

GENESIS OF THE CONCEPT NOOSPHERE PEDAGOGY AND THE PARADIGM

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Abstract: *This article deals with the studying a new direction in pedagogic sphere. The basis for the study is environmental problems at the present stage and actual issues of education related to it. It was viewed that following the direction of the development of the noosphere is the only way to achieve these levels to raise the level of the material and the spiritual, ecological literacy and environmental culture. In this study the ideas of the creation of a new state of the biosphere called noosphere and judgments according to ideas about forming it and as a new form of pedagogy called „noosphere pedagogy’s” ideas and basic directions are studied in this article. People move to a new stage in the evolution of the biosphere consciousness, culture, mentality and thinking, the transition to a higher spiritual level required by pedagogical direction. Noosphere education requirements-based on the pedagogical value of a new paradigm to achieve these levels, so ways of providing to live newly on this level were determined and analyzed. The source of life in ecological culture is the experience of people accumulated over centuries - environmental friendliness and careful consideration, to protect and to live in harmony and reporting relationship to its wealth. In ancient times, our ancestors knew the nature and its creatures’ relationship to the environment, and used them in competent way.*

Keywords: pedagogy, noosphere pedagogic, education, ecological-noosphere education, Kazakh people, noohumanism.

The necessity to educate a person that is capable to change the picture of our planet into better side and that is responsible for the faith of Mother-earth as far as the education system in the world couldn’t get out from the demand of epoch. Because the education system is as a social mechanism forming human-being showed vulnerability and wasn’t able to resist the threat of extinction, unable to decide complex issues of education. It was reflected in education that was not able to keep up with the practice, couldn’t solve the problems of intelligent, reasonable person.

So one of the most basic problems in development of humanity is the characteristic of quality of a person and his moral and spiritual development. Cosmism is as the way out of the spiritual, ecological crisis, it can give the path to the notion of taking a wide range of high culture. It can be the basis of the noosphere outlook that in pedagogical sense bring fruitful results.

The problem of developing noosphere approach is obligatorily connected with education in educating and bringing up learners as far as their development is on special position. According to the current data school graduates are not aware of the balance of nature in our tradition, ideas of cosmism (space), and it's no doubt that all these cause obstacles in development of knowledge about noosphere notion and opinion. Only subject to think outside of the traditional teaching in the world, does not allow the world to achieve the formation of a holistic approach. Only not traditional teaching allows the world to achieve the formation of a holistic approach, also to develop the idea of thinking outside of the world. A lot of learners' knowledge is chaotic and wasteful and underestimate the value of many things.

21st century is the century of humanbeing's possession with new science and mastering new technologies doing first steps. How will the education system use news studied by science? How it should use them? In finding the answers to these questions specialists of pedagogic science and scientists research on the basis of Sustainable development platform.

Materials and methods

To solve the above mentioned tasks following methods were used: theoretical methods, philosophical, psychological-pedagogical and ecological methods; historical-logical, comparative analysis of methodological literature, project work.

A number of large-scale environmental problem of mankind at the beginning of the third millennium dimmed the prospects of future, forced to be skeptical about the fate, and raised the risk of loss of life. So before mankind has caused the need for a radical change in his/her values and objectives.

If we take into consideration that data about the possibility of full stagnation in the world is not less we recognize that the given current standard (traditional) mental paradigm is poor. To solve such a wide range of issues, of course, is not possible with the help of „behind” education and upbringing system.

Therefore, scientists believe that at the beginning of this millennium, the human need to make radical change in the form of development and own version, and only then he answers a wide range of threats, he can provide his further safe and sustainable development. Public education as the most important mechanism of social development, the development of content and form, need to change the

extent that would contribute to the survival of civilization. Currently, it is unable to fulfill its „*rescue service*”, because it still confirms „*old education*” based on the our past time. And „*knowledge survival*” is the motto or address of new innovative processes in the field of education, but it applies not only to the individual, but common to all mankind.¹

According to the humanization of the educational process at school scholar Zhadrina M. J. writes: „*The main problem of our time is the preservation of the human individual. Negative affection of moral education in the society, human moved away from culture and education, finding profit is in high place than human’s intellect and human’s interest, technology is dominante on spiritual values of an individual, all of this negative factors influenced the way of diminishing how education field affects the birth of the person as an individual. This is way out of the impasse, need to pay particular attention to direct from scientific and technologists model to cultural model education, focused on humanisation of educational trends*”.²

Regarded as the global crisis in the education system to get out of this situation only teaching methodology paradigm as scientists Shragina L. I. and Meerovich M. I. believe that it is possible only through the exchange from reproductive (in terms of remembrance) to productive (effect). Only during this time, in the process of studying the possession an education is not the purpose but also a tool for bringing up the person.³ These scientists also deepens that significance of its importance, psychologization that ensures the development of a person, heuristic component that forms creative aspects and pedagogical component that teaches to study. In other words, these components must be „*absorbed*” to the learning process also need to be integrated, the qualities needed by a person need to be deployed in the context of the self-formation.

