dolgans – for almost half of respondents (45 %), this love of country, land, and family (35 %) and prospects for economic and social development of the region (20 %); for the Germans leading factors are availability of jobs (30 %), family (25 %) and belief in the prospects of development of the province along

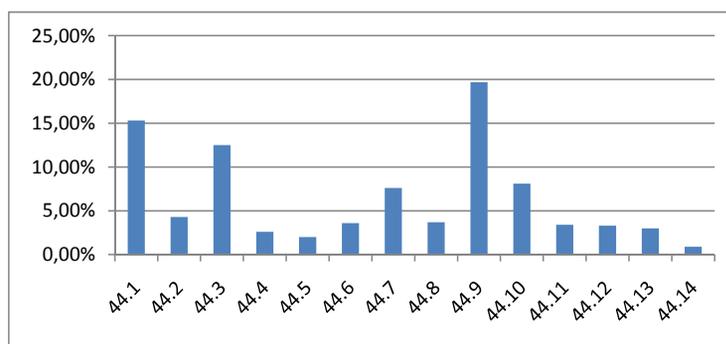


Fig. 7

with arranging the material situation in terms of higher salary (15 %).

*Question 44: 44. If you do not want to move anywhere, or leave, what makes you stay in the Krasnoyarsk region? (You can select any number of responses)*

44.1. Yenisei, taiga, the unique nature -76

44.2. Availability of jobs -21

44.3. Studying -62

44.4. Work experience after college -13

44.5. Any work -10

44.6. Only a highly paid job -18

44.7. Family, parents, children – 38

44.8. Love for their city, the edge – 18

44.9. My good friends – 98

44. 10. The effect of habit – 41

44. 11. Prospects for economic and social development of the region – 17

44. 12. Nothing makes -16

44. 13. Difficult to answer – 15

44.14. Your reply – 4 (Fig. 7)

*Thus, the northern indigenous peoples prefer a permanent place of residence to see Russia; Ukrainians and Germans are in «limbo» status, do not accept fully their present location as a mother, «Homeland». Thence – the direction of civilization, «Russia» is for those who is a citizen of Russia, considers himself a Russian and has definite plans, hopes to develop her and himself in it. In this case over actuality seems*

*the problem of studying culture, it features the indigenous peoples of the North, Krasnoyarsk region, because It is they «will grow» in the near future (the union of the Krasnoyarsk Territory with Taimyr and Evenkia autonomous area, whose goal was to create a large region with an effective system of administrative management, formally, in fact, building a full-fledged interaction is not recited, at the moment there are some local motions) and research shows that the intentions of Khakases and Dolgans serious (they say as a motivational factor of faith in long-term development of economic and social spheres of the edge).*

Gender of respondents: almost equal ratio of men and women of every nationality, age – all nationalities mostly men from 40 to 49 (of 23 people (Ukrainians) to 45 (Dolgans)), from 26 to 39 (about 30 people in each group) and 15 people of every nationality from 19 to 25 and from 50 to 59 years.

Education: Russian are specialized secondary education (35 %), incomplete higher (30 %), medium (21 %), Khakases – 45 % of respondents have finished higher, 35 % – secondary special and 10 % – secondary education; Ukrainians – 33 % with a medium-specific, 24 % with incomplete higher, and 21 % with higher education; Dolgans – 45 % of medium-specific, 23 % with a mean and 10 % for higher and tertiary education; Germans –

40 % with incomplete higher education, 32 with secondary special and 18 % of the average.

Professional affiliation of respondents: Russian – creative professionals (18 %), science and profession of teaching profession (13 % each), students (10 %), Khakases – teaching profession (21 %), creativity (14 %) and the profession of science (12 %), Ukrainians – technical (12 %), creativity (14 %), service sector jobs (12 %) and food trades (11 %); Dolgans – teaching profession in 38 % of the respondents, another 36 % – agricultural workers, the Germans – creative professions (17 %), science profession (14 %) and students (11 %).

Thus, provided the sample of respondents is representative, covering an adult population of 5 nationalities living in the united Krasnoyarsk Territory.

According to research by A.J. Shemanov (Shemanov, 2007), addresses the issues of identity of an individual (national, cultural, psychological), attempts to highlight the mechanisms of human reflection in the definition of self, there is a process of «dis-universalization» – when each person to become a cultural creature must learn to disuniversalization generalized in the forms of cultural experience. Only then will people be included in the universal experience of mankind, and his own experience acquires the characteristics of universality. The acquisition of this ability is a process that occurs throughout life, and passes its phases. But since this ability is a condition of all vital manifestations of man, so far the acquisition of this skill in favor of his basic life strategies. Cultural life is becoming pervasive condition of its activity (Shemanov, 2007). Life experience is transmitted and generally makes available to most had acquired his rights, and for other means of translating this experience in cultural forms. In this case, all those phenomena that were clearly manifest data questionnaire (the dominant family values, orientation to the

residence not only in their own country but also in its region, the choice primarily educational / creative professions, etc.) suggest that serves as a universal quality of the «Russian», or – emergent which arising on the border of Western and Eastern values.

