

Vitruk, G. K., Buychik, A. (2021). Cultural and tourist cluster “EAEU&APEC Cooperation Park” as a model of harmonious development of Eurasia. *The Collection of Mini Monographs. Klironomy*, 2, 27–87. Hlučín.

DOI: 10.47451/cul2021-08-001

The paper is published in BASE, Zenodo, OpenAIRE, Academic Resource Index ResearchBib, J-Gate, International Scientific Indexing, ICI Copernicus, Google Scholar, eLibrary, Internet Archive databases.



German K. Vitruk, Member of the Eurasian Peoples' Assembly, Far Eastern Committee of the Commission of the Russian Federation for UNESCO, Autonomous non-profit organization “Golden Sazhen”. Vladivostok, Russia.

Alexander Buychik, Doctor of Economic Sciences, PhD in Social Sciences, Chief Director, Tuculart Holding, Ostrava-Hlučín, Czech Republic.
ORCID 0000-0002-2542-4198

Cultural and Tourist Cluster “EAEU&APEC Cooperation Park” as a Model of Harmonious Development of Eurasia

Abstract: The authors propose to discuss the image-idea of the concept of the International Cultural and Tourist Cluster “EAEU&APEC Co-operation Park” as a pilot minimally viable model of a new social and economic structure of international relations. The cultural and historical national model is proposed as an alternative one to the global and liberal non-national models of development. These models are the economic materialization of two opposite outlooks: spiritual and materialistic, respectively. The substantiation of the choice of the ‘sobornost’ category by the governing principle of modeling is given, its main spiritual and material effects are shown. Klironomy is accepted as the scientific basis of the model of spiritual outlook. The development of a practical model is carried out in the tradition of the conceptual theory of management. The results of the discussion will be used to promote the project and attract the scientific community to the design and study of cluster effects based on sobornost.

Keywords: sobornost, sobornyy, love, social and economic model, tourist cluster, klironomy, materialism, idealism, conceptual theory of management.

Герман Кондратьевич Витрук, член Ассамблеи народов Евразии, Дальневосточный комитет Комиссии РФ по делам ЮНЕСКО, АНО «Золотая Сажень». Владивосток, Россия.

Александр Буйчик, д-р. экон. н., Ph.D. соц. н., генеральный директор Tuculart Holding, Острава-Глуцин, Чехия.
ORCID: 0000-0002-2542-4198

Культурно-туристический кластер «Парк Сотрудничества ЕАЭС&АТЭС» как модель гармоничного развития Евразии

Аннотация: Авторы предлагают к обсуждению образ-идею концепции Международного культурно-туристического кластера «Парк Сотрудничества ЕАЭС&АТЭС» в качестве пилотной минимально жизнеспособной модели нового социально-экономического уклада международных отношений. Культурно-историческая национальная модель предлагается в качестве альтернативы глобально-либеральной безнациональной модели развития. Данные модели являются экономической материализацией двух противоположных мировоззрений: духовного и

материалистического соответственно. Дано обоснование выбора управляющим принципом моделирования категории «соборность», показаны основные его духовные и материальные эффекты. Научным базисом модели духовного мировоззрения принята клирономия. Разработка практической модели осуществлена в традиции концептуальной теории управления. Результаты обсуждения будут использованы для продвижения проекта и привлечения научного сообщества к проектированию и исследованию эффектов кластера на основе соборности.

Ключевые слова: соборность, соборный, любовь, социально-экономическая модель, туристический кластер, клирономия, материализм, идеализм, концептуальная теория управления.

Abbreviations:

CHNM is cultural-historical national models,

EEF is the Eastern Economic Forum,

EPA is Eurasia Peoples' Assembly,

FEFU is the Far Eastern Federal University,

FPV is Free Port of Vladivostok, Peter the Great Bay",

GLNN is the global-liberal non-national,

GLNNM is the global and liberal non-national model,

OM is the object of management,

SM is the subject of management,

TASED is the Territories of Advanced Social and Economic Development.

The secret is to focus on creating the new, not on fighting the old.

Socrates, 5th century BC.

You cannot change anything by fighting with the existing reality. To change something, create a new model that will make the existing one hopelessly outdated.

Richard Buckminster Fuller, architect, philosopher, poet, 20th century.

Part 1.

“End or Transition?”—Everyone’s Choice

Introduction

Probably, everyone who admires life as the greatest value can say, “What an amazing time we live in!” Contemporaries of the late 20th and early 21st centuries can add to this, “We live on the threshold of unpredictable changes.” The inevitability and unpredictability of changes are associated with the accumulated and increasingly escalating contradictions of the two main outlook systems: the global-liberal non-national and cultural-historical national. There is a lot of evidence for this. Let us pay attention to the two closest to the subject of the journal and science klironomy.

The position of the global and liberal non-national outlook was expressed by Francis Fukuyama in his popular book *The End of History and the Last Man*. The new science of klironomy, developed by Doctor of Sciences Alexander Buychik ([Buychik, 2019c](#)), became the systematic basis of the cultural and historical national outlook. Francis Fukuyama sees further in the immutability of life after the victory of global capitalism when under the rule of not even states

but transnational corporations, nothing changes within the ideology of consumption (he called this immutability ‘the end of history’). And the consequence of the preservation and multiplication of cultural and historical material and immaterial heritage, all forms of which Alexander Buychik combined into a new science, is a unique path of development for each country/people based on the achievements of their ancestors (*Buychik, 2020a; Buychik, 2020b*). The path, which, by analogy with the title of Fukuyama’s book, can be called “the continuation of history.”

An alternative to the philosophical thought of Francis Fukuyama in consideration of cultural heritage is the concept of a klironomical outlook, i.e., systems of views, assessments and imaginative representations about cultural heritage and awareness of the role of a person concerning it, his general attitude to the surrounding objects, objects and elements of cultural heritage, as well as the main life positions, beliefs, ideals, principles of cognition and activity, value orientations determined by these views, which was derived from the previously developed definitions of the art and cultural outlook (*Buychik, 2019a; Buychik, 2019d*).

In this situation, which was formed yesterday, the task of developing and approving a new model of social and economic and cultural and political relations, more precisely, two models corresponding to the outlook: GLNN and CHNM, each of which should be financed, developed and tested by someone, naturally and inevitably arises. In turn, each stage of this process is implemented using proven design technologies:

- definition of the purpose/task,
- team building,
- provision of material and financial resources,
- development of a solution to the problem – a local minimally viable product, its testing and elimination of identified shortcomings, global scaling of the product.

Based on the theory of spiral development developed by Don Beck, Ken Wilber and Chris Cowan, “the end of history” means the end of one turn and the transition to a new round of development (*Butters, 2015*). With such a qualitative leap, the circular change of the main forms of social and political organization of society should end: monarchy, tyranny, aristocracy, oligarchy, polity, democracy, described by Plato and Aristotle. GLNN and CHNM are just alternative and opposite models of the direction of this qualitative leap. It is difficult to say how much time of our life will be the duration of the current transition period. We can only say with confidence that the leap will be accompanied by the emergence of new ones, the elimination of some old ones, and a qualitative change in the activities of the remaining institutions and systems of cultural, political, and social and economic activity of people. We cannot exclude the possibility of the appearance of qualitatively new technological systems.

The formation of the purpose of creating a system with new qualitative characteristics that did not exist before, the method and plan for achieving it are essentially a development strategy. Thus, GLNN and CHNM are models of new development strategies. And first of all—humanitarian development (French: *humanitaire*, from Lat. *humanitas*—human nature, education): the development of a person as a person and as an individual; solving humanitarian problems based on the humanities (philology, art, history, etc.), i.e., conscious formulation of the outlook principle as an integral of a qualitatively new system; and based on this unifying principle,

differentiation (disclosure, modelling) of the entire complex of outlook consequences. These are the tasks of the following levels: social, political and economic development, biological and military security.

The qualitatively creation new system does not mean that some new humanitarian principle should become its integrating principle. It is hardly possible today to add something to the humanitarian principles already known for thousands of years of philosophical and religious activity. However, not all of them have become widely known even in scientific circles. Moreover, they have found their integrating application in existing cultural and political systems. By and large, history is a series of changing priorities of ideological principles. In the same historical period, different peoples under the control of their elites sometimes chose different priorities. For example, the slave-owning system was spread almost throughout Europe, except for Russia and other Slavic peoples. All this has formed the cultural and historical uniqueness of countries and peoples. The peculiarity of the modern period is that many national systems have turned out to be globally and multilevel connected with each other by financial, logistics, information and other networks. This requires a collective choice of a model of their development, taking into account the interests and characteristics of other countries. The ideological priority we choose should have two seemingly contradictory qualities. It should be both national and supranational. To resolve this paradox, the integration principle must be clearly understood and formulated to achieve a unifying effect. This rule is equally important for both development models.

“Who and how will rule in a globally liberal model?”, it is already clear: multinational corporations within the framework of the ideology of consumption. This ideology has many unifying qualities within the framework of the materialistic outlook. Given the material and financial resources of multinational corporations, it is hardly worth worrying about the development of GLNN. It is not the first year that its elements have been undergoing practical testing. These are the colour revolutions, the great help of George Soros in publishing various history textbooks in different countries of the world, and many other events. Including even the Tokyo Olympics.

“Who and how will rule in the cultural and historical model?”, there is still no clarity. “Who?”, it is clear, these are the nationally oriented elites of the countries. The main difficulty is the answer to the question “How?”. That is, what ideological principle will be put at the forefront of our national and international development?