As the results of many years experience showed that scheme like „*Advanced pedagogy*” that allows you to get such good qualities, Ukraine TRIS pedagogical laboratory made on the basis of problem solving inventive theory.⁴

¹ A. D. Ursul, „Futurization process and the formation of advanced education”, in *Pedagogy and education*, no. II, 2012, pp. 25-30.

² V. A. Koptug, *United Nations Conference on Environment and Development: Information review*, Novosibirsk, 1992.

³ Action program, *Agenda for the XXI century* and other documents of the conference in Rio de Janeiro in the popular presentation: Transl. from Eng/compiler M. King, Center „For our common future”, Geneva, 1993.

⁴ International Forum, „*Learning to live together. Education as a condition for the consolidation of society, conflict prevention and resolution*”, Final Report. B.: The UNESCO Cluster Office in Almaty, the National Commission on UNESCO of the Kyrgyz Republic, the Fund „Soros-Kyrgyzstan”, 2012.

Such philosophers, psychologists and teachers, scientists assume the need for major changes in the field of education. They approved that in different way: the search for a way out of the crisis, the need for „*the wound breaking*” into a new education system, even call it as the possibility to return to the basis and ideas of a classical education.⁵ This means that the content of school education, educational organization of the need to radically rethink the whole modernization of teaching methods is the main issue.

Literature review

Awareness of the importance of environmental problems’s solution for humanbeing was the reason for studying it at different levels and over all and contributed to various aspects of the research. They are following:

-methodological basis and conditions for the implementation of environmental education studied by philosophers Mamedov N. M., Girusov E. V., Ursul A. D., Moiseyev N. N. and in other scientists works, pedagogs Dagbayeva N. Zh., Karopa G. N., Kavtaradze D. N., Zverev I. D., Ponomoreva I. N., Akybayeva T., Zhatkanbayev Zh. Zh., Sarybekov N. etc., Psychologists Deriyabo S. D., Panov V. I., Yiasvin V. A. etc.;

-conceptual aspects of the development of environmental education: Sikorskaya G. P., Sarybekov M. N., Andreyeva N. D. etc.;

-the analysis of the contents of the forms and methods of environmental education for learners: Zahlebnii A. N., Zverev I. D., Suravegina I. T. etc.;

-issues of ecological culture education in high school: Nazarov V. K., Ligai M. A., Abdrashitova I. V., Anisimova T. V., Zhatkanbayev Zh. Zh, Dilimbetova G. K., Tlebayeva K. B. etc.;

-environmental education analysis in the field of primary education and secondary vocational education: Egorova N. N., Ivanov G. A., Riyabceva O. N. etc.;

-national and regional training areas of environmental education and professionals’ preparation: Mahabadarova R. A., Anudarieva D. C., Nikiforov L. G., Ivanov S. A., Beisenova S. etc.;

-about the problem of environmental education through the traditions of the Kazakh environmental protection: Sarybekov M. N.,

⁵ M. J. Zhadrina, „New opportunities to improve the quality of school education”, in *Creative pedagogy*, no II, 2003, p. 2.

Konyratbayeva T. A., Konyrova. S, Zhangelidina D. etc.⁶

That's clear that it is important to develop environmental education in the context of the current problems, we understand it this way:

-knowledge and moral values-oriented system, and knowledge that gives methods of action, also environmental culture based on the principles of co-evolution providing a new, qualitative level of man and nature, also continuing education, that is the basis of biological evolution providing a continuous release of educating people.

The main feature of relevance of the research is that pedagogical-biological problem is an initial stage of this research. The one thing that is observed at the process of formulating theories and practices of education and upbringing is that every new time defines a new form of approach to the world. If in the past people recognized the world in the form accumulated information system, in accordance with the present spiritual development of a person to create his intuition and ability to predict the emotional sensitivity can be recognized by the dominant form of knowledge. That's why we can distinguish following contradictions:

-the point between the total level of development of environmental education in school and evolution-environmental education development on biological form;

-between the commitment of dynamic environmental education plan for learners, growing number of empirical studies and lack of sufficient methodological basis of these researches;

-contradictions between the need for new educational technologies in the formation of environmental awareness and culture for learners and researchers' low motivation to make them.