According to the definition proposed in the book «Dialogue of Cultures and Civilizations», «civilization» is defined as a concept, which marks the refracted and the dynamics of deep cultural values in large systems of human living arrangement. It can be even shorter: *civilization is defined as something meaningful about human unity of time, space and the sense of* (Dialogue of Cultures...). Survey data confirm the idea that at this stage relevant to the population of the province, multi-ethnic and multi-religious, are the space of the Russian Federation, Krasnoyarsk Territory (geographic) and meanings (the general mood in the desired improvements in the areas of culture, the dominant family values). Civilizational orientation combined population of Krasnoyarsk Territory – the «Russian», the connection of Oriental (family) and Western (the belief in the prospects for social and economic development of the region, striving to get an education) values and aspirations.

## Results

1. The concept of «civilizational orientation» is not the same thing with the concept of «civilization identity». «Civilizational identity» is a kind of framework, support for self-determination of the individual in the surrounding society and the world, universal, constant society as a whole. Civilizational identity is conformal the civilization to which the individual belongs, the social group;

2. The most important problem of determining the direction of civilization – is a unified design representation of a social group about the future, the direction of motion to the

ideals of cultivated, the ability to predict the ways of further development towards a common goal / adjustment / change it, the ability to operate the specific axiological attitudes of civilization, from politics to interpersonal relationships;

3. Civilizational orientation is an elected (both rational and at the level of archetypal empathy) vector of development of society, a single human whole, creating and using certain means to achieve the goals of existence itself, its culture, its own sphere of ideals.

4. The concept of «civilization» always refers to the concept of «culture», defined in terms of it, hence the relevance and presented arguments about civilizational orientation of people of the united Krasnoyarsk Krai is not only based on answers to direct questions (like «to what nationality you belong?», «Would you like to change their place of residence in Russia to another country?», etc.), but based on respondents' answers to questions of indirect («Who should take responsibility for organizing your cultural and leisure activities – state or private entrepreneurs?»);

5. Socio-cultural studies based on the method of questioning adult multiethnic population of the united Krasnoyarsk Krai (representatives of ethnic diasporas on the territory), can make an civilizational orientation of respondents, and by extrapolation – and civilizational orientation of the residents of the Krasnoyarsk Krai – as Russian;

6. The sphere of culture as an area of cultivation (production, cultivation and consumption of ideals) is primary in relation to existing within its civilization, the process of cultural life and social life – interpenetrating processes;

7. Questioning of 500 people (100 representatives from Khakases, Russian, Ukrainians, Germans, Dolgans at the age from 16 to 60 years) allowed us to identify the following

major features of the situation civilizational orientation in the Krasnoyarsk Krai:

- Dominant introverted values, material stability and family well-being. Region is attractive for possible synthesis of the material and spiritual life (interpersonal relationships, communication, ancestors and descendants) of representatives of several different nationalities;
- Possible change of residence – a potentially thought about moving is considered, but the definition gets only an abstract geographic focus (West, South). There is a situation of some idealization, departing from the understanding of the specificity (both pluses and minuses) of residence in another country, philosophical and ideology sides, and when it comes to specifics, here and there are situations «never even thought of», and priority is given to Russia. The most representative, this feature is for living in the region Russian, Khakases and Dolgans;
- The northern indigenous peoples prefer a permanent place of residence to see Russia. Ukrainians and Germans are in «median» status, do not accept fully their present location as a motherland, «Homeland». Thence is the direction of civilization, «Russia» is for those who is a citizen of Russia, considers himself a Russian and has definite plans, hopes to develop her and himself in it;
- Over-actuality is the task of studying culture, especially indigenous peoples of the North, Krasnoyarsk Krai, because, according to the issue, Khakases and Dolgans are serious about staying in Russia and promote its development (they say as a motivational factor of faith in long-term development of economic and social spheres of the edge);

- At this stage relevant to the population of the province, multi-ethnic and multi-religious are the space of the Russian Federation, Krasnoyarsk Krai (geographic) and meanings (the general mood in the desired improvements in the areas of culture, the dominant family values).

