

Culture-creative School as a Resource for the Formation of the Noospheric Model of the Ecological-economic Region "Gorny Altai"

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Abstract—The article reveals formation's features of a cultural-creative school's model on the territory of Gorny Altai as a part of a federal educational experiment. The stated experiment was Onguday region's residents social order. Later it became a renewed strategy's part for the ecological and economic development of the Altai Republic. Since 2015, the Altai Republic has identified a noospheric model as the priority direction of its strategic development based on the latest achievements of science and the "green" economy, on reasonable human activity on conflict-free co-development of man, nature and society. However, the formation of the noospheric model is impossible without the reproduction of the national human capital and the formation of the noospheric type of consciousness in the modern population, and, more importantly, in the younger generation. Ideas of integrating the modern scientific picture of the world with traditional methods of nature management and spiritual values of the indigenous population are being realized in experimental schools developing in the culture-creative paradigm under the scientific guidance of the author of this study.

Keywords—cultural-creative paradigm of education; ethnoecology; traditional culture; Altai model of sustainable development; theory of the noosphere

I. INTRODUCTION

Since ancient times, stable co-evolution mechanisms of man and nature have been formed on the territory of Altai, integrated into the spiritual sphere, public consciousness, ethical complexes, domestic traditions, methods of nature management of indigenous and the old-timer population. The loss of value orientations and spiritual foundations of the human consciousness, inevitably leads to pragmatism in human relations to nature and extreme forms of this relations: consumerism, cynicism and strive for immediate benefits. The problem of the global crisis is determined as not so much by technological causes (pollution of the environment, destruction of biota, depletion of planet resources, etc.), as worldview and spiritual. The destruction of social ethos inevitably leads to the destruction of the global ecos.

The human being "should be brought back to Earth" from virtual reality and total pragmatics in order for him to feel the patrimonial connection with her once more and the fragrance of real life, perhaps only then shall this reality become valuable to him again and shall esteemed by him. It is impossible to form a noospheric model of development of society, based on reasonable human activity with a conflict-free co-development of man, nature and society and on the latest achievements of science and the "green" economy, without reproducing national human capital and forming a noospheric type of consciousness in the modern population, and, more importantly, the younger generation.

Altai is one of the few territories on the planet where indigenous people demonstrate a true natural living tradition, based on the veneration of Nature and a close interaction with it, manifested in sacred objects functioning under modern conditions and which are revered by the local population as a factor of their natural being.

Since anthropogenic pressure is constantly on the rise on the Altai mountain system, it is obvious that an innovative model of entrepreneurial and other activities aimed at preserving the unique resource potential of the region should be created. Today there is a set of "natural-like technologies" is being developed both in the sphere of material production and in the non-production sphere within the ecological and economic region in the Republic of Altai. Ideas to integrate modern world science, traditional methods of nature management and spiritual values of the indigenous population are implemented in experimental schools, developing in cultural-creative paradigm.

The Altai region can act as a model territory to work out a strategy for sustainable regional development since this region has a unique biosphere-noosphere potential and a number of social and industrial natural-like technologies.

II. METHODOLOGY AND THEORETICAL BASIS

The authors of the sensational book "Limits to Growth", which for the first time actually posed the problem of the exhaustibility of natural resources, 30 years later in the new book "Limits to Growth. The 30-Year Update" again returns

to the definition of sustainable development, emphasizing its humanitarian component: "a society for sustainable growth is a society *so far-sighted and flexible* (highlighted by us — I.Zh.), that it can *function normally* for many generations, without undermining the system of their material and social security" [1].

The term "sustainable development" has repeatedly been criticized. When translated into Russian, it sounds like an oxymoron and therefore it is not perceived as having a scientific definition, "since development and sustainability are contradictory and probably a more satisfactory translation would be "balanced development" [2].