Therefore, this principle and the pilot CHNM based on it, in addition to a philosophical justification, should contribute to achieving practical, applied effects:

- respectful interaction (taking into account the interests) of the elites with their people;
- respectful interaction of the elites of different countries;
- respectful interaction of the peoples of different countries;
- historical, ideological, cultural and political attractiveness for elites and peoples;
- economic efficiency.

If we manage to create an economically and geographically local model that can coordinate the interests and affairs of elites and peoples, ensure global cultural and political effects, then this model will have a huge potential for scaling in other countries and other spheres of activity.

As already noted, the development of elements and the imposition of the GLNN priority principle is already underway in many countries. Therefore, this article has a scientific and applied nature: give a brief justification and a conceptual description of the practical model proposed as an alternative to GLNN.

“Human wisdom is at the tips of your fingers,” says Yefim Filippovich Sukhomlinsky, a master of his craft, gardener and forester. His gardens not only produced high yields. They had an amazing beauty. In the crown of his tree, the branches are arranged in the way that “the sun plays on every leaf, the leaves do not shade each other.” (*Sukhomlinsky, 2016*) In our modelling, we will try to be guided by this practical principle.

As is known from the international quality management system ISO 9001, the quality of the result depends on the quality of the process. To ensure the high quality of the CHNM, we need to analyze the main factors that affect the modelling process:

- environment quality,
- technology quality,
- tools quality.

Modelling Environment

In urban planning modelling, the principle of “literature first, then architecture” received a concise expression, i.e., before drawing a system, the tasks, functions, causes, principles and forms of elements’ interaction and other factors of the system’s vital activity are discussed. The language is the environment in which modelling is performed. Inevitably, the quality of language use has a significant impact on the process and the result of modelling. However, this pattern is not always taken into account when designing.

Philologists have been sounding the alarm for years. “The danger posed by globalization increases with the “language disease” many times, and, in my opinion, it is obvious in our society. Its main symptoms are: low speech culture, a drop in “language authority,” a sharp decline in language competence,” Dmitry Gudkov, Doctor of Philology, is convinced (*Gudkov, 2012*).

Often such words are addressed to the younger generation. By default, assuming that the older generation, especially from the scientific world, is not susceptible to this “language disease.” However, we have to admit that this is far from the case. Using the example of Germany, Wolfgang Bergsdorf came to the disappointing conclusion that “Words torn from the set of definitions and rules of using the language of science lose their connection with the corresponding system of concepts and get almost unlimited possibilities of use (...) *The loss of the accuracy of the meaning serves as a prerequisite for their use in the language of politics.*” (*Bergsdorf, 1989*)

This is directly related to the answer to the previously posed question: “Who and how will rule in the ... model?” People who make management decisions on the scale of a country, city or company, within the framework of this article, we will call “the elite” or “the ruling elite.” Politics has long been a field of professional activity. And often politicians, just like professionals in other spheres, are hired by someone directly or indirectly. Therefore, the true rulers are those who employ politicians to protect and implement their interests. As a result, the degree of “language disease” inherent in the elite becomes, through politicians, first a model, and then a social and economic, cultural and political reality for many countries and peoples.

It is important to note that the humanities and social sciences are most affected by the “language disease.” The multiplication rules in mathematics have remained unchanged for centuries and continue to work, being the basis for new discoveries in other exact sciences. In the social sciences and Humanities, including politics and economics, it is almost impossible to find such a basis for precise definitions. At the same time, there is a direct correlation between the scale of economic and political crises and the degree of separation of new interpretations from their initial meaning.

The conclusion suggests itself: in the exact sciences, definitions with precise meanings allow new generations to increase the wealth of their ancestors; in the social and social sciences, responsible for the quality of governance of the country, there is no precise conceptual apparatus, which leads to losses of wealth (crises) in various spheres of our life up to the loss of the independence of the country’s governance system. And this, as we remember, is one of the ways that globalists achieve their purposes.

To prove this, let us look at some examples.

In modern dictionaries of psychology, the concept of “soul” is recognized as outdated, that is, erroneous and non-existent. Already during the European heyday of Sigmund Freud, in 1916, Semyon Ludvigovich Frank stated, “Humanity can lose scientific interest in itself and live without understanding the meaning and essence of its life. It, at least, is the case with our epoch, starting from the moment when the only officially recognized philosophical teaching about human life became the so-called empirical psychology, which itself declared itself ‘psychology without a soul’... We are not faced with the fact of replacing some teachings about the soul with others (in content and character), but with the fact of eliminating the teachings about the soul and replacing them with teachings about the laws of the so-called ‘spiritual phenomena’, torn from their inner soil and considered as phenomena of the external objective world... The beautiful designation ‘psychology’—the doctrine of the soul—was simply illegally stolen and used as a title for a completely different scientific field.” (*Frank, 2015*) Thus, people with diplomas and scientific titles in psychology, recognizing that the soul does not exist, did not notice at all that this requires recognition that there is no science about the soul, that is, psychology. Is not this the source of many problems of modern psychology?

Practical research such as interviews and surveys has shown that these are problems not only of psychology. It turned out that not all economists (even economics teachers) know the literal translation of the concept of “economy.” There are several interpretations of the concept of economy, but there is no literal translation. In addition to this, they do not know that there is a concept—the antipode of economics—“chrematistics.” While Aristotle spoke about this 2.5 thousand years ago. If they do not know, then they cannot convey their meaning to younger economists, managers, politicians and managers. The result is a rather loose interpretation of the economy by modern economists and managers at all levels, up to a complete distortion of its true meaning (*Murray, 2010*). At the same time, willingly or unwittingly, these people introduce elements of chrematistics into the economy of their country up to its complete replacement, confirming the consistency of W. Bergsdorf’s conclusions.

The “language disease” factors combination naturally leads to social and economic diseases as crises. However, the economy (Greek. *the art of household management*) even consists in managing your home without crises. Regardless of the scale of this house: from the family economy to the

region and the country. And chrematistics is the desire to make a profit, benefit for yourself at any cost. All the so-called “economic” crises are essentially chrematistic, the result of the redistribution of the national wealth of countries and peoples in favour of a small group of people. It is explicitly manifested in the so-called “golden billion” theory as an integral part of the ideology of consumption within the framework of the liberal and global outlook. A whole army of the intellectual elite is involved in the approval of the chrematistic economic system. It purposefully and systematically introduces into every-day and scientific circulation a whole system of concepts, political and economic theories and institutions aimed at replacing the original meanings.

“Language,” like other diseases, is a consequence of deviation from natural laws in higher spheres or at a deeper level. In our opinion, a higher sphere than language is the outlook. It is here that the meanings of the key concepts for our personal and collective development are established. To confirm this, it is enough to recall an example of a change in the meaning of the ‘soul’ concept in psychology. And analyzing the quality of the modelling environment, we must consider the sphere of the outlook at least in general terms.

In the history of humanity, after the establishment of the major world religions, the periods of ideological changes almost coincide with the periods of main social and economic changes. Concerning our topic, these are scientific and technological revolutions, especially the first one related to the invention of the steam engine in 1750. Without delving into the analysis of cause-and-effect relationships, it can be stated that man gradually took the central place of God in the elites’ outlook during this historical period. And materialism was becoming the dominant ideology of the Western world, which has self-called itself the ‘civilized world’. First, the priority of the material over the immaterial, or spiritual, was established: the so-called ‘law’ appears: being determines consciousness. A little later, the spiritual world was generally recognized as an outdated and erroneous concept, as well as one’s soul. The main purpose of science, instead of studying the laws by which God created the unity of the spiritual and material world, became studying the natural laws to subordinate them to the interests of individual groups of people. The main motivation of which, instead of a person’s compliance with the laws/precepts of God, was the satisfaction of the desires of their body and consciousness, which recognized as soulless.

One of the general laws of materialism is the law on the unity and struggle of opposites (OUS): “The universal law of natural and social and historical reality, which also acts as the law of its cognition, expressing the essence, the ‘core’ of dialectics. This law occupies a central place in materialist dialectics, has a universal methodological significance... The law on the OUS removes the illusion of finality from any limited form of existence in nature and society. It focuses to disclose the transitory nature of such forms, their transition to higher and more developed forms as they exhaust their capabilities. For example, in biological evolution, it is through the OUS of heredity and variability that forms new species of life. In physical processes, the OUS, acting, e.g., as corpuscular and wave properties, explain the nature of light, moreover, this was the ground for the ‘drama of ideas’ in physical science, where the confrontation of corpuscular and wave theories and their synthesis characterized its progress. The simplest expression of the OUS in the commodity-capitalist world is use value; the most developed opposites of capitalism are the working class and the bourgeoisie... The relatively external side of the OUS consists of the fact that there are poles or extremes outside of each other, such as

left and right, good and bad, plus and minus, north and south poles, etc. According to reasonable dialectical thinking, there are no actual opposites outside of unity and identity, outside of interpenetration and struggle.” (*Batishchev, 2017*)

Thus, it took about 2500 years for the Pythagorean statement “The world consists of opposites, and they are united by harmony” to be replaced by the materialistic one “The world consists of opposites, and they are united by struggle” in the elite and mass outlook. However, there is an opinion that the correctness of such a replacement is very doubtful. If only because a person’s mental activity, including “reasonable dialectical thinking,” reaches a qualitatively new level if his right and left hemispheres do not fight with each other but cooperate if their activities are coordinated and harmonious. And this practice is more consistent with the conclusions of Pythagoras than with the basic “law” of materialist dialectics.