The need to identify ways of resolving defined contradictions gives opportunity to understand that research is directed to open important problem from the side of theoretical and practical problem. The object of the study: environmental-pedagogical education process.

The subject of the study: environmental-noosphere education prerequisites for learners.

The goal of work was set on the basis of the research problem, defined research subject and object detection.

The purpose of the study: Our main goal is to determine the

⁶ L. I. Shragin, M. I. Meerovitch, „The paradigm shift of methodology as a way to resolve the contradictions in the education system”, in *Filosofiya osvity XXI century: problems i prospects*, Kiev, Society „Knowledge” of Ukraine, 2000, pp. 167-173.

methodological basis of noosphere-pedagogical education, to form a model on the basis of theoretical context, to suggest pedagogical technologies of environmental awareness education and noosphere education.

The purpose of the work and the subject of research were the reason to make such a hypothesis: Young learners can carry out environmental-noosphere education on the basis of biological context, if:

- there are the multiple ways of formation of environmental consciousness and culture on the basis of noosphere ideas and values;

- the formation of environmental awareness and a culture is developed on the basis of study the evolutionary development and environmental isolationism of the world;

- to bring students to the natural world as possible, carry out activities aimed at preserving the balance of organic world.

We defined the following objectives of the study on the basis of the set purpose and established hypothesis:

- to show that one of the main reasons for the current environmental stagnation is low biological literacy;

- in teaching the system of nature-society-man analyze the training in a new direction in the educational process, the process on the right track and education sectors need to live in harmony with nature and the development of co-evolution of ideas in the context of disclosure;

- to teach environmental-noosphere education in emotional value learning, to develop creativity, theoretical justification of information technology advantage in the implementation of new methods of teaching.

Philosophical, pedagogical and psychological thoughts and conclusions make the methodology basis for the study:

- the idea of a unitary view of the world through „Noosphere thinking” philosophy (Al-Farabi, Vernadskii V. I., Chizhevski A. L., Moiseyev N. A., Moiseyev, Ursul A. D., Rerih N. K.);

- great minds of the East related to the spiritual and moral education (Al-Farabi, Abu Abdulla rubaki, Abu Ali Ibn Sina, Nasreddin Tusi, Ahmadi Donish, Alisher Novoi, Abdurahmon Dzhami, Mahmud Kashkori);

- humanistic psychology (Rodgers K., Maslow A., Ventsel K. N., Fromm E., Erikson E. etc);

- about the development of creativity, self-development theory (Blokh M. A., Luk A. N., Engelmeier P. K., Andreev V. I., Ponomorev Iya. A., Sushkova E. U., Vygotskii L. S., Davydovs V. V.);

-concerning to scientific and evolutionary ethics, biological and environmental ethics standards (Hakslı Dzh, Shveiser A., Van Resselor Potter, Andre Hellegers; Spenser G.);

-about sustainable development platform (Koptug V. A., Mantatov V. V.);

-concerning to the social causes of education (Arnoldov A. I., Vygotskii L. S., Komenskii Iya. A., Kon I. S., Leontev A. N., Losev A. F., Rozanov V. V., Stepashko L. A., Stepin V. S. etc.);

-about the place of person in nature and society (Antsupov A. Iya, Bahtin M. M., Berdiyayev N. A., Gnatenko P. I., Kogan L. N., Soloviev V. S., Teiliar P. de Sharden, Fedorov N. F. etc.);

-about the universal and the national ratio of education (Belozertsev E. P., Volkov G. N., Gershunski B. S., Disterveg A., Ushinski K. D., Shadrikov V. D. etc.).

The theoretical foundations of the research, noohumanistic educational theory (Sikorskaiya G. P., Koptug V. A., Kucher T. V., Ivanov S. A.); to develop natural-scientific basis for recognition the world by school learners (Chuikov L. U., Zahlebnyi A. N., Zverev I. D., Suravegin I. T.) және ethical pedagogy and the theories of personality-oriented education (Dudina M.N., Iyakimanskaiya I.S., Bondarevskaiya E.V.); pedagogical dialogue (Kurganov S., Serikov V. V., Sidorkin A. M., Bahtin M. M.); the development of culture and style of thinking activity in education (Andruhina L. M., Alekseev A. N.) and theories of ecological psychopedagogy (Deriyabo S. D., Iyasvin V. A., Rodoba L. A., Denisov T. V.).⁷

Let's mention briefly the definition of concept „Noosphere” from Latin „*noos*”-„*consciousness*”, „*sphaira*”-stands for the ball, means „*smart shell*”. French scientists Lerua É. and Teiyar P. de Chardin for the first time in 1927, introduced this notion in science. According to their opinion noosphere is on higher level than biosphere, it's „*thinking shell*” that shapes the entire planet. Vernadsky V. I. with the use of this term called noosphere the stage of carrying out a program that ensures the further development of society, biosphere controls the position that human controls current role. In his last article in 1944, he noted that humanity is already stepping noosphere phase.⁸ This means that time wide range of environmental problems were predicted.