### **Recommendations:**

1. Constant work on the development needs to be done, deepening the culture as a sphere forming outlook, production areas and the cultivation of ideals (state, community, and nation) until the formation of functional, application programs. This question cannot be solved only within the culture; it should correlate with the formation of relationships that guide society in this process. This requires a search for points where the specificity of cultural changes in specific relationships, and vice versa. Since the focus of civilization residents of Krasnoyarsk Krai – the orientation toward the «Russian-ness», certain middle between the worlds of East and West, an important role in the visual representation of the possibility of their integration should be undertaken by the state. Already in force to ensure the state general social functions (maintaining order, protecting the population, the regulation of critical systems functioning of society), it is essential for the culture, without which the society is at the mercy of local forces and local interests. To date, the state acts as a «customer» and «sponsor» – it is external, organizational or financial circumstances of the cultural life and activities. State, embodies the power and influence society as a whole, to unite and protect the top, the condition of stability and order, become the subject of apology and admiration – it is the inner side, which should be developed and cultivated.

2. According to the results of questioning, irrespective of their ethnic affiliation, all 5

groups prefer to remain in Russia. In this case, the responsibility for organizing the living conditions, including and leisure activities, almost 90 % of the respondents assign to the State. Despite the significant negative response to the question of the possibility of changing the state as a place of residence, the majority of respondents in questions about the cultural component of a dominant position give it the institutions of power as a regulator of human relations and cultural entertainment. Arrange in Russia opportunities for career development, more or less acceptable material position and the presence of stable family ties (between the generations, educate future generations, friendships). Controversial issues of civilizational orientation (geographic area of potential change of residence) can be solved by more active policies of the state. However, the orientation of Russian citizens in the state does not correlate directly with their self-identification as «Russians» (not by chance every nationality distinguishes itself, self-determined). The point, apparently, that the task of constructing a modern nation-state, Russia has not yet been resolved. Thence – the uncertainty of the cultural characteristics of the image of «Russian». It is need to fill it made sense and positive values, which would be understood to mass consciousness. As for national identity, it is largely based on ideas about the development of civilization, economic resources, social, cultural and historical past. These components of identity are not contradictory. But in order for there to combine the state should build a system of relations based on mutual understanding and trust, in recognition of the rights and interests «other», i.e. create the backbone of a multicultural society.

3. The most important means of maintaining civilization identity has always supported the education system, particularly humanitarian. It is should be more intensively to develop

courses, clubs, articles on history, art, culture, the culture of the indigenous population of the province, and spend it as soon as possible in a live mode – arranging meetings, parties, field trips, collaborative activities.

4. Strengthening the development and funding of programs for study and interaction with indigenous peoples inhabiting a particular locality. The question of Russia's development model is open; the direction of the transformation indicates that as a reference coordinate system is

chosen close cultural and economically attractive West. However, modernization is carried out with an eye to the traditionalist installations which are based retrospective positive orientation identity. The Future of the large multicultural communities, to which Russia belongs, and the consolidation of various components of its elements is impossible without a clear and positive colored civilizational orientation. In its basis – the common cultural reference points, the logic of cultural unity in diversity.

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**Цивилизационная направленность  
населения Объединенного  
Красноярского края:  
жители города Красноярска  
в возрасте от 15 до 60 лет**

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*В данной статье строится разработка понятия «цивилизационная направленность» и создается концепция, анализирующая мировоззрение (а отсюда – и мироотношение, и поведения) жителей объединенного Красноярского края в возрасте от 15 до 60 лет. Методологической базой выступает социокультурное проектирование, в практическо-исследовательской части которого применен способ анкетирования населения края. Исследование цивилизационной направленности особенно важно на уровне не только государственных, политических и общественных действий, но и определения вектора культурного развития в целом, формирования той сферы идеалов, которую предстоит культивировать поколениям. Цивилизационная направленность определяется как избираемый (сколь рационально, столь и на уровне архетипического вчувствования) вектор развития общества, единого человеческого целого, создающего и использующего определенные средства по достижению целей существования самого себя, своей культуры, собственной сферы идеалов. Результаты исследования показывают, что цивилизационная направленность фиксируется понятием «российскости». Актуальными для населения края, многонационального и многорелигиозного, оказываются пространство Российской Федерации, Красноярского края (географическое) и смыслы (общий настрой в желании улучшений в области культуры, доминанта семейных ценностей). В статье также даны рекомендации по развитию и углублению культурных характеристик образов «российский», «красноярский».*

*Ключевые слова: социокультурное проектирование, цивилизационная идентичность, цивилизационная направленность, этносы Красноярского края, аксиологические установки, «российскость».*

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