

Noohumanistic Worldview as a New Worldview Matrix within Educational Paradigm

Raushan Shindaulova

Doctor of Philosophical Sciences, Professor,
T.K. Zhurgenov Kazakh National Academy of Arts (Almaty, Kazakhstan)
E-mail: sharabana3@gmail.com

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Addressed is the genesis of Noohumanism as a new worldview matrix of the present. The study was carried over the ideas underlying Noohumanism and traced back to the early elaborations of Teilhard Chardin, Volodymyr Vernadsky, etc. We have investigated backgrounds for the semantics of “the Noohumanistic Worldview” as associated with its noospheric, humanistic, environmental, philosophical components and with the state-of-the-art studies in the philosophy of education. The author considers an Equilibrium (Balance) as the universal principle of the Cosmos in terms of an analogy therewith, i.e. the ideas of the socio-natural homeostasis within the “human-society-nature” system, which lays the foundation of the currently trending Noohumanistic Worldview. The objective hereof is the author’s elaboration of the worldview-wise (ideational) potential of Noohumanism as an evolving and call-of-the-time worldview matrix that is based upon the socio-natural homeostasis. As a result of the research, we have elaborated the scientific-theoretical grounds of the noohumanistic worldview concept, with its principal methodological regulator – the idea of the socio-natural homeostasis (analogous concepts: “socio-natural accordance”, “metaprinciple of harmony”). This concept opens new perspectives in the philosophy of education. In other research studies, we have developed the pedagogical system of forming the noohumanistic worldview in students and set out relevant pedagogical conditions and teaching methods.

Keywords: noohumanism, principle of socio-natural homeostasis, noohumanistic values.

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Introduction

Present day situation is unstable and full of threats and various cataclysms. These either are the terrorist threats or environmental calamities fatal for humanity, or the sustained geopolitical and economical clashes among leading countries, as well as the bursts of hybrid and local warfare on the global arena. The behind causes are of immense complexity. They

are associated with the destructive processes occurring within the different dimensions of society. One of the factors affecting the state and evolution of certain social trends is undoubtedly connected to the worldview component. Apparently, the worldview paradigms and value-based orientations of *Homo sapiens* do structurize its behavior models and further vector of attitude towards the world.

According to the Encyclopedia of Psychology and Religion, *worldview* is “the outlook one has about life. It is a paradigm by which the individual or the group interprets reality and acts upon life. It is how we normally view and conceptualize the world” (Abi-Hashemv, 2017). One may define the following traditional types of worldview: scientific, mythological, religious, mundane (conventional), philosophic, historic, etc.

There are specific types of worldviews targeting the formation of value-based orientations across different areas of human activity, which can conveniently be systematized as the “human-society-nature.”

Types of worldviews pertaining to humans, their existence within society, and their relation to nature comprise a wide range from humanistic, universal in its significance, historical, and the like, to environmentally-oriented, noospheric, etc.

At that dissipation, we are concerned with such a worldview, which could synthesize the scale of values encompassing the “human-society-nature” system, and reflect each of the listed aspects, while also being organically integrative in its totality.

In this regard, in our understanding, it is the Noohumanistic Worldview that better meets the said conditions, having as its global idea the socio-natural homeostasis. We shall note that the Noohumanistic Worldview consists of two components: the noospheric and the humanistic, which is a raising trend in modern education.

Noohumanistic Worldview as the implementation of the idea of socio-natural homeostasis within the system of “human-society-nature.”

Let us investigate the main characteristics of the Noohumanistic Worldview and trace its origins to the noospheric education, which is based on the doctrine of noosphere.

The term “Noohumanism” is first distinctly encountered in the research study by G. Sikorskaya and is interpreted as “the noospheric humanism (noohumanism) characterized by the human commitment to co-evolution with the biosphere”. The given definition outlines the environmental aspect that emphasizes the necessity of cooperative evolution of biological species and humanity.

However, it seems that modern people shall need not only the environmental orientation points, but also those references that could direct to the harmonization of relationships at all three levels of the “human-society-nature” triad. Indeed, the modern palette of the worldview reference points more often reflects only certain separate aspects of the said system.

