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A CIVILIZATIONAL APPROACH TO THE STUDY  
OF ETHNOCULTURAL IDENTITY PROBLEM

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ЦИВИЛИЗАЦИОННЫЙ ПОДХОД  
В ИЗУЧЕНИИ ПРОБЛЕМЫ ЭТНОКУЛЬТУРНОЙ ИДЕНТИЧНОСТИ

**Abstract.** The problem of ethnocultural identity as a person's idea of oneself, formed when a person realizes one's own involvement in a particular ethnic group according to certain parameters of ethnogenesis: racial-biological (ancestral roots), climatic-geographical (historical territory) and sociocultural (the history of one's people, ethnic symbols of culture and religion, etc.) – is directly related to the problem of studying cultural and historical features of individual countries and regions development in the context of a civilizational approach. The purpose of this work is a theoretical analysis of the civilizational approach, the possibility of its application in the study of the problem of young people's ethnocultural identity formation based on folk traditions, customs and rituals. The source of the material was articles published in periodicals (Identities-Global Studies in Culture and Power, Journal of Multicultural Counseling and Development, European Journal of Social Theory, etc., as well as publications of famous researchers (Vengerov A.B., Kornetov G.B., Panarin A.S., Toynbee A.J., Spengler, O., Huntington S.P., etc.). The following general scientific research methods are used to achieve the goal: analysis of scientific sources and synthesis of various theories and concepts on the research problem, their comparison, generalization of research results, identification of features of the civilizational approach in terms of studying possible ways of ethnocultural identity formation were used. The application of dialectical analysis of the designated problem allowed the authors to study ethnocultural identity phenomenon in the universal interrelation of philosophical, sociological and pedagogical sciences, to identify patterns and trends inherent in the process of ethnocultural identity formation, which combined all the versatile aspects into a single integrity and revealed on the basis of this a general holistic

**Аннотация.** Проблема этнокультурной идентичности как представление человека о себе, сформированного при осознании им собственной причастности к тому или иному этносу по определённым параметрам этногенеза: расово-биологическим (родовые корни), климатически-географическим (историческая территория) и социокультурным (история своего народа, этнические символы культуры и религии и др.) – непосредственно связана с проблемой изучения культурно-исторических особенностей развития отдельных стран и регионов в контексте цивилизационного подхода. Целью данной работы является теоретический анализ цивилизационного подхода, возможность его применения в изучении проблемы формирования этнокультурной идентичности молодёжи на основе народных традиций, обычаев и обрядов. Источником материала послужили статьи, опубликованные в периодических изданиях (Identities-Global Studies in Culture and Power, Journal of Multicultural Counseling and Development European Journal of Social Theory и др.), а также публикации известных исследователей (Венгеров А.Б., Корнетов Г.Б., Панарин А.С., Тойнби А.Дж., Шпенглер О., Хантингтон С.П. и др.). Следующие общенаучные методы исследования использованы для достижения поставленной цели: анализ научных источников и синтез различных теорий и концепций по исследуемой проблеме, их сравнение, обобщение результатов исследования, выявление особенностей цивилизационного подхода с точки зрения изучения возможных путей формирования этнокультурной идентичности. Применение диалектического анализа обозначенной проблемы позволило изучить феномен этнокультурной идентичности во всеобщей взаимосвязи философских, социологических и педагогических наук, выявить закономерности и тенденции, присущие процессу формирования этнокультурной идентичности, которые объединили все многогранные аспекты в единую целостность и выявили на основе этого общую целостную картину процесса формирования этнокультурной

picture of the process of ethnocultural identity formation. Possible directions in the work on this phenomenon formation are identified: reliance on mankind's cumulative experience, on the achievements of all sciences and culture in general; the study of ethnoculture and all its structural elements; the study of the world historical and pedagogical process in the center of which is a person who masters the culture created by previous generations and transforms this culture and oneself in the course of this development. The significance of the obtained results is that the civilizational approach allows, firstly, to carry out a retrospective analysis of the problem of young people's ethnocultural identity formation based on folk traditions, customs and rituals in the context of the dynamics of the past, present and future; secondly, to justify the need to form young people's ethnocultural identity formation based on folk traditions, customs and rituals as one of the significant components in the system of individual's self-image; thirdly, to substantiate the possibility of using ethnoculture, the core of which are traditions, customs and rituals as the basic values of each nation, in the process of young people's ethnocultural identity formation in modern sociocultural conditions.