V.I. Danilov-Danilyan proposes to clarify the translation of the term as "continuously maintained development" [3]. Some researchers view sustainable development as a slow "normal growth", constrained by reasonable needs and periods of self-renewal of renewable resources. Others see it as "development without increasing the consumption of raw materials within the scope of capacity of the environment. At the same time, the concept of the Bruntland Commission itself appears to be intermediate between these two definitions" [4].

However, in spite of the stormy controversy, the term "sustainable development" is gaining in popularity, due to the fact that it defines the basic needs of a person: preservation of the environment, a stable economy and well-being that give a person a sense of reliability, stability and durability of life, but, at the same time, suggesting the dynamics of these basic values. A number of Russian scientists (N.N. Moiseev, S.A. Pegov, G.S. Rozenberg, V.V. Yushmanov, A.D. Yanshin, etc.) after analyzing the concept, came to the conclusion, that it is required a serious theoretical and philosophical elaboration.

N.N. Moiseev rightly derives the notion of "sustainable development" from the ecological term "sustainability", meaning the coordinated development of the population with its surrounding ecosystem. Consequently, it is natural to use the term "sustainable development" in relation to human society, that to preserve the biosphere, which is the ecological niche of mankind. But the scientist suggests using the term "coevolution of man and the biosphere" in the Russian - speaking environment, substantiating on the "dependence of biosphere characteristics on human activity" [5]. This formulation develops the doctrine of the noosphere of V.I. Vernadsky, and N.N. Moiseev believes that the "development of a strategy for sustainable development is defined as a step towards the noosphere era, that is, a step towards noospheregenesis", defining the term "noosphere era" as the "stage of human history (if you like, anthropogenesis), when its collective intelligence and collective will shall be able to ensure the joint development (co-evolution) of nature and society" [in situ].

From the point of view of modern natural science, the definition of a person, his place and role in natural processes change. Man is considered as an integral information, energy and biological system, which is a structural element of the planetary system. Therefore, environmentalists and philosophers today are alarmed at the thoughtless attitude of

mankind not only regarding the resources of the planet but also regarding all of its potential (material, spiritual, cultural), that is destroyed by wars, degradation of the spiritual ties of society, devaluation of ethical values, etc. Therefore, the modern formulation of the definition of the noosphere as a sphere of reason is supplemented by the imperative of man's control of that powerful force of influence on nature, which affected by his mind today. The main conclusion from all the latest developments in the theory of the noosphere is that human consciousness, indeed, turns into a "geological force" (V.I. Vernadsky), actually influencing many terrestrial processes.

And one more important accent: the basis of scientific search for models of sustainable development should be humanitarian grounds, since "*essentially, the basis for the theory of noospheregenesis are the new principles of morality, the new system of morals, which must be universal for the whole planet, no matter the differences between civilizations inhabiting it*" [in situ]. These principles can be realized based on the so-called "guided development" of society, when, with ever-increasing technological improvement of all areas of human activity, the main efforts should be concentrated in the humanitarian sphere: how to live further, how to reorganize society, how to change the palette of needs, how to define maximum permissible loads on the biosphere and coordinate with the vital activity of mankind" [6].

III. THE ROLE OF TRADITIONAL CULTURE IN THE FORMATION OF THE NOOSPHERE TYPE OF CONSCIOUSNESS

The main subject of the noosphere theory is the noumenon, who is the informational "product" of human thought, which transforms the biosphere into the noosphere. Consequently, a person's thought is a powerful tool not only to transform the society and the biosphere, but there is an essential factor of planetogenesis. And it depends only on the choice of a person: will this tool become an instrument for the prosperity of the planet or an instrument for its destruction. This natural conclusion lies at the basis of all religious doctrines and philosophical and ethical teachings. Today it is proved in physical laboratories that study fine-field structures. It is only important to consider that this powerful tool - human thought - is tuned with the help of a sensitive tuning fork, which is the moral imperative. That is, the concept of spirituality is not based only on information (fine-field) structures - the "product" of man's mental activity, but above all on the system of spiritual values (noumenons), that make up the ethical frame of personality, illuminated by the fire of love in the heart. The indigenous and old-timer population of Altai is still convinced that good wishes (alkyshi), sincere prayers and a positive attitude toward work contribute to the discovery and augmentation of the creative forces of nature and the harmonization of all the structures of the human body. Modern scientific research confirms this traditional postulate.