As far as the social aspect (the “human-society” element in the aforementioned triad) is considered, the individual has to challenge and decide based on the specific worldview positions regarding the issues of his or her social existence. Those might be the issues associated with either the civil security, social welfare or with the economic, political and other phenomena. Lack of internal moral foundations, sound judgment or life experience towards a given issue may cause anxiety, stresses and trigger the psychoemotional disintegrity in a person, deterioration of the life quality. In this respect, one might choose between the multiplicities of worldview orientations. A person might appreciate the humanistic worldview

or be solely interested in the moral aspect, at that addressing the formation of spiritual and moral worldview creeds. In either case, the choice vector for a certain type of worldview is determined by the human's intuitive or deliberate search of balance between its inner "Ego" and outer social environment.

Should the noohumanistic worldview potential be considered from the human's perspective within the said "human-society-nature" triad, then the formation of the resistance against any negative applications to date shall become ever demanding for the rising noohumanistic worldview. Since it is quite obvious that the destructive social and information-driven backgrounds around modern people, lack of spiritual constants result in their psychic destabilization, depressive-aggressive mood and suicidal tendencies (especially among youth). That provokes the social strain and destabilizes the society in general. In this regard, an individual shall find and rely upon such moral bonds, which would contribute to a relative equilibrium with him or herself, society and nature.

The foregoing highlights the axiological attributes of the evolving of the noohumanistic worldview by projecting the ideas of socio-natural homeostasis through the "human-society-nature" threefold synthesis, and vitalizes the following value-based properties: at the society level – the needful are the tolerance, the humanity, empathy, etc.; at the "nature" level – the responsibility and the environmental friendliness, the environmental culture; at the "human" level – the critical are the spirituality, the stress resistance and the congruence, and in the broader scale – the moral and psychic health of a person.

Thus, at the current development phase of society, the most required is a worldview with such a value scale that would reflect the socio-natural homeostasis both within the mentioned triad and across the interaction level of subsystems. Fair enough, why has the idea of socio-natural homeostasis (or its counterpart – "the socio-natural harmony") become a rallying point in structuring the noohumanistic worldview?

The issue is that the socio-natural homeostasis is one of the evolutionary development mechanisms, for any open system cannot exist without a dynamic balance of centrifugal and centripetal forces. Homeostasis stands for autoregulation, the ability of an open system to maintain steady conditions through coordinated reactions while maintaining its dynamic state of equilibrium. The tendency of a system to reproduce itself, restore the lost balance and overcome resistance of the ambient environment. The concept of the steady internal environment was formulated back in 1878 by French scientist Claude Bernard, and the term "homeostasis" was coined by the U.S. physiologist Walter Cannon in 1932 in his book "The Wisdom of the Body." "The present volume carries the same general line of study a step further, treating, as it does, of the relation of the autonomic system to the balance (or, as he terms it, homeostasis) of physiological processes" (Cannon, 1934).

At the same time, the socio-natural homeostasis per se is a manifestation of the universal principle of harmony that reflects the dynamic equilibrium of the open systems, of which the coordinated multidirectional forces enables assimilating the listed meanings (i.e. "the socio-natural homeostasis", "the harmony principle") with the meaning of "the socio-natural accordance" and put them in the single semantic array.

The philosophic reference literature defines harmony as the "reconciliation of opposites, a fitting together of disparate elements, whether in music, universe, the body politic, or the body of man" (Ilievski, 1993: 19). The harmony is defined by such properties as measure, proportionality, equilibrium, clarity, etc. It must be stressed that the meaning of "accordance" enters into the list of etymological characteristics of the meaning of "harmony", since it is the

idea of the socio-natural harmony or the socio-natural accordance that lies on the ground of the now evolving of the noohumanistic worldview.

Outstanding modern scholar Oleg Bazaluk in his “Discursive Thinking Through of Education,” highlights that the harmony or the “(accordance)” between ethos and nomos is called the *Laws of Ethics*. “...Laws of ethics ensure accordance (harmony) between the internal policy manifested as the ‘internal law’ and the ‘right view’ of fair and happy life advanced by the policy and education technologies” (Bazaluk, 2023: 215, 216).