**Keywords:** civilizational approach; young people's ethnocultural identity formation; folk traditions; customs and rituals; philosophy; sociology and pedagogics.

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идентичности. Определены возможные направления в работе по формированию данного феномена: опора на совокупный опыт человечества, на достижения всех наук и культуры в целом; изучение этнокультуры и всех её структурных элементов; изучение всемирного историко-педагогического процесса, в центре которого – человек, осваивающий созданную предшествующими поколениями культуру и преобразующий эту культуру и себя в ходе этого освоения. Значимость полученных результатов в том, что цивилизационный подход позволяет, во-первых, осуществить ретроспективный анализ проблемы формирования этнокультурной идентичности молодёжи на основе народных традиций, обычаев и обрядов в контексте динамики прошлого, настоящего и будущего; во-вторых, обосновать необходимость формирования этнокультурной идентичности молодёжи на основе народных традиций, обычаев и обрядов как одной из значимых составляющих в системе представлений личности о себе; в-третьих, обосновать возможность использования этнокультуры, ядром которой являются традиции, обычаи и обряды как базисные ценности каждого народа в процессе формирования этнокультурной идентичности молодёжи в современных социокультурных условиях.

**Ключевые слова:** цивилизационный подход; формирование этнокультурной идентичности молодёжи; народные традиции; обычаи и обряды; философия; социология и педагогика.

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**Introduction.** Issues related to the preservation of cultural diversity, the maintenance of intercultural dialogue and intercivilizational harmony have always been the focus of attention of almost all projects and initiatives of international organizations such as: UNESCO (UNESCO Universal Declaration on Cultural Diversity, adopted in November, 2. 2001, Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005), entered into force in 2007, UNESCO's Medium-Term Strategy for 2014–2021, Medium-Term Strategy 2022–2029), Council of Europe (The European Cultural Convention is an international Council of Europe's treaty to strengthen, deepen and further develop a European culture, by using local culture as a starting point) and others.

The problem of constructing harmonious intercultural interaction in the conditions of multiethnic society leads to the need to radically rethink and try to comprehend the specifics of the mentality of each people, to study closely the issues of theoretical understanding of ethnocultural identity problem from the standpoint of modern sociocultural realities, national, general cultural and universal values of the Russian society.

Nowadays ethnocultural identity plays an important role in cross-cultural contacts. A person who respects and understands the ethnic identity of one's own ethnic group will be able to understand and accept the specifics of other peoples' ethnocultural values. Ethnocultural identity as one of the significant representations of a person about oneself in the system of other representations, on the basis of which a person, relying on a reflected system of knowledge about oneself as an integral part of one's ethnos, is able to build constructive intercultural interaction in a multi-ethnic society, as well as effectively self-actualize in one's own life.

A holistic understanding of the problem of ethnocultural identity formation is impossible without turning to the theoretical analysis of the civilizational approach, since such an analysis contributes to an objective assessment of the process of ethnocultural identity formation, understanding of the phenomenon of ethnocultural identity and, in general, the problem of ethnocultural identity formation in the context of the dynamics of the past, present and future, and also to revealing the pedagogical possibilities of ethnoculture, to determining the expediency of its inclusion in the system of students' ethnocultural identity formation in modern conditions.

**Theoretical framework.** The authors analyzed works published in leading foreign and domestic periodicals (Identities-Global Studies in Culture and Power; Journal of Multicultural Counseling and Development; Path of Science; E-International Relations; European Journal of Social Theory; Problems of Philosophy; Science for Education Today; Siberian Teacher; Problems of Higher Education; Musical Art and Education; Questions of History, etc.), as well as publications of foreign and domestic researchers (A.B. Vengerov, G.B. Kornetov, A.S. Panarin, A.J. Toynbee, O. Spengler, S.P. Huntington, etc.). It should be noted that with regard to the problem of ethnocultural identity formation, an ambiguous situation has developed in the scientific literature: on the one hand, there is a large number of studies in one way or another related to the study of philosophical, sociological, psychological and pedagogical aspects of the designated problem (M.A. Igosheva et al [22], I.A. Apollonov & I.D. Tarba [3], B.A. Takhokhov [41], M. Antonsich & E.R. Petrillo [2], EngShu & Tram Jane [16], and others); and on the other hand, the aspects of the civilizational approach application to the study of the problem of young people's ethnocultural identity formation based on folk traditions, customs and rituals, as well as identifying possible directions of this phenomenon formation in modern sociocultural conditions are not sufficiently developed.