It is symbolic that almost simultaneously with the beginning of the first scientific and technological revolution, there is a division of political trends into “left” and “right.” Outwardly, it looked very simply: in the French Parliament during the revolution of the 18th century, the monarchists, the ‘party of order’ sat on the right, and the Republicans, the ‘party of movement’, sat on the left. But what was the inner essence of this transplant? The parliamentarians, despite all the ideological contradictions, revealed a common outlook position. Both the left and the right, who call themselves Christians, have forgotten that if God and Jesus Christ are in the centre, then those who fed the hungry, watered the suffering, cured the sick, and even visited those who were in prison will be on his right. And to the left of God will be the goats who have done nothing of this. The systemic importance of this factor is worthy of a full quote:

“When the Son of Man comes in His glory, and all the holy Angels with Him, then he will sit on the throne of His glory, and all the nations will be gathered before Him; and he will separate some from others, as a shepherd separates sheep from goats; and he will put the sheep on His right side, and the goats on his left.

Then the King will say to those on His right hand, “Come you, who are blessed of My Father, inherit the kingdom prepared for you from the creation of the world: for I was feeling hungry, and you gave Me food; I was thirsty, and you gave Me water; I was a stranger, and you received Me; I was naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.”

Then the righteous will say to Him in response: Lord! When did we see You hungry and feed You? or thirsty, and got drunk? When did we see You as a wanderer and accept You? or naked, and clothed? When did we see You sick, or in prison, and came to You?

And the king will answer and say to them, “Verily I say to you because you did it to one of the least of these my brothers, you did it to Me.”

Then he will also say to those on the left side, “Go from Me, you cursed, into the eternal fire prepared for the devil and his angels: for I was hungry, and you did not give Me food; I was thirsty, and you did not give Me water; I was a stranger, and did not receive Me; I was naked, and did not clothe Me; I was sick and in prison, and did not visit Me.”

Then they will also say to Him in response “Lord! When did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve You?”

Then he will answer them, “Verily I say to you, because you did not do it to one of the least of these, you did not do it to Me.” Mt. 25: 31 45 (*The Bible, the Gospel of Matthew*).

It is necessary to pay attention to the fact that we are not talking about some secondary, but about the general criterion for evaluating the activities of people to determine whether they are right or left relative to God. The fullness of activity, i.e., in both the spiritual and material spheres of life. It is not by chance that God is called a King, thereby he shows the earthly kings the general criterion to evaluate the effectiveness of themselves as managers, and other people—the elite and the people of their country. And we are not talking about any religious rites or theological dogmas, which are different in different religious and philosophical systems. The main criteria are not religious but secular actions of people of various classes and nationalities.

Thus, all the external disagreements between the political left and the right do not go beyond one outlook concept: materialism, which denies the spiritual world and the human soul. The main differences between capitalism and socialism are expressed by the proportions of private and collective (public, state) ownership of the production means, natural resources and social institutions, which is a specific case of the cultural, political, social and economic structures of society. These differences cannot be attributed to the ideological level, the level of formation of an elite and popular understanding of the overall picture of their own life and development goals. In our opinion, these differences are at the level of ideology, a level lower than the outlook.

It is necessary to pay attention to another historical fact. Using the example of the USSR, it is observed that the countries of the socialist camp were guided not just by materialism, but also by active God-fighting. These cultural and political systems turned out to be very short-lived. Their life cycle was about 70 years. Capitalist countries practised materialism in a hidden form, under the guise of religious sermons. And only in recent decades, after the consumption ideology has taken root, what is considered an obvious sin and vice according to religious canons has become propagandized as a norm. Capitalism has engaged in open God-fighting. It is unknown how long this period will be. However, history already tells us that self-destructive periods are short-term. It makes the development and practical construction of the CHNM even more relevant.

At first glance, it seems logical to call the idealistic an alternative to the materialistic outlook. But we cannot call it an exact formulation. And we are forced to supplement the conclusions of W. Bergsdorf, given above. He argues that words lose their meaning as a result of their being torn out “from the set of definitions and rules for using the language of science.” (*Bergsdorf, 1989*) However, using the example of the opposition ‘materialistic-idealistic’, we are forced to state that science has also made a considerable contribution to the distortion of the meaning and even the deprivation of the meaning of words.

The root word of idealism is an idea, an ideal. “An ideal (Greek: ἰδέα idea, a sample, a norm) is an ideal image that has a normative character and determines the way and nature of the behaviour, activity of a person or a social group.” (*The Newest Philosophical Dictionary, 2017*)

But does not materialism have its images, norms, and behavioural patterns? Of course, it does! Therefore, to ensure the modelling quality, we need a clearer alternative to ‘materialism’ than the “idealism” proposed by science.

Considering the general materialistic postulates (being defines consciousness, the denial of the spiritual world and God as the Creator of the Universe), a more accurate formulation of the alternative to the materialistic outlook will be ‘spiritual outlook’. Here we do not pretend to the finality of the wording. It is a topic for a separate work that goes beyond the scope of this article.

We need to fix the essential differences between the global-liberal and cultural-historical models. Because it determines the priorities in the model lifecycle management system:

- if “being determines consciousness”, then the material controls the immaterial, “money rules the world”;
- if the creation of the spiritual and material world comes from God, then the immaterial governs the material, “ideas rule the world.”

Summing up a brief study of the environment in which we have to create a cultural and historical model of transition to a qualitatively new stage of development, we can say that the main qualitative factors of the modelling environment are language and outlook. These factors are closely related to each other. Quality (accuracy of the use of words according to their meanings) language affects the quality of the outlook, but the outlook itself affects the quality of the language. Russian translation of the Bible, organization of worship services in the national language, teaching the population to read and write based on the Holy Scriptures significantly enriched the Russian language and contributed to public enlightenment. In turn, the logic of the Russian language influenced the further development and practice of applying Christianity in Russia, ensuring the national identity of Orthodox Christianity not only in the ritual forms and the essence of religious and philosophical teaching but also in everyday folk culture.

Thus, it is necessary to conclude:

1. Elites (managerial, scientific, cultural) and peoples of different countries, nationalities and social and political structures are subject to linguistic and ideological diseases.
2. In the ‘civilized’ (Western) world, by the end of the 20th and beginning of the 21st centuries, the materialistic outlook occupies a dominant position in the public consciousness of elites and people, regardless of whether countries belong to political systems (capitalism, socialism).
3. An actual alternative to the materialistic outlook is a spiritual outlook.
4. The GLNNM offers a transition to a new round within the framework of a materialistic outlook. The historical experience of the self-destruction of such systems shows us the impasse of this direction of change.
5. The CHNM should show the transition to a new round within the framework of a spiritual outlook that includes the unity of the material and spiritual world. Except for the last two centuries, the entire history of human development has been realized within the framework of a spiritual outlook. It confirms the high potential of this direction of changes for sustainable development.
6. Awareness of the integration principle that ensures the unity of the spiritual and material world, its introduction into secular practice contributes to the growth of the quality of unity of elites and people both within one nation or country and between elites and peoples of different countries. The internal consistency of the elements of the national cultural and political system with each other increases its viability and the effectiveness of revealing the entire creative potential of people as co-creators to God the Creator.
7. To form the CHNM, it is necessary to even partially rid of “language” and “outlook” diseases.
8. Words are the tools of ideological concepts, scientific systems, the building blocks of image buildings of cultural and political models. Considering this systemic importance of the

correspondence of words to the original meanings in the unity of spiritual and material, it is necessary to comprehend the need to introduce a special discipline into klironomy in the direction of preserving the intangible heritage—the revival of the meaning of words.

9. The logic of the historical process allows us to make a forecast: after the development of physical technologies, the pinnacle of which is artificial intelligence as an analogue of human consciousness, the next stage of development will be the development of technologies at a higher (subtle) level of energy. Concerning consciousness, this level is the spiritual sphere. The key to mastering the energies and technologies of this sphere is the human soul. It is possible to make the transition to this level only based on a spiritual outlook. There will be no fifth scientific and technological revolution. There will be the first scientific and spiritual revolution.

Modelling Tools

Once, the students asked Confucius, “Teacher, what would you do if you became an Emperor?” And the Teacher replied, “I would return the words to their original meaning. And then the “ren-li-yi” will come. (Ren means that people will be noble, Li means that they will observe Traditions, Yi (enlightenment) means that they will be engaged in self-education and self-education).”

This parable largely explains our choice of klironomy as an alternative to the “end of history” by F. Fukuyama. The parable simultaneously shows the method of treating a “language” disease, the systematic effects of treatment and the fundamental importance of klironomy (especially, facile klironomy) in building a model of the future.

Of course, first of all, the original meaning of the “system” words is important, bearing the key concepts for outlook concepts and models. The history course tells us that for all the variations between languages as systems, what they have in common is those system concepts originally had, if not equal, then identical meanings both in the spiritual and material world. Thus, it expresses the unity of these two realities, which has found its embodiment in almost all religious systems. For example, the general prayer of Christians says, “Our Father who art in heaven... thy will be done on earth as it is in heaven... For Thine is the Kingdom...,” Matthew 6:9–13 (*The Bible, the Gospel of Matthew*). At the same time, “heaven” is the spiritual world, “earth” is the material world. If it should be the same on earth as in heaven, there should also be words-concepts with identical meanings in the spiritual and material world.