Volodymyr Vernadsky, while studying the scientific worldview, wrote the following: “Everybody knows the expressions such as: the Universe, Cosmos and the World Harmony. Presently, to those notions, we attach the idea of the regularity of the processes subject to research. Previously, those have been understood differently. When observing the correct – prime numerical – relations between the harmonic tones of music and the producer exponents thereof (derivators), it was believed that their interdependency is constantly preserved, it was thought that any phenomenon expressed as the prime numerical ratio to other phenomena, ... has its own correspondent tone unhearable by our material ear, but permeable for our inner contemplation. Earlier then, it was considered that one could hear the harmony of the celestial bodies, the celestial spheres, or of anything ambient through self-absorption, immersing into the sanctuary of one’s heart” (Vernadsky, 1987: 45).

The meaning “harmony”, “which came from the oldest art – the music, ... the impact ... of the musical *harmony* we can witness yet in some hymns of the Rigveda, in which the numeric relations of the world order possess a certain analogy with music” (Vernadsky, 1987: 44). The harmony became a principle, then a metaprinciple at times of antiquity, before it had streamed into the conceptual and education field of Europeans. As far back as the earliest Pythagorean cosmologic concepts, the philosophic principle of the harmony has marked the primary in terms of the foundational core of the Universe, as per which the human is a part of the Cosmos, being in dynamic equilibrium therewith. The antique philosophy, being of a cosmocentric nature, postulated the inextricable connection between human and the Cosmos, which manifested the ordered structure of the creation (Vlastos, 2005).

However, why does the evolving of the noohumanistic worldview, resting on the basic yet substantially identical concepts, such as: “homeostasis”, the philosophic principle of harmonization (“the harmony”), “the accordance”, have the “socio-natural accordance” as its closest counterpart value within the framework of socio-natural systems? It stands to reason that the latter is one of the aspects of the “socio-natural harmony”. Still, the critical point here is an intention by a future carrier of the investigated worldview to harmonize the interaction of subject-object relations across the “human-society-nature” system. In other words, it is important that an individual would have an aspiration to reach a consensus, the good will to collectively and positively build up and maintain the principle of harmonization within a socio-natural system, since the self-intention of the individual, his or her personal attitude and eagerness to establish the dialogue will promote constructive and mutually beneficial cooperation.

We read the noohumanism as a progressing worldview branch within the social philosophy and the philosophy of contemporary education, which integrates implications of various philosophic, natural-scientific, and socio-political concepts. It encompasses the ideas of cosmism, the noosphere doctrines, and that of the humanistic, environmental pedagogy and psychology, as well as quantum physics. The nucleus component of the noohumanism, as figured above, is the idea of the socio-natural accordance that prerequisites conceptual and axiological array within the “human-society-nature” system, and which lays foundation

for the noohumanistic worldview and structures the systemically important components of the noohumanistic pedagogy. At the same time, the noohumanism, being the basis of the noohumanistic worldview, possesses the attributes of various types of worldviews (i.e. the noospheric, the humanistic, the environmentally oriented, etc.).

Let us examine the genesis of the noohumanism as a worldview system in terms of its noospheric and humanistic components, as has been mentioned above. The noospheric component leans onto the noospheric-environmental constituent and ideas of quantum physics. The said component – while translating the cornerstone idea of the doctrine of noosphere, which prioritizes the human’s intelligent activity over any harm to the biosphere and rationale of its future existence – includes the following concepts: “the noosphere”, “the principle of harmonization”, “the unitotality”, “the homeostasis”, “the co-evolution”, “the ecological and moral imperatives”, “the survivability imperative,” etc.

Being that the noohumanism was born amidst of the noosphere teaching, the concept of “the noosphere”, with its world-forming value of human consciousness in building the physical reality, becomes the basis for the developing noohumanistic conception (Zwart, 2022).