So, in M.A. Igosheva et al. work [22] ethnic identity is considered as a cultural safety resource of local communities in the context of globalization. I.A. Apollonov & I.D. Tarba [3] analyze the

grounds of ethnocultural identity in the context of existential values of human life, among which a significant place is occupied by spiritual and moral values and the foundations of life. In the article of M. Antonsich & E.R. Petrillo [2] the problem of ethnocultural identity and diversity preservation in a multicultural society is explored. EngShu & Tram Jane [16] have studied the influence of family and social factors on ethnocultural identity formation, and have come to the conclusion that it is family socialization that is the key factor contributing to a person's ethnocultural identity formation. The presented points of view reflect the understanding that the level of young people's ethnocultural identity formation depends on their ability and willingness to objectively perceive, evaluate and respect the ethnic diversity and cultural identity of different ethnicities people and, as a result, their readiness for effective intercultural, interethnic interaction. But it is precisely the problem of ethnocultural identity formation that remains outside the zone of purposeful productive consideration by scientists researching the problem of ethnocultural identity.

**Statement of the problem.** In our opinion, the study of the civilizational approach from the standpoint of philosophy, sociology and pedagogics will make it possible to fill this gap to some extent and carry out a comprehensive, holistic analysis of possible directions for young people's ethnocultural identity formation based on folk traditions, customs and rituals. So the purpose of this work is a theoretical analysis of the civilizational approach, the possibility of its application in the study of the problem of young people's ethnocultural identity formation based on folk traditions, customs and rituals. To achieve this goal, the task is set: to consider the civilizational approach in the context of such fundamental sciences as philosophy, sociology and pedagogics.

**Methods.** Research methods – analysis of scientific sources and synthesis of various theories and concepts on the research problem, their comparison, generalization of research results, identification of features of the civilizational approach in terms of studying possible ways of ethnocultural identity formation. The application of dialectical analysis of the designated problem allowed the authors to study ethnocultural identity phenomenon in the universal interrelation of philosophical, sociological and pedagogical sciences, to identify patterns and trends inherent in the process of ethnocultural identity formation, which combined all the versatile aspects into a single integrity and revealed on the basis of this a general holistic picture of the process of ethnocultural identity formation.

**Discussion.** In philosophy, the works of such scientists should be noted as: E.A. Pozdnyakov [34] (the civilizational approach is focused on the study of a person's inner world and a person oneself), B.S. Erasov [10] (the civilizational approach assumes the priority not of material, but of spiritual components of the total social production), I.N. Smirnov, V.F. Titov [37] (the focus of the civilizational approach is the study of a society history, starting with culture in all the diversity of its forms and relations: religion, art, morality, etc.), E.V. Popov [17] (the civilizational approach correlates with the study of various peoples' historical activity which takes place in certain geographical, socio-economic and sociocultural conditions), V.A. Kanke [23] (the civilizational approach opens up the prospect of studying the integral life of a person in unity with nature, the people's social psychology), V.P. Kohanovsky [25] (the civilizational approach involves considering the issues of identity and uniqueness of the civilizational processes of a particular people within a specific historical stage), T. Danilova & I. Hoian [13] (the study of the civilizational approach from the standpoint of N. Danilevsky's theory of cultural and historical types: taking into account the uniqueness and integrity of each cultural and historical type), Yu. D. Granin [20] (the significance of the civilizational approach



in understanding human history as a process from simple communities to more complex associations of people – politically, culturally, ideologically) and other authors.

So, L.A. Vlasova [47] analyzing the global changes in the political, economic and sociocultural spheres of life in Russia at the end of the XX – beginning of the XXI centuries which led to a rethinking of the historical path, value orientations, believes that there is a desire for the unity and integrity of human society, on the one hand; and there is a tendency to preserve the individuality and uniqueness of the subject of socio-historical reality, on the other hand. According to the author, the civilizational approach makes it possible to consider the East (Russia) and the West (Europe) as two independent subjects of the cultural and historical process, with their inherent cultural traditions, material and spiritual values, each of which must choose its own path of development. H. Çilkoparan [9] comparing different approaches to the conceptualization and interpretation of the civilizations role in international relations, explores the differences of civilizations as a source of conflicts, as well as an alternative unit for an effective analysis of international reality. In this regard, the civilizational approach helps to define international reality as a part of international relations determined by a specific temporal and spatial context.