God, as the Creator of the spiritual and material worlds in their unity, is undoubtedly an ideal infallible Subject. Therefore, in the Russian tradition, everything that refers to the One God is written with a capital letter: Father, Thy, Thy, Tsar, Kingdom, Lord, Sovereign. At the same time, pagan gods are written in lowercase letters. The same rule applies to similar “heavenly” and “earthly” institutions, systems: “Kingdom” in heaven / ‘kingdom’ on earth; “King” and “Sovereign” in heaven / “king” and “sovereign” on earth.

For a person endowed with a personal soul by God, God is an Ideal, an Image that a person should correspond to with his qualities, thoughts and actions. Of course, a person can make mistakes, sin. Therefore, even at the level of everyday culture, Russian folk sayings say, “God is not in power, but the truth.” That is the source of earthly truth, like heavenly Truth, and the whole set of “right-left,” “good-bad” are from God. In this system, the earthly kings have

independent authority as the conductors of God’s covenants, His servants. The same applies to all forms of power, starting with the family. Therefore, those kings and peoples who serve the embodiment of God’s will “on earth as in heaven” have the right to power bearing full responsibility for their achievements and mistakes.

In the Russian language, the concept of “truth” is one of the system ones. There is a whole group of words of the same root, the spelling of which in other languages differs significantly from each other. An example of this is Table 1, which shows the spelling, transcription and translation into English of some concepts of the same root with the truth.

Table 1. Writing, transcription and translation into English of some words of the same root with the concept of ‘truth’

правый	prav-y	right
правда	prav-da	truth
справедливость	s-prav-edlivost	justice
правило	prav-ilo	rule
управление	u-prav-lenie	management, riving, driving
исправление	is-prav-lenie	correction

Now, it is necessary to return to the main criteria for the correctness of our actions discussed earlier: Matthew. 25:31–45. The question arises, “Thanks to what those who are worthy to be on the right side of the King were able to feed the hungry, give the suffering a drink...?” There is only one answer: thanks to love. Because “God is Love, and he who abides in love abides in God, and God in him,” 1 John 4:16 (The Bible, the First Epistle of the Apostle John the Theologian). And what is especially important, this is not a contemplative or speculative love but an effective one.

“God is Love” is an expression of the essence of God, a qualitative characteristic of His energy (power). This energy fills the primary and subsequent emanations of the Creator with its quality during the creation of the spiritual and material world (nature, the universe) as systems. An indispensable condition for ensuring the vital activity of any system from technical to biological and social is the presence of single controlling energy that permeates all elements of the system. Recognizing God as the Creator of the Universe, the supreme Subject and Integral (Primary Basis) of the all-natural system, we should naturally recognize the Love Energy as the natural controlling energy that permeates the entire spiritual and material system and its elements from the micro to the macrocosm. At different levels of this system, Love can manifest itself in various love forms as an interaction of the elements of the system. However, always with the unifying essence of “love-love,” thereby connecting the elements of this level with each other and the level itself with their Primary Basis. Having its physical unifying properties at various levels of the universe system, love retains its unity with the metaphysical qualities of Love.

Probably, man is the only living being on Earth capable of perceiving, feeling and realizing the physical and physiological love manifestations together with the metaphysical love manifestations. Each of us, who loves one’s ancestors, physically feels the unity of his kind, regardless of the time when his ancestors lived. A loving wife (or mother) physically feels that some trouble is happening to her husband (child), regardless of the distance that separates them.

At the same time, information is simultaneously transmitted, i.e., exceeding the scientifically recognized maximum speed of light. Everyone who loves the motherland physically feels his unity with the whole country and the people of all nationalities inhabiting it, regardless of the scale of this country, the duration of its history, the sphere and place of activity of fellow citizens. Even if one of them is currently in space or is competing in another country at the Olympic Games. Thus, each of us through personal love can get an individual experience of feeling the metaphysical love quality, which does not depend on the quantitative physical categories of time, space or scale. This feeling of qualitative unity with other people, whom we perceive as “neighbour,” “our own,” forms the physical and metaphysical community of “We,” in which our self-awareness of “I” also unfolds.

The founder of Alibaba Group, Jack Ma, also speaks about the importance of love in modelling the future. “To achieve success, you need a high intelligence quotient (IQ). To have the strength to resist the world, you need to develop emotional intelligence (EQ). But if you want to be respected and understand this world, you cannot do without the love coefficient (LQ). The machine will never have such advantages.” ([Ma, 2017](#))

Developing the theme of efficient human love as a part of Divine Love, we inevitably come to the *sobornost* concept. There are no analogues of this Russian concept in other languages. So, it is written in the transcription [sobornost]. The uniqueness and, for many, the novelty of the *sobornost* concept requires a more detailed consideration of it. We will try to convey the *sobornost* essence to the inexperienced reader in simple words, without delving into the religious features of the Orthodox doctrine of *sobornost*, but also without contradicting it.

From a religious point of view, the concept of *sobornost* is revealed in the works of Orthodox thinkers. In our opinion, the most complete general picture of the history of the development of the *sobornost* concept from the depths of Christian theology to the present was drawn by Doctor of Philosophy Andrey Leonidovich Anisin ([Anisin, 2018](#)). Here we will only briefly note that *sobornost* (as a systemic concept) has its definitions and features of use in religious and secular spheres of activity. One of the examples of the secular application of the *sobornost* concept is the conclusions of Lev Nikolayevich Gumilev, “In Eurasia, political culture has developed its original vision of the ways and goals of development. The Eurasian peoples built a common statehood based on the priority of the rights of each people to a certain way of life. Thus, the rights of an individual were also ensured. In Russia, this principle was embodied in the concept of *sobornost* and was strictly observed.” ([Gumilev, 1992](#))

The formation of political culture is the sphere of activity mainly of the country’s governing elite. The foreigners who have visited Russia in different years quite eloquently testify to the extent to which the *sobornost* principle has become an integral factor of Russian folk culture. Graham Stephen, English writer, “With the English, the conversation ends with a conversation about sports, with a Frenchman—a conversation about a woman, with a Russian intellectual—a conversation about Russia, and with a peasant—a conversation about God and religion.” Baring Maurice, English poet, “The Russian peasant is deeply religious, sees God in all things and considers a person who does not believe in God to be abnormal, stupid.” ([Russia is life itself, 2004](#))

What is *sobornost*? Why is it necessary to introduce this concept into the system of modelling our future?

First of all, *sobornost* is a qualitative love characteristic on which any association is formed. We know many forms of unification: unity, union, cooperation, consolidation, family, clan, and others. The qualities of these associations can be very different: from noble to criminal. Everything depends on the values that are approved as a unifying priority. That is what values the members of this association love most of all, what quality they have chosen as the controlling energy in their association system. For example, cooperation can be built based on love for commercial and other material and financial values. Or a scientific association is developing new types of weapons not to ensure the safe development of its country and people, but to attack or intimidate other countries to enslave their people and redistribute their resources in its favour. You can also remember a mother's love, when she is so strong and selfish that she tries to establish a total dictate over the child, thereby breaking a person's whole life. In these examples, there is love for oneself, love for one's neighbour, and love for one's values. But we see here various forms of 'horizontal' love without connection with "vertical" Love, which ensures unity with the spiritual world.

A person can create artificial systems based on his qualities that do not comply with the laws laid down by the Creator in our universe. Man is the only living being on earth who cannot only realize and feel the unity of physical love with metaphysical Love but also create systems in which there is no connection between the horizontal of material love and the vertical of spiritual Love.

Sobornost is a qualitative love characteristic, which ensures unity in the material world (horizontally) at the same time as unity in the spiritual world (vertically). In other words, *sobornost* is a quality that is characterized by the simultaneous manifestation of the effects of physical love and metaphysical Love. In soborny systems, people prioritize their spiritual development and the system that unites them in any field of activity (religious, secular). The *sobornost* concept allows us to convey the essence of the priority governing energy created by people of the social system without using the seemingly synonymous tautology "love-Love."

In the Russian language, "*sobornost*" has its root 'cathedral'. It is a specific form of an assembly, conference, congress. The main difference between the cathedral and the *sobornost* is in goal-setting. Any topic can be discussed at the meeting. At the council, any topic can be discussed only in connection with the priority of the spiritual world. Therefore, any meeting of shareholders or a congress of cooperatives, or a meeting of the city or state Duma can become soborny if, when discussing their earthly, secular affairs, they remain faithful to the priority of their spiritual development.

In addition, there is also a methodological factor: the method of making a governing decision at the council. At the meeting, the decision is usually made by a majority vote. Since everyone is equal for God and everyone is equally important, every participant has the right to vote at the council, regardless of his social status. The decision is made not just unanimously but unanimously in the consent of souls (psyche, union of souls). And each participant assumes full responsibility in the material and spiritual world for the management decisions made by soborny and the quality of their implementation.

Summing up a brief consideration of the *sobornost* concept, it is necessary to note the following.

Sobornost is a qualitative characteristic of the unity of physical love in the material world with metaphysical Love in the spiritual world.

The *sobornost* principle of organizing activities includes:

- 1) affirmation of the unity of the material and spiritual world with the priority of the spiritual,
- 2) the love assertion as the controlling energy of the system,
- 3) if a collective management decision is made, the decision is made unanimously and with the consent of the parties,
- 4) the transition from making mutually profitable decisions to making mutually beneficial decisions.

The uniqueness of *sobornost* is that it is a trinity in itself: this is both a qualitative characteristic, an outlook principle, and a methodology for making managerial decisions.