⁷ M. I. Meerovich, L. I. Shrahyna, „It's time launching boats on the water (what is TLBW)”, in *Director of the school*, no. V, 1996, pp. 60-67.

⁸ D. N. Kavtaradze, *Education and the game*, Moscow, 1998.

Noosphere pedagogy is pedagogical science based on educational release and cognitive noosphere, that is to say, noosphere is without equivalent and recognize that it is an alternative.⁹

Paradigm of noosphere thinking started with the time of Vernadsky V. I. and was reflected in the writings of many scholars and thinkers. They are Ciolkovskii E. K., Teiyar P. de Chardin, Moiseyev N. N., Subetto A. I., Berdiyaev N. A, Ursul A. D. etc.¹⁰ Since that time, find ways to bring up ecological culture of young people, individual become a spiritual and moral problem in pedagogy.

The difficulty of a fundamental change of public quality brings to pull out human that poisoned the resuscitates of the consumer from the fog. For that it is necessary to have high values that form Historical-Cultural-Evolutionary paradigm. Noospheric development ideology and practice that form the basis of this.

In this regard, in the education and upbringing field the new spiritual, moral and social and economic demands have been made.

No matter what stage it's necessary to have swift and deep citizens for developing young state that are educated and moral, with high competence, in any situation can solve problems independently. Think of the future of the country, its prosperity always consider himself responsible for the development, which can contribute to people. This person who thinks about the future of the country, who always considers himself responsible for the development of its prosperity that contribute to people. Growing up such a person is the task of the education system as far as education and upbringing desire the basis of the formation of individual.

Today, the human's activity is the most extensive by impact on the biosphere. And how to live the life for the nature that depends on the level of biological and ecological literacy and environmental education. The world community understands this low level of culture of that

⁹ V. I. Vernadsky, *Noosphere and Biosfera*, M. Iris Press, 2004, p. 576.

¹⁰ B. M. Bad, *Teaching Encyclopedic Dictionary*, Moscow, 2002, p. 170; K. E. Tsiolkovsky, *Space philosophy*. In the book: *Russian Space Art: An Anthology of philosophical thought*, Moscow, Education Press, 1993, pp. 278-281; P. T. Chardin, *Phenomenon of human*, trans. From French, Moscow, Progress, 1965; N. N. Moiseyev, „Once again on the issue of co-evolution”, in *Questions of philosophy*, no. VIII, 1998, pp. 26-32; A. I. Subetto, „Quality management of life and survival of humanbeing”, in *Standards and quality*, no. I, 1994, pp. 32-35; N. A. Berdiyaev, *Human. Microcosm and macrocosm. (Excerpts)*. In the book: *Russian Space Art: An Anthology of philosophical thoughts*, Moscow, Psychology Press, 1993, pp. 171-175; A. D. Ursul, *The path into the noosphere. Concept of survival and sustainable development of civilization*, Moscow, Ray, 1993.

humanity as a whole, including the kind of low ecological culture. Individual environmental development in the new century is an important factor and valuable direction in the state's education policy and strategic because it is not only in the way of environmental protection, also it's a way to save human civilization as a whole.¹¹

This is one of the most important tasks of the state in the issue around Kazakhstan. As it was evidenced by documents paragraph 1 of Article 31 of the Constitution,¹² „Environmental Protection” paragraph 2 of Article 73 of the Law,¹³ the „Education”, Article 3, paragraph 3,¹⁴ the „Environmental safety care concept”.¹⁵ In higher educational institutions of the country as well as international, national and regional conferences in the world, the problems of environmental education in Kazakhstan and the search for effective ways of development of ecological culture of the person are being analyzed.

On December 5, 2012, the Council of Heads of States of the Commonwealth of Independent States Turkmenistan (Ashgabat) at the summit of the Commonwealth of Independent States in the protection of the environment and ecological culture in 2013 to declare that the „*decision of the Republic of Kazakhstan in accordance with paragraph 2 of ecological culture and environmental protection in the Republic of Kazakhstan*” in 2013 approved a plan of action for the year.¹⁶

Kazakhstan national model of education is fixed on global education space and directed to meet the needs of the individual and society, and is characterized by multi-level and continuing education properties.¹⁷

Human awareness of the importance of the solution of its environmental problems contributed to study it from different levels and various aspects of the research. They are following:

-methodological basis for the implementation of environmental education and conditions: philosophers Mamedov N. M., Girwsov É. V., Ursul A. D., Moyseev N. N. and in the writings of other scientists, teachers Dagbaeva N. J., Karopa G. N., Kavtaradze D. N., Zverev I. D,

¹¹ O. G. Tavstuha, N. Y. Stepanova, Z. U. Nefedova, *Environmental monitoring: Manual for pupils*, Orenburg, Printed Salon, 1996.

¹² Kazakhstan Republic Constitution, 1995.

¹³ The Republic of Kazakhstan, „*Environmental Protection Law*”, July 15, 1997.

¹⁴ Law on Education of the Republic of Kazakhstan, Sovereign Kazakhstan, №115-116, 1999.

¹⁵ K. R., „*Ecological Safety Concept*”, no. 2967, 30.04.1996.

¹⁶ Decree no. 634 of the Government of the Republic of Kazakhstan, June 19, 2013.

¹⁷ *The concept of a humanitarian education in the Republic of Kazakhstan*, Almaty, 1994.

Ponomareva I. N., Aqıbaeva T., Jatqanbaev J. J., Sarybekov N. etc., psychologists Deryabo S. D., Panov V. I., Yasvin V. A. etc.

-conceptual aspects of the development of environmental education: Sikorskaya G. P., Sarybekov M. N., Andreev N. D. etc.;

-the analysis of the contents of the forms and methods of environmental education for learners: Zaxlebnıy A. N., Zverev I. D., Suravegina I. T. etc.;

-issues of ecological culture of high school: Nazarov V. K., Ligay M. A., Abdrashitova I. V., Anisimova T. V., Jatqanbaev J. J., Dilimbetova G. K., Tlebaeva K. B. etc.;

-environmental education analysis at primary education and secondary vocational education field: Egorova N. N., Ivanov G. A., Ryabceva O. N. etc.;

-national and regional directions of environmental education and specialist training areas: Mahabadarova R. A., Anudarieva D. C., Nikiforov L. G., Ivanov S. A., Beysenova S., etc.;

-about the problem of environmental education through the traditions of the Kazakh environmental protection: Sarıbekov M. N., Kongıratbaeva T. A, Qongırova S. D., Jangel'dina D. worked.¹⁸

Results and discussions

In the context of the present problems it's clear that development of ecological education is important, and we understand this as following:

-knowledge and moral values-oriented system, and methods of action based on the principles of co-evolution of man and nature, providing a new level of quality to educate people ecological culture of continuous education to ensure a continuous biological and evolutionary basis.

According to the philosophy of nomads, there are features of behavior of nomadic that is peculiar to them, characteristics of great field of Kazakh people combined with centuries.

One can say Poetic talents and endless reasonable spirits of the oldest modern poet-zhyrau as Abai, Saken, Shokan, Mukhtar, Olzhas and others caused as the influence of special effects clear sky and green field. Therefore, we can say that the steppe landscape is the effort that forms the nation's spiritual resources.

¹⁸ N. F. Reymers, *The conception in ecology knowledge*, Manual, Moscow, Publishing house MNÉPU, 1993.

Nature, steppes left their expression in human surprising formation of a unique saq art. It is also seen in imagination of artists' virtuoso inspired by street life and to depict the race.¹⁹

Mother and nature legends, formed customs and traditions typical to the Kazakh people. In this heritages our ancestors called generation to love nature, to protect it, urged to refrain from violent actions offences, and taught environmental education.

Because the lifestyle of Kazakh people was in destiny with nature. Because the nature is its inhabitants living area, human called a derivative of the same nature, and saved subject as the treasure of his wealth.

Kazakh people, studied the flora and fauna, animals' world, done their analysis about them, left as bequeathed from generation to generation, taking care of the nature of the native who lived in that environment. They recognized the surrounding forest and wood, rivers and lakes, desert and semi-desert as the source of life and the integrity of the field. They observe natural phenomena, climate change, had the ability to predict in advance natural disasters. In particular, through the preliminary weather forecast regulated the relationship with the nature.

For example, Levshin A. I. commented in his work: „*Lived with the nature, simple food and drink, in calm environment, breathed with clean air Kazakhs people are healthy, strong and powerful, tolerant to hunger, heat and cold. Kyrgyz people respect their ancestral homeland. Nobody has to leave their homeland where he/she was born*”.²⁰ One can see in this opinion that environmental culture was the key to a healthy lifestyle.

Nomads were aware that human was the part of the star world, Kazakhs felt that they are part of the universe since ancient times, and then rules of life were made afterwards²¹.

Kazakh culture really *ékofildi экофильди*. The secustoms in the formation of environmental awareness were based on the direct love of behavior to Mother Nature.

If for Western civilization the space and nature in accordance with the human beings purpose is the object of action and stands out of individual, and therefore, it is active individual in understanding of nomadic person. The space is not cold and infinite space, but it's interpreted as the guarantee of the human world. Human is as a part of space can not be neutral about environmental different properties, the

¹⁹ Al-Farabi, *Philosophy*, Almaty, 1973.

²⁰ V. I. Vernadsky, *Philosophical thoughts of naturalist*, Science, 1988.

²¹ A. B. Myrzabaev, E. T. Baizhanov, *Ecology and Conception development*, International Environmental Conference, Karagandy, University Press, 2005.

appearance and image of the nature. There is only one sort of folk wisdom for centuries, all the universe is deemed to be recognized as a whole part of nature and people as an integral part. As far as the issue of overcoming eternity is growing motive from Sumer civilization „Gilgamesh legend”. Nomads who saw the infinite steppe first of all recognized a large circle-horizon. He is covered with the celestial dome. Infinity can not be reasonably smart. It is the symbol of mysterious world, uncertainty, darkness, darkness character. In order to possess infinity, it's necessary to have sustainable direction. Sahara inhabitant looks in the sky searching the orientation, and found Temirkazık and through the location of stars Jetikarakshi, and focusing on Venice and Ürker made him closer to the sky. Army on the march, passenger trip, shepherds who had been caring for cattle differentiated the night orientation according to the stars in the sky.²²

Conversations, good tales that give the concept of a variety of cognitive concepts about country, the land, the environment, the nature and also prohibitions and superstitions are the big principles that people resumed from rich experience from generation to generations. On each base of ban word there is educational value and philosophical nodes that deprive from bad and destructive actions.²³

There is no sphere in human society where ban is immiscible. In order to understand the value of the educational features of forbidden words one should differentiate them according to the meaning peculiarities. With respect to the words of nature and related to the protection of the environment we can see the elements of environmental education. For example, the concept „*you will die as the green*” you are forbidden to pull out grass; the concept „*it will be offending*” for harvesting, threshing meadow; concepts „*The request of the water*” and „*let water go its way*”, „*the way of bei is white, the way of water is alone*” you are forbidden to turn the direction of water.²⁴

Adults and parents of children who play say: „*don't beat the water*”, „*don't make dirty Lılac*”, „*don't spit the water*”, they taught them from an early age.²⁵ To save water clean means water protection. Not to make dirty, smudging water has become a debt of every citizen of the steppe.

²² D. Bell, *The coming post-industrial society: Experience of social forecasting*, translation from english by V. L. Inozemtsev, Moscow, Asayegta, 1999.

²³ E. Toffler, *Third wave*, Moscow, AST, 1999.

²⁴ V. F. Odoyevski, *Selected pedagogical works*, ed. V. Y. Struminsky, Moscow, Uchpedgiz, 1955.

²⁵ N. F. Fedorov, *The philosophy of the common cause*, Moscow, Thought, 1982.

This is not only for water itself, but also for the life of: water plants, fish, water species of birds, including living organisms, and protect them, traditional ban words that were born for wishing them quiet, comfortable life. There are so many such examples.

In fact, there is no reasonable human society that has no bans. After all, traditions, beliefs, each of the ban on ethical and legal standards, such as social environment and adjusting to mobilize people for a particular purpose, and thereby serve the public dedication dialogue. In any society, tradition, double standards, religion, law, in the broadest sense the basis of the culture is formed through the prohibition, so probably „*the youth of the country without prohibitions is foolish*” says the population.²⁶ Prohibition of modern society is the law and constitution.

Though in different historical periods cause bases of ban in human consciousness are different, but it has social significance.

If the person doesn't comply with the prohibitions that means disregarding the requirement and tastes of own social life in society. At first glance, the vast majority of all prohibition might seem to be completely ignored. However, even insignificant, common prohibition has educational value that comes from the most ethical standards. This property functions for forbidden things, the harmony between „*Human Society and Nature*”. Following words are the manifestations of faith: Do not show the moon, and don't walk at seven-night, don't count the Stars, don't clean carpets at night in dark, don't tell dreams at night, don't put dirty sheets at night. The original family in these words of great educational value. First of all it saves person from the events of the dark night, from the incident, it retains recoil at the different animal sounds of birds, and secondly respect for him as a part of the world star, mourning his idol.

Kazakh people in their life considered the seasons of the year and formed material production system according to the longitude adapted to migrate ranges from nomadic Kazakhs to create a single management structure, which could form mixed with each other socio-economic and socio-cultural system. In such a system the whole lifestyle, the pace of social history, the properties of the material and spiritual culture, customs and traditions, adjust the taste and knowledge and makes it viable. This was the key to a historical development.

If we look at the experience of our ancestors, traditional folk culture, education of the child at this stage, comprehensive language, the

²⁶ A. I. Subetto, *Global imperialism and noosferno Socialist Alternative*, SPb. Kostroma, Asterion, KSU N .A. Nekrasov, 2004.

cultivation of mind, body development, labor, and most importantly, the environment, economic carried out in the direction of cultural and moral good absorption qualities. With the prohibition to child's racy, offensive actions, including an explanation of the reasons for the same offense contributes to the formation of a good action in the second time. Kazakh people didn't treat vulnerable to the phenomena of nature, environment as an opponent of the society. To learn more deeply into the secrets of nature, adapted to live with nature. They are happy with communicating with nature, not by the conquest of nature, and did not only learn to live at the level of that knowledge and experience, this has become their moral and aesthetic standards. For centuries, by controlling the essence of the quality of the environment and seize every natural phenomena Kazakhs improved their skills and experience. The categories of space and time had a special place in Kazak traditional farming culture. In their philosophy these quantities are considered to be the guarantor of the basic values of life. The nomadic Kazakhs differentiated seasons toughly, designed to promote economic activity associated with it. Kazakhs' deep and universal expertise about a lifetime natural phenomena is the life experience. They could put a name to the months and the seasons, stars and on the basis of this made own national calendar. Kazakh folk environmental rules formed who examined the phenomena and the laws of the nature.

As a result of this practice the weather forecast caused for the Kazakh traditional forecasting. They considered themselves to the environmental nature. First, the nature changes were connected with the luminaries and the stars, and the rest are classified depending on the behavior of animals and actions of plants. On the basis of these various weather phenomena approaches were formed.²⁷

Kazakhs moon was worshiped as holy traditions of the religion of Islam. Kazakh residents knew beforehand weather forecast with the help of the moon. If the moon was born horizontally, in this month it'll be cold and uncomfortable, and if the moon was born vertically in the same month, it'll be warm and comfortable. If the moon was born full, color is white, two edges are blunt, if it climbs vertically, then in that month it will be less rain and wind. If the two edges are sharp, colour is bright and is born horizontally, then it will be rainy, windy, frosty. When the moon is born and if it looks big, it's light is reddish, it meant it would be rain. If the full moon is born brightly, then it will be warm, good weather. If the

²⁷ A. G. Nazarov, „The concept of the noosphere eality”, in *Science*, no. II, 2000, pp. 118-131.

moon is coloured to red, and that circle gets bigger and then lost, then the next day will be bright. If the moon is muddy, it's for the rain, if it is bright, it's for the good weather. If the star shines too brightly, it will be frosty weather. If in autumn Venus is seen in the morning, the winter will be mild. If Venus is seen in the evening in autumn, the winter will be cold.²⁸

Hence one comes to conclusion, the person forms his inner world through recognizing nature phenomena and feels himself as the one representative of whole universe.

During centuries our people lived their life in nature, created their life, and paid attention to its different secrets. Outlook of Kazakh people was formed according to steppe space, geographical position, grazing the cattle, its farm.

Kazaks' outlook opinion according to the nature and its different phenomena wakes our national spiritual feeling, and forms moral qualities and our character, wakes our love to the nature. From the history of our people's emergency there is scientific base of ancient phenomenon that appeared in that early period and reached to present time. It is mostly in people's life and theirs' action, and makes its sense according to the custom of consciousness and tradition.

Our people's outlook heritage about the importance of nature phenomena is special, people's treasure needs to be used widely, this is the demand of today.²⁹

To follow repeated action of nature phenomena was important factor in people's farming lifestyle. Our people predicted the seasons of the year and nature phenomena in each season according to the sky shapes and looking at actions of animals. They could differentiate well the main planets in sky world. Kazakhs took names from their household life that they named night sky lights. by controlling the connection between the natural mysteries of the various phenomena of nature and wild animals the people made their own conclusions, and they gave special attention to them.

A recognition of the integrity of nature, a part of nature, natural phenomena lead to outlook of people, from children to elderly people, from generation to generation should be continued as a precious heritage.

²⁸ M. I. Budyko, *Global Ecology*, Moscow, 1977.