While preserving and actualizing the value imperatives and methods of nature management of traditional cultures, it is important not to slide into the *neoarchaism*, which inevitably leads to stagnation of the processes of self-

organization. V.G. Budanov, a physicist and philosopher, a developer of quantum synergetic anthropology and author of the rhythmic-cascade approach in history, which allows building effective forecasts of civilizational development, notes that in the present conditions of “avalanche flows of information and cultural dissociation”, two scenarios for the development of society are possible: either a “shift ... to the second nearchaic circle, or the formation of a new quantum anthropological shift on the planet”, since “the space of life now includes the information space”. And a significant factor in the positive “anthropological shift” will be “mastering the personality of the transpersonal noospheric qualities” (highlighted by us — I.G.) [7].

According to a number of scientists, the Altai Mountains is a region with a maximum concentration of noospheric resource: “Here, nature shows a particularly powerful potential for self-organization and self-restoration” [8]. Altai is perceived by these scientists not only as a region with rich ores and mineral deposits, centers of biodiversity with a high density of “living matter” and numerous geophysical anomalies but also, this is a region where the highest laws of nature are visibly manifested, where the relationship between man and the universe are strongest. There is a region of high concentration of spiritual energy and its translation in time and space.

Since ancient times, in the traditional culture of the inhabitants of Altai and established forms of management practices, specific to each area, have a reasonable, and constructive activity aiming at creating harmonious socio-natural complexes. People have noticed and recorded in their traditions and different forms of traditional preservation the knowledge that nature is sensitive to human actions, demonstrating the close interconnection and interdependence of the state of the environment with the actions and systems of human thoughts. Similar knowledge and a system of values, noospheric in nature, have been preserved in the modern household way of life of the indigenous peoples of Altai, and today they are consciously cultivated in specially protected natural areas. These factors contribute to the rationally managed co-development of nature and man, in which the satisfaction of the vital needs of the population is carried out without prejudice to the interests of future generations.

The traditional way is preserved and perceived by the Altaic ethnos as a way of self-identification and self-preservation. To this day, the culture of the Altaians retains features defined by modernization theorists as inherent in the traditional, “historically primeval society”: the collectivist nature of society; preferential orientation to metaphysical, rather than instrumental values; “dependence in the organization of social life on religious or mythological ideas; authoritarian nature of power; no deferred demand, i.e. the ability to produce something in the material sphere, not for the sake of urgent needs, but for the sake of the future ...; the predominance of local over universal” and others. In conditions of modernization, the traits of traditionalism are under intense pressure and are subject to a number of significant threats, such as: “conflictogenic increase in social inequality as a result of enclaves of the modernity”, “copying

stereotypes already rejected by Western civilization” and the disintegration of “traditional mechanisms to maintain social order, when it is not possible to quickly introduce new” [9].

The afore-mentioned features of traditional cultures that accompany the transition of mankind to Postmodernism during the processes of globalization are perceived as a factor of inhibition in the process of integration into the global trend. At the same time, researchers note that the problem of ethnoses, ethnic identity and the role of the ethnic factor comes to a new level: traditional measures of ethnos and ethnicity that are closely tied to the space (territory) of the ethnos are lost [10]. In the postmodern space, the ethnos ceases to be a static, territorially limited phenomenon. Their essential characteristics are constantly transformed, which affects their increasingly tangible impact on civilizational processes.

Such a blurring of the ethnic boundaries leads to the fact that the ethnic factor becomes “invisible” in civilizational processes, or is perceived as a historical relic or even a hindrance on the way to the universalization of the world space. Most of the social and philosophical concepts that build future scenarios in the context of the information civilization of the post-economic era also ignore the role of the ethnic factor in all these processes. However, a quarter of a century ago, Japanese modernization theorists pointed out that the next (new) stage of social development is coming, when one of the directions of civilizational development, which earlier played the “peripheral” role, is now becoming the leading [11].