There is a conviction that the transition up to a new qualitative level can be ensured by people's awareness and *sobornost* acceptance as a unity of horizontal forms of love manifestation with the metaphysical vertical of Love.

The manifestation of the principle of *sobornost* is as multifaceted as the numerous manifestations of love forms in various spheres of human activity. Therefore, it is necessary to define *sobornost* concerning this topic—the construction of a new cultural and political model. At the same time, a treatment option for the “language” disease is proposed concerning some core concepts for the upcoming modelling. That is the disclosure of the meanings of system words based on their original sobornost concept in the unity of the spiritual and material world. These definitions are formulated and agreed with Valery Artsrunovich Simonyan, the author of the conceptual theory of management (*Simonyan, 2007*).

Sobornost Meanings of the System of the National State Economy Management

Sobornost is the unity of people who implement a common spiritualized image of the future for them with love for their deeds and each other.

Object (Lat. *objectum* is an actual system of the spiritual and material world in the totality of its quantitative and qualitative properties.

The subject (Lat. *subjectum* is “being at the base”, at the beginning)—a person as a combination of an individual and a personality, always being at the base of independent cognition, comprehension and transformation of himself and his role in the objective spiritual and material world inside and outside of himself.

An individual is a person as a natural, initially integral self-developing system “soul + consciousness + body,” which aims to reveal the potential possibilities of free personal spiritual, intellectual and physical transformation, including the assertion of unity with the objective spiritual and material world outside of oneself.

Personality is a set of unconsciously acquired and consciously developed values and programs of activity, experience, knowledge, the methods of spiritual, mental and physical activity as a tool for cognition of oneself and the surrounding world. Qualitative characteristics of a person can be personal and group, as part of the general qualities of a certain number of people (society), united by some common characteristics.

The system (Greek *systema* is a whole of its component parts) is an integral set, starting with two elements and control connections between them, which has a new set of quantitative and

qualitative properties that exceed the total value of the properties of its elements together. The system integrity determines its existence to achieve any goal (group of goals) established by the management entity (SU). Thus, “no purpose = no system.”

Recognition of the spiritual and material world integrity (the universe or nature) as a system means the recognition of the objectivity of the System Creator, who is at the foundation of the creation (is the Subject) and controls the system to achieve the goals set by Him.

Love is the original natural energy of combining the spiritual and material world elements into various “living” and “inanimate” systems.

Domain is a set of spiritual and material natural and artificial resources of a subject (group of subjects), inherited by him as the achievements of his ancestors (family, ancestral, spiritual, cultural, national, etc. domain) and accumulated as a result of his activities. According to the method of use and goal-setting by the subject, the domain can be in a passive or active state. As tangible and intangible assets, the domain is used to improve existing and create new systems, as the goals of which are achieved, the increment of personal and collective spiritual and material domain is ensured.

Domain is the general category in the system of soborny social and economic policy of the state, collective and private organizations.

Politics is a purposeful self-sufficient and sovereign management of a multitude of motivations and incentives of different people that drive activity to coordinate and achieve the goals of increasing personal and collective spiritual and material wealth.

The state is:

- 1) a system of public relations (values, priorities, laws, norms, rules), providing, on the one hand, the regulation (restriction) of the power of the main subject of management for the country, on the other, the possibility of implementing his will (power) in a certain territory to achieve the goals of harmonious spiritual, intellectual and physical development of a person and the multiplication of collective wealth;
- 2) in the original sense: the state is the Kingdom of God on Earth; the system of public relations for the implementation of the Plan of God-Sovereign, the Ruler on Earth by the saints, rulers and people for the harmonious development of man, society and territory; the scope of God-given powers and the scope of responsibility before God of the earthly sovereign for the effectiveness of the implementation of these powers.

Derzhabnost (authority + responsibility) is the willingness and ability of a person as a subject of management to bear full (the symbol is a ball) personal responsibility before God and the people for the results of the social and economic development of an organization, city, region and country as a whole, for the implementation of the powers entrusted to him from God.

Management is a single ordered set of different-quality decision-making processes and control actions of SM as it processes information to achieve the set goals of OM and/or SM to a certain extent under the influence of the external environment, internal changes and hierarchically higher management (*Simonyan, 2020*).

The Art of Management is the ability of a person, SM, to create living images of the future of himself and his business and successfully implement them (*Simonyan, 2018*).

The strategy is the strategic purpose and way to achieve it as a strategic plan (*Simonyan, 2018*).

A strategic purpose is a goal of completely new quality for SM, which he previously did not have in this environment (*Simonyan, 2018*).

Modelling Technology

The system of management priorities of the Conceptual Theory of Management, authored by Valery Artsrunovich Simonyan (*Simonyan, 2007*), is taken as a modelling technology. By mutual agreement, the general priorities formulation has been edited to correspond to our particular case more accurately.

Priorities of the department for the formation of a cultural and historical national model:

Priority 1. Ideological heritage.

Priority 2. Historical heritage.

Priority 3. Ideological heritage.

Priority 4. Economic heritage.

Priority 5. Natural and biological heritage.

Priority 6. Military-industrial, power assets.

These priorities determine the sequence of searching for answers to the questions:

1. What image are we modelling?
2. Why are we doing this particular image? The validity of its future success is based on historical heritage.
3. How will we implement this image?
4. What will material resources be required for this?
5. How and by what measures will natural (ecological, biological and psychophysiological) safety be ensured?
6. How and what measures will the public safety of the system be ensured?

Before proceeding to the description of the concept of the Cultural and Tourist Cluster “EAEU&APEC Cooperation Park” as a Model of the Harmonious Development of Eurasia Based on the *Sobornost* Principle, it is necessary to give general explanations.

The development of a complete model of a new social and economic structure based on the principle of *sobornost* (the model of the sobornyy economy) requires the involvement of a significant number of people and funds, a sufficiently long theoretical study and on its basis the development and implementation of social and economic projects in various fields of activity. Therefore, we are faced with the task to develop a local pilot model as a minimally viable product of a new way of life. This model will allow you to check the cultural, political, social relevance and attractiveness of the model, economic efficiency. The local model will serve as an impetus for the disclosure of people’s creative potential in a given direction. It will become a practical platform to study the complex of spiritual, cultural, political, and economic effects for all participants to create the model. At the same time, it will serve as an institute to practically train personnel to solve the problems of further scaling the new model to other areas of human activity.

In the authors’ opinion, the local model in the sphere of international tourism allows us to solve these problems most fully. Here, at the same time, the cultural and historical heritage of all participants is involved, and the tourists’ personal experience (contribution to the national domain) of familiarizing themselves with the sobornyy structure of society, and the opportunities

for broad educational activities through people's diplomacy and event tourism. Thus, a tourist cluster with a minimum fund investing by each partner in its infrastructure can ensure the maximum investment, cultural and political efficiency of the entire project.

Part 2.

Concept Sketch of the Opening Cultural and Historical National Model of World Architecture

Preamble

The rationale to choose the ideological, historical and ideological priorities of the cluster concept has already been discussed above. In addition to them, the factors of choosing the location of the pilot model for achieving the maximum international cultural and political effect and investment efficiency of the cluster will be shown. The image of an infrastructure cluster designed to show the investment and cultural and political effectiveness of the CHNM is proposed for discussion.

The discussion purpose is to find interested representatives of the political, scientific, cultural and economic elite to transit from the stage of the public initiative to create the model image to the formation of a project team for its practical implementation.

In addition, it should note that it is not just about creating a new image model. This image must be alive in which each participant of this system sees their interests and their role in the general direction of development. Thanks to this, another soborny effect is achieved: each participant, while maintaining personal independence within the framework of personal project, thanks to the soborny management principle, ensures automatic coordination with other participants and their projects. As a result, each participant, in response to his share contribution, receives a resonant result in the material and spiritual sphere from the entire cluster.

Each cluster project reveals one of the facets of the general image of the soborny model of the new world architecture. Therefore, the image of each project is complementary to the overall image—the idea of the entire cluster. The compact location of the cluster infrastructure allows tourists and project employees to see several facets of the image of the soborny model at once.

Another international social and economic effect of the pilot model is as follows. In addition to the annual Eastern Economic Forum, which is attended by large businesses, the tourism cluster forms a permanent infrastructure that allows you to organize direct and year-round contacts of business representatives from different countries. It is especially important that it is not only large but small and medium-sized businesses. The possibility of preliminary acquaintance with the cultural environment of various countries allows us to overcome the mutual distrust of entrepreneurs as a result of their cultural and historical ignorance. Thus, people's diplomacy is supplemented by a significant factor of "business diplomacy."

The use of the names of international organizations such as Eurasia and EAEU&APEC in the header of the cluster and its projects is symbolic. It shows the direction of the synthesis of the West and the East. Of course, countries and peoples of all continents are invited to create a soborny model of new world architecture.

The choice of Vladivostok and the Bay of Peter the Great to create a cultural and historical model of the future world architecture image in the form of an international tourist cluster is due to a whole complex of cultural and historical factors.

Why is Russia? As already noted, the *sobornost* concept is in the Russian language only. Russia is the single country in the world that has not only the theoretical religious and philosophical development of this concept but also practical experience to organize the interaction of many peoples, cultures, religions, social and political structures based on the sobornny principle to solve the problems of general development. Over a thousand years of Russian statehood, this interaction has been tested for strength more than a hundred times in wars of various scales. From which this community of peoples emerged victorious in the overwhelming majority of cases. As a result of some wars, thanks to Russia's victories, the peoples of other countries were able to embark on the path of their national development, not only in Eurasia but also in Latin America and Africa.