D.M. Kolomyts, O.G. Kolomyts [26] hold a slightly different point of view. The authors consider the civilizational approach, namely its Eurasian vision, from the standpoint of the self-sufficiency of civilizations, their life as a system of interaction of material and spiritual components. According to D.M. Kolomyts, O.G. Kolomyts, Eurasianism has developed some provisions of the civilizational approach about the self-sufficiency of civilizations as systems that are formed “under the influence of natural conditions and historical interaction with other peoples that affect spiritual life”, in turn, spiritual life (religions, traditions) and natural conditions “determine the whole life of civilization” [26, p. 23].

It follows from the above that in scientific philosophical discourse, the purpose of the civilizational approach is to provide an explanation of human history as a process from simple communities to more complex associations of people from the standpoint of politics, culture, ideology, in other words, as a process of complex transformations occurring within each particular society which is characterized by centuries-old traditions in social thinking and self-organization. In our opinion, it is necessary to single out as a methodological thesis for our research the thesis about the importance of the civilizational approach in considering the issues of identity and sociocultural uniqueness of a particular ethnocultural community as integrity with its inherent self-worth.

In the context of sociology, the most notable are the studies of such scientists as: Yu.G. Volkov & I.V. Mostovaya [48] (the civilizational approach is considered as a way of cognizing society, taking into account the specifics of countries and regions), N. Abercrombie [1] (despite the fact that each civilization is special, unique in its essence, nevertheless it has universal features), A.B. Vengerov [45] (according to the civilizational approach, a significant role in the historical process is assigned to human, spiritual and moral factors), Willfried Spohn [50] (the civilizational approach application to the study of the microanalytical aspect of social development from a historical-comparative sociological perspective), and other authors.

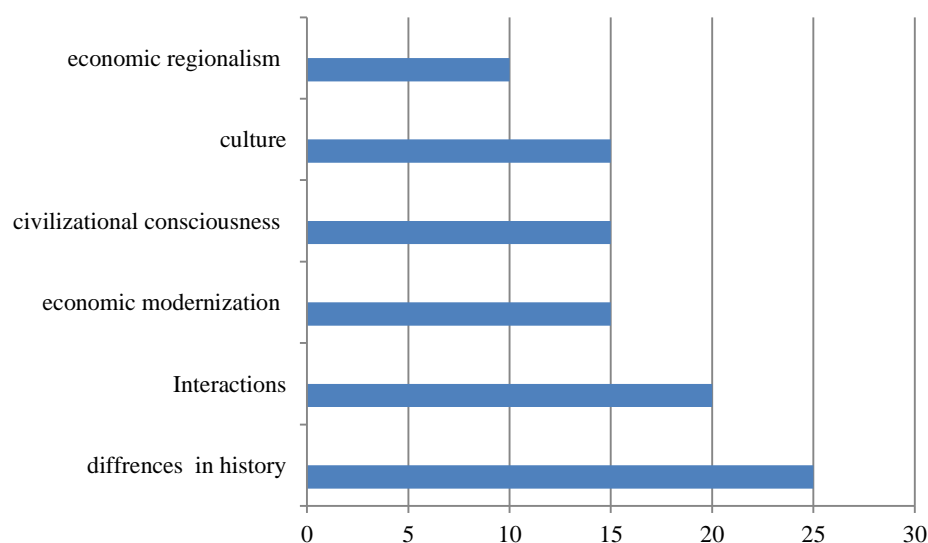
Thus, O.A. Stoyko [40] exploring methodological principles of civilization analysis when studying the state of the Russians’ legal culture, emphasizes the impossibility of isolated development outside of intra-civilization cross-influence and interaction. D.A. Zhukovskiy [52] examines the specifics civilizational approach formation in political science which associated with changes in the conditions of functioning of society, in the context of currently aggravated intercivilizational

contradictions between East and West. The author notes the application of the civilizational approach contributes to the study of the political organization and political processes of a particular society, taking into account the cultural and historical features of this society formation and evolution. The observed inter-civilizational contradictions inevitably lead to the formation of a multipolar world which takes into account the interests of the East – first of all, Russia, China, India, their identity and uniqueness in terms of ethnocultural identity.

It should be noted the following cases of civilization clash:

1. Civilizations differ from each other in history, language, culture, traditions, and religion.
2. Interactions around the world are increased.
3. Economic modernization and social change.
4. The growth of civilizational consciousness is enhanced by the dual role of the West.
5. Cultural characteristics and differences.
6. Successful economic regionalism (diagram 1).

