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CULTURAL HERITAGE OF FINNO-UGRIC PEOPLES AS A FORM OF DEVELOPMENT OF ETHNOECOLOGICAL PROJECT TECHNOLOGIES

Modern society occurs on the basis of transformation / change in the very "code of civilization". The changes not only affect the economic and technological sphere, but also the value systems, social communication and information. Globalization and regionalization come head to head in the modern socio-cultural transformations in the numerous differently directed processes. Exacerbation of cultural, ethnic and religious identity is a response to unification tendencies of globalization. One form of positioning and representing regionalism in socio-cultural environment is the revival of ethno-ecological, ethno-ethical and ethno-political traditions. Unfortunately, in Russia there is a problem limiting the cultural potential of the Finno-Ugric peoples. In the context of eroding ethnic boundaries due to processes of globalization, assimilation and acculturation, forms of maintaining traditional ethnic culture are optimized, which gives it a purely ossified museum status. At the same time, the conclusions of UNESCO on the basis of global geo-cultural environment survey are very encouraging: a) all cultures are self-sufficient and self-worthy; b) differences between cultures have an enduring nature; c) erasing intercultural differences cannot be regarded as a criterion and direction of development of the world culture.

With regard to the stated topic, it is necessary to develop a methodology applicable to the preservation of the cultural heritage of the Finno-Ugric peoples and also to develop their adaptation capabilities to new conditions and challenges. In this regard, it is vital to solve the challenge of projectability for the revival of ethno-ecological, ethno-ethical and ethno-political traditions as well as for forming a high quality multi-level cultural environment. Development of project technologies derives from a desire to preserve natural and cultural gene pool as a precious piece of heritage. The key to designing renewed cultural environment is defining its basic universal points, natural-aligned practices of the peoples of the Ural family that permeate all levels of ethno-national environment. One of such starting points is *ecocentrism*, which recognizes diversity in adaptation strategies of mastering different levels, forms, features and properties of the nature.

The term ecocentrism (derives from the Greek: "oikos" - a house) is nowadays used in science to determine environmentally centered value system as a counter to humanocentric one. Ecocentric worldview is based on a belief that, in comparison with the humanity which is of course an important part of nature, the entire ecosphere is however certainly more important. It is more complex, more integrated, more beautiful, more mysterious and older than the historical time span. Ecocentrism is the opposite of *technocentrism*, values of which are associated with technology. Ecocentrists treat people as subordinates of the nature, rather than masters of it. They believe that the natural world should be respected due to its natural processes and its gifts, allowing humans to be self-sufficient, which is a more righteous way than the way of the technological control.

In this context, the conclusion of French structuralist Claude Lévi-Strauss is noteworthy. He stated that the peoples of the world are divided into two large groups. One of the groups focuses all its resources on inventing, making new discoveries, conquering foreign territories and achieving "technological progress". The other group believes the meaning of life is to preserve the original methods of interacting with nature and the surrounding global environment. The strategy

of intercultural relations, which follows the false premise of unidirectional progress, leads in Levi-Strauss' opinion to inculturation, sometimes violently, of so-called western lifestyle, resulting in destruction of the existing age-old traditions of another group of peoples.

The tragic collision and agony of the XXI century were analyzed in the research program of the Club of Rome, which is an international non-governmental organization established in 1968 by A. Peccei and A. King. The content of Club of Rome's reports is highly relevant to all of the Finno-Ugric peoples. We understand that the interest in the problems of biological diversity is a human reaction to the loss of communication with the environment, segregation from the natural world and actual opposing society and nature. It's a response to an environmental crisis caused by the consequences of destruction of nature and the obvious long-term awareness of the harmful effects of technogenic civilization. Researches of Club of Rome (D. Meadows and others) have debunked the myth of having infinite natural resources and their "natural" designation to satisfy the utilitarian needs of a man. It became obvious that we must look for other forms of social life arrangement that aren't destructive to nature. The man himself and his ways of life are the main sources of environmental stress. So it is obvious that there isn't any time or there's only very little of it left to solve the environmental problems (i.e. problems of the man himself).

However, much of the modern Russian establishment and also the financial and economic management, is convinced that it's not relevant to discuss any environmental issues during the economic, structural, social and spiritual crisis. Despite of that, nowadays you don't necessary have to be a scientist to realize how rapidly we are spending the earth's resources, while producing too much waste. The subsoil is being depleted. Forests, pastures and arable land are being over-exploited, the environment is becoming polluted to unacceptable extent, biodiversity of flora and fauna is becoming depleted. Increase in birth defects has been widely noticed. Also, allergic diseases, cancer and other negative phenomena indicate exhaustion of compensatory and adaptive capabilities against environmental changes and are inherent to a man. As a result of these processes, such changes have taken place, which have led to transforming an anthropogenic factor into a dominating one not only on a regional, but also on a global level. In general, we can talk about impending consequences of unlimited anthropogenic impact on the planet's biosphere and the close relationship of environmental, economic, social and moral problems.