During the centuries-old cooperation, many peoples have joined the Russian sobornny spirit. The *sobornost*, while remaining essentially Russian, has become international in form and scale. It has become a national and supranational heritage of all elites and peoples living in Russia. Even for those peoples who have their own national countries. It is the general cultural and historical uniqueness of Russia. Which, regardless of nationality, can be perceived by everyone. Great Russian poet Alexander Sergeevich Pushkin, who carried out the reform of the Russian language with his work, was a descendant of Ethiopians. The owner of Danish blood, Vladimir Ivanovich Dahl, compiled an Explanatory Dictionary of the Living Great Russian Language. Tatar roots are at the base of many famous Russian families. A good example is a story that happened with Astolphe de Custine hiding in Russia from the revolutionary events in France in 1839. Once at a court ball, Emperor Nicholas I of Russia asked him:

“Marquis, do you think there are many Russians in this hall?”

“Everyone except me and the foreign ambassadors, Your Majesty!”

“You are wrong. This is my confidant, who is a Pole, here is a German. Two generals are standing there. They are Georgians. This courtier is a Tatar, here is a Finn, and there is a baptized Jew.”

“Then where are the Russians?” Custine asked.

“But all they are Russians together...” (*Together there are Russians*, 2020).

The creation of a cultural and tourist cluster in Russia ensures that all the peoples of the world are introduced to the sobornny principle on the most accessible and wide scale. More precisely, it contributes to the disclosure of the sobornny potential of each participant and tourist, given by God to everyone, but which is still in a state of passivity for many. A tourist cluster based on the sobornny principle forms a living environment that allows getting a great creative impulse to transfer its *sobornost* from a liability to an asset for a short tourist trip and realize this impulse for the benefit of your family and people already at home.

Why is Vladivostok? In the 18th century, Peter the Great realized one of his most famous innovative projects: on the border with the largest world market for Russia (Europe), he built the city of St. Petersburg. The best personnel from all over Russia and all over Europe were involved in the construction. As a result, the city has become not only a synthesis of Russian and European (Western) culture and economy. The architectural uniqueness of the city was created

by the construction of buildings in almost all European styles. As a result, the historical centre of St. Petersburg is recognized as a UNESCO world cultural heritage.

Today, the Asia-Pacific region (APR) is the largest world market. Vladivostok is located in the Bay of Peter the Great on the border with the APR. Thus, even geographical names suggest the choice of the most attractive place to create a cluster of synthesis of the West and the East in the 21st century using historical, 18th-century innovations of Peter the Great. The formation of a single model based on plenty of national and historical architectural styles may become the first example in history when modern infrastructure objects, not historical, can be recognized as UNESCO heritage. And this will be another confirmation of the timeless unity of the sobornost qualities.

The first steps have already been done in this direction. The federal law on the Free Port of Vladivostok (FPV), which gave significant benefits to entrepreneurs-residents of the FPV and Territories of Advanced Social and Economic Development (TASED), was adopted. Vladivostok has been awarded the administrative status of the Capital of the Far Eastern Federal District (FEFD).

The implementation of the international cultural and tourist cluster will transform Vladivostok into the Pacific capital of Russia that, in turn, will increase the investment efficiency of cluster projects.

The International Cultural and Tourist Cluster the “EAEU&APEC Cooperation Park” as a Model of the Harmonious Development of Eurasia Based on the Sobornost Principle

Location: Free Port of Vladivostok, the Bay of Peter the Great.

The main projects of the cluster:

- “Russia is Sobornost Land,” Ethnographic Park of the Peoples of Russia;
- “Ocean of Cooperation,” a complex of Image Houses of the countries of the world (cultural and hotel centres);
- “Land of Cooperation,” international EXPO with the EAEU and BRICS exchange;
- “Mile of Cooperation,” a bridge and a lighthouse of cooperation, a symbol of the connection of countries, their cultures and economies.

The cluster implementation technology is an international public and private partnership.

As the first steps in this direction and more detailed development of the cluster concept, including a feasibility study, it is advisable to form an International Consortium “EAEU&APEC Cooperation Park” and an International Directorate for the Implementation of cluster Projects.

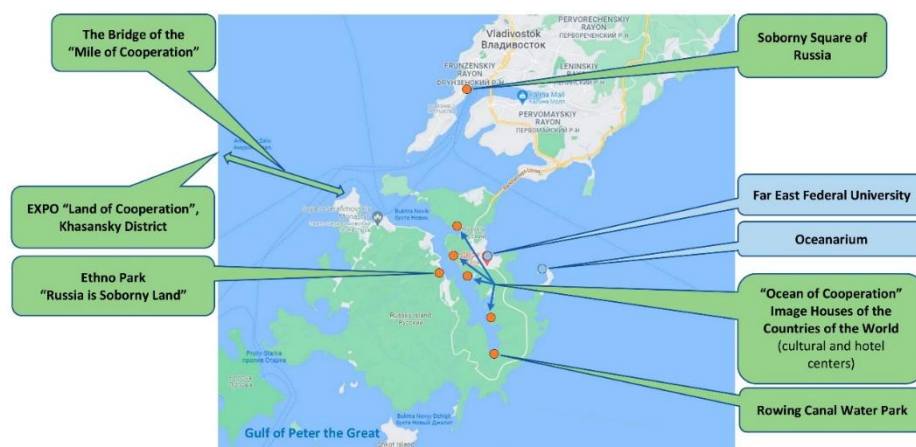


Figure 1. Scheme of the international cultural and tourist cluster

Target results:

1. Creation of the image “Russia is the Territory of the Soborny Cooperation of the Peoples of the World!” based on the unique historical heritage of Russia: the soborny unity of cultures and economies of different peoples.
2. Transformation of Russky Island into a brand island of cooperation of the EAEU&ATES (West and East) by forming the infrastructure of a tourist cluster on the terms of an international public and private partnership.
3. Transformation of the Free Port of Vladivostok from a fortress of military confrontation to an international cooperation fortress. Creation of a permanent infrastructure for scientific, cultural, political and social and economic cooperation, educational tourism and the development of the human heritage of the EAEU and APEC.
4. Involving about six million tourists in the people’s diplomacy of promoting new principles of cooperation in the social and economic development of their countries.
5. Revealing the essence of the historical uniqueness of Russia:

Soborny Russia is uniting with love, collecting the best, revealing everyone!

6. Approval of the principle of the collective effectiveness of cooperation of the EAEU&APEC

Politics and economics are ruled by love!

“Russia is Soborny Land,” Ethnographic Park of the Peoples of Russia

Location: Russky Island, the right bank of Novik Bay.

The main idea: Sobornost as an image idea and centuries-old experience of creative cooperation of different peoples and cultures of the peoples of Russia.

The main image: The personification of the unique soborny historical experience of Russia in the peaceful creative cooperation of different peoples and cultures on a single earth.

Project interaction:

- Public and private partnership of the regions of Russia.
- Each region builds its national centre in an ethnic settlement.

Target results:

1. Russky Island as a brand island of Russia and each its region.

2. Increasing the internal and external tourist attractiveness of the Free Port of Vladivostok (more than 3,000 people per day).
3. Increasing the tourist attractiveness of Russian regions for the Asia-Pacific countries.
4. The platform of event tourism of the regions and nationalities of Russia.
5. Construction of the House of Friendship of the Peoples of Russia, development of national organizations of the Primorsky Krai (Territory).

Implementation method:

Multilateral public and private partnership “Russia + 85 regions + private investor.” All-Russian competition of architects, including by region. The construction and maintenance of infrastructure are carried out by indigenous carriers of their culture. Each region independently designs and builds objects of its historical culture and crafts.



Figure 2. Russia is Soborny Land

“Ocean of Cooperation of the EAEU&APEC,” a Complex of Image Houses of the Countries of the World (Cultural and Hotel Centers)

Location: Russky Island, the left bank of Novik Bay, Saperny Peninsula.

The main idea: *Sobornost* as a mutual enrichment of business and culture in the cooperation of the peoples of the world.

The main image: The embodiment of the synthesis of cultures and economies of the West-East, the EAEU, APEC, and EU countries. Each House includes a hotel and a national cultural centre of its country. It is possible to place the consular representation of the country here.

Thanks to participation in the EAEU cluster, continental and Western countries receive permanent infrastructure direct access to the Pacific Ocean.

Novik Bay is a symbol of the new world architecture.

The image houses of the EAEU, EU, SCO, BRICS, APEC, and ASEAN countries together form a model of peaceful cooperation between different peoples based on the further development of their cultural and national identity.

Project interaction:

- Each House embodies the entire image of the EAEU and APEC countries. Selection of the best project during the national competition of architects of the country.
- International public and private Partnership “Russia + the EAEU&APEC country + investor.”
- Russia is the coordinator and guarantor of the entire project. Partner countries are guarantors for their investors.
- Each Image House is built and maintained by indigenous carriers of the culture of the people.
- The glocal format (from the words “global” and “local”) provides high tourist efficiency: every tourist, arriving in one local place, gets a global effect—he gets acquainted with the culture of the peoples of about 30 countries of the EAEU.