²⁹ E. V. Girusov, S. N. Glazacheva (eds.), *On the question of nookosmology as a science, system of thought and way of life*, Volgograd, Publishing House Peremena, 1996, pp. 13-16.

There is love to the nature as one of the Kazakh people's precious heritage and moral qualities. In people's notion the word nature is sacred, native land and raised country, atameken, dear land, my village are the most expensive words feeding the entire body and warming your heart. People respected their places in nature, „*Holy Spring*”, „*Holy Wood*” and saved as the apple of the eye. Swallows, swans, birds ular as a good initiative, the Bulletin of happiness, as the owner of the property.

Nature and society, the country and the country, morals that does not violate the law of equilibrium in the proportion of a person, morals that start contributing to the opening of the springs and sources of talent and to preserve the purity of the individual conscience influenced the formation of the anniversary of the March that has become ancestors' custom. It is not in vain that the period of meeting Nauryz the day and night (dark and light), Summer and Winter (hot and cold) is celebrated from the moment of equilibrium. In this regard, the ancestors required compliance of equilibrium in nature and society, country and country and ratio among different social groups in society.³⁰

According to the Kazakh astronomical concept „lucky day” is considered to be the next two hours after the light of the sun in new year had been seen. „*If anybody who waits sunlight at the time of the day period then this person gets wealth of Nauryz, the concept of meeting new day was formed this way. They bowed to the sun that smiles them, let them to be „filled with happiness”, sprinkle around the countryside and go home*”.³¹

On Nauryz early in the morning men take shovels, hoes to their hands, women take worms, cheese, milk, fresh meat and go to the streets. „*If you see Spring, open its source*” say guys surrounding around it and begin to open the source of spring, „*Let leave trees than animals from generation!*”, „*If you cut one tree, then plant ten trees!*” assumed elderly people and plant trees near the spring. Women bowed to the coming day and say, „*Hello, good Mother Day!*”, „*add terry chest Mother Earth give your prosperity to us!*”, and drain the oil into the opened spring source, and sprinkle new trees with milk.³²

Conclusion

As a result of our research and analysis outlined the following issues:

³⁰ F. I. Girenyuk, *Ecology, civilization. Noosphere*, Moscow, Science, 1987.

³¹ V. I. Vernadsk, *The chemical structure of the Earth biosphere and its surrounding*, Moscow, Science, 1987.

³² N. Moiseyev, *Human and noosphere*, Moscow, Young Guard, 1990.

1. High target of shaping the development of humanity is to form noosphere. It's a new state of Homo sapiens. To change into new state, a new position-difficult process at any time, it is the only way to retain the life on Earth and develop it further. Biosphere's change into to a new stage in the evolution requires today a change to a higher spiritual level in addition to the consciousness of the people, culture, mentality and thinking. Noosphere education requirements allow to achieve the levels specified in the new paradigm of pedagogy, and to live in these new opportunities.

People in the „*third state*” is the special physiological status, the body is healthy, but changed, that is normal seemed status in this period of change. The category of people in this situation are: adolescents puberty period, the body of the endocrine, nervous bearing; the status of the mother before the birth and after the birth (in this stage the organism's normal, is not a disease, but a special condition); the period of old age, healthy, normal aging.

Weighing these, the current status of the ongoing Earth „*third state*” can be attributed. Taking out the earth from this „*third state*” in the hands of a person because the person is a unique „*creations*” of the nature.

As a living system, to preserve the earth as „*a big organism*” then in the current situation it is in the category registered to the *Red Book*. It's such a wonderful planet technology and information age, while *Red Books* is not going to *Black Book* actions to be carried should start by educating society. It is at the discretion of the pedagogy.

„Ecological niche” concept covers all aspects of the environment. This term was first used by Grinnel.³³ „Ecological niche” is functional role and position of organisms in society according to the concept that has been developed since that time (spatial scale place). Since human history has succeeded in its „ecological niche”.³⁴ Currently, due to the evolutionary development of the human „ecological niche” occupies the entire biosphere! Now the future of mankind „environmental niche” as a result of the educational process waiting rotation in global „noosphere niche”.³⁵ At that time all the living creatures on the planet return to the emergence of the human condition. It is the natural evolution of the legislation, in harmony with the case of co-evolution and society and the beautiful stage of development.

³³ A. Peccei, *Human qualities*, Moscow, 1985.

³⁴ Berdaliev Ospan, Adam Reader's, „orange” number. Source: www.guljan.org.

³⁵ A. I. Voyciechovski, „Solar system-the creation of the mind?”, in *Question mark*, no. I-II, 1993, pp. 3-33.