Volodymyr Vernadsky, one of the founders of the doctrine of noosphere, regarded the noosphere as a new stage in the development of the biosphere, in which the aggregate human mind (the “sphere of the intelligence”) begins to influence the biosphere. The consciousness is considered by Vernadsky as a natural result of evolution of the biosphere, which then would influence the biosphere itself owing to the working activities of people: “The historical process is being radically changed under our very eyes. For the first time in the history of mankind, the interests of the masses, on the one hand, and the free thought of individuals on the other, determine the course of life of mankind and provide standards for mere ideas of justice. Mankind, taken as a whole, is becoming a mighty geological force. The problem of the reconstruction of the biosphere arises in the interest of freely thinking of humanity as a single totality. This new state of the biosphere, which we approach without our noticing, is the “noosphere”... and further, emphasizing the status of the human in the era of noosphere as a large-scale geological force, the scientist writes: “He can, and must, rebuild... radically in comparison with the past. Wider and wider creative possibilities open before him” (Vernadsky, 1987).

The “noosphere” concept introduced into scientific disclosure in 1927 by Édouard Leroy and Pierre de Chardin incorporates scientific and religious principles. According to P. Teilhard de Chardin, the noosphere is a sort of a “thinking layer” of the Earth – “the harmonized collectivity of consciousnesses equivalent to a sort of super-consciousness” (Teilhard de Chardin, 1987). It is not just myriads of grains of thought, but a universal thinking layer comprising the thought substance, wherein multiple individual minds are grouped and reinforced into a single reflection. The noosphere is not a mere total of individual reflecting consciousnesses, but a quality new supra-individual phenomenon covering the whole mankind. Therefore, the noosphere is an integral entirety rather than the mere sum of its components (Zwart, 2022). The foregoing gives reason to perceive the noosphere as the collective intelligence (reflection), the Superconsciousness of mankind.

Volodymyr Vernadsky conceptualizes the noosphere as a qualitatively new form of an organization arising from society and nature interaction, which is characterized by strong interconnection of the laws of nature with the laws of reasoning and the socio-economic laws. Understanding labour as the rational act of a thought and will, the scientist believed that the noosphere, or the age of reason will more and more shape not only the social progress, but

the evolution of the biosphere in general. Therefore, the noosphere has not only a global but also a socially oriented sense. The noosphere concept, interpreted by Volodymyr Vernadsky as a growing awareness of man's progressive invasion into the natural biogeochemical cycles and control over global biochemistry, is certainly materialistic in nature (Vernadsky, 1987).

Significantly, the scientist notes inevitability of developing the planetary worldview in mankind, that is – “the unanimity” for solving global problems (Bazaluk, 2023; Lovelock, 2010).

Michael Mensky writes: “The rise of quantum mechanics back in early 20th c. came up to be the greatest scientific revolution that impacted not only the physical laws, but the worldviews of physicists, their philosophical standings. Great credit shall be paid to the pioneers of quantum mechanics, led by Niels Bohr, who succeeded in formulating the so-called Copenhagen interpretation of quantum mechanics. It contained the clear-cut rules for calculation of particular quantum systems. ...Several decades had passed up until the Everett's interpretation gained recognition by the fairly large number of physicists. ...which provided a deeper insight into the long-standing issue of an observer's awareness in quantum mechanics. Since then the question of what is the consciousness itself raised in a new a new light. And right out of the blue a new chance (practically speaking, a new demand) has emerged to directly correlate the quantum mechanics with the theory of consciousness. Moreover, it turned out that there is a very direct connection between the laws of the material world and the laws formulated long ago under the spiritual doctrines. And there is no reason to repel matter against spirit; materialism is against idealism. On the contrary, it becomes clear that these two spheres of the human knowledge are in need of each other not only culturologically, but gnoseologically as well (Mensky, 2011: 238-239).

The super-consciousness provides access to all variants of the evolution of the world we see around us (alternative scenarios of the world), and we can find out what of them is advantageous. This gives the unique information unavailable by the usual perception organs and explains the phenomenon of super-intuition, or “direct vision of truth” “The essence of the Extended Everett Concept (EEC), or CCC proposed by the author ... is that the loss of consciousness (in a dream, trance, meditation) eliminates the separation of Everett worlds from each other... In this case, they are all available for what remains instead of consciousness and what can be called *super-perception*, because it allows you to receive information that is not available in the ordinary (conscious) state. Recoursing to the super-perception and back to the consciousness can be called the *super-consciousness*. The super-consciousness provides access to all options of the outworld evolution (i.e. to all alternative scenarios of our world) and allows to determine which of these scenarios is the most preferable. It enables access to the unique information that is not available to conventional organs of perception, and explains the phenomenon of super-intuition or “direct vision of the truth” (Mensky, 2011: 8-9). The said unbiddenly evokes a stable association of Mensky's “super-consciousness” with similar concepts such as “the noosphere”, “the collective consciousness”, and “the information field of the Universe consciousness.”