Target results:

1. Russky Island as a brand island of the EAEU&APEC.
2. Confirmation of the high investment efficiency of the council principle of cooperation of the EAEU. The construction of a House according to the ‘condo-hotel’ option allows, on the one hand, the investor to return investments already at the construction stage and, on the other hand, to make each House an image of multinational investments in the culture and business of their country.
3. Ocean of Cooperation is a brand project to promote the principles of the EAEU and the Financial and Banking Association of Eurasian Cooperation (FBA EAC) and the projects financed by it.
4. Approval of the investment efficiency of infrastructure facilities based on the national and cultural uniqueness of the business owner. It is necessary to remove the national architecture from the outside and the cultural centre inside – all 30 hotels will be empty.
5. Familiarizing builders, tourists and service personnel to the *sobornost* spirit of the Russian world and the environment of the EAEU gives all peoples a powerful creative impulse for their development.
6. Creation of a unique environment for the synthesis of cultures and economies “West-Russia-East,” a new architecture of international relations, people’s diplomacy and effective development of human capital.
7. Statement of equality of all partners: all buildings are of the same height above sea level, with an equal number of rooms (about 50).
8. Number of possible participants: 20–30 countries.
9. The central object of cultural exchange and educational tourism of the APR, the EAEU, the EU.
10. Approximately a 10–kilometer beach area for event tourism of the EAEU scale.
11. The evidence of the possibility of peaceful co-development of different peoples and cultures is the best form of terrorism and extremism prevention. Tourist flows-carriers of popular diplomacy ensure the spread of this preventive effect around the world.
12. Training specialists with practical experience in the development and implementation of international infrastructure projects for the integrated development of the territory.

Application of the acquired competencies in the development and implementation of international infrastructure projects in different regions of Russia and the world.

13. Overcoming the barrier of 6 million people per year of the tourist flow of FPV.

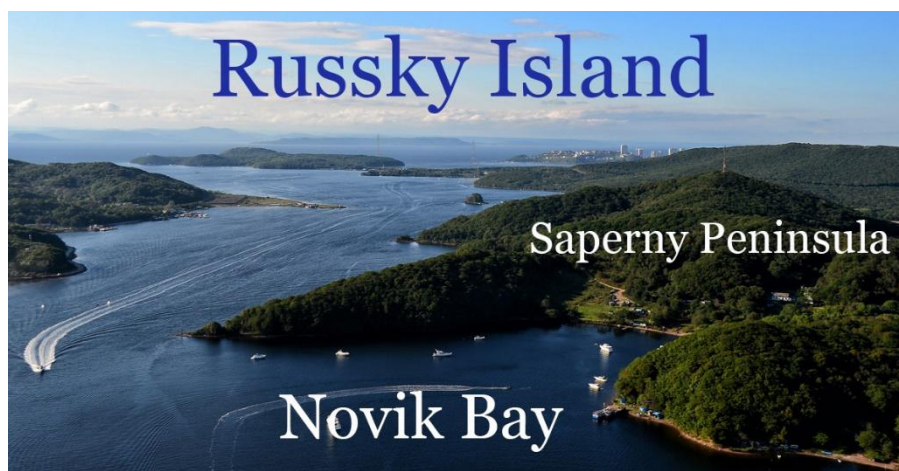


Figure 3. View of Novik Bay near Russky Island

Method of implementation:

Each House is an image of a trilateral public and private partnership “Russia + the EAEU&APEC country + investor.” Gathered in one place of Novik Bay, the national diversity (architecture, language, cuisine) of the countries of the APR, Europe and trans-Eurasian cooperation forms a centre of strength for mutual respect of cultures and a qualitative vector of peaceful social and economic co-development.

The construction and maintenance of infrastructure are carried out by indigenous carriers of their culture. The rotation of not only tourists but also service personnel expand the promotion of their culture to Russia and, at the same time, the Russian world to other countries.

There are equal conditions for all countries: a hotel with 50 rooms with mandatory elements—national architecture outside, a cultural centre and a kitchen inside. All the Houses are of the same height from sea level. A solid beach along the coast of the Saperny Peninsula in Novik Bay is a large platform for event tourism on the scale of the EAEU&APEC.

The architectural, cultural, and social uniqueness of the infrastructure ensures the high profitability of the cluster and its investment efficiency. The total capacity of the hotels is about 3,000 people. The tourist capacity for residents and visitors of the city, internal and external tourists is more than 10,000 people per day.

By international standards, it is a small infrastructure project. In the material sphere, this is just the localization of small and medium-sized restaurant, hotel and tourism businesses. But combining the efforts of many countries and national businesses for the success of a common cause ensures a global increase in the wealth in the intangible sphere of the entire project and each of its participants.

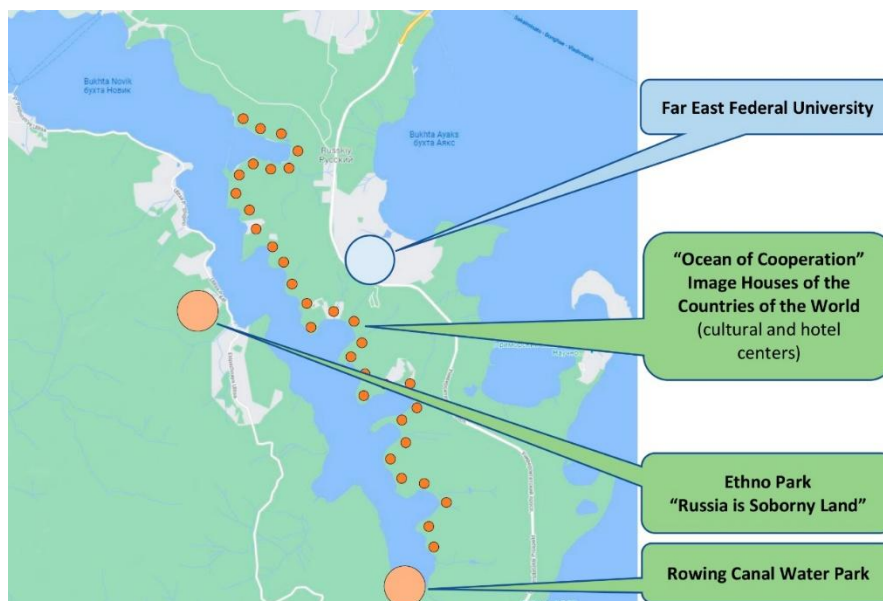


Figure 4. Novik Bay, the place of implementation of the Ocean of Cooperation project in Russky Island

Additional aspects of attractiveness:

There are year-round tourist attractions and fullness of hotels not only on Russky Island but the entire agglomeration of the Free Port of Vladivostok.

The neighbourhood of Image Houses of the EAEU&APEC countries on the same peninsula with FEFU allows foreign students to feel at home without interrupting their culture. And also, to work and do business without interrupting your studies. It contributes to the mutual growth of the capitalization of the FEFU educational function and the cultural and tourist function of the EAEU cluster. Strengthening the role of the FEFU as a brand-forming object of the image of the new Russia and the new international architecture.

The horizontal location (at sea level) of the infrastructure allows creating convenient public spaces for mass events, event tourism and walking routes for all people, including children, the elderly and people with disabilities.



Figure. 5. The Ocean of Cooperation. Model houses of the SCO countries (cultural and hotel centers) in the Konechnaya Bay

“Land of Cooperation,” International EXPO Jointly with the EAEU and BRICS Exchange

Location: Khasansky district.

The main idea: *Sobornost* as the embodiment of the culture of the people in the country's economy, the unity of tangible and intangible assets.

The main image:

Four or five large pavilions symbolizing the world's economic regions: Europe (EU), Russia with the CIS, China, APEC and BRICS. Above them, there is the stock exchange of the EAEU and the BRICS uniting all.

Project interaction:

- International public and private partnership.
- Brand project of the Assembly of the Peoples of Eurasia, the Financial and Business Association of Euro-Asian Cooperation (FBA EAC), the New BRICS Development Bank (NDB BRICS), the Eurasian Development Bank (EDB).
- International competition of architects on the scale of the EAEU.

Target results:

1. EXPO as a permanent territorial exhibition of the materialization of national culture in the economy of each country and people. The throughput capacity is at least 500,000 people/month.
2. EXPO as a specialized venue for the Eastern Economic Forum simultaneously with the presentation of cultural and economic achievements of the participating countries.
3. The EXPO location is at the junction of the New Silk Road and the Arctic Silk Road has great logistical attractiveness.



Figure 6. International EXPO “Land of Cooperation”, Khasansky district

Implementation method:

There are large low-lying areas to the south of the borders of the national park “Land of the Leopard.” The unique location is near the junction of the borders of three states: Russia, China, North Korea, and the Primorye–2 international transport corridor.

Each country of the region is an exhibition for 1–2 months. A separate pavilion of China—each province for 1–2 months. As a result, three pavilions out of 4 are constantly operating. It is also possible to hold thematic international exhibitions by agreement of the parties.



Figure 7. International EXPO “Land of Cooperation.” Structure option

An additional component of the EXPO is the project “Kitchen without Borders,” a restaurant of national cuisines of Russia, China, Korea, Mongolia, Japan over the waters of the Tumannaya River at the confluence of the borders of Russia-China-Korea.

It is possible to implement within the framework of the Expanded Tumangan Initiative.



Figure 8. Kitchen without borders, location



Figure 9. Kitchen without borders, compositional solution

The Bridge of the “Mile of Cooperation” and the “Lighthouse of Cooperation”

Location: Amur Bay, Russky Island, Barabash village, Khasansky district.

The main idea: *Sobornost* as the approval of international standards of cooperation.

On the shores of the Pacific Ocean, the main ways of cooperation of many countries are maritime. Therefore, the nautical mile is a measure of our cooperation.