The emergence of many different social, cultural, ethnic and ideological problems in traditional cultures, incoming at the postmodern space demonstrates the difficult attainability of the formation of common values and therefore challenges the declarations of Western political scientists about the universal nature of modernization as a way to achieve a unified model of modern civilization. Therefore, in order to build an effective scenario for the development of ethnic cultures under conditions of postmodernism, it is necessary to take into account the key positions of the ethnos self-identification based on traditional culture, that is: the connection of man with earth and its shrines and the deep reverence and spiritualization of Nature.

The progressive minds of the world community, realizing the uniqueness and exceptional value of the historical and cultural experience of indigenous peoples and ethnic groups living in the bosom of traditional culture, come to following conclusions. The documents of the UN Working Group on Indigenous Peoples emphasize: “The knowledge of the indigenous population about the specific environment in which they live and about using it for their activities, is exclusively known to them, not even science. In industrialized countries, it is customary to distinguish between art and science, or between creative inspiration and logical analysis. Indigenous peoples believe that all the fruits of the human mind and spirit are interconnected and come from the same source: the relationship between the people and their land, its kinship with other living beings inhabiting the same territory and the spiritual world” [12].

Altai has now become a point of bifurcation — an active search for an outlet to a qualitatively new level of development, which is defined as the noospheric type of civilization. The presence of the noospheric resource makes the inhabitants of Altai highly responsible for its preservation and development, which is a serious guarantee of the revival of Russia and the preservation of the planet as a whole. The noospheric concept of civilizational development presupposes a qualitatively different view of scientific and technological progress, which is not a goal, but a means of achieving harmonious relations between man and nature, when the main strength and energy of a person spends not on survival, but on the disclosure of his creative and spiritual potential.

Over the past twenty-five years, the Altai region has been working hard in various areas, aiming at creating the conditions necessary for the development of the noospheric model of development for the region:

- The conceptual scientific and philosophical base of regional development in the trend of the noospheric model and the comprehension of the position of Altai in the Eurasian and planetary civilizational processes are systematically studied at scientific forums, such as annual international conferences “Altai - Space - Microcosm” and “Eurasianism: theoretical potential and practical applications”.
- Nature reserves are actively developing and new specially protected areas are emerging on the territory of the Russian Altai.
- Several "natural-like technologies" are being developed both in the sphere of material production and in the non-production sphere within the ecological and economic region of the Republic of Altai: the development of renewable energy; support of the agro-industrial complex and food industry; the emergence of a new industry on traditional indigenous knowledge — biopharmaceuticals; the development of a network of sanatorium-and-spa institutions; the revival of folk crafts and traditional nature management; the development of pilgrimage and sacral tourism, etc.
- Systematic work is being done to form a noospheric consciousness among the inhabitants of the Karakol ethnic-natural park "Uch Enmek" territory and its guests. Since 2006, a pedagogical experiment is conducted in five schools in the Karakol Valley on the creation of a cultural-creative model of education, designed to become the foundation for the development of noospheric thinking in the younger generation. Pilgrimages and noospheric tours are conducted to educate the visitors of the territory.

In December 2015, the Public Chamber of the Russian Federation held hearings to resume of the Ecological and Economic Region "Gorny Altai", where a noospheric model of socio-economic development of the region was presented. The key event of the hearings was a round table on "Cultural and sacred aspects of the ecological and economic

development of the Altai Republic", in which the author of this article participated as an expert. According to the results of the visiting commission of the Public Chamber of the Russian Federation for Culture, recommendations were drafted, where the first item is listed: “To include in the drafted federal law "On Culture in the Russian Federation" the concept of "sacred territories" of indigenous peoples, as well as amend Federal Law No. 73-FZ of June 25, 2002 on "Objects of Cultural Heritage (Monuments of History and Culture) of the peoples of the Russian Federation” regarding the regulation of conservation regimes for such territories, their use and state protection "[13]. This is the first instance of readiness to change the legislative base in the development of the noospheric civilization. But this is a long nonlinear process of alignment of the attractor cone of the noospheric civilization, in which the efforts of many devotees are increasingly built in both Altai and in Russia.