Based on the analysis of the civilizational approach, scientists (M.D. Rozin, M. J. Al-Hirz Khalil, V.P. Svechkarev & A.A. Ozerov, 2021 [36]) substantiate the feasibility of a conceptual model of countering the civilizations clash, preventing the escalation of conflicts through intercultural dialogue. The authors note that in cases of civilization clash it is reasonable to use the methodology of cognitive analysis as scientific tools because its analytical advantages are connected with possibility in principle to present the structure and dynamics of the operation of the process under study visually.



**Diagram. Cases of civilization clash. Source: [21]**

It follows from the above that the use of the civilizational approach in sociological research involves the study of the natural change of society historical types in terms of qualitative changes in the sociocultural environment, in the people's mentality which develops historically and manifests itself in the unity of conscious and unconscious values, attitudes, norms of behavior. The civilizational approach to the study of a particular society, the specifics of its existence and development allows us to substantiate the multivariance of historical development, explain why societies choose different ways to achieve progress.

In pedagogics, this problem is considered in several directions:

– in cultural studies (E.P. Belozertsev [5]; E.V. Bondarevskaya, [7]; A.N. Dzhurinsky, [15] and others);

– in anthropological (K.D. Ushinsky [44]; P.F. Kapterev [24]; B.M. Bim-Bad, [32] and others);

– in system (F.F. Korolev & N.E. Gmurman [18]; M.A. Danilov, N. I. Boldyrev, R.G. Gurova & G.V. Vorobyev [12]; N.V. Kuzmina & Zharinova [29] and others).

The works of G.B. Kornetov [28] deserve special attention. He became the originator of the civilizational approach study as a method of historical and pedagogical research of axiological education problems, as well as his followers (M.V. Boguslavskiy [6], E.D. Dneprov [14], and others).

According to E.P. Komarovskaya, I.E. Vaskovy & A.V. Borovikova [27], civilizational approach in historical and pedagogical research allows us to assess the features of the cultural development of the country in relation to the accumulated experience of mankind; to present a holistic view of the historical and cultural path of the state in all its complexity; to show the enormous cultural and educational potential and the contribution of Russia to the world heritage; the leading trends in the development of the Russian higher school in historical retrospect as a focus of the Eurasian humanistic tradition.

In her research, L.A. Rapatskaya [35] analyzes the civilizational approach in the context of the Slavophile theory of the Russian civilization. This allowed us to consider the author's theory of Orthodox values of Russian musical art at a higher methodological level as universal spiritual categories that form the civilizational code of Russian musical culture from ancient times to the present day.

In line with this study, the following works are presented: the works dedicated to the consideration of the civilizational approach problem in the study of various interrelations between culture and other components of the social world (J. Arnason [4]), in the study of historical perspectives of education in the modern sociocultural conditions (A. Targowski [42]), and others.

As a result of the theoretical analysis of the works dedicated to the civilizational approach study in philosophical, sociological and pedagogical research, regarding the problem of young people's ethnocultural identity formation based on folk traditions, customs and rituals, we obtained the data which are presented in the table.

As follows from the table, in the work on young people's ethnocultural identity formation based on folk traditions, customs and rituals, it is advisable, firstly, to rely on mankind's cumulative experience, on the achievements of all sciences and culture as a whole; secondly, to study ethnoculture and all its structural elements; thirdly, to study the world historical and pedagogical process, in the center of which is a person who masters the culture created by previous generations and transforms this culture and oneself in the course of this development.

In the works of the above-mentioned specialists in philosophy (Erasov [10], Smirnov, Titov [37], Kohanovsky [25], Kanke [23], Danilova & Hoian [13], Kolomyts, Kolomyts [26]), sociology (Vengerov [45], Stoyko [40], pedagogics (Kornetov [28], Komarovskaya, Vaskovy & Borovikova [27]) dedicated to the problem of the civilizational approach, the priorities of the authors are concentrated around the statements about the spiritual and moral sphere as the most important component of human life which is quite consistent with our theoretical ideas about the civilizational approach as a strategy of scientific cognition which allows, firstly, to determine the methodological basis of the problem of students' ethnocultural identity formation based on folk traditions, customs and rituals; secondly, to identify socio-political, socio-economic and sociocultural conditions which contribute to students' ethnocultural identity formation based on folk traditions, customs and rituals;

thirdly, to substantiate the research program of the problem of students' ethnocultural identity formation based on folk traditions, customs and rituals.