The main image:

The mile as a symbol of the EAEU cooperation standard.

The organization of the main elements of the bridge to the left and right of the lighthouse at a distance of a nautical mile—1,852 m.

“The Lighthouse of Cooperation of the EAEU” is an index of the safety of navigation and world relations.

The restaurant is located at an altitude of 2 cables (370 m) above sea level.

The entrance (and exit) of ships to the Free Port of Vladivostok is under the EAEU cooperation Bridge.

Project interaction:

- International public and private partnership.
- Brand project of partner countries and cluster participants.
- International competition of architects on the scale of the EAEU.

Target results:

1. Vladivostok is the only keeper of the standard of the sea mile in the world as a symbol of economic and cultural cooperation of the participating countries of the project.
2. The unity of all elements (connected by the bridge “Russia—*Sobornost* Land”, “Ocean...” and “Land of Cooperation”) The international cluster “The EAEU&APEC Cooperation Park” symbolizes the comprehensive cooperation of the participating countries of the new world architecture and ensures maximum investment efficiency of all cluster projects and other infrastructure projects of TASEDs and residents of the FPV in the Bay of Peter the Great.
3. Development of international cultural and economic aspects of the Smart City concept. A symbol of the unity of cultures and economies as the foundation for the successful sustainable development of countries and regions.

4. The bridge's exit to the middle of the Amur Bay coast provides equal initial conditions for the development of small and medium-sized businesses along the entire coast of the Khasansky and Nadezhdinsky districts, including the Sandy Peninsula as a part of Vladivostok.
5. Improvement of commodity logistics within the framework of the Primorye 2 ITC (International Transport Corridor), as well as labour mobility in the implementation of infrastructure projects and TASED in the Khasansky and Nadezhdinsky districts.
6. Providing additional factors for the profitability of the Harbin, Hunchun—Slavyanka, Zarubino, Vladivostok railway: a million tourists' turnover is added to the freight load of railway communications with the Chinese provinces of Jilin and Heilongjiang.
7. Reducing the distance from Vladivostok to the village of Barabash by about 100 km. Today, the city of Vladivostok is 128 km from the Barabash Village. Directly from Russian to Barabash—28 km.

Attractiveness factors:

There are standards of a litre, a meter, a kilogram in the world. However, there is no standard of the nautical mile anywhere, no one has ever seen a mile on a scale of 1:1. The organization of the main elements of the bridge at a distance of a nautical mile (1,852 m) allows you to get a unique bridge that is simultaneously an object of transport, tourism and brand infrastructure.

Russian Bridge (a symbol of the unity of the multinational people of Russia and, at the same time, the connection of the Russian world with the whole world) is already a factor of tourist attractiveness for cruise ships, the approach to Vladivostok under the bridges of Mile of Cooperation (the personification of cooperation of the EAEU) and Russian Bridge (a symbol of the unity of the multinational people of Russia and, at the same time, the connection of the Russian world with the whole world).

Bridges are the business card of the EAEU cluster, the Free Port of Vladivostok is the face of Russia on the Pacific Ocean.

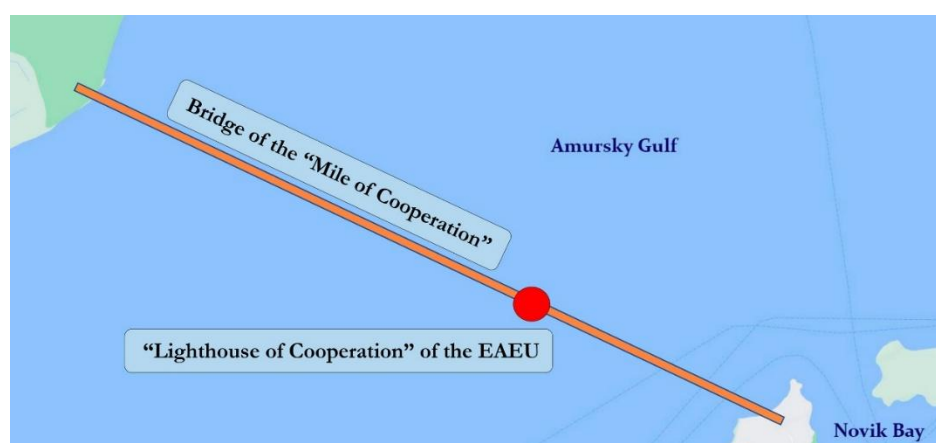


Figure 10. The bridge of "Mile of Cooperation", location

Implementation method:

The scale of association: Vladivostok with the Russky Island + Popov Island + Reinike Island; Vladivostok with the Khasansky district of Barabash Village; the international transport

corridor “Primorye–2” and the infrastructure of cultural and educational (on Russky Island), eco (Cedar Pad Nature Reserve, Land of the Leopard National Park) and business tourism (EXPO in Khasansky district); Vladivostok and the Chinese provinces of Heilongjiang, Jilin.

The hourly accessibility from Vladivostok to the left coast of Amur Bay contributes to the development of small businesses in the tourism sector here. As well as the construction of a new residential district of Vladivostok on the Sandy Peninsula using green technologies.

The formation of bridge supports in the form of artificial lagoons of the Peter the Great Biotechnopark for the development of maricultures gives not only an additional investment component of the project but also fills it with environmental benefits: the development of the biological diversity of Peter the Great Bay on the basis of cooperation between private business and FEFU.

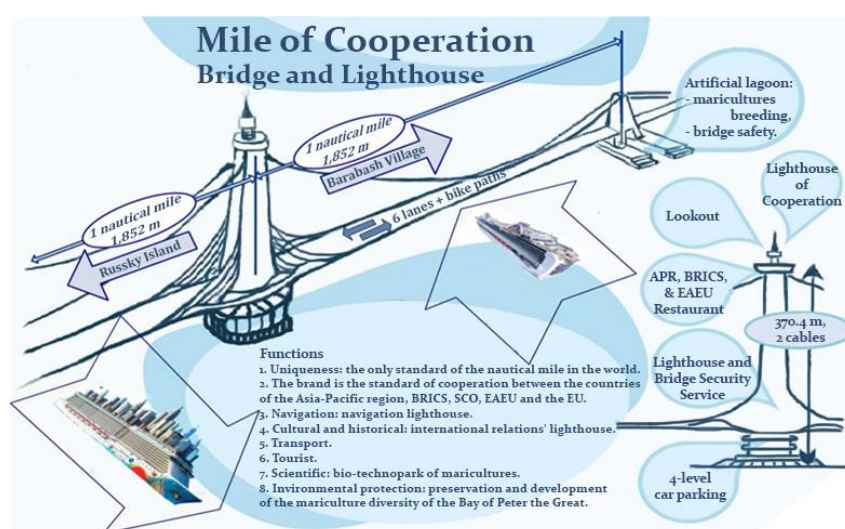


Figure. 11. The bridge of “Mile of Cooperation”

General Implementation Scheme

Vladivostok already has experience in implementing major infrastructure projects. At the beginning of the 20th century, there was the construction of the world’s largest sea fortress. At the beginning of the 21st century, there was the construction of a complex of infrastructure facilities in preparation for the APEC–2012 summit: three major bridges, roads on the mainland and the island, the campus of the FEFU, sewage treatment plants and new power plants, a medical centre and other facilities.

In general terms, the project implementation algorithm consisted of the following stages:

- 1) public initiative, formation of the main idea-image of the project, determination of the general circle of interested persons (stakeholders);
- 2) formation of a project team to develop a preliminary concept and sources of its financing (a small circle of stakeholders);
- 3) development of the image concept, including the implementation scheme, preliminary feasibility study, sources of financing, social and economic effects;
- 4) submission of the preliminary concept to the first person of the state for making the main management decision;

- 5) approval of the main idea by the President of Russia, adoption of a presidential decree instructing the government to prepare the main resolutions and laws according to the project implementation scheme;
- 6) the adoption by the Government of the Russian Federation of the Federal Law No. 93-FL, May 8, 2009, "On the Organization of the Meeting of the Heads of State and Government of the Countries Participating in the Forum "Asia-Pacific Economic Cooperation" in 2012, on the Development of Vladivostok City as a Centre for International Cooperation in the Asia-Pacific Region and on Amendments to Certain Legislative Acts of the Russian Federation" (*Federal Law No. 93-FL*), as well as the necessary resolutions of other acts, including the definition of the boundaries of the land plot for the implementation of the project, the general operator of the project, the procedure for the transfer of land plots to the ownership or operational management of the operator, the size and sources of financing, the inclusion of the project in the relevant state (federal and regional) territorial development programs;
- 7) creation of a legal entity, the general operator of the project (the federal directorate for the construction of facilities for preparation for the APEC–2012 summit) and the project organizing committee;
- 8) allocation of funding for the implementation of the first stage of implementation: development of projects for each infrastructure object, registration of the necessary examinations and approvals, transfer of land plots under the management of the head operator, resolution of planned and contentious issues with the former owners of land plots and real estate objects (individuals, public and commercial organizations, federal and regional structures);
- 9) presentation of the project at international investment forums;
- 10) holding competitions to determine the main contractors for the construction of each object;
- 11) implementation of a set of projects and their phased financing with ensuring control by the project organizing committee, the head operator, state bodies of construction and environmental supervision;
- 12) phased completion of the construction of facilities, their commissioning, including the transfer to a new owner;
- 13) preparation and holding of the APEC–2012 summit on the FEFU campus, including the presentation of the entire