IV. EXPERIENCE OF FORMATION OF A CULTURAL-CREATIVE EDUCATIONAL MODEL IN THE ALTAI REGION

An outstanding thinker of our time, N.N. Moiseev, who devoted his scientific creativity to the problems of the self-organization of natural and social systems, has clearly outlined the properties of the attractor cone for the development of modern society: "We do not know how this society of the future will be organized. And it's hardly worth guessing! But we know that it will require a high level of intelligence and knowledge from people. First of all - knowledge about the form of their relationship with nature, through which a mode of co-evolution will develop. Therefore, the path towards the noosphere era begins with the development of educational programs - programs that will contain knowledge of what is inadmissible and which can disrupt the stability of the Human House" [14].

Since 2002, a network of schools has been built on the territory of Altai (the Altai Territory and the Republic of Altai) for working off the cultural-creative model of the educational institution (the scientific supervisor of the experiment is the author of this article), which, from 2002 to 2014, has gathered about 30 educational institutions of the Altai Territory and Republic of Altai. The most consistent and effective ideas of the pilot project "Cultural-creative Schools of Altai" were implemented in the activities of five schools located within the territory of the sacred for the indigenous Altaians of Karakol Valley [15].

The educational dominant in the schools of the Karakol Valley is the formation of a spiritual and ecological worldview based on a sense of national self-awareness and respect for the natural and cultural heritage of the peoples of Altai, Russia and the world. A key role in this process is played by the spiritual, ethical and aesthetic values of the traditional Altai culture, which are ecological in their essence, professing the simple Law: "everything has a Measure, a Time and Significance," which allowed the aborigines to preserve their nature almost in pristine purity.

The principal conviction of the leaders of the experiment is that the upbringing of the noospheric consciousness is only possible when a system of values is formed in the mind of

the child that materializes in cultural-creative activities of the pupil (transformative, socially-oriented, environmental, etc.).

The immersion of pupils in the culture space is carried out in experimental schools not only by introducing into the content of education the foundations of traditional artistic culture or folklore, but primarily by mastering the traditional forms of activity in their syncretic unity with the traditional production culture. The pupils are including in research on the etno-ethics problems and a system of spiritual values, mastering by the traditional ways of cognition based on sharp attention and intuition.

One of the key tasks of the experiment is the formation of a new type of teacher: creative, able to pass on to his pupils a system of traditional ethnocultural values and at the same time provide quality modern education of their respective subjects. The ability of a teacher to create a heuristic dialogue at the lesson helps to develop the skills of creative thinking among his pupils, develops in their minds the ability to choose in the a problem situation, and the choice is morally justified, which suggesting the presence of a friend-dominant and cultural-like position among the pupils [16].

V. CONCLUSION

Pupils receive a wide range of skills and competences that allow them to choose any profession, thanks to the cultural-creative (transformative), environmental, educational, environmental education, nature use, etc. activities that they carry out in the sacred territory. It is assumed that the pupils' awareness of the imperishable value of the sacred objects of their small homeland will make it possible to form a holistic, noospheric worldview for the younger generation: professing the primacy of the spiritual over the material and the principle of co-evolution of the natural and social. The formed value structure of the personality of such a person will motivate him to act in the logic of sustainable development, regardless of where his professional skills are applied in the future.

Today, mankind needs the experience of traditional cultures, which will allow us to integrate the ways of everyday life of a person into a new format required by the new era, when the survival of mankind is directly related to its spiritual maturity, which alone is able to ensure the conservation and sustainable development of its (mankind) ecos — the whole planet. An important role in the formation of a new social paradigm can be played by forming a cultural-creative (transformative) model of education filled with spiritual and ecological content formed over a thousand-year by the experience of the indigenous peoples of Eurasia.

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