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Expert Seminar
“Modern Humanities Knowledge and the Position
of a Researcher as a Factor
of the Krasnoyarsk Territory Universities’
Integration into the Global Academic Space”
(November 2, 2010)

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Records of the Expert Seminar “Modern humanities knowledge and the position of a researcher as a factor of the Krasnoyarsk Krai universities’ integration into global academic space” that was held on November 2, 2010, at the Department of Arts and Culture Studies of the Institute for Humanities, Siberian Federal University (Krasnoyarsk), present a discussion on the relevant problems of modern humanistic studies in Russia. The experts expressed their opinions on the relevance of the research problems defined both within specific fields of the humanities and those at the junction of philosophy, culture, psychology, philology, economics, etc. They also made proposals on future development directions of the modern humanities on the basis of universities in the Krasnoyarsk Krai and the opportunities of integrating science of Krasnoyarsk universities into global academic space.

Keywords: humanities knowledge, scientific school, world academic science, subject of the humanities research, global transformations.

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The goal of the Expert Seminar: development of innovations in the field of humanistic sciences

in the Krasnoyarsk Krai based on the integration of the humanistic scientific school into the world community, development of the practice-oriented programme of the humanistic studies related to the needs of socio-economic development of the Krasnoyarsk Krai.

Objectives of the Expert Seminar:

1) To analyse experience of universities in the Krasnoyarsk Krai by virtue of humanistic scientific schools’ work and their role in the world of academic science.

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2) To discuss problems and prospects of formation and dynamics of a research position within the humanities studies.

3) To examine the challenges and opportunities for reproduction and development of subjects of the humanities studies under the conditions of global transformations and integration of the Russian humanities into the world context.

4) To analyse the processes of social and cultural reproduction of the study subjects under the conditions of a globalized environment and the expansion of foreign-cultural approaches, methods and techniques.

5) To suggest visual models showing the position of a researcher in different humanistic fields, models developed at the junction of the humanities and natural sciences, humanities and engineering sciences.

The target audience of the Seminar are scientists, researchers in the field of humanities, university teaching staff, Ph.D. students.

The Expert Seminar was held in the form of a focus-group discussion.

Participants of the Seminar:

Natalia Petrovna Koptseva, Doctor of Sciences in Philosophy, Professor, Head of the Chair of Culture Studies, Dean of the Department of Arts and Culture Studies at the SibFU Institute for the Humanities.

Irina Anatolyevna Panteleyeva, Candidate of Sciences in Philosophy, Associate Professor of the Chair of Advertising and Socio-cultural Activities of the Department of Arts and Culture Studies at the SibFU Institute for the Humanities, Head of the Creative and Scientific Activities Office of Krasnoyarsk State Art Institute.

Liudmila Viktorovna Kulikova, Director of the Institute of Philology and Language Communication, Doctor of Sciences in Philology, Professor.

Galina Anatolyevna Kopnina, Head of the Department of Philology of the Institute of Philology and Language Communication, Candidate of Sciences in Philology, Associate Professor.

Pavel Andreyevich Mishagin, Postgraduate student at the Chair of Philosophy of Siberian State Technological University.

Yury Nikolayevich Moskvich, Director of the Centre for Strategic Forecasting and Development Programmes of Krasnoyarsk State Pedagogical University named after V. P. Astafyev.

Vyacheslav Aleksandrovich Gromyko, Senior Lecturer of the Chair of Artificial Intelligence Systems, Head of the scientific and educational laboratory “Information Law” of the SibFU Institute of Space and Information Technology.

Valentin Gennadyevich Nemirovsky, Head of the Department of Sociology and Public Relations of the SibFU Institute of Psychology, Pedagogy and Sociology, Doctor of Sciences in Sociology, Professor.

Anna Valentinovna Nemirovskaya, Candidate of Sciences in Sociology, Associate Professor of the Chair of Sociology of the SibFU Institute of Psychology, Pedagogy and Sociology.

Elena Nikolayevna Viktoruk, Doctor of Sciences in Philosophy, Professor, Head of the Chair of Philosophy of Siberian State Technological University.

Elena Yuryevna Khudonogova, Head of the Chair of World Art Culture and Social Sciences of Krasnoyarsk State Art Institute.

Aleksandra Sergeevna Chernyaeva, Candidate of Sciences in Philosophy, Associate Professor of the Chair of Philosophy of Siberian State Technological University.

Ivan Alekseyevich Pfanenshtil, Doctor of Sciences in Philosophy, Professor, Head of the

Department of History and Philosophy, Head of the Chair of Philosophy of the SibFU Institute of Core Undergraduate Programmes.

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Svetlana Anatolyevna Yarovenko, Candidate of Sciences in Philosophy, Associate Professor of the Chair of Philosophy of Siberian State Technological University.

Nikolay Mefodyevich Churinov, Doctor of Sciences in Philosophy, Professor, Head of the

Chair of Philosophy and Social Sciences, Siberian State Aerospace University.

Irina Petrovna Tsvelyukh, Head of the Research Department of Krasnoyarsk State Pedagogical University named after V.P. Astafyev.

Natalia Sergeevna Dureyeva, Associate Professor of the Chair of Philosophy, SibFU Institute of Core Undergraduate Programmes.

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N.P. Koptseva: Good afternoon, dear experts! Welcome to our first meeting of the Expert Seminar. We think that the topic of the Seminar “Modern humanities knowledge and the position of a researcher as a factor of the Krasnoyarsk Krai universities’ integration into global academic space” is important and necessary for the scientists of the Krasnoyarsk Krai universities. We consider the format of today’s seminar as an expert discussion. We would like to hear opinions of our distinguished colleagues on the issues presented here. The records of today’s seminar will be published in the Journal of Siberian Federal University, in the “Humanities” series.

I would like to identify the problems of the situation: the 21st century is coming and Russian scientists set themselves tasks that imply not only carrying out major research, but also presenting their research in the global academic community. And here, in my opinion, we get into a very interesting situation. I support the opinion stating that many research works of our local scientists without a doubt possess international status a priori. We can name such scientific disciplines where Russian scientists are the founders of these disciplines, new methods, new techniques and new approaches but, on the other hand, it is just as obvious that, for some unknown reasons, the level of representation of Russian research works in the world of science is negligible, and what concerns humanities, we are often accused of failure, negative results, etc. And now you see that we called our Seminar “the position of a researcher”, we believe that it is not so much about the shortcomings of our research, our methods and approaches, as it is about this way of presenting our research in the world academic community. And this is what I would like to discuss with you today. Because we receive a number of documents for participation in the federal target programmes, grant programmes both on national and international levels. And they have certain parameters according to which our scientists have to carry out their activities. And we see that the parameters according to which we are proposed to carry out our activities puzzle so many of our distinguished researchers, i.e. they believe that according to these parameters they have a zero result. It seems to be not true. In many ways we can talk here about the reorientation of presenting the results of our research. What do you think? It leads to creation of a whole science studied by professionals, including scientists of Siberian State Aerospace University that is called Science Studies. Within scientific research, there emerge positions like scientometric indicators. And all this would be nothing if these scientometric indicators were not at the heart of our

research funding. Do you agree with me? Such words as the impact factor of the journal, citation index, Russia's citation index terrify our scientists. I think the results we have are weighty and substantial, I think the content that we develop is extremely important and it would be in-demand if only we could master these new ways of presenting research works. This is what I would like to discuss with you. Or maybe I'm wrong. Maybe the content is not good? Perhaps, these approaches are not satisfactory, so to speak, maybe we do not know modern techniques? Maybe it is also our problem. Well, this is the situation I could get myself into so far, but today my position is different from the one I had three years ago. Three years ago I was skeptical about the content that we develop. Today, when getting acquainted with what is going on in the world and what level of global research in the humanities is present, my skepticism is gone. And now I understand that it is rather about the form, methods of presenting the results of a research, but after all, this is a purely technological issue. If we tackled this problem, then maybe together we could change the situation for the better.

I.A. Pfanenshtil: Dear Natalia Petrovna, in my opinion, you posed a timely and important issue very distinctly, and I have a counter-question: Is this isolation of humanities and creative sterility accidental, or it is a natural result of years of pressure and dominance of all-wise Marxist ideology and dogmata in all fields of the humanities and research.

This research isolation involved not only philosophers, historians, political scientists and sociologists, but also economists, psychologists, philologists, linguists and even physicists and other scientists. Nearly three generations of scientists had been developing within the framework of Marxist methodology and ideology, and this has obviously left its mark. Although, it should be noted that historically Marxism is a Western nonsense, but thanks to our Russian liberal intellectuals it caught on in Russia even before the revolution and brought it a lot of trouble. In the end, it got to the point when it was considered indecent and dishonourable not to be a Marxist and a socialist in the intellectual society. The liberal intellectuals interrupted trials for terrorists and gave an ovation when bombers were acquitted of killing a policeman or an official. Pro-Western liberals having achieved a “victory” over Slavophiles in the 19th century rushed to “overtake” the West and everyone knows how it all ended. But surprisingly, even today after the defeat of the Soviet Union in the Cold War when we lost half of our territory and population, we are putting ourselves in the same situation once again. Instead of trying to understand and answer the question of what happened and in what direction Russia is supposed to move, philosophers and historians rushed back to blacken their obscure history, criticise the troubled Motherland and look for new theories of development of Russia in the West. This liberal infertility of Russian philosophy was convincingly demonstrated during the Congress of Philosophy held in Novosibirsk in 2010. We are trying to catch up with the West again, indiscriminately and not looking back on our traditions, to take up different neo-liberal and postmodern theories that are foreign to us and, in fact, already dead in the West. After the loss and collapse of Marxism humanistic studies in Russia once again went through the catch-up, which, in my opinion, bodes us little good. The catch-up development of humanities, just like that of the economy, is not productive. Moreover, it generates a lot of inferiority complexes, guilt, backlog and misunderstanding of what is happening in general. It is by definition a defective way, it is a loss of the origins and mentality. Perhaps for this reason, we are slightly involved in it and do not find ourselves in the Western grants. Often these research topics and programmes do not meet our research interests and objectives, they do not fit in the mentality of Russian culture and history, and we see their handicap beforehand. For example, for many of the topics

proposed by the Soros Foundation I would be ashamed if I had to implement them today or even 10 years ago. In general, in my opinion, we still need to understand and put our head in order to see where our roots are and where we should go. We need to answer the question “What resulted from the Cold War?” Estimate this: yes, we have lost. But it’s not terrible, it happens. What have we lost? Where do we go next? Where do our culture and art culture go to? This culture is huge and extremely rich, so maybe we should begin to sort it out and draw the ideas and inspiration? Make a start from what Dostoevsky, Berdyaev, Bulgakov and all our great Orthodox thinkers and philosophers wrote about. That is what will help us to keep our chins up and get on our feet and go on an equal footing with scientists of the humanities in the West. Although, in my opinion, there are also many philosophical schools and movements, including the non-Marxist, that have lost their grounds among the Western philosophers and humanists which we have overcome and outgrew.

But what brings us together by definition and integrates us into one world research community is harmful challenges of global problems of environment, terrorism, socio-demographic and human overload of the Earth, problems of security and sustainable development, development of a new planetary noospheric thinking, i.e. something that the new interdisciplinary science “Global Studies” solves. I am the supervisor of about 40 Ph.D. students working in the field of Global Studies, 20 of them have defended their theses on this issue – it is a whole new school. A centre for globalisation problems, security and sustainable development has been established at our Chair, but even with all that we really are isolated, we are not heard in the Krai or in the city, even at our university I cannot get a chance to lecture a special course on globalisation problems and sustainable development, despite my numerous office memos to the directors of the institutes and even a personal meeting with the Rector. But in the West, for example in France and several Scandinavian countries they already have the Ministry of Sustainable Development; Moscow State University has recently opened the Department of Globalisation and relevant chairs. And this is a right vector to move when it comes to science and education. Education should be advanced and focused on co-evolution of socio-natural processes and new noospheric thinking to which we are moving through sustainable development, globalisation of education and global education as noted in the works of a known academician A.D. Ursul.

These are my answers to your questions, Natalia Petrovna.

N.P. Koptseva: Thank you, Ivan Alekseyevich. Nikolay Mefodyevich, would you like to speak now?

N.M. Churinov: First, it is worth saying that we need to understand what we are left with and, of course, in order to reach the level of the global academic community, it is necessary for a researcher to suggest something very significant and, perhaps, to develop the same sections that the Soviet and Russian philosophy has left for us. Beside all this, there is much to overcome. I was at the Congress of Philosophy in Novosibirsk, and I was just perplexed by the collection of reports on the first day. The specialists presented their reports excellently, but the fact is they examined only problems of analytic philosophy. As if neither in the West nor in Russia there is anything at all but analytic philosophy. And now we urgently need to engage ourselves in analytical philosophy, and master it and cut analytic philosophy into pieces. Second, in order to enter the global academic space we need to ensure that at least our local philosophical community is somewhat prominent and substantial. We need it to come up with serious ideas that somehow induce the philosophical thought and attract some interest. Third, working as the Chairman of the Dissertation Council since 1986, I faced the following problem: the

specialists who were prepared by the Dissertation Council of Golosov have grown old, many of our specialists have left, and many of them are retired. And when the time for licensing and accreditation of higher education institutions came, it was found that there are very few professionals in the field of humanities. Our Dissertation Council is trying to solve this problem and fill this niche because there were no professionals who could realise the philosophical function in our educational community. But I think we should have suggested Russian philosophy as a fundamental direction that is a very rich and meaningful area of history of philosophy. On the other hand, global problems occur (Global Studies). The field of the Global Studies is supervised by Ivan Alekseyevich. It's not just our problem but it is also a problem of other professionals in the global academic space. Well, I think we need to sort out Soviet philosophy, there is no need to throw it away, and it had a lot of developments and great ideas. There is such a term as “instauration”. This means restoring the philosophical backlog of the past historical eras, and I think we have something to be proud of.

Pfanenshtil I.A.: Nikolay Mefodyevich asked a very important question whether the Krasnoyarsk philosophers have a potential for the development of ideas to be introduced into the global academic community. In fact, he answered his own question. Yes, of course, it is due to the wealth of Russian philosophy, but I think Krasnoyarsk and Russian philosophical potential in general is huge. Why we still do not use this potential is another question. But it is huge and the contribution may be primarily made from the great and original ideas of our philosophers of Russian cosmism, this contribution is associated with global problems, issues of contemporary globalisation processes that now concern each person, the contribution elaborated within the framework of Marxist theory, theory of alienation that is keenly debated in the West today. The problem of alienation of culture, the problem of a mass man and one-dimensional man, various aspects of which were developed by the philosophers, such as the Frankfurt School, etc. This is what we have been doing and what has huge importance for the future of the noospheric thinking. Analytics of the contemporary problems of Westernisation, the problems of alienation and cultural identity, and the destruction of indigenous cultures – these are the questions and issues that are of the utmost importance for the future. They certainly could be interesting not only for the scholars of the West, but also for Russian researchers. But such a grant will be covered neither by the Soros Foundation, nor by any other Western foundations, although for the future of mankind in order to understand what is happening in the modern processes of globalisation and Westernisation, in particular, it is extremely important. This, in my opinion, is very significant and here we can make a real contribution and, in fact, we are already making it. And in this area of research the studies of Russian philosophers-cosmists can be a powerful, theoretical and methodological base and an inexhaustible source for us.

N.P. Koptseva: Yes, thank you. Yury Nikolayevich, you are a well-known expert.

Yu. N. Moskvich: Dear colleagues, I have carefully read the objectives of this Expert Seminar, and prepared a speech in full compliance with them. The first thing I want to say is that the purpose and objectives of the Seminar have been indicated very precisely. Recognition of a scientist's work by a scientific community has always been one of the most important psychological bases of his work, the most important part of his motivation to do research.

Let us not forget about the famous tragedy of M.V. Lomonosov who in due time did not receive the well-deserved recognition of the world, since he wrote all his scientific papers in Latin, but the language of scientific communication in Europe was French. The most famous chemists and physicists

lived in Paris and wrote in French at the time. And virtually all of his great discoveries in physics and understanding of the picture of the world received recognition later after other scientists took a leadership role for these discoveries: Lavoisier and others. Yes, Lomonosov is not forgotten, his scientific discoveries sooner or later were recognised by the international world of science. Russian Academy of Sciences, his friends and colleagues managed to do it.

And yet, the priority is the priority. And the problem of how to make sure that all the achievements of our humanists, the scale of which can be understood in a global context, are timely published in international journals and in a timely manner accepted and adopted by the international academic community is a very true and extremely important task of the day. Organisationally speaking, it comes down to the measures and specific mechanisms for how to help our researchers and scientists, particularly in universities, who aspire to a major position in the global scientific and educational space, to become permanent members of the modern world of scientific informational community. I therefore fully support the statement expressed previously to my speech: we need to constantly look for forms, methods and approaches to achieve this goal.

From my point of view, a very thorough audit of what has been done is necessary. We need university registers of scientific achievements and vanguard research projects that may lead to important results and we also need to have a desire to be together with our colleagues around the world. It seems to me the time of self-limitation in the humanities both for ideological and quite pragmatic reasons (I've defended my thesis, my status and salary are satisfactory and I do not really need any new troubles) is coming to an end. Competitiveness of research projects is becoming a common cause of researchers, universities and the country in whole. Therefore, we need a new look, new approaches that include coercion and encouragement of scientists to complete their research with the presentation of their results in a new global community. In this case everybody wins, researchers, science and, ultimately, higher education of a new quality based on the latest achievements of scientific research of the changing world.

My second remark relates to the fairly common position that we must not catch up. I saw how this position was stated, how emotionally it was said. The situation is not that simple. There may be several strategies. The first one is to surpass without catching-up. A key approach to it is to seek something unique in the research implemented and constantly talk about it over and over again. The most successful and vibrant personalities in science must constantly inform others and talk about the achieved facts of "surpassing". The results themselves and the language of their presentation must be impressive. In this case it is not "catching-up" but normal promotion of a decent academic product on the global academic market in the appropriate package and with the energy and desire necessary for this process.

The second strategy is a strategy of the "catch-up" development. Problems of this development are well known. It is argued that in order to completely understand it and correlate the conceptual apparatuses of philosophic and other humanistic studies that have been developing for almost a hundred years regardless whether in Russia or abroad will take several decades (25-30) years. Only then we can use a common disciplinary language. You know that now Novosibirsk and Tomsk philosophers translate philosophical works of foreign philosophers virtually inventing, just like Lomonosov did at his time, a new Russian philosophical language in which you can read and understand new achievements in the field of philosophy. In fact, they are engaged in enlightenment. They will translate these works

for 20 years, postgraduate students will study them for 10 years and then we will start working with these texts. This is certainly a useful and necessary work.

I personally think the first strategy is more effective: there is no need to “catch up”, we just need to tune in to search for options of surpassing. It was well said previously that you can surpass if you have good financing because any type of modern humanistic studies is not “a pencil and paper” anymore, but it is something more. It involves a very large amount of information on new developments in the society arranged in a certain way, a large number of visits to congresses, conferences and seminars, constant debates on topical issues. And all this requires a lot of money.

In the designated purposes of our seminar it was rightly indicated that all the objectives of modernisation of the humanistic studies should be divided into three levels:

First, how to develop the humanities innovation in the Krai, how to convince the population, the authorities of the Krai that the humanities innovations are as important as the technology innovations familiar to everyone and, therefore, built into the mass thinking and the development programme of the Krai;

Second, how to develop future abundantly funded practice-oriented programmes of social and liberal development of the Krai because non-abundantly funded programmes, pardon me, are not even the last century. Sociological studies are worth millions of roubles, psychological tests and mass population surveys are also expensive, cultural studies are very costly, and cross-cultural research is even more expensive. That’s life, and maintaining the quality of life of the Krai’s population at the proper level cannot do without it.

And, thirdly, the aims of the seminar rightly point out that it is time for the representatives of the humanities to participate in the social development of the Krasnoyarsk Krai. I think this is absolutely correct, because if we do not convince ourselves that we can do it and if we do not convince the authorities that it is necessary and possible, then the Krai as a community will not be able to develop better indicators of human development index and the quality of life.

I just returned from a week trip to Khabarovsk. There was an international conference “An innovative teacher of the innovation economy”. We can say, according to many scientists in our Krai the conference title is hackneyed. The collocation “an innovative teacher” here is usually replaced by “a good teacher” with a very clear content, as usual, the content of this notion. But for me, this conference made a good impression both by how it was organised and by what tasks it placed and tried to solve. In fact, a common space of discussion was organised between the representatives of the authorities, science, education and global education from different countries (USA, Britain, and Japan). The new governor of the Khabarovsk Krai Vyacheslav Shport at the beginning of the conference set an unusual aim: “The Krai begins to develop an innovative economy. Innovative economy requires new employees with new qualities. Therefore, the Krai needs a new kind of teacher. We understand that we need to create a new learning environment for the new teacher. Tell me what environment we need to create, and in what sequence?” And the conversation at the conference went in that direction.

On the basis of all the above stated positions and new sensations, I prepared a little message that I would like to present to you.

I think expert seminars should have their own format, the format of a discourse, a multifaceted discussion of vital issues so that we could see the most important ones and supplement each other. Conducting a scientific argument is acceptable and necessary at scientific seminars. Expert seminars

have another goal which is making recommendations to the society and the government and, of course, we need different rules of a debate, we should patiently master the culture of expert discussions. To me personally, it is always important when after a certain number of stages of discussions a group of experts makes specific recommendations to achieve the desired results.

Now, let me speak to the point of my short report.

Its name is somewhat unusual and intentionally provocative: **“Global education as a basis for the modernisation of the humanities knowledge and education in Russia”**. I deliberately use a few new words in this title, because it seems to me that the language problem in the space of the modern discourse is very important. We are doomed to a permanent translation of our ideas, thoughts and outcomes to the corresponding verbal space of the old or new rhetoric. I will use the language of rhetoric of the globalising world.

In this report I am trying to identify four major topics for the modern context:

- The parallel worlds of the humanities knowledge today.
- “A fading society” as a stimulator of the humanities innovations.
- Outlines of the strategy “How to overtake the leaders not catching up with them?”
- New space of research development in the field of the humanities – global education.

The first topic has already implicitly sounded here. I indicate it logically to the end: yes, we are really dealing with the parallel worlds of the research and education in the field of humanities: ours and other, outside our country. Their new value and significance can only arise in the interaction, mutual contacts and intersections. But now, let me repeat, we are developing parallel by inertia. This means that we must realise and accept the internal logic of these processes, develop new assessment systems for our possible actions. If we develop the movement towards convergence and intersection of the parallel worlds of the humanities, we should clearly understand that this convergence is objectively beneficial for everybody and one should not be afraid of the moments of misunderstanding at the beginning. This is the way it should be. It is the contacts where the common language of communication should appear. The rhetoric of the humanities studies should gradually become common.

“A fading society” is a new term that many researchers are now starting to use in the analysis of competitive situations between countries and regions. Based on the dynamics of the indicators the Krasnoyarsk Krai in terms of indicators of social (not economic!) development becomes a fading society in a way. Here are some figures about the fall of the quality of life in it. The quality of people’s life in the region is a complex concept and yet little known to our public consciousness. It includes the income level (GRP per capita), the level, availability and quality of education, health (average life expectancy), public and business safety, quality and affordability of housing, quality of infrastructure, water, food, environmental and other indicators of comfort or, vice versa, oppression of the population’s life activity. The index of the life quality in the Krasnoyarsk Krai is not the highest one in the country. During the period from 2002 to 2005 it had dropped from the 29th place among the regions of Russia down to the 41st place¹.

As I have understood, the new governor of the Krai is aware of this. The issue of the deployment of the humanities innovations is already on his agenda and is reflected in the settings of our seminar. Our University for the first time in the history of the Krai has turned to the governor to introduce a

¹ Social atlas of Russian regions <http://www.socpol.ru/atlas/indexes/index.shtml#rating2>

new section into the project of development of the Krasnoyarsk Krai innovative system: the humanities innovations, while it is impossible to improve the social quality of the Krai population without them. The reasoning is clear: if there is a negative trend of social “fading” of the Krai population, we must proceed to its treatment with a medicine well known in the world – “the medicine” of the humanities innovations on the basis of the modern humanities knowledge.

How to overtake the leaders, not catching up with them? I have a key idea that in addition to promotion of people with very good results, in addition to providing support to those who almost caught up, and can be successful, we need to consider very pragmatically where we can make a jump ahead without catching up, but surpassing, using surpluses of developed technology and existing research outcomes. It seems to me that such a space for surpassing might be the inclusion of our humanities education into global education.

An important strategic reason for such a choice is the need to overcome the so-called “miracle of Russia” which is according to many data a country of “middle” development. For almost five hundred years the GDP per capita in our country has been in the middle of the indicators of the world countries development. And we cannot surpass this 1/3 level of the leader’s level of GDP per capita. First it was Northern Italy, then the Netherlands, England, America. And the situation remains the same. From my point of view, we must clearly declare that one of the major reasons for this situation is the dominance of technocratic thinking in our country.

Historically any technocratic innovations in our country absorb the principal amount of national resources and do not allow the humanities innovations to develop in balance in our country. This contains the deficiency of the country development in general and not the fact that these and that political regimes have existed in the country: the monarchy, the Soviet system and the current regime of the sovereign democracy. The matter is in the relation to the person, his opportunities for self-realisation and completeness of his being. The “miracle of Russia” is in its one-sided development, i.e. the lack of specialists, energy, the lack of funding for the humanities innovations.

What are the objective reasons for the need of a new stage of renovation and modernisation of the country? From my point of view such reasons at the present moment are as follows:

- To break away from the track of the midline development;
- To make a transition to a socially developed successful state;
- To avoid another historic “collision with the future” and “poverty traps”.

For me it is essential that all previous attempts of modernisation were only partially successful, while the modernisation of the society, updating of the humanities knowledge and education were in the background. Unfortunately, I do not know of any regime in Russia for the last 500 years which would have sent the main resources for the country humanities modernisation. All the forces have always been directed at catching up the technology development, for example, recent accelerated development of the defence industry, space technology, etc.

Would this new tree of knowledge take roots in our soil, thus enabling us to develop according to the new rules? I consider this to be the fundamental question of our future. Because the old tree will once again lead us to the same results. Political regimes will change, new goals of technocratic development will be set basing on the knowledge from the former tree of knowledge. The squirrel-wheel cycle of national resources in the narrow space of “practical” economic and technical programmes and projects will continue spinning, leaving no hope for accelerated social and liberal development. We can

see a specific example right in front of us. The recent project of the secondary industrialisation of the Krasnoyarsk Krai upon its completion would have given only a few percent of increase in the social welfare of the population. Why our experts have not discussed this so far? From my point of view, Russia needs a lot of research and innovation in the field of the humanities.

Practically this means that next to the Skolkovo innovation and technology centre a “Liberal Skolkovo” of the same importance and expectations should appear. Its branch can also appear in Krasnoyarsk. Development of the country is such an important task that trusting it to the former groups of resources development – economists and industrialists – has already become dangerous, archaic and unproductive. Modernisation of Russia may finally become full and successful if preceded by modernisation of our mind, modernisation of our common cultural space contributing to the development rather than to degradation of the personality of each one of us. Russia, first of all, needs a lot of people of the generation of Homo educatus¹.

Therefore, I believe that if this seminar is fruitful enough and there will be a sufficiently serious progress, then maybe after a year or two a different atmosphere will appear in the humanities environment of Krasnoyarsk and advocating of the humanities approaches will be much more efficient. In this respect the procedure of a “reverse humanities innovation” I have proposed may be useful. Logically it appears in the form of the following chain:

“A socially significant crisis, a problem – active articulation of this crisis, problem in the public consciousness – emergence of a new mass need – a search or generation of the necessary knowledge – creation of a new useful product (Humanities Innovation) – closing the need – getting the great effect of a “fair” innovative social and economic profit”.

The reverse innovation is now wide spread in developed countries when new technical products are being developed. I think that it is also very useful for the humanities innovation. In my opinion, the reverse innovation has a special meaning in our country where there is no complete picture of the world in the public consciousness and no clear common goal setting has been formed yet².

Not surprisingly, the positions of different social groups are contradictory and chaotic. Some of these positions cannot withstand any criticism. For example:

1. “The nation is guilty, it is not ready for modernisation!” Why is it not ready? Which part of it is not ready? And what part of the country can and should participate in the process of modernisation? After all, everything should be specifically considered and measured by research! Recently, we together with E.N. Viktoruk have conducted a survey of experts, entrepreneurs and students in the city of Krasnoyarsk to identify an important issue: are Krasnoyarsk entrepreneurs in fact ready to be innovative? Surprisingly, but quite a lot of them (at least 10%) are ready as in the opinion of entrepreneurs, experts and students.

2. “The government is not ready!” What part of the government is not ready? What is meant by “the government is not ready”? Inappropriate education, inappropriate system of selection,

¹ Moskvich Yu.N. Obrazovaniye i vospitaniye v postindustrialnom mire: trudnyy put k novoi realnosti. Kultura i etika novogo mira. [Education and upbringing in the post-industrial world: a difficult way to the new reality. Culture and ethics of the new world]: collective monograph, ed. Moskvich Yu.N. [Series: Library of actual philosophy]. Issue 6. – Krasnoyarsk: “Litera-print” publishing house, 2009. – 286 p. www/dialog21.ru

² Moskvich Yu.N. Obrazovaniye na puti k novym tselyam: vzglyad iz ozhidaemogo zavtra [Education towards the new objectives: the view from the expected tomorrow] Bulletin of the Altay science. No. 3 (6), 2009, Publishing house of Altay State University

inappropriate system of control over the actions of the authorities? Complete confusion and complete lack of the necessary analysis.

3. “There is no need for the modernisation of the elite!” I would have specifically pointed out this position while it seems to me that the issue of the lack of the elites responsible for the fate of the country, including expert ones, is recently the key problem of the country. And it is precisely this problem we should now discuss and overcome, by updating the humanities education and changes in goals, objectives and methodology of the humanities research as well.

I.A. Pfanenshtil: But maybe the elite is wrong? The humanities elite? It leads us nowhere else but to the national explosion, and is not able to lead in its Western orientation, total corruption and loss of people’s trust. And the humanities is not an authority for it.

Yu.N. Moskvich: And is it now in power? I’m talking not only and not so much about the important part of the country’s elite – the political elite. I’m talking about various elites which provide functioning of the government and the society, including the presence of diverse expert elites in the country!

I.A. Pfanenshtil: Humanists, philosophers and historians do have ideas and understanding of the direction of development, but nobody listens to them until “the rain begins”. And the elite is still not aware of the fatal path of Russia. Therefore, we are obliged to cooperate and work with this elite. We do not have another elite yet.

Yu.N. Moskvich: I agree. It is the new idea of our development that should produce different groups of elites and should be widely discussed among these elites and in the society.

There is another position that is extremely pessimistic.

1. “A track is a track, such is our fate! This is the way we live and there is a lot of good in it.” This is a hostage syndrome, which after a while begins to love terrorists-oppressors. The experience of the 20th century teaches us that sooner or later neglecting the social needs of many people leads to revolutions. Only saints and hermits can live poor life in Russia. It is time to understand and accept this. And what is most important, it’s time to learn to prevent any unrest and revolution, i.e. to study the useful experience of others. Are we ready for this? Yes and no. Yes, because the memories of the recent turmoil and reforms are still strong. No, because that does not resolve the main reason for these social shocks: the lack of the necessary modern education among the ruling class and their permanent separation from highly skilled experts’ support and continuous dialogue with the public.

Our liberal knowledge of real processes in the society and the world is not complete yet and it is not targeted at specific social problems. Who and how does solve them then? From my point of view, it is mainly the active practice of Dunno, solving the problems in a usual and not troublesome way.

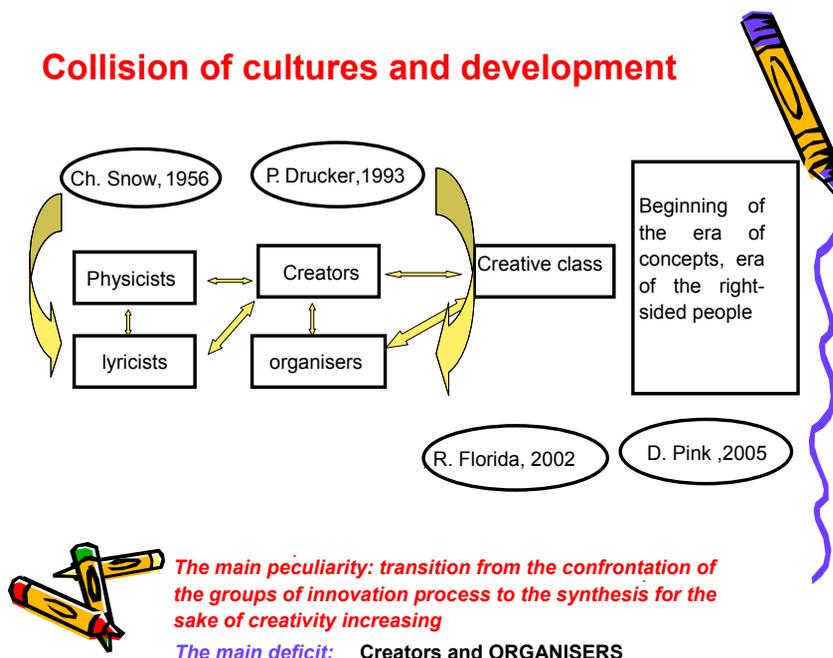
I would like to remind you my start metaphor of the parallel humanities worlds. We have as the priority: inappropriate topics, inappropriate languages, inappropriate target setting. That does not mean that the research is bad. We need to train a large number of interdisciplinary translators, people who are familiar with different cultural signs, symbols and can translate one cultural context to another.

L.V. Kulikova: And not only language translators, I would say not even language but semiotic ones.

Yu.N. Moskvich: You are absolutely right.

I would like to illustrate this using one figure I have prepared for you. The conflict of cultures of people with different professional languages and pictures of the world is objective and meaningful. For

Collision of cultures and development



the first time it was convincingly demonstrated in 1956 by a famous physicist, writer and statesman of England, Charles Snow in his famous lecture “The Two Cultures”¹.

He declared the existence of a constant conflict between the representatives of the humanities and the culture of natural science and encouraged to overcome this conflict for the common good and development. He announced the two cultures not understanding each other, physicists- lyricists. How can the conflict between these two cultures be managed? In the world it can be managed by development of universities of arts and sciences, i.e. by combining the humanities arts space and natural science education.

Several weeks ago Moscow State University also took a very important decision in this regard. It increased the duration of training for all programmes to six years; the increase of the period of study is aimed at overcoming the above-mentioned conflict of cultures. All students enrolled for the programmes in natural sciences should receive extensive education in the field of the humanities, and all the students enrolled for the programmes in the humanities must study the natural sciences disciplines.

These days the conflict has another component: an acute conflict between the main producers of innovations – creators and organisers of various types (innovation managers, producers, etc.) It was marked by a famous guru of all the managers of the 20th century, Peter Drucker².

If no common space of communication appears between them in order to achieve common goals, no one will never agree to something.

¹ Charles Percy Snow. The Two Cultures and the Scientific Revolution / C.P. Snow “Portraits and Reflections. Fiction journalism”. / Translation from English. – Moscow: Progress, 1985

² Peter F. Drucker. Post -capitalist society // Harper Business. 1994.; Peter F. Drucker. The objectives of management in the 21st century: Translation from English. – Moscow: “Williams” publishing house, 2002. -272 p.

A large number of problems which have arisen in the world require a dramatic increase among the creators and talented people in each country while they now create a new value added tax¹.

Most recently a famous American sociologist Richard Florida talked about this in Krasnoyarsk urging listeners to convert Krasnoyarsk to the city of the future, a creative city².

The reaction of listeners, mostly representatives of the industrial sector of the Krai's economy, was predictable: “What is creativity?” And indeed, what is creativity in the adjusted production line of the industrial economy? Only trouble and unnecessary expenses.

David Pink in 2005 developed the idea of Richard Florida to a statement unusual for us, that the leadership of the countries in the new world will be determined by the number of “right-sided” geniuses who create new ideas and concepts.

What do we need to do after such an active tsunami of new ideas about the people of action and creation? The above mentioned ideas have a real impact on the programmes of training the students of new generations in the world. The behaviour of students changes as well. The key slogan becomes the so-called civilised selfishness: “We did it!” instead of the previous super individualistic: “I did it!” Team work style, change of the language and communication, and the target psychological setting, new reality of globalising universities. What shall we do? Shall we continue to live in a parallel world? Pretend that it does not concern us? Move on in the usual track of our leisurely catching up development?

L.V. Kulikova: “Doing” is not our verb, they belong to the nation of “doing”, and we to the nation of “being”.

Yu.N. Moskvich: Maybe we were in some part of our nation the people of being, not doing, but then, pardon, now everything is changing so fast! Look out of the window.

It is most important, to my mind, not what we used to be, but what we can become in a different educational environment and other living spaces of our being. It is known that not only being but also our consciousness determines our lives. Nevertheless, the important role of education in this is still underestimated. This is the result of the above mentioned wrong approach. A way out should be found out of almost all difficult situations. In each region a, so to speak, a “Golden Necklace” of bright leaders in the humanities research and changes should appear. But right now one cannot see them for some reason. All of us: universities, undergraduate, graduate and Ph.D. students, and researchers need vivid global successes of these people. This will not only create hope for many people, but will also make them believe that what was impossible yesterday, may become a reality tomorrow.

One of the laws of the global world is **“If you stop, you fall”**. Now the image of a whirligig becomes popular, as a metaphor of the greatest stability in the academic world and in changing education.

The second law is: **“Everything is possible”**. This law of globalisation is now promoted in all universities of the world and in this regard it is time for us to keep it in mind and begin to establish challenging, avant-garde objectives.

¹ Moskvich Yu.N. *Intellektualniy tvorcheskii klass: novaya sila razvitiya Rossii. Intellekt, mentalnost i dukhovnost v globalnom mire* [Intellectual creative class as a new power of Russia's development. Intellect, mentality and spirituality in the global world] coll. monograph. ed. Kolmakov V.Yu. [Series: Library of actual philosophy]. – Vol. 2. – Krasnoyarsk: “Litera-print” publishing house, 2008. 228 p., PP. 203-224, The electronic version available at the website www.dialog21.ru (in Russian)

² Florida R. *The Creative Class: men who change the future*. – Translation from English. – Moscow: “Klassica-XXI” Publishing house, 2005. – 421 p.

The third law of the global world sounds very mobilising: **“Everything that is unique is global!”** Proceeding from this, the place of any our research success can be the entire world. I understand that this statement may seem a topic for a discussion to many of you, but this was the original purpose of my report: to provoke the participants of the seminar to an extended discussion of this yet little-discussed topic.

What could be a possible strategy of success of the humanities researchers at our universities that are separated far from the academic institutions? It seems to me that first and foremost, we need to develop these areas of scientific liberal knowledge which focus on goals and objectives of renewing education. We need to start working in the areas of new liberal knowledge in which now new ideas and issues are being discussed, new knowledge about the changing society is being formed and a new language of the humanities and education is developed. In other words, we must explore new valleys of the humanities knowledge. In the new global education there is plenty of them.

In these new valleys anyone who comes may find a fruit of an incredible benefit, flowers of incredible beauty. We need to have a serious discussion of various options of searching for these valleys.

New economic, environmental or prognostic education, the so-called pro-innovative education that trains people from different cultures for joint successful work, team building, philosophical education, understanding of the new pictures of the world may become these valleys. In the new world peoples’ differences may become extremely useful for the occurrence of synergetic production. Using the terminology having arisen during this seminar: people of action and existence, of being and doing, can successfully unite and be very helpful to each other.

I would like to especially note the need to update the traditional economic education which has led the whole world to a standstill. In 2008, traditional economic education has burst like a soap bubble. In all countries they have started to upgrade it, to change. Last September the Queen of England asked the members of her Academy of Sciences: “What is the cause of the crisis?” The response was unusual: “The main reason is that economic knowledge is lagging behind the rapid global change and is imperfect being based on the outdated knowledge”. Now in England this education is being upgraded, the programme of redefining the teaching methods for managers training is implemented.

Such situations take place in other sectors of the global education as well. A lot of new spaces for cooperation and joint activities appear in the world in order to implement various plans of updating the humanities knowledge and education in our country. We have an entirely new landscape of the global education emerging right before our eyes, with many new beautiful valleys impatiently looking forward to the arrival of hard-working settlers.

I.A. Pfanenshtil: Yury Nikolayevich, let me disagree with you in terms of a slow change of our universities and other educational institutions. We have no time already and changes must be immediate, fundamental and advanced. The crisis of the today’s society is that it is the crisis within the economy in the society, it is the crisis, first of all, in the culture, intellect, spirit, hence the economic crisis? If the mankind does not urgently move to a new paradigm of the noosphere sustainable development, it will disappear.

Yu.N. Moskvich: First of all, it is the rate of changes around us, which the science cannot keep pace with. Any scientific study takes time, it always relies on the great period of the past, and when changes occur in the society and the economy faster than the duration of the study, then the crisis

appears: people who make decisions do not have the new necessary knowledge to make good solutions. Many types of education have a lot of dead ends of knowledge development, most of them are already outdated. Humboldt's paradigm begins to malfunction and the tradition of education needs urgent changes and their introduction into education, willingness to live and work in conditions of great uncertainty and surprises, similar to the training of physicists who get permanent directions for the unexpectedness of the real physical world. It seems that the humanities education will have to learn this experience as soon as possible.

From my point of view the main thing that we all must realise is that the changes which take place in the world today change our living environment so much, that all the usual practice of education is doomed to dramatic changes in the coming decade. Departure of education to new shores is inevitable and it's time to start preparing for it. And the humanities should start getting ready first of all.

I.A. Pfanenshtil: You know, we will be getting confused here in these insignificant issues until we define a general pattern for ourselves, general directions and do not see the situation in general. My opinion is that scientists, economists or politicians do not have answers to these crisis problems that have arisen on the planet as it was mentioned by the President Medvedev at the meeting in Davos, last year if I'm not mistaken. He frankly said that they did not know what to do with this crisis and everything that was going on in the world economy. The same things are happening in any science today, we are in crisis. Where is the general trend, the movement, as you have mentioned this line to success? The trouble is that everybody understands this success differently. For example, the vector which is built by the U.S. policy of Westernisation, is believed to be a success now: if they press down a little, or smother all these developing countries, including Russia, with the U.S. culture, move away the processing technology from these countries and let them be raw material adjuncts, this policy will be successful for the next 20-30 years. Actually, they will survive for some time, but what kind of success is this? This is also the continuation of the vector of the consumer economy which has found itself in a deadlock, has driven the planet to the dead end and which is hopeless in general. Yes, we can extend it a little bit, for some 20 years, we can even extend it through the golden billion for 50 years, but it is not a way out. Apparently, the way out today should be alternative. Following the thoughts of A.S. Panarin, a great thinker, I consider the way out to be in a totally different, opposite megacycle and camp of the Indians, the Chinese and the Russian who see the development of the society as a co-evolution with nature, who are more ready to move on to some austerity for some limitations. Well, you can imagine if all the Chinese people suddenly begin to buy three cars for a family, like the Americans, because it would be absolutely intolerable burden and a big tragedy for the planet. Therefore, I think that the way out is in the collective salvation of planetary scale rather than in the Western consumer society and individual success of a successful person, it should not be found in limiting and self-limiting, but in the transition to sustainable development and new noospheric thinking. And it is this point where what was said by Yury Nikolayevich, works, and his idea is very important, and I agree with him, all the humanities and philosophy above all can play a very important role in the advanced global education. In fact, we should create a new paradigm of thinking, especially in education, culture and economy; we should move away from the global challenges to the formation of new consciousness and spirit. The spirit of the humanity is ill nowadays, we as a drunk person, should be told: "Stop drinking, my friend, one should live in a different way, normally, or you will perish", and then we will change something in the economy and education, and in global thinking, and we will give the mankind a chance for

survival. Actually, this concept of evolutionary globalistics we are working on with our Ph.D. students and graduate students in recent years.

Yu.N. Moskvich: Ivan Alekseyevich, I would like to ask you a question: what prevents Krasnoyarsk community from offering this concept for the Krasnoyarsk Krai? If we continue to follow the tradition of the criticism of others, to act upon orders given by others – do this and do that – it is obvious that we will not come to any good.

From my point of view, the expert community must develop some sensible advice for the society and the government in lay language that they will understand. Russia becomes very varied just before our eyes. It really fits in the post-industrial world. And this is a threat for its existence (although, in my opinion, this scenario is unlikely), but on the other hand there are real signs of a synergistic effect. And if we, Krasnoyarsk community, will be sleeping, then others may be not sleeping. For example, according to many indicators Tomsk is not sleeping, it is developing.

I.A. Pfanenshtil: Who? When? Where? I have listened to philosophers and other humanists, dear Yury Nikolayevich. You're the politician of the highest level in Russia, please, teach me, a sinner, how to convince the governor, the government; how to show oneself? At least in our native Siberian Federal University. I have been “struggling” for introducing a special course on globalistics for 4 years already, but it all goes down the drain.

Yu.N. Moskvich: I can tell you what to do: talk, talk and again talk about real problems and challenges. If there is no articulation of problems, there is no desire to develop something new. Saying it in a tougher language used by political technologists, it sounds much simpler: it is necessary to frighten, frighten and once again frighten the government and the society. Only real threats and alarmist public opinion force the world politicians to change their decisions.

I.A. Pfanenshtil: Who shall we scare – the officials? I can even imagine how they have got frightened by the humanists. It is necessary to work with them. They must rely on us and understand that they cannot solve problems of management and self-government in the society, cultural and spiritual development problems without us. Professorial Assembly of the Krasnoyarsk Krai which consists of approximately 4 thousand professors is led by the Candidate of Sciences in Engineering. And they do not position themselves, they do not solve any public and civil issues of the society other than nominating for the prize awarded by the governor. And it is a very authoritative scientific community and it should work in governmental, legislative and other structures.

V.A. Gromyko: Yury Nikolayevich, I liked it how you said about rethinking the management education. Further, could you, please, explain what you mean by the innovations of social economic profit. “Economic” is understandable. And what do you mean by social innovations? The humanities innovations?

Yu.N. Moskvich: I mean innovations which cut expenses and provide real incomes. For example, the closure of small schools in the Krasnoyarsk Krai, nursery gardens – these are not innovations, these are impracticable projects. Innovations always bring a beneficial effect and creation, and projects only lead to losses and even destruction. Several times I had a conversation with prominent politicians of the Krai: “What are you doing? Why are you closing small schools?” Closure of small schools leads, first of all, to disappearing of the so-called street monitoring of young people's behaviour (and sometimes their parents) performed by teachers. If we close schools then the whole society will disintegrate. And in this case we will have to consider new expenses: keeping these young people in prisons, hospitals,

social welfare payments for possible cases of disability, etc. Then what is the effect of the so-called optimisation of the number of schools? In reducing the expenses by one item and increasing them by the other?

V.A. Gromyko: You have said it right that we should move from the paradigm to the concept, but it happens so that the concept is sent down by the upper structures, the government gives it for everyone, for example, it approves the concept for 10 years, and nobody knows whether it will work or not.

N.P. Koptseva: We had a round table discussion with the representatives of the Federal Migration Service, and we asked them what you had just said. We were told that the allowance which our countrymen would receive when moving to the Krasnoyarsk Krai was the amount of 60 thousand rubles and they suggested that we ourselves predicted the situation.

V.A. Gromyko: I just want to say that the concept should be developed not only from the upper structures but from the lower ones as well.

Yu.N. Moskvich: Let's stop at your position. I totally agree with it. The events of this summer have forced the President to change the practice of making responsible decisions. At the present moment the administration is working on development of interaction channels between the government and the society. All ministries have been instructed to create community councils. The Chairman of the Krasnoyarsk Krai Government has done the same thing this summer. Herewith, a question immediately arises, whether the Krai has a sufficient number of public organisations' representatives, experts for this new kind of interaction with the authorities of the Krasnoyarsk Krai? To what extent are they ready for such activities? Where do they perfect their skills of responsible decisions making? Which groups of the public interests will they represent? Expert communities in the Krai should appear, they must learn to live, work and create in a new situation, and be able to influence the society and the government.

N.P. Koptseva: I would certainly like Liudmila Viktorovna to express her point of view.

L.V. Kulikova: Let me return to the global topic of our meeting, our seminar. First of all, we are talking about the integration of higher education institutions in the Krasnoyarsk Krai into the European academic space, and being more precise, we are concerned, of course, about the integration of our community of the humanities into the world community of the humanities. In this sense it is important, in my opinion, to start from the beginning. Problematics has been set: we are integrating. We are the ones who need them, we are interested, we want to receive grants from them: Tempus, Erasmus, DAAD, various American grants and so on. It turns out that we are still not interesting for them, they don't want to integrate with us. I've never heard anywhere that someone would like to integrate with us.

Well, except for some areas and schools represented in Russia with famous names and research achievements. And these achievements belong not to the humanities, but to such fields as engineering and natural science, etc. I think this is the point we should proceed from. This is the first remark. The second one concerns the fact that with our understanding that we need to integrate, we in the first place should realise that we are different (and this has been declared in theories of intercultural studies for long time already). Not only our worlds of the humanities are parallel (as Yu.N. Moskvich has mentioned), we have parallel existences, that is for sure. Generalising everything mentioned above, they, indeed, are more doers, and we – Russian humanists – are historically

formed observers, they are pragmatists, and we are “existeners”. If we do not understand this, then we’ll continue being not interesting to them. We must become more flexible and mobile, open and ready for changes. We need, above all, to study and understand what product of the humanities, what research developments are generated there in Europe. And herewith, we need to understand what can we “produce” to interest and attract international scientists (linguists, philosophers, art historians) for partnership and collaborative research. And, frankly speaking, to start earning money with our own minds and not wait for permanent financial investments. We should prove that not only European or Russian Government needs us- the modern humanities elite – but also, for example, the senior management of our University. I’m talking about Siberian Federal University. We are now preparing a programme of the Siberian Federal University development within the next ten years. Ten years is a significant period of time. At this point the project or the pattern of the programme of Siberian Federal University development almost completely ignores the field of the humanities development, the programme of SibFU just the same remains technocratic. And what is the most ridiculous paradox in this situation, is that V.S. Efimov – the author of the programme – is a humanist. Nevertheless, he has taken almost nothing from five concepts proposed by the directors of the humanities institutes. And why? Because we, the representatives of the humanities, are not interesting to them (the senior management), they do not see anything promising in us. And we should finally demonstrate that we are of interest to them, that without us it is impossible to grow in the modern world, that we can also win grants, that we are interesting to the world science with our linguistic, philosophical schools and trends.

N.P. Koptseva: So you’ve seen this document entitled the “Programme of Development of Siberian Federal University”? What structure does it have?

L.V. Kulikova: Yes, partially. The Rector presented it at the meeting of the Directors of the Institutes. It has the structure similar to the previous programme, but it is developed in the form of project activities. In the system of global projects that SibFU can offer to the Krai and Russia. We need to position ourselves now not only by talks at seminars, complaining of neglecting, but also by specific deeds.

N.P. Koptseva: Let me respond with an example of our journal, for instance. Say, it is a university journal, we carry out some sort of local activities. And before we published the first issue, we had already received two offers from very serious publishers ready to purchase it immediately. What they wanted was that we gave them our work and that was all. And it seems that everything is fine. The global academic community has taken your articles right away, we will translate and we will pay you remuneration. We have got such proposals twice. And what do they want? As far as we understand, what they want is buying our product, so to say, already wholesale, our future product. These people are very serious. We say no. Mikhail Ivanovich Gladyshev, our Editor-in-Chief, said that no, we refused your proposal, we would be doing all the work ourselves because we had certain objectives. Why? Because, as they say: “we buy it from you and remove it from public access”. At present there is free public access to our Journal. That is, that anyone who wants to become familiar with our work enters the website, reads and we tell everybody that our publications are open. These two respected publishing houses give all this to us, but they don’t provide public access. They want to benefit from selling the access to our articles to people. This is the term Mikhail Ivanovich does not agree with. Most important is that he says: “No, we leave our articles for open access”. Of course, we have a lot of

problems with the quality of language, but for now it seems to us that openness and public access are more important than other characteristics.

L.V. Kulikova: I partially agree. In this sense, the Germans have a good word – “Jaein” (which means “yes and no”). On the one hand, we are not so interesting, on the other hand, we also have something to show. But if we don’t start making our product having studied their technologies, having studied their know-how, and don’t start adapting our developments and make them more flexible for Europe, it is unlikely that we will speak about integration in the nearest future. Because after all, while we are integrating into their place, maybe we will live until these times when they will start to integrate massively with us, but at the present moment the vector has a different direction. In terms of pragmatics, it makes sense to combine our best achievements with their developments. Then, maybe we can break through there, into the global world space. And if we continue doing nothing at the background of our past accomplishments, then I think it is unlikely that we will become of interest to even our own management, not speaking about the international scientific community.

N.P. Koptseva: But the idea was that the parallel worlds which are closed and holistic and one can exist within them.

L.V. Kulikova: That is right, then we should not discuss our desire to integrate somewhere.

I.A. Pfanenshtil: Yes, the integration due to the global challenges and problems is, by definition, predetermined for us and we cannot escape it. The question is – on what basis and on what values? I think it is coevolution and sustainable development. I do not know what to do with the parallel worlds mentioned by Yury Nikolayevich, but I am convinced that we live in such a small, single boat – the planet Earth – especially now, when it is enmeshed in high-speed Internet and has become so vulnerable to every wave of global problems. Science “globalistics”, that I am engaged in, proves that we are moving to a global catastrophe, to a collapse of such a level in the next 20 years which is clearly a threat of extinction of all life on the planet. My friend, Arkady Pavlovich Fedotov, a full member of the Russian Academy of Sciences, passed away on August 2, he gasped in smoke in Moscow. He wrote a book “Global Studies” and drew these curves of the collapse. In fact, he continued, developed further and supplemented the study of the members of the Roman club. He made additions as a mathematician, he had a degree of Doctor of Physics and Mathematics. It was not by chance that being a mathematician he turned to philosophy. He, so to say, conferred me into this knighthood of the globalistics club. So, he and his curves predict that the crisis is not so far away, within a maximum of 20 years, unless we change the paradigm of our measurements, actions and thinking, and go in two parallel worlds in this shell – the Earth, such a small shell – and do not change our attitude in general, the attitude of this consumer society, this barbaric society that has outlived its usefulness, then definitely we will face huge, enormous tragic disasters. The turn should go to the Eastern cycle. I am reminded of Alexander Sergeyevich Panarin and his ideas of the Eastern and the Western megacycles. He believes that these megacycles have always existed on the planet, as cerebral bihemisphere of our brain, like all “bi” in the world, including those that we have within the country. I think that Russia ahead of the West has begun to drop its western part. In fact, Marxism is western in its nature, and we have already dropped it. Liberalism has also showed its inconsistency and will disappear after Marxism. The caravan of the history, in the end, will turn, and we can really be ahead, along with India, China, together with those non-traditional cultures which have preserved their archaic nature and which are reviled by the West today. And it is the identity and archaism being eradicated by the West that will save us. This happened

in history many times, when the materially developed, strong rule-of-law states, for example, the great Rome, were defeated and once again the first will be the “blessed”, “spiritually poor”.

Yu.N. Moskvich: Let me make two comments. First of all, I advocate a different approach I haven't mentioned yet today. It lies in the fact that there always have been and will be people who honestly do their work of foreseeing the problems and gathering crises and catastrophes. And we have plenty of them. We must understand that there always have been and there will be other people who are creative, who are waiting for a gift of fate to fulfil their ability to solve problems. The amount of such people is always smaller, but there are always such persons. It is these people who create something fundamentally new, resolve topical problems, receive maximum recognition and thus fulfil their destiny.

Therefore, the more we talk, inform, scream, and agitate the public opinion about the presence of crises and problems, the better for the innovators who want to use their gift to create.

You can find more detailed information about this approach in my article about the waves of crises, challenges and innovations running one after another¹.

The general conclusion is as follows: in innovative societies the waves of problems and innovations get compressed in time and take on special significance and they must be taken into account in the strategies of educational systems' development and upbringing of new generations².

Otherwise, we will share the destiny of many dead civilisations, such as Easter Island.

And the second remark I wanted to make in response to your statement. I think that actually there is a problem in our thinking. As researchers and scholars we know that the truth does not exist at all, it is always specific. Nevertheless, we still believe that we can use this notion “the nation” which is not entirely clear for many sciences, and ascribe these or that subjective labels and definitions to it. Most of all I am concerned about the conventional opinion of some of our scientists that our nation is so-and-so. And in reality there is a complicatedly arranged community of different social groups with different interests, subcultures and submentalities.

Currently, the paradigm of personalism of a famous French philosopher of the twentieth century, Emmanuel Mounier, becomes very popular in the world, which I think answers the question you have stated. According to his opinion, all the positive things that have been created in the world, have been created by small active creative teams. Their labour and creativity is changing the world, and helps all the other members of a big community named the “nation” to benefit from their passionate activities.

Personalism is now a part of the philosophical foundation of the modern education, and it is this new education that may increase the number of such active groups in our country. I would repeat that the scientific truth as opposed to everyday consciousness is always specific. Our future will be created at its base by a small number of active small creative teams. If they do not appear due to some reasons, we are doomed to a permanent catch-up modernisation.

¹ Moskvich Yu.N. Innovatsionnoye obshchestvo kak realnost: v ozhidanii chuda i novykh trevog. Novaya sotsialnaya realnost globalnogo mira [Innovative society as a reality: waiting for a miracle and new concerns. New social reality of the global world] col. monograph. Ed. V.I. Ivanov [Series: Library of actual philosophy]. – Vol. 3. – Krasnoyarsk: “LITERA-print”, 2008. – 214 p. – pp. 5-36. The electronic version available at www.dialog21.ru. In Russian

² Moskvich Yu.N. Obrazovaniye na puti k novym beregam: v poiskakh novoy sudby [Education on the way to new shores: in the search of its new destiny] pp.34-73. The man of the digital civilization: col. monograph. Ed. V.Yu. Kolmakov, col. ed., Vol. 8. – Krasnoyarsk: “LITERA-print”, 2009. – 240 p. – (Series: Library of actual philosophy). The electronic version available at www.dialog21.ru. In Russian

L.V. Kulikova: Yury Nikolayevich, these are not generalising concepts, but the emphasis of current trends. We need to rethink a lot basing on them.

Yu.N. Moskvich: Let's rethink, let's ask for money from foundations, articulate the questions and after a year, six months the expert council will give a clear answer. It is necessary to develop the starting hypotheses. For example, that students of Siberian Federal University potentially differ from students of other world's best universities, in this and that. I think the answer will be obtained quickly enough that in many respects they are similar. The main difference, in my opinion, is in teachers, and that our students now differ significantly from our teachers in their world perception. We can develop some initial hypotheses for research, even at this seminar, and then do all necessary studies and obtain a picture of our and their university worlds which will be close to reality, with subsequent analysis of all surpluses and deficits of our education. As a result, we may develop a set of recommendations and proposals necessary for improvement of education quality.

N.P. Koptseva: Elena Yuryevna, you are an intellectually active person, can you take floor...

E.Yu. Khudonogova: Since I am neither a philosopher, nor a specialist in culture studies, I am an art historian, and therefore the processes that we have been discussing today in the context of world art history are considered in a very interesting way. For it is not the first turn at which we are confronted with the need to develop some kind of elite groups, advances, understanding, etc. Incidentally, the Italian Renaissance also began from the elite, so to say, small expert groups, while just a few people, humanists at the Medici court, determined the fate and situation of Europe. I think that in Russia such a symbolic century was the nineteenth century. Starting from the Peter the Great era, the dynamics of the Russian consciousness development has been very active. And if it has somehow got to the background, got pressed and receded after 1917, the reasons for that also should be examined inside of these dynamic processes. Maybe, it is this intellectual moving ahead that has determined the historical fate of Russia for the next century. This does not mean that I think that our society is not ready for modernisation and even for progress over time. Modernisation, in fact, is the progress over time. Also I do not like to use the term “nation” and do not understand very well what this definition means. That is, I do understand the meaning of this word when it was used in the 19th century by the Populists and Slavophiles, but during the Soviet period and now its use is vague and unclear. Yes, there are many subcultures within the society, and each has its own internal processes, including contemplative and dynamic, progressive and archaic. But if to unfold the history in this spiral form, we can see that whenever Russia rushes into what we call “modernisation”, at first it gets “pressed”, and some sort of regression begins. And only when Russia reaches a deadlock in this regression, it rushes forward and makes a totally unpredictable leap. Here's a game situation. I think the reason for the current situation is the generation gap that occurs periodically in Russia, because both in the 19th century there was a generation gap, three broken generations within one century, and we even say the Pushkin era, raznochinnaya era, the era of the “Silver Age”, etc. And the same situation in the 20th century, Russia has some kind of the inversion, because it is also 30s, 60s and 90s of the 20th century which were the same inversion points, as in the nineteenth century. And this, in my opinion, results in the following: it results in accumulation of generations, i.e. during the life of one generation some change of mind happens exactly at the point when it seems to us that nothing changes and everything has fallen into what we call conservatism, reaction, such as after the events of 1825. And it turned out that during this exact period (30s-70s) those public internal forces were formed which were able to give results in

the late 19th -early 20th centuries, i.e. there should be some internal accumulation. I think that we are dealing here with internal accumulation.

Further speaking, it seems to me that our problem is the problem of general attitude to the schools of the humanities and sciences which formed after the 30s of the 20th century. In pre-revolutionary period the first philosophical societies appeared which resulted in a brilliant flowering of the philosophy of the “Silver Age”, then the philosophical societies of the 20s, then this tragedy with the expulsion of philosophers and intellectuals abroad. And further the intellectual thought was developing in the exile, and we “survived” because the best minds such as Bakhtin, Losev were isolated, and as a result the schools of the humanities were destroyed. The schools of the humanities can be formed only in a discourse, in what was called the “seminar of speaking” by N.V. Timofeev-Resovsky. There should be arguments, speaking, because nothing is born without it. We have forgotten how to argue, we have forgotten how to debate, we take the point of view of another person, uncompromisingly, as a personal choice. In such cases I always say that my personal attitude to this issue can be quite different, but I express my thoughts. We have to learn to do what Europeans can do in the debates: separate an idea, a thesis from personal attitude. When I speak as a theorist, as a scientist, a philosopher, I recite the intellectual ideas that are interesting to me and for which I want to get an answer. If I know the answer, I’m not speaking on this topic. Therefore, this topic requires debates, opposing, and only in this version what we call “expert advice” can appear, the ability to speak and hear each other. It is not that you personally are not right, or I am wrong or someone is wrong; it is only the opinion on the specific issue, specific topic. Only in this case some development and movement will start. It has just been said that the Krasnoyarsk Territory in terms of the standard of living descended from the 8th place to the 45th. Well, I can feel it without statistics. I feel that Krasnoyarsk becomes a remote province. It is taking into account that I try to get to different conferences, round tables, etc. Nevertheless, I feel how the intellectual and the humanities space in Krasnoyarsk is shrinking like the “shagreen leather”. This applies to the city’s atmosphere, its environment, bookstores, theatres, etc. It seems that there is plenty of activity, but this activity is not of the level of the city which has positioned itself as the capital of the Territory and as a modern city. I think that this diminishing looks absolutely disastrous in relation to, for example, Tomsk. Two weeks ago I came back from Tomsk. When I went out in Tomsk, I thought what was so well? Feeling comfortable environment which is in the air. I immediately went to my favourite bookshop “Akademkniga” and I saw the difference. Because such books never appear in Krasnoyarsk, except at the book fair. Our bookstores are a continuous “boulevard”. When I ask at the bookstore: “Can you, please, explain to me, why do you think that in Krasnoyarsk, the city where a Federal University and other universities are functioning, nothing else is in demand for reading except for ladies’ detectives?” – “The audience does not come!” – is the answer. And they will not come. Why should I come if I know that there’s nothing there. The main thing is the atmosphere. I think that is what was founded once: Tomsk was founded to be a university town. Just look at the history of Tomsk – how many writers, literature critics, scientists were born there. Our tour around the city lasted for 5 hours and it was not all. I imagined what could we show in Krasnoyarsk: Surikov’s house-museum and the destroyed house of Yudin? The Local Lore Museum which has been reconstructed in something I don’t understand? The architecture of the old town has been destroyed. In addition to the sites which have already been identified by very dubious figures (either terrorists, or expropriators), we have nothing more to show. You understand that the present situation demonstrates some promising

leap. A Federal university was founded and it had quite specific goals, as I understand it: to meet the interests of monopolists, industrialists and corporations. The University must provide human resources for oil and gas industry, for the next industrialisation. What this approach will lead us to, if we do not think about the humanities component? And this is the most important component: respect for the human, for his right to self-judgments and the ability to be a citizen. Something to remember: a gravedigger in this case was a man of high civil consciousness, rather than those who receive grants “to create a civil society”. It is the humanities which form an active independent-minded person. And as long as it is not understood at the highest level, we can think as much as we want what we should enter the world space with. We have nothing to enter the world space with, because the main thing that is evaluated in the humanities is the status of the personality, respect for the individual, his civic position. And therefore, no research will change nothing, unless we understand that our main task is to change the attitude toward the human and the society, especially in the ruling circles, i.e. the purpose of the Expert Council – first and foremost, to raise the issue of human rights and create conditions for the development of an active personality.

Therefore the task of the humanities education is to teach the human dignity and freedom of thought. And for this the teacher should change. Every teacher should be, above all, a personality. I studied at the Art Academy in Leningrad. We had teachers with completely opposite views, but that allowed us to think independently. I am grateful to that professors. Some had studied before the revolution, while others had just arrived. Some were dissenters, and others were raised on the Silver Age. In addition, the culture of the humanities is the culture that is passed “from hand to hand”. And it cannot be passed in a different way. That is, again, that the identity of the teacher is crucial. A school teacher is a personality, a university teacher is a personality. That’s when you are a personality yourself, you respect the personality of another individual. When a person thinks independently, then it has professional dignity. Otherwise, our science is a clean compilation. Now there is a lot of information, enough books, you can compile it and present it as your own. There is no strain of thought that stands behind this. So I think that one of the objectives of the Expert Council should be active debates, development of some sort of moral, liberal and civil positions. Round table discussions, conferences and open discussions can be organised. May be it is necessary to go to the level of discussion with the members of the Legislative Assembly. I do not imagine well how public councils in the Government are positioned. When I look who are the members of the Public Council in Moscow, I do not always clearly understand on what grounds these or that persons are there. Clearly, we cannot be present there all. There can be only one person. But this person should know how to inform about the ideas we have discussed and worked on. But the voice of one man is the voice of no one, so we need to feel that we need each other. For this we must respect each other, respect the opinions of each other and want to communicate with each other, to listen and understand each other. This is the most important thing in my opinion.

N.P. Koptseva: Thank you very much, Elena Yuryevna. Dear colleagues, may be you have come comments?

N.M. Churinov: I would like to say that, of course, we should not have appeal to somebody, we just should do our work well. It is that even when we do our work well, we remain misunderstood. And we do not have appeal. To be honest in these discussions that we should have, we first of all should have specific objectives, so that as the result of the discussion proposals and recommendations

are developed. These discussions should have some applied meaning. And secondly, to have these discussions we need to continue liking each other.

N.P. Koptseva: Elena Nikolayevna, may be you can speak to the topic of the discussion?

E.N. Viktoruk: I would like to speak about experiences, problems and prospects in this important research field of the humanities, as practical and applied ethics. New environment in which ethical research and development are being carried out is connected with the fact that modern ethics is a complex system that operates in conditions of a “mature” morality. The “mature morality” is a grand narrative, multilevel phenomenon exposing a “post-rational” morality in addition to the “natural” and “rational” morality, as well as demonstrating a supernormal layer in addition to its pre-normal and normal “layers”. The “mature morality” sets new quality characteristics of a moral subject with new value systems, a fundamentally different type of the life biography and moral obligations. For the subject of this development level the moral ought is not defined by external conditions and framework, but is born as a result of ethical and project work when self-determination (self-identification) and self-imposing of the moral duty appears. “The new ethics of the society of the “high modernism” and the “mature” morality set new requirements for the person and develop a new moral imperative: an innovative society needs an “Educated Man” who lives in accordance with the “gold-diamond” rule of the morality. The globalising society encourages researchers to develop theories and models of interaction of actors and different moral and ethical systems. Due to the fact that the ethics of institutions becomes the only integrating force of the globalising society along with the development of practical and applied ethics, the task of the ethical education in a qualitatively new level is more urgent than ever.

In our country the main centres of practical and applied ethical research are located in Moscow (the Sector of Ethics of the Institute of Philosophy of the RAS supervised by R.G. Apresyan, the Chair of Ethics of the Philosophy Department of Moscow State University supervised by A.A. Guseinov) and in St. Petersburg (the Chair of Ethics of St. Petersburg State University supervised by V.Yu. Perov and the Chair of Aesthetics and Ethics of Russian State Pedagogical University named after A.I. Herzen supervised by A.P. Valitskaya). There are good examples of development of applied ethics research beyond the Urals: Research Institute of Applied Ethics under supervision of V.I. Bakshtanovsky at Tyumen State Petroleum and Natural Gas Engineering University. Analysing the national and international experience we can single out **the main vectors** in the **humanities research** we have designated: the already developed forms of ethical and applied work (ethical review, the activities of ethical committees), innovative ethical and educational technology (case-study, exercises based on the empirical experience); project work, the so-called ethical know-how or phronetic technology (a project session, a project workshop, an analytic session, organisational and activity-related games, brain-storming).

The image of ethics itself and of **ethical research** varies significantly **when it is applied to various professions** that have grown up to understanding of the importance of their image and social responsibility. The sphere of ethical and practical, applied and research activities becomes Krasnoyarsk media community (journalism, advertising), companies for the development of which human resources become important (insurance, trade, etc.). Representatives of these communities recognise the necessity to appeal to professionals in the field of ethics: for example, for several years we have been involved in the Public Expert Council of the Centre of National Glory discussing the ethics of Krasnoyarsk mass

media; in 2011 we prepared a work plan with the Krasnoyarsk School of Journalism for the course of business ethics. Ethics is in demand in various security agencies where it is refracted as an indicator of trust, professional and fiduciary responsibility. Our attention has already been attracted by the annual specialised forum “Antiterror: Advanced Security Systems” at which this year the report “Ethical Issues in the Study of Terrorism”¹ has been presented. In these areas and professional communities qualified ethical expertise, special seminars and training aimed at improving the moral environment are vitally important.

Unfortunately, the city does not have institutionalised education that provides training of qualified experts to carry out work in various professional fields. Specialists in applied ethics in our country have already realised that **“the best expert in ethics (!) is not a professional expert in ethics (his role does not differ much from that of other members of the public), but an ethically motivated and ethically educated professional who belongs to one of the areas of special knowledge** and preferably with work experience in the activities that rely on it. He serves as a personalised communication channel of the applied ethics and social practice. The presence of such specialists cannot be ensured by the part of higher education which is responsible for training in the major specialisation. But it can be provided by other educational programmes aimed at continuous training of professionals (s.208-209)².

Of course, we do have links with the “morally healthy” professionals and organisations of the city of Krasnoyarsk interested in the development of corporate, professional and applied ethics. We collaborate with organisations which execute the orders on the development of professional codes of ethics and mission of commercial orders. Together with the director general of the “Holding of System Development”, LLC, we analysed the commercial sector of the market of ethical and educational services in the city. The main results published in scientific journals³ are as follows: firstly, the development of innovative ethical and educational technology increasingly takes place outside the university (higher) education, mostly in commercial, corporate and business education. The ratio of traditional and “advanced” educational technologies demanded today apparently shows the favour of the models of “development” (training and simulation) and “production” (sessions, long lead equipment, etc.). Secondly, the demand for ethical business education in the current environment in Krasnoyarsk and the Krasnoyarsk Territory is the “pop-up” demand: being “deeply” realised it is yet rarely drafted as a specific order with specific funding. Ethical and project work involves a system of universal and specific principles, methods and techniques that are a “stumbling block” that transfers ethical research and practice from the “possible” into the “real”. And here the “question No. 1” is – shall we borrow the methods from abroad or develop our own methods? Efim Chebotarev, the director general of the “Holding of System Development”, LLC, confidently said that, in fact, **there was nothing to be borrowed**. At the same time, **development of our own ethical technology is possible only if we analyse those that are already tried-and-true**. Moreover, the complexity of this kind of work is

¹ Viktoruk E.N. Etnicheskiye aspekty v issledovanii terrorizma // Sovremennyye sistemy bezopasnosti [Ethical aspects in studying the terrorism //Modern security systems] – Antiterror: materials of the Congress part of the 6th specialised forum (May 26-28, 2010)/ edit. by A.V. Bukarin. – Krasnoyarsk: Siberian Law Institute of the Ministry of Internal Affairs of Russia, 2010. – pp.36-45.

² Prokofyev A.V. Spetsialist v prikladnoi etike: kto on? [A specialist in applied ethics: who is it?] //Prikladnaya etika: “KPD praktchnosti” [Applied ethics: “Efficiency of practical application”. Vedomosti. Issue 32, special edition. – Tyumen: Research Institute of Applied Ethics, 2008.

³ Viktoruk E.N., Chebotarev E.N. Innovations of ethical education: ethical and project work in commercial business education. Scientific Journal of Siberian Federal University. The Humanities. March 2009 (Volume 2, Issue 1). pp.84-93.

connected with the use of different ethical technology: assessment, modelling, game, design. Ethical design is unique work where the "knowledge transfer" is complicated by a number of objective and subjective factors: it is continuous work (from several weeks to several years), the result of which cannot be predicted in advance, so it is described mostly by results; it is "master's" work based on the "implicit" knowledge of a master-consultant; being a commercial corporate "order" such work is often a "confidential" product, the non-disclosure of information on analytical and project work being done is preliminarily negotiated.

As stated above, we refer ethical education to the promising areas of ethical research. One of the features of modern education, including the ethical one, is a multi-layer character. We do not only have a variety of ethical training courses for different categories of students – from high school students to undergraduate and graduate students – but we also analyse teaching paradigms, ethical technology, techniques and approaches. **We made teaching ethics a research area.** For example, for Ph.D. students and applicants for a Degree we have developed a business game "Committee in Ethics" in the general course "History and Philosophy of Science", and a seminar on ethical decision-making in research. By the results of this work we do surveying, discussions, analyse strengths and weaknesses of the implementation of innovative educational technology, its efficiency for the formation of ethical competence of top-level specialists. We have published the results of our work in major scientific journals¹, and our experience represents our know-how, as it reveals the potential of implementing the technology of the stakeholder analysis (developed by the military forces and used in management) to the ethical violations in the sphere of science.

We develop and implement innovative ethical and educational technologies at a variety of educational grounds in the city and the Territory, as in higher education institutions and systems, so in continuous development and business education. I can mention as a very positive and constructive example our work with the faculty members of colleges within the framework of the programme "Methods of teaching ethics in municipal educational institutions" and training courses for secondary school teachers who teach a new course "Fundamentals of social ethics" in Lesosibirsk town. Ethical and applied technology is implemented at maximum in such work with professionals who know their profession and, maybe not explicitly, but articulate moral and ethical problems that really need to be solved. Working with this audience allows to implement the innovative potential of ethical and educational technologies most efficiently, when during the work with each group a unique product is developed during completion of the specific objectives of the course. Here, depending on the target objectives, role-playing and business games, case study, ethical reviews and elements of the ethical design are used. A good example of integrating the humanities knowledge into practice is the course of ethics for management decision making which has been taught at Siberian State Technology University for almost ten years for experts in HR management. The course is intended for directors

¹ Viktoruk E.N. Osobennosti sovremennogo eticheskogo obrazovaniya [Peculiarities of modern ethical education] Edition of the Krasnoyarsk regional branch of the Siberian Academy of higher school sciences. Issue 13. – Krasnoyarsk, 2006. – pp.9-14.; Viktoruk E.N. Etika nauki v kurse dlya aspirantov i soiskatelei [Ethics in the course for Ph.D. students and degree seeker] // Natural and intellectual resources of Siberia (Sibresurs-13-2007): reports (materials) of the 13th international scientifica conference – Tomsk: V-Spektr, 2007. – pp.211-214; Viktoruk E.N. Formirovaniye eticheskikh znaniy v svete neklassicheskoi modeli eticheskoi argumentatsii [Formation of ethical knowledge in terms of non-classical model of ethical argumentation] // Philosophy of Education, 2003, No. 9. – Novosibirsk, 2003, pp.141-150; Viktoruk E.N. Etika i aksiologiya nauki dlya aspirantov i soiskatelei: opyt raboty v Sibirskom gosudarstvennom tekhnologicheskom universitete [Ethics and axiology of science for Ph.D. students and degree seekers: experience of Siberian State Technology University] // Epistemology and philosophy of science. Volume XXI, No. 3. Moscow.: KANON+.- pp.95-108 .

of organisations, practical persons, businessmen who formulate and solve ethical problems using the technology of stakeholder analysis, which forms a new view of the possibility of using ethics as an instrument, practice-oriented knowledge.

The projects listed above and our other projects are united in a common scientific problem “Prospective ethical-educational model”. Our small research team of faculty and Ph.D. students has been working on this problem for several years already. Two major paradigms in teaching ethics (classical and non-classical) are analysed comparatively, as well as the basic models (encyclopedic, instrumental and axiological). We study the university experience in teaching ethics, as well as great educational and extracurricular ethical-educational work. For example, we do field activities on corporate ethics for managers of the Krasnoyarsk branch of the Coca-Cola HBC Eurasia, for psychologists of the Krasnoyarsk branch of the Professional Psychotherapeutic League, etc.; classes on restaurant etiquette, round tables on contemporary ethical problems within the framework of the Students’ Philosophy Club. Since 1997 we have been holding a scientific and practical conference for students and young scientists “Ethics and business: philosophical, methodological and world-view aspects” on the basis of our Chair with publication of the similarly named collection of articles. We constantly prepare students for participation in conferences at the highest level, supervise competition works, prepare grant proposals on the topics of the ethics of management, psychology and social work. Most often, such projects do not find a decent completion: ideally, these projects having been initiated with junior students should “unfold” in the form of course and diploma projects and transform into research work suitable for grant proposal application.

As long as the objectives of this roundtable include introduction of examples of practical and research work, we will talk about the contest on ethics which has been organised on the basis of the Chair of Philosophy for almost ten years and for three years it has had the status of the All-Russian competition with participation of teams from Lesosibirsk, Novosibirsk, Omsk, Biysk. The contest is not only a three-day participation in various competitions, but it is also professional development for teachers-team leaders on the course “Innovative Technologies of Ethical Education” with the issue of the appropriate certificate. The uniqueness of this event lies in the fact that the jury of almost all the competitions consists of **the top-level expert specialists** and not the teachers. The competition “Ethics and Social Responsibility of the Organisation” is judged by the directors of commercial enterprises with an MBA, the competition “Business Letter” is evaluated by the CEO of the leading DM-Agency. Competitions on corporate ethics are judged by directors of recruitment agencies, the head of the organisation on Internet recruitment HeadHunter. The “Ethical Forum”, where the most urgent topics of applied ethics are discussed, is judged by the Chairman of the City Public Committee on Advertising, heads of the departments of the Krasnoyarsk Territory administration, etc. It is significant that the professionals for whom time is “money” willingly cooperate in these activities on a voluntary basis, thus demonstrating **the urgent need to develop the ethical and practical environment of the city**. It would be great if the contest and other extracurricular ethical and educational work with students grow from a “hobby”, games and “children’s ethics” into a serious “adult” work.

Since 1997 our projects, such as “Prospective ethical-educational models” (monograph), “Ethics and business: philosophical, methodological and world-view aspects” (scientific and practical conference for students and young scientists), as well as the Contest on ethics have been carried out with the financial support of the Krasnoyarsk Territory Research Foundation. It was a very modest but

sustained funding that allowed to publish collections of the conference articles, to award the winners of competitions with prizes, etc. Krasnoyarsk Foundation for Support of Science and Technology Activities, unfortunately, does not consider our projects significant and rejects our applications. But every cloud has a silver lining, having recognised the bias of assessment of our projects by the new regional foundation, we have decided to shift to a more authoritative foundations of the Russian level and have already started to work in this direction.

Another example of the **integration of ethics applied research** is a **research project on studying the ethical potential of business in Krasnoyarsk city** held by the Chair of Philosophy of SibSTU in cooperation with the Applied Research Centre of the Independent Public Siberian Institute of Globalisation Problems. In 2009-2010 we conducted research on the topic “An entrepreneur in the innovation economy: basic features and peculiarities” which resulted in publishing of articles¹ and presentation of reports about the role and place of business in the new economy and ethics of a successful entrepreneur. Everybody knows that questioning, expert interviews, expert analysis and assessment carried out at a serious level suggest a correspondent order and funding. Until now this research that interests and causes heated debates at the conferences (INION, Moscow) and newly planned research is our “hobby”. The most important question “How to get sufficient funding?” remains open.

The humanities space is formed by specific investigators who have leadership potential uniting creative, talented and educated professionals around themselves. It is safe to say that the prospects for forming a centre of ethical applied research in Krasnoyarsk are already there, and hence there are chances for integrating into the Russian and global academic space. We believe that ethical applied research as one of the most popular and topical areas of the humanities research has made a considerable progress with the establishment of appropriate institutional education – the Centre, chairs, laboratories of practical and applied ethics – which provides training and retraining of specialists, develops scientific, practical and educational programmes related to the needs of socio-economic development of the city and the Territory. Thus, we see one of the possible future subjects of the humanities research in Krasnoyarsk.

Yu.N. Moskvich: I am very grateful to you for your presentation, since it has clearly showed what may be the target of our future meetings. And I was struck by a new idea. I have suddenly realised that there is one very important point for SibFU which in the near future, perhaps, may lead to its crisis. The fact is that the technocratic approach to training specialists for another type of society – the information society- does not form a personality. It is necessary to implement new technologies in the humanities in such education as, for example, it is expected to be done at MSU. And I think, this requires very specific and serious discussions and alerting the management of SibFU and other universities in Krasnoyarsk about such a serious threat.

¹ Moskvich Yu.N., Viktoruk E.N. Etnicheskiy lider-predprinimatel dlya innovatsionnoi Rossii: ideal, realnost i puti stanovleniya [An ethical leader-entrepreneur for innovative Russia: the ideal, the reality and the ways of formation] Moscow: ISSS RAS. – 2010; Viktoruk E.N., Moskvich Yu.N. Moralniy resurs innovatsionnoi ekonomiki // prirodniye i intellektualniye resursy Sibiri [The moral resource of the innovation economy // Natural and intellectual resources of Siberia (SIBRESURS-16-2010): reports (materials) of the 16th International scientific conf.. – Tomsk, 2010; Moskvich Yu.N., Viktoruk E.N. Virtualniye i realniye liki innovatsionnykh liderov: krasnoyarskiye ozhidaniya i predely rosta [Virtual and real faces of the innovative leaders: Krasnoyarsk expectations and limits of growth] / Scientific, expert, analytical and information support for national strategic planning, innovation and technological development of Russia. Moscow: ISSS RAS, 2010.

I.A. Pfanenshtil: Let us draft our recommendations. We have, at least a few points, including those mentioned by you, Yury Nikolayevich.

E.Yu. Khudonogova: Let me make a remark. Do you know on what basis has the Japanese miracle appeared? On preserving the traditional culture and priority of the humanities and aesthetics over engineering and technology sciences. The Japanese considered that a person can be taught physics and mathematics, but taste, admiration and contemplation – everything that is included into the notion “aesthetic”- can be only educated.

Yu.N. Moskvich: I would like to supplement this statement. In all developed and developing countries of the world the need for new cultural, intellectual and mental revolution is realised. One of the former Japanese prime ministers in the 90s of the last century called all the Japanese to make an intellectual revolution in Japan, so that Japan remained the leading country in the world. To do this it is necessary to change the minds of many people and help them to successfully live and work in the post-industrial world. Exactly the same task we have in the technocratic city of Krasnoyarsk and it is high time to begin to speak louder and louder about it.

N.M. Churinov: I think that it is a reactionary idea in general, when all of a sudden we should change our mentality. Like musicians – everybody knows seven notes, but try to become Tchaikovsky or Mussorgsky knowing these seven notes.

E.Yu. Khudonogova: One should take out of the mentality what contributes and forms the present day. That is why the Japanese are so much in their traditions, the whole Asia lives by means of its traditions, by means of its powerful culture.

Yu.N. Moskvich: Let me tell you that modern Japanese are also moving away from this, they have changed as well. And you are questioning yourself. Would you like to keep the mentality of technocrats in Krasnoyarsk, the mentality of people who are accustomed to working in industrial production? Are they capable of doing something in the emerging innovation society? Do our old stereotypes and habits continue to be nicer for us? Who then will bring Russia out of the track of the middle development? Changing the environment always leads to changes in consciousness, that is how people adapt to new conditions.

E.Yu. Khudonogova: I understand that Nikolay Mefodyevich means not the subcultural, but the national, traditional mentality, the fundamentals of the world view on which the culture is based.

N.M. Churinov: And it is the basis on which one should live and work. Elena Yuryevna, it is, for example, what your husband does. He knows that there are only 7 colours, for example. The colours of the rainbow. But the fact is that he can draw with these colours. To draw things I could not even have thought about. And he will draw. And this is the mentality that should be studied in detail, and that should be respected.

N.P. Koptseva: Dear colleagues, it seems to me that today a unique meeting has been organised. I do not remember in the history of Krasnoyarsk when these people would have gathered together in the same room. People who represent very different fields. It was a very interesting meeting, we tested a very interesting format. There were some very interesting proposals. But we can also work in a different form, for example, invite the authorities. If you do not mind to meet again and maybe more than once, then we must specify the following topic.

Yu.N. Moskvich: I would like to support Ivan Alekseyevich in his proposal to draft the recommendations of our roundtable discussion. That is the mission of the roundtable: to discuss and

take decisions, draft recommendations. This disciplines and teaches to observe the expert procedure. So I suggest that all roundtable participants should express their proposals.

My proposal contains two parts:

- To continue active work that has emerged at this roundtable of a small creative team, gradually expanding it to the problem of intelligent network and
- To make serious justifications of its recommendations for SibFU and other universities of Krasnoyarsk regarding the correction of their current position in relation to the development of contemporary education in the field of the humanities in them.

It is a very good time to do so: next year all universities will transfer to the new educational standards of the third generation when the diversified development of students' personalities becomes a priority.

N.P. Koptseva: Then let me ask you a provocative question: isn't it beneficial for you? We lose this knowledge and you raise it?

Yu.N. Moskvich: Pedagogical education that will emerge next year will be different from today's pedagogical education, it will have new important goals. Chief among them will be training new good teachers for pro-innovative preschool and secondary school education. On the other hand, cannot we work together? Most recently, on the 2nd of November, the Territory signed an Agreement on establishing an educational consortium which included our and your university.

And most importantly, I'm speaking first of all about the quality of the graduates' education at all universities of our city. Whether they will be competitive with the graduates of the same age in other countries who study in a completely different environment and focus on other standards when not knowledge, but values, social and personal competence are in the first place?

I am very sceptical about the continuation of the traditions of the informing education. Everything has its time. We urgently need to go into the global educational environment for the development of new educational standards. I have given the arguments in support of this position previously.

E.Yu. Khudonogova: A University should be liberal. Otherwise it is not a university.

Yu.N. Moskvich: I have proposed a working hypothesis. Many well-known social philosophers and theorists of education state that the new specialist of the 21st century must be different than the employee of the industrial society, a more universal worker, and possess a wider range of personal qualities than in the era of industrial development. First of all, these are personal qualities of the new universal employee of the 21st century, such as charisma, creativity, flexibility, communication skills and the ability to quickly resolve problems¹.

It is obvious that without uniting the knowledge in the major subject and the humanities this is impossible to achieve. What will happen otherwise? New Russian crises and catastrophes, and gradual fading of our country. The necessity to speak loudly about these risks has come quite a long time ago.

G.A. Koptina: I would like to make several remarks. The directors of the institutes of our University should ensure that all the creative teams of different fields of the humanities, out of which new scientific schools can be born, are represented in the development programme of the University for 10 years. Because many things depend on this issue, including funding for research of these teams. Although the funding alone cannot be put above all. Because we understand that in science the word

¹ Survey results for 1, 650 CEOs of the major international companies of the International Research Centre “Economist Intelligence Unit” in 2008, <http://www.kellyservices.ru>

is made by people who are, first of all, the citizens of their country. A system of informing the public about the role of the humanities education is needed, although the government and the authorities take some steps in this direction. Nevertheless, it is necessary to think through such a system, may be even cooperation with PR-specialists is needed. It is necessary to elaborate a system of education based on the ideology in the positive meaning of this word. A concept of not only the humanities education, but also the development of the humanities knowledge in SibFU and the Krasnoyarsk Territory is needed. If such a concept is developed, if the ways of development, the ways of its introduction into the education system are identified, then the people, I think, will feel the support and interest of the management.

N.M. Churinov: I would like to make a proposal that we leave the specification of the humanities scientific schools of the city. Who studies what problems in our city. And then on this basis proposals can be made on behalf of the school related to the topic in which this school is skilled.

G.A. Koptseva: It is also possible to hold a meeting with invited representatives from these schools so that they communicate and identify a common ground. Because the grant competitions which call for proposals now are mostly interdisciplinary. Not knowing the problem, the topic of the colleagues, it is difficult to find a common ground. This kind of seminars and discussions should take place.

N.P. Koptseva: Pavel Andreyevich, your opinion is very interesting while not long ago you presented a speech here as a student being the object of our efforts.

P.A. Mishagin: The problem of integrating the humanities is not only theoretical and methodological; it is one of the central problems showing what exact liberal cognition we are dealing with. Among the problematic points that impede the integration of the liberal cognition are the following:

- the lack of the reference humanities, around which research could be started and that could claim to be paradigmatic for the humanities research (by analogy with the situation in the natural science);
- visibility of lacking common problems: at first look (at cursory look), it would seem that every humanist is involved in his exclusively specialised business, not following directly these or that “common” problems.

A pronounced ideological dependence and orientation of the humanities do not contribute to its popularity and recognition in the academic community as a real transformative power. The impossibility of immediate practical benefits of the humanities research and projects gives them the status of risky enterprises, not attracting significant attention among academic community representatives. Uniqueness, “piece work” also complicate the competitive advantages of the humanities in higher education in comparison with the natural sciences and engineering disciplines aimed at the quantitative component, at the conveyor production of the final result. Nevertheless, such peculiarities of the humanities cognition do not detract from its universal significance, but rather demonstrate the need for radical changes in thinking, which must necessarily happen.

In our country a particular person has never been at the centre of neither socio-historical, nor socio-cultural processes, and is never at the centre of the humanities or natural science research. The same is true for the vast majority of states. It is important to understand that investment in people, suggesting the need for long-term perspective of its development and implementation should not scare, but rather build confidence in the necessity of such investment that could serve as a guarantee of

social stability and social welfare. Social relations considered as applied to a specific person should be the aim and objective of all modern research, the flagship of which should be the human-dimension philosophy and science.

Ethics in its practical and applied aspect is the modern humanities and the autonomous branch of philosophy with the highest potential for integration. At present the research in the field of ethics is impossible without a practical basis. This, first of all, refers to theoretical (fundamental) research, the source of which is increasingly shifting from the purely speculative area to the area of practical application. In our tradition of ethical research the question of relevance of the research that exists and is being developed is quite acute in order to solve the immediate socio-historical and socio-cultural problems that occur. Ethical methodology of the 21st century has developed and widely use ethical questionnaires, the method of focus groups, stakeholder analysis and many other methods of interest for the formation of the general layer of the applied humanities research.

Modern humanities research seeks active integration of the humanities theory into the humanities practice. It can be argued that modern ethics also fulfills this trend in its development. For example, in the West interdisciplinary research it is widespread and has a wide public resonance expressed in the institutional design and academic autonomy, the key integrator of which is ethics: business ethics, bioethics, political ethics, research ethics, ethics of environmental pollution and many others which clearly demonstrate the integration capabilities of the ethical knowledge. Prospects, profitability, adaptability to contemporary social and political conditions become the main parameters of advanced research in the field of ethics. The main problem is the problem of methods of cognition and implementation of its results into social practice. The basis of such applied and interdisciplinary research and its social order is the need for the human-dimension science that meets the needs of the autonomous and individualised human of the modern society, as well as the real humanities monitoring of the results obtained in various branches of human knowledge and their use, satisfying the highest moral and ethical standards giving these studies universal practical human significance.

Successful projects of ethical practically applied research of Applied Ethics Institute of Tyumen State Petroleum and Natural Gas Engineering University, Chair of Ethics of the Institute of Philosophy of the RAS, Chair of Philosophy of SibTSU demonstrate high integration capabilities of modern ethical knowledge (the latest project studies in integration which have gained some publicity are: the study of the phenomenon of moral leadership and business entrepreneurship, regular behaviour (organisation and participation) at the All-Russian contest on ethics aimed at the active integration and partnership of researchers of the ethical issues of the Siberian region).

Liberal revision, the humanities control –and this is the only possible quality control which is not amenable to instrumentation hardware fixation – become especially topical in modern discussions. Thinking technocratically about the person, we forget about him, we miss his entirety out of sight, giving preference to only one (and not always the most important one) of its components. Technologies certainly make the man's life easier, simplifies his slavish fate, his functioning as "a screw and a rebate", disharmoniously develop certain aspects of his being producing mutants and biorobots serving some impersonal social relations. But the relations remain qualitatively the same, although the technical and natural science components get stronger and evolve. However, initiators of such one-sided development and functioning of the human society should be aware of the crisis of similar trends, of the dead end of this way. Moral and ethical (and in wider meaning, the humanities) improvement of all existing

social institutions is necessary due to the very nature of these phenomena, as they have penetrated with the humanities component, because everywhere there is the man and his actions, behaviour and competencies result in the performance (productivity) of universities as social institutions. We need to qualitatively develop a person. Qualitative development of the human personality can offer genuine humanities knowledge. “A qualitatively new person” will change the environment (natural and “artificial”) at qualitatively new principles, will rebuild the whole structure of human relations basing on the liberal principles.

Modern humanities cognition is in the fold, especially sad is the fate of the humanities and education in a province where we can speak about science only conditionally, while current education does not allow it to engage in research in the full sense of the word. Isolationism, artisanal nature (obtaining new knowledge) are typical for the provincial humanities, with rare exception. It develops exclusively by means of enthusiasts and foreign foundations that finance the humanities research in “developing” countries. And in this sense our humanists are mostly interesting for international foundations, rather than for national organisations aimed mostly at immediate results and caring little about the long-term projects and prospects. It is necessary to invest in people, but reasonably. The environment of successful functioning (spiritual, intellectual, physical) should be developed.

N.P. Koptseva: Thank you, Pavel Andreyevich. Vyacheslav Aleksandrovich, you seem to have something to say.

V.A. Gromyko: Like my colleagues, I also think that establishment of small creative teams is relative and I would like to add that the use of electronic resources, information technology is important in the integration of the humanities research, the humanities education. Because we have nowhere else to go, and we must take this into account during specialists’ training. One-sided education is interesting for businesses. And for the university it is important to train integral professionals able to work with information, various information sources, including electronic services. My short message “Information provision of social adaptation of international students” is devoted to another aspect of this problem.

The demographic situation in the Krasnoyarsk Territory has become more complicated: preliminary results of the All-Russia census of population in the Territory have demonstrated a decrease in population by 148 thousand people (compared to the 2002 census). Staff shortages in the economy will remain. The share of population below working age will decrease.

By the Decree of the Russian Government in 2001 the Concept of Demographic Development till 2015 was established which has determined the hierarchy of the state interest in the field of immigrants’ attraction:

1. Regulating the migration flows in order to substitute the natural decrease of population of the Russian Federation.
2. Increasing the efficiency of using the migration flows by means of obtaining the relevance of their volumes, directions and composition to the interests of socio-economic development of Russia.
3. Providing integration (adaptation) of migrants into the Russian society and forming a tolerant attitude towards them.

In the conditions of the aging population in Russia the higher education system will have the lack of applicants starting from the academic year 2010-2011. At SibFU there are international students.

International students are more adapted to life in Krasnoyarsk than migrant workers. The greatest aid to foreign migrants is given by friends, acquaintances, relatives and the role of non-governmental associations and migrant communities is insignificant. To optimise social and economic effects of the migration, development of the integration potential of the host society, it is advisable to organise adaptation centres. Organisational solution involves development and implementation of the social adaptive technology. The social-adaptive technology is the process and outcome possibilities of the human during interaction with the host environment. There are three groups of means in this mechanism:

- legal and regulatory (samples, standards, traditions, customs);
- institutional (government, law, workers' team, family);
- personal (motives, skills, habits, values, practical actions, will efforts).

The world view of the majority of population becomes theological, dogmatic and saturated with superstition. Mononism of the territory is a symptom of a disease, a sign of phobias against people of other cultures. It is a pledge that the area loses in the competition, it is not differentiated, not adaptive. In socio-cultural meaning it seems urgent to establish a research centre for social adaptation of international students at SibFU which could contribute to the development of resources of the Krasnoyarsk Territory, strengthening of the Territory's position in the region's economy.

In the struggle for human resources Russia should pursue the policy of attracting highly skilled immigrants into the country to form scientific and business elites (information technology, medicine, science). The formation of an innovative sector of economy and concentration of human resources (recruitment of young, entrepreneurial and educated people) will be important for the development of Krasnoyarsk agglomeration. Therefore, a regional innovation system should be formed which will include a relevant infrastructure and jobs, and an educational migration bridge should be established (by means of applicants from the other regions of Russia and CIS).

The citizens of Belarus, Kazakhstan, Tajikistan and Kyrgyzstan are enrolled to SibFU on the same basis as the citizens of Russia to the places financed by the Federal Budget on a competitive basis, in accordance with mutually recognised state standard documents (giving the right to enter a university). In 2010 SibFU enrolled 265 students from near and far abroad, including 132 from the CIS countries and the largest number of students from Kyrgyzstan (63 people). Among the students having arrived to SibFU from various countries, Kyrgyzstan is second only to China (108 students). The second and the third place in the number of students are occupied by Kazakhstan (29 people) and Tajikistan (17 people) correspondingly. The number of students from other countries does not exceed 1-5 persons.

Despite the significant increase of international employees in the Krasnoyarsk Territory, both in terms of scope and vocational qualifications framework, the migration yet does not significantly affect the regional labour market (5% of "guest workers" from the total employment in the economy of the Krasnoyarsk Territory). But the strategy of investment projects development in the Territory (the Lower Angara, Vankor oil and gas complex, railway Kuragino Kyzyl) would require the creation of new conditions and lifestyle, highly qualified engineers and researchers. International students can make contribution to this as long as the integration into the Russian society is appropriate.

Providing migrant students with information services includes: providing qualified legal assistance, organisation of timely access to the information about their rights and responsibilities. World

experience shows that a deeper and more rapid adaptation of international students can be provided by more frequent use of the Internet, constant work on the integration of electronic resources into the educational process, including library resources and electronic services. The website of Siberian Federal University should include not only internal information, but external as well, for example, a directory of city transport infrastructure and any other useful information for students (the location of theatres, museums, cultural centres, shops, clubs, service centres, etc., with estimated prices for services), which will be useful to all users of the resources.

The progressive development of educational migration at SibFU can be stimulated by development of a modern information system in the Internet guided by the Ministry of Education and Science, into which both public and private universities can be integrated. Information in this system should be detailed, clear and free of charge. Development of promotional activities in the CIS and far abroad (participation and self-organisation of education exhibitions, creation and development of a network of coordinators in charge of education and information issues about the Russian educational opportunities for international students), networking of existing associations of compatriots abroad.

N.P. Koptseva: Thank you very much. Aleksandra Sergeevna, may be you have some suggestions?

A.S. Chernyaeva: A remark made by some colleagues about the prospective work of small creative teams seemed to me very important and compelling. Moreover, the questions having been raised regarding the importance of forming new principles of education and new educational technologies also seem to be very significant for the development of the humanities research. This is perhaps the area in which we can consolidate our efforts. On the other hand, my message is devoted to the study of an "understanding subject" in post-nonclassical rationality. Inclusion of the subject into the cognitive process caused by the object of socio-the humanities cognition transforms the traditional subject-object model of cognition into the subject-subject model where another "I" is no longer a passive indifferent object, but an active subject. The universalisation of the concept of understanding as a means of analysis of scientific cognition is generally based on the formation of a reflexive position in the study of nature, on the humanitarisation of this position.

Understanding how a particular way of being "here-now" forms theoretical and all kinds of everyday communicative activities. Socio-liberal cognition occurs and is supported by social interaction where communication plays a crucial role. Interaction organised on the principle of dialogue establishes equitable relations between the parties, the other is qualified as self-valuable subject, the attitude to which is regulated by the principles of ethics.

The changes in the system of scientific knowledge which happened in the twentieth century testify changing of the type of scientific rationality which is defined as communicative: initial understanding is a prerequisite for the very possibility of communication and mutual understanding becomes its goal. Inclusion of the subject into the body of science leads to the fact that the nature of knowledge is associated with the value-targeted structures. Recognition of the values' importance in the learning process returns to the problem of understanding by means of which the values' importance is revealed.

S.A. Yarovenko: Dear colleagues, my report is devoted to the topic "Increasing the component of the humanities in a multilevel structure of higher engineering education".

The process of humanitarisation of higher educational institutions is one of the priority areas of innovation in the Russian education system. In order to successfully implement this process there should be a significant increase in the quantity and quality of the humanities component in the structure of curricula of engineering universities. The transition to a multi-level system of higher education (Bachelor, Master and Ph.D. programmes), could have given the opportunity to make fundamental changes on increasing the total hours of the humanities in the curricula.

First and foremost, the necessity to increase the humanities component in the educational programme for students of engineering specialties is determined by a real shortage of hours in the study of the humanities (for example, university undergraduate philosophy course for engineering students lasts one semester, 32 hours of lectures and 32 hours of seminars). It is obvious that such an amount of hours is insufficient for quality learning of the discipline; it discredits the very plans on humanitarisation of the higher education system.

Successful implementation of this programme requires rethinking, formation of a new vision of the place and role of higher education philosophy, which must *precede, accompany and finalise* the study of the humanities disciplines at the university, setting the coordinates of the integral picture of the world and person’s place in it.

The course of philosophy for Bachelors should become the first step, theoretical and methodological “introduction” to the study of the complex of the humanities (history, culture, psychology, logics, sociology, religious studies, ethics, etc.), at the Master’s level it is necessary to introduce additional courses in Philosophy on the problems of philosophy of history, philosophy of culture, philosophy of religion, moral philosophy, philosophical anthropology, philosophical personology, philosophy of science and technology which will compensate for the lack of hours devoted to the study of philosophy course at the Master’s level.

Extending the range of philosophical disciplines in the Master’s education programme in no case does not duplicate the undergraduate studies in the field of the humanities, while it is obvious that the course of history, for example, is incommensurable in terms of common issues and findings with the historiosophical approach; the courses of psychology or sociology of personality cannot replace philosophical-personalistic approach and do not exhaust the need for philosophical understanding of the person as self-transcendence correlated with higher values, with the highest spirituality, with the Absolute, etc.

The study of the humanities in the Master’s programme should be completed by the course of philosophy as an ideological and methodological guide, metatheory of the entire complex of the humanities.

Such an approach will allow the graduates of engineering universities to get system-oriented in the theory and methodology of the humanities knowledge; it creates a framework for successful passing of the entrance exams for Ph.D. studies that best serves the purposes of the “saturation” of the higher engineering programmes with the humanities.

I.P. Tsvelyukh: When I was going here, honestly, I did not realise the goals. I thought that today’s meeting would have only one goal: some audit of the humanities research which will be done in the Krasnoyarsk Territory. Now I see that the goal has outgrown into the one that has been stated. Of course, this is very interesting and I think that we can truly become a force, a strong humanities component.

V.G. Nemirovsky, A.V. Nemirovskaya: Our report is devoted to the topic of preparation of “The socio-cultural portrait of the Krasnoyarsk Territory” within the framework of the programme “Social and cultural evolution of the regions of Russia”.

Development of the socio-cultural portrait of the Krasnoyarsk Territory became possible due to implementing the first stage of the programme “Socio- cultural evolution of Russia and its regions” which was initiated in 2005 by the Centre for the Study of Socio-cultural Changes of the Institute of Philosophy of the RAS. It is based on the anthropological socio-cultural approach developed by N.I. Lapin, Doctor of Philosophy, Professor, the full-member of the Russian Academy of Sciences, and the concepts and methods of multidimensional analysis of social stratification of the Russian society developed by L.A. Belyaeva, Doctor of Sociology, Professor. An important advantage of this project is that it allows to collect comparable sociological information on socio-cultural processes in the Krasnoyarsk Territory and other regions of Russia, as well as for the country as a whole, obtained by standardised methods. This makes it possible to identify general and specific socio-cultural development in the Krasnoyarsk Territory, to define its specific features, to obtain comparable information on the socio-cultural status and process in one of the most important Siberian regions of Russia. The results of the research carried out under this programme in 8 regions of Russia were represented in the fundamental work “Regions of Russia: socio-cultural portraits in the all-Russian context”. In 2010 we carried out an empirical study under the programme “Socio- cultural evolution of Russia and its regions” in the Krasnoyarsk Territory, 1,000 respondents were surveyed by representative sampling; we also conducted an expert survey of 50 authoritative professionals engaged in social sciences and the humanities, higher education and the Mass Media .

E. Yu. Khudonogova: I would like to make another remark that if there is a need to communicate, to move on and find some answers, to find like-minded people, we need a discussion form and the questions of a grant are secondary. Herewith the needs of some topic should be born. And not like we gather together in order to come up with some kind of a grant. And secondly, I remember those wonderful remarkable meetings in Kansk in the Pedagogical College that I think of with gratitude, because it was some sort of a purely human idea. It was interesting to communicate with each other. The participants were very different. The first meetings were quite complicated while everyone was pulling in a different direction, but it ended up that the people were happy when they encountered each other, and it helped to think. You feel that you are not alone. I’m not a philosopher, I am an art historian. You are a philosopher, but we communicate, and it’s interesting, because I know something you do not know. You know what I do not know. We complement each other and this is the interfacing and interpenetration of disciplines. Because if one is a humanist, he is a humanist who will move in different directions since it is impossible to understand the same history of art without sociology, psychology, philosophy and so on. And this is something that should be at the university. The university is a place where young people learn to think and develop as a person.

I.A. Pfanenshtil: I would like to make three based on my core belief. There will be no technical breakthroughs, no technology innovation without the humanities component. And no innovation-based economy. Nothing we do will work without the humanities component which should change our brains, our world-view setting. Hence, I propose basing on this belief three approaches: 1) We need to appeal to the senior management of SibFU to introduce 100-150 special courses on various and advanced, i.e. modern education global humanities fields which are in advance of education, like it

was done, for example, in Massachusetts University. Competition will arise, students will choose the best special courses, choose the best teachers. 2) The Department of Youth should urgently develop a realistic concept of the humanities programmes, the concept of self-government and moral and aesthetic education of students in general, so that it would be a concept that we could fill in with specific programmes together. 3) It is necessary to revive discussion clubs with students on the basis of chairs of history, philosophy and culture studies, or even better to create a permanent ground, for example, 1 time on the certain day of the week, for free discussions on topical problems of modernity and globalistics.

N.P. Koptseva: I find it difficult to express my gratitude to all of you present here. Your such a current, positive attitude has made this seminar an event in the life of SibFU and in the life of Krasnoyarsk humanities community. I have only one proposal. You are absolutely right that it is necessary to act locally, attracting specific persons. We are gradually gaining the positions and today's seminar, I believe, is another step towards our common goal. Thank you, dear colleagues!

Экспертный семинар:

«Современное гуманитарное знание и позиция исследователя как фактор интеграции вузов Красноярского края в мировое академическое пространство» (2 ноября 2010 года)

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Протокол экспертного семинара «Современное гуманитарное знание и позиция исследователя как фактор интеграции вузов Красноярского края в мировое академическое пространство», который состоялся 2 ноября 2010 года на Факультете искусствоведения и культурологии Гуманитарного института Сибирского федерального университета (Красноярск), представляет обсуждение актуальных проблем современных исследований гуманитарных наук в России. Эксперты высказали свое мнение об актуальности проблемы исследования как в конкретных областях гуманитарных наук, так и тех, которые находятся на стыке философии, культурологии, психологии, филологии, экономики и т.д. Они также выдвинули некоторые предложения по дальнейшему развитию современных гуманитарных наук на базе университетов Красноярского края и обсудили возможность интеграции науки красноярских вузов в мировое академическое пространство.

Ключевые слова: гуманитарное знание, научная школа, мировая академическая наука, предмет исследования гуманитарных наук, глобальные преобразования.