Objective reality shows that "human exclusiveness" and freedom from being subjected to environmental laws is currently a perception that exists in virtually all spheres of human activity. The behavior of people in relation to the environment, based on the paradigm of "human exclusiveness", is one of the main causes of the environmental crisis on the planet. Violence against nature has become a means to achieving material prosperity, which leads to the fact that the man himself is increasingly sinking into oblivion. Unable to take off to a higher level of spirituality, he loses perspective of life and a future. He lives regretting the past and dreaming of an earthly paradise, but does not understand and does not perceive the present. Man of the 21st century aims to revive the natural, archaic attitude to nature when the world was perceived in all its original purity, each moment as an ever-powerful but at the same time vulnerable, dangerous but salutary, lively and sensitive organism. That's why for a human, being means overcoming the environmental (i. e. worldview) crisis that is associated with understanding of nature.

Socio-environmental consciousness has always existed, at all stages of historical development of mankind. That was the prevailing type of ecological consciousness that had been determining human behavior in interaction with the natural world. Each ethnic culture had developed its own technique for harmonizing social life with nature. For example, the people of Mari always distinguished themselves by their attitude towards nature, which they treated like living partner: *"Wilderness Forest is my father, green meadow is my mother, blue sky and bright summer lightning are my favorite friends."* From immemorial times, the nature have had the status of a perfect and infallible sacred and culturally organized space in the eyes of the Mari people. With

such worldview the human life is permeated with ethnoethical principle of: *My life tomorrow as well as that of my family, my people and my country depends on how I treat the nature today.* In such a structure of universe, the man is actively involved in efforts to ensure success of his existence, attempting to prevent unintentional violation of cosmic order. People are being oriented specifically towards such behavioral model through folk festivals, rites and customs. In modern day computer society, such behavior seemingly demonstrates that amid increasingly toughening of globalization processes, ethnicity is becoming inherently valuable reality. It shows that an outdated and deeply historical form of human existence finds a new life in actualized values of ethnic culture and that revitalization of deep layers of the ethnic culture is recognized as an important resource of social viability in the present geocultural environment as well as in future development of the world.

Self-manifestation and self-expression of the Finno-Ugric peoples is a desire to assert the right to exist today (at this moment) and to maintain this existence tomorrow as a civilizational phenomenon. A surviving system of rural settlements, a traditional way of life and culture of the indigenous population and favorable ecological conditions make many of Russian Finno-Ugric regions attractive for rural tourism development and particularly eco- and agritourism. Modern technology combined with the tourism industry and supporting handicrafts and traditional industries can become the basis of such forms of innovative rural development, which will, among other things, contribute to the preservation of intangible cultural heritage of the Finno-Ugric peoples and its actualization in a global context. Therefore, the Finno-Ugric peoples currently have a large number of internal prerequisites for designing their national culture. Most of our peoples' problems are due to distancing themselves from their own nature as well as due to a predominant form of post-colonial thinking still used in regionalistics. Nevertheless, signs of hope are being visible in the field of national art as well as prospects for environmental education and formation of adaptive and developing capabilities. Ethno futurism phenomenon in Finno-Ugric art should be particularly noted. It's seen as a project-oriented combination of ethnic identity, contemporary art and socio-cultural avant-garde.

Modern Finno-Ugric cultural community is aware of its need to search for new expressive, technical, organizational and social opportunities. The most radical change in the last decade was experienced by visual arts that pioneered the virtual space and technological advances, offering the world a new, hitherto unseen forms of creative realization. Internet invaded the sphere of theater, creating, for example, the possibility of direct, albeit virtual, online presence with the implementation of new forms of theatrical activity. Museums exhibit their virtual expositions in the global network thereby enormously expanding the range of their visitors. The work of educational institutions and libraries has also undergone radical changes due to the introduction of new information technology. Radical changes in the global context led to a radical restructuring of the entire functioning system of culture. Nevertheless, the global practice does not know a country that refuses to support culture. In the field of cultural policy the following key trends can be noted in developed countries of the world:

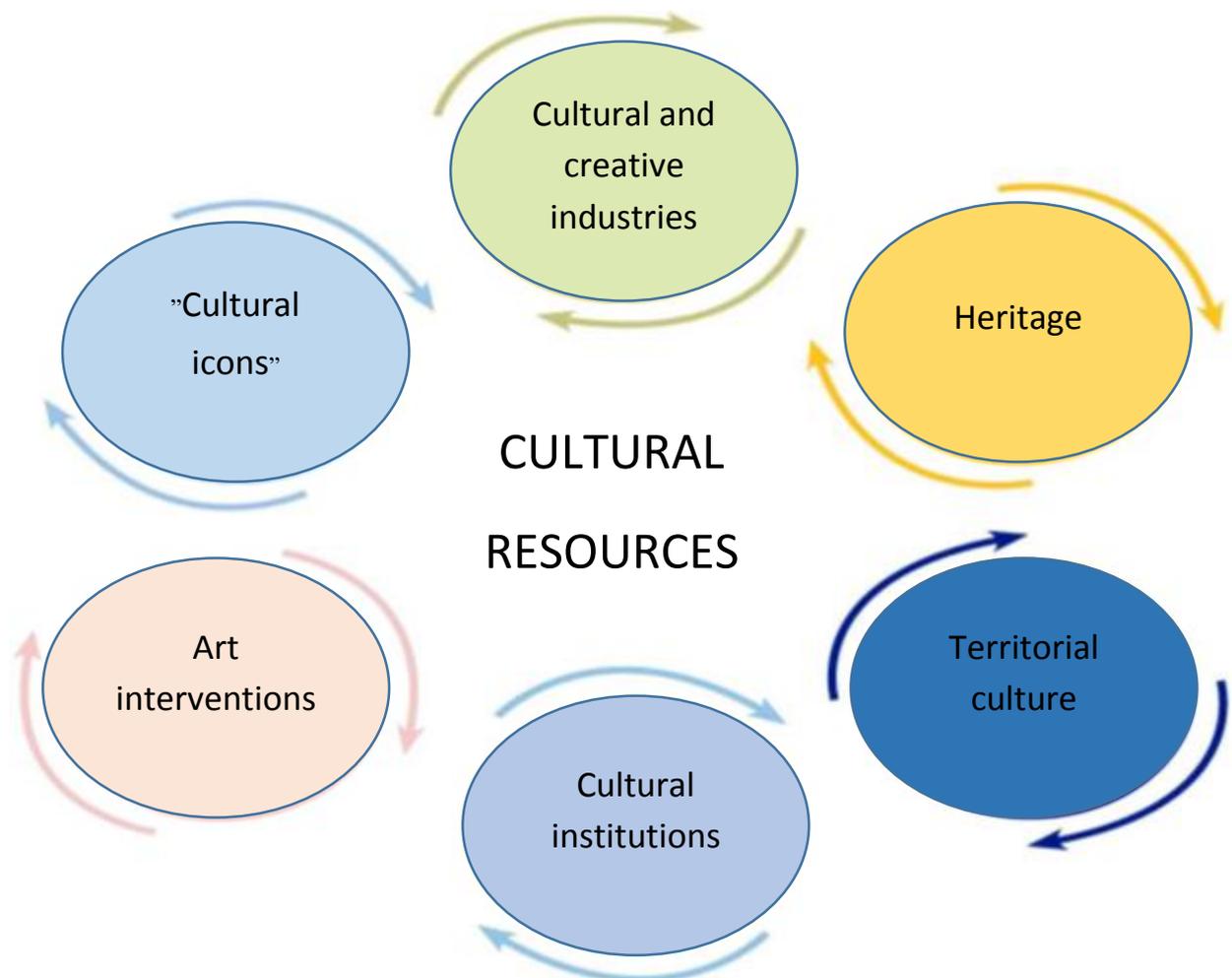
- redefining the boundaries of the cultural sphere as an object of cultural policy;
- inclusion of non-governmental organizations, commercial and non-profit organizations, associations, etc. in the scope of the state cultural policy. Spreading the English model of "arm's length", providing delegation of power of sharing budget money to independent actors;
- developing systems to evaluate social contribution and effectiveness of institutions and cultural organizations, in particular, indicators that evaluate the use of public funding and criteria for granting it;

- transition from protective tendencies in maintaining cultural heritage to maximizing access to it and optimizing its use in order to develop economy and social sphere. Introducing a set of measures to update the intangible cultural heritage;

- politically emphasizing creation of conditions for development of creative abilities of an individual, understanding the culture as a means for strengthening social cohesion and overcoming various gaps, such as: generational spatial and cultural gaps;

- enhancing the role and participation of creative professionals in formation of cultural policies and strategies for budget financing the cultural sphere, forming a broad public discussion on issues of current and strategic priorities of the cultural policy;

- using the culture as a tool for economic development (creative industries, image and educational projects) as well as achieving social cohesion (using ideas of cultural diversity, dialogue and polylogue of cultures).



The Finno-Ugric cultural community should focus on a more complete, expanded, anthropological understanding of culture in their project activities. That should include a very wide range of lifestyles and ways of social co-existence as well as creative activities and formation of

value system, as well as norms, attitudes and identity. Such understanding of culture is superior to a perception of a cultural policy that limits to just preserving a cultural heritage and promoting tourism. The most recent European political trends in the field of culture, innovation and cohesion recognize contribution of culture and creative sectors as follows:

- culture is seen as a tool for promoting intercultural dialogue, creativity and international relations;
- broader approach to innovations is proposed, including investing in design and creative industries;
- The culture is identified as an attractiveness factor for cities and regions, while creative industries are considered to be the best link provider between creativity and innovations.

Thus, the cultural heritage of the Finno-Ugric peoples is not a museum piece, but a basis for future deployment of ethnoecological project technologies. The cultural policy of the state in relation to the Finno-Ugric regions should include elements of a harmonious order of life in nature as well as environmental conscience, humanitarian social practices, creation of social conditions for the revival of the spiritual potential of the people, self-realization of the man in his natural habitat. As a legal subject the state has a legal and moral obligation to the past, present and future in preserving and promoting cultural heritage of all the peoples living on its territory.