Table

**The civilizational approach and prospects of studying the problem of ethnocultural identity formation**

Sciences which study the civilizational approach	The civilizational approach as a research object	Possible directions in the work on ethnocultural identity formation
Philosophy	In the context of various peoples' historical activities carried out in certain geographical, socio-economic and sociocultural conditions	Reliance on mankind's cumulative experience, on the achievements of all sciences and culture as a whole
	In the context of society development, historical types of states change patterns, in the context of qualitative changes in the sociocultural environment of society, the spiritual culture of the people, their religion and mores	
Sociology	From the standpoint of 'cultural and historical types', that is, historically formed communities which are located in certain territories, and which are characterized by the features of sociocultural development inherent only to them	The study of ethnoculture and all its structural elements
Pedagogics	From the standpoint of different epochs pedagogical phenomena analysis in a comparative historical aspect	The study the world historical and pedagogical process, in the center of which is a person who masters the culture created by previous generations and transforms this culture and oneself in the course of this development.

By the term "approach" we, following N.A. Vershinina, understand a set of methods and techniques for studying an object, its structural, functional features, properties, as well as interactions with the surrounding world [46, p. 105].

To date, there is no consensus on the definition of the "civilizational approach" concept which is explained, according to the founders of this approach – Russian sociologists K.N. Leontiev [30] and N.Y. Danilevsky [11], the English historian and sociologist A. Toynbee [43], the German philosopher O. Spengler [38; 39] and other scientists, the lack of consensus in understanding the phenomenon of "civilization" which is generic in the concept of "civilizational approach".

So, the dictionary *Culture and Intercultural Interaction* presents the following interpretations of the "civilization" phenomenon: "civilization (Latin – urban, civil) is an ambiguous concept: 1) a synonym of the term "culture"; 2) the level of social development of material and spiritual culture; 3) modern world culture; 4) as the highest stage in the culture development; 5) the concept opposite to the concept of 'culture' (in O. Spengler's theory – 'the culture dying era'); 6) civilization and culture are two different ways of human creative forces realization. If in culture everything material and practical is subordinated to the spiritual principle, then in civilization, on the contrary, the spiritual principle is completely subordinated to the material and practical.



Thus, civilization is considered as a means and indicator of mastering by external forces of nature, and culture – as a means and indicator of mastering by a person's own nature (Gorelova, Lysenko & Mukhlynkina [19]).

As we can see, all these interpretations affect various aspects – from spiritual and cultural to socio-economic, from stagnation and decomposition to dynamic development. But there is something in all these definitions, despite their diversity, that unites them. This is a human being as the defining goal and the highest value of society. In this regard, we fully agree with such scientists as E.B. Chernyak [8] and Yu.A. Yakovets [51] who claim that when studying global civilizational transformations, it is necessary, first of all, to study their subject – a human being.

The civilizational approach in E.A. Pozdnyakov's philosophical studies is considered “as something that can be called civilization in its local or broader sense – up to the universal expression”. The scientist believes that the subject of the civilizational approach is “the totality of all forms of human activity in their historical development and continuity” [34, p. 53].

In the work *Comparative Study of Civilizations*, B.S. Erasov [10] defines the civilizational approach as a cultural unit which is ordered in logical or aesthetic terms, and its constituent parts and components complement each other.

In I.N. Smirnov and V.F. Titov's [37] interpretation, the civilizational approach is an understanding of mankind's socio-historical development in the context of local civilizations. According to these scientists, all existing civilizations are equivalent in their value and quantitative characteristics. Every civilization has the same cycle of development: emergence, growth, fracture, decomposition and, ultimately, death. In addition, the social and other processes which take place in each civilization are also the same. On this basis, the formulated empirical laws of social development make it possible to know and predict the course of mankind's socio-historical development.

In the manual *Fundamentals of Philosophy*, E.V. Popov [17] describes the civilizational approach and focuses on the following provisions:

- the civilizational approach is based “on the definition of the dominant values system in the life of a society”;
- in the civilizational approach, “a complex interweaving of technical, economic, political, religious and other sociocultural factors in people's real activity” is possible;
- the civilizational approach “presupposes the right of every nation to its own socio-historical experiment, to implement its cultural program”;
- the civilizational approach takes into account the historical conditions “in which a socio-historical experiment is carried out and which objectively bring together the sociocultural constructions of various peoples into historical types” (Popov [17]).

That is, according to E.V. Popov, the civilizational approach correlates with the study of various peoples' historical activity which takes place in certain geographical, socio-economic and sociocultural conditions.

Another researcher, V.A. Kanke [23], sees the essence of the civilizational approach in the study of a society development, the patterns of states' historical types change from the standpoint of qualitative changes in society sociocultural environment, in people's spiritual culture, in their religion and mores.

According to V.P. Kohanovsky's [25] interpretation, the civilizational approach as a possibility of constructing social systems typology which proceeds from certain, qualitatively different technical and technological bases.

Thus, the understanding of the civilizational approach from the standpoint of philosophical science is associated, firstly, with the study of various peoples' historical activities carried out in certain geographical, socio-economic and sociocultural conditions; secondly, with the study of society development, the change patterns of states' historical types in the context of qualitative changes in the sociocultural environment of society, spiritual culture the people, their religion and mores. Such an understanding of the civilizational approach allows us to explore the problem of ethnocultural identity formation based on considerations of meaning-forming ideological problems, relying on the cumulative experience of mankind, on the achievements of all sciences and culture as a whole.

In sociology, the civilizational approach is correlated with the concept of "cultural and historical types" which means historically formed communities with their very specific characteristics of sociocultural development, who live in their specific territories. Consequently, Yu.G. Volkov and I.V. Mostovaya [48] believed that when analyzing the civilizational approach as a way of cognizing society, it is necessary to take into consideration the specifics of countries and regions.

In N. Abercrombie's *Sociological Dictionary*, it is noted that the civilizational approach must be studied in the system of "signs and criteria of a certain civilization, in the system of culture elements peculiar to it, in the characteristics of a society recognizing the existence of different civilizations in the world. At the same time, it is emphasized that each civilization is special, unique in its essence, but has universal features" [1, p. 296].

Analyzing the civilizational approach, A.B. Vengerov [45] proposes, along with economic factors, to take into account spiritual, moral, sociocultural and national factors and traditions. In other words, human, spiritual and moral factors play a significant role in the historical process.

According to the authors mentioned above, the civilizational approach has a number of strengths:

firstly, this approach which is focused on the knowledge of the human society history can be applied when analyzing the historical realities of any country or countries;

secondly, the specificity of the civilizational approach implies the idea of history as a multilinear, multivariate process. Although this positive side of the civilizational approach can also be regarded as a negative one since the awareness of multivariance is often an obstacle to understanding which of these options is acceptable and which is not;

thirdly, the specificity of the civilizational approach is such that spiritual and moral values are placed in the first place in the historical process as well as cultural factors of human society development. Again, this positive side can be recognized as a negative one due to insufficient attention to socio-economic factors.

A similar point of view is held by another researcher, A.N. Polyakov, who in the work *Civilization as a Social System: Theory, Typology and Method* sees the purpose of the civilizational approach in determining the social core of civilization, the features of socio-economic relations in this social core, in identifying value (cultural, ideological) relations that should correspond to socio-economic relations [33, p. 63].

As we can see, the above sociological concepts significantly complement the problems of the civilizational approach which fully corresponds to modern ideas about culture as an extra-biological, social way of human and society activity. At present, when the problems related to the national and distinctive features of ethnoculture preservation are being actualized, the creative heritage of social sciences representatives is very valuable. The civilizational approach makes it possible to study ethnoculture in its entirety, without ignoring a single structural element. Moreover, the transition of

one civilization to another can be understood only through the definition of the key point of culture formation.

Next, we will consider several approaches as a methodological basis for historical and pedagogical research.

The first scientist who proposed to apply the civilizational approach in pedagogy was G.B. Kornetov (80–90s of the twentieth century). According to his research, the civilizational approach allows analyzing pedagogical phenomena of different eras in a comparative historical aspect, as a result of which it can become an integral factor in the synthesis of various sciences. Since civilization gives an idea of the social existence of culture, it is quite possible, according to G.B. Kornetov, “to organically transfer the civilizational approach to the field of the world historical and pedagogical process, in the center of which is a person who is educating and being educated, mastering the culture created by previous generations, and transforming oneself and culture in the course of this development” [28, p. 22].