Volodymyr Vernadsky believed that the universality of scientific thought allows it to be localized in the noosphere (the “thinking” telluric envelope) and be capable of various projections. Therewith, one may observe that “one and the same discovery, the same thought emerges in different places of the globe, in different eras, without any case for borrowing” (Vernadsky, 1987: 71). History of the science tracks the count of massive discoveries made independently by the scientist of various countries (e.g. discovery of Neptune by the English astronomer John Adams and the French astronomer Urbain Le Verrier, or invention of the

photography by Nicéphore Niépce as well as Louis Daguerre in France and William Talbot in England, discovery of oxygen, invention of telephony, etc.). These prove the existence of the noosphere, where, according to Vernadsky's doctrine, scientific thought acquires planetary significance. Oftentimes, connection to the noosphere explains the nature of various creative enlightenments (insights) that come to a scientist in a dream, as was the case with the periodic table of Dmitri Mendeleev or the structure of the atom – Niels Bohr, etc. We have to state that certain scientific discoveries in the history of mankind, responding to the challenges of our time, form the key moments of social consciousness, defining its worldview constants. No wonder in V. Vernadsky's writing that "the scientific worldview is a complex and unique reflection of social psychology" (Vernadsky, 1987: 73).

Conclusions

Thus, it follows from the Extended Everett Concept that:

1. Identification by a consciousness of the alternatives generates a new concept of "the quantum consciousness", which is the common subject of study and, therefore, builds the bridge between the natural sciences and humanitarian sciences, between the matter and the spirit."
2. It is the quantum consciousness that localizes the reality (world). "Any observer perceives only one of multiple alternatives, so the choice (selection) of an alternative is pertinent to the consciousness of the observer."

We have considered the noospheric component of noohumanism, which forms its conceptual grounds together with the humanistic component.

The "humanistic" component of the noohumanism includes fundamental propositions of humanism, the humanistic universalism and the humanistic pedagogy and psychology. It is known that humanism represents a "reflected anthropocentrism, which arises out of the human consciousness and has as its object the value of human being" (Ursul & Ursul, 2014). It results from the humanity, humaneness to which the Man immanently strives for. Humanistic values encompass mercifulness, benevolence, loving-kindness for mankind, and decent living conditions for mankind. To be the humanist, i.e. to be humane, humanitarian – is to whole-heartedly value and love the creation, to be passionate for the very concept of "live".

The humanistic universalism is a worldview paradigm that explicates the idea of unitotality "based on the generalization of fundamental ideas and principles of the contemporary science and democracy", which embodies the principles of universality, dynamic equilibrium, indeterminacy, critical humanism, spiritual freedom, etc. (Ursul & Ursul, 2014). The humanistic universalism casted a great impact on the noohumanism. A great many findings of the humanistic universalism resonate with the propositions of the noohumanism: 1) main category of the noohumanism – the socio-natural harmony, the same as the humanistic universalism, relies on the principle of the dynamic equilibrium, which "explains and postulates the stability and harmony in the Universe" (Zwart, 2022). The unity of opposites – one of the aspects of the harmony that is characteristic of the existence as per the humanistic universalism.

The humanistic universalism has enriched the axiological thesaurus of noohumanism with a critical-worldview horizon of human life and formed the critical-humanistic attitude towards the world, which corrects the classical humanistic values that acclaim the Man to be the criterion of all things in terms of the human responsibility before the Universe as a sentient

being. In this regard, “the portrait” of a noohumanistically-centered person synthesizes from classical humanism such qualities as kindness, mercifulness, the pursuit of individual well-being, on the one hand, and attainment of the commonwealth, on the other hand.

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