In his research, G.B. Kornetov [28] determines the key traditions of pedagogical civilizations:

- determining the degree of pedagogical influence as a social culturally predefined stereotypes;
- intellectual-cognitive, motivational-value and spiritual-moral spheres as priorities in the educational process;
- the predominant focus of socialization mechanisms on both reproductive reproduction and free creativity which contributes to the development of critical thinking about cultural heritage and its transmission from generation to generation;
- attitudes that a person is guided by when solving problems of a relatively personal (individual) and social (collective) nature in a human dormitory (Kornetov [28]).

We believe that the educational potential of various civilizations’ pedagogical component proposed by G.B. Kornetov is very significant in solving the problem of ethnocultural identity formation which directly depends on specific historical factors and the level of development of a particular civilization.

In N.G. Weiner’s dissertation research *Formation and Development of the Civilizational Approach in the History of Russian Pedagogy of the XX Century*, the civilizational approach is considered as a set of conceptual approaches at each stage of the historical and pedagogical process [49]. The civilizational approach makes it possible to make the transition from the universal through the general and special to the singular and from the singular to the general which testifies to the scientific classification of pedagogical systems and processes, as well as to the general features of world-historical development.

The essential features of the civilizational approach, according to A. Panarin’s [31] research, are the following:

- *the subject and scope of the civilizational approach* is history as a life activity of conscious and strong – willed people oriented on certain values of their communities;
- *a phenomenological analysis of history*, that is, study of countries, peoples in historical perspective;
- *analysis of the history “horizontally”* which allows us to establish how the history of pedagogy of one state differs from the history of pedagogy of another one;
- *the starting point* is culture which means the priority of life itself in its unity, and not the production of means of living;

– the civilizational approach is applicable when studying the external factors of the development of a community as a system, namely those which contribute to the unification of people into a certain community.

The civilizational approach makes it possible to study pedagogical phenomena in the context of socio-political, sociocultural and socio-economic dynamics of human society. The main criterion of the civilizational process is the possibility of its self-expression and self-development.

Based on the theoretical analysis of the civilizational approach phenomenon in terms of pedagogical science, it can be stated that the civilizational approach contributes to:

- overcoming the one-sided interpretation of the historical and pedagogical process;
- ensuring its holistic multidimensional interpretation, taking into account the diversity of economic, social, political, cultural, spiritual and moral determinants of development;
- focusing attention on stable sociocultural stereotypes of pedagogical problems formulation and solution.

Thus, the civilizational approach from the standpoint of pedagogical science is a unique direction of scientific search for historical and pedagogical patterns which allows taking into account the complex interweaving of socio-economic, socio-political, sociocultural, educational and religious factors in the socio-historical process.

The application of the civilizational approach in the study of pedagogical phenomena makes it possible to obtain a holistic multidimensional interpretation of the objective state of certain phenomena at a certain moment of their development, to reveal fundamental sociocultural connections between historical and pedagogical phenomena and their social results, the multiple ways of posing and solving pedagogical problems as a factor of socio-historical evolution.

**Conclusion.** The civilizational approach makes it possible to provide a holistic multidimensional interpretation of the objective slice in the history of pedagogy development which reveals the fundamental sociocultural links between historical and pedagogical phenomena and their social results, the multiple ways of posing and solving pedagogical problems as a factor of socio-historical evolution.

The civilizational approach makes it possible through the human dimension to reveal the deep foundations of ethnoculture, its basic life meanings and values in their evolution. Social norms and values which form the basis of ethnoculture represent a specific mechanism of value orientation and regulation of human behavior, perform the essential function of systematization and ordering of one's life, and are also an effective means of education, influencing the worldview and nature of human behavior, the formation and practical realization of all one's qualities, including ethnocultural identity as one of significant components in the system of a person's self-image.

The civilizational approach, which involves the study of the continuum of all forms of human activity in their historical development and continuity, the study of the people as a socio-cultural community with its inherent norms of life, social, educational, household, family characteristics, cultural traditions and customs, as well as the understanding of ethnoculture, provides an opportunity:

- to carry out a retrospective analysis of the problem of young people's ethnocultural identity formation based on folk traditions, customs and rituals in the context of the dynamics of the past, present and future;
- to substantiate the need for young people's ethnocultural identity formation based on folk traditions, customs and rituals as one of the significant components in the system of personal self-image;

– to substantiate the possibility of using ethnoculture, the core of which are folk traditions, customs and rituals as the basic values of each nation, in the process of young people's ethnocultural identity formation in modern sociocultural conditions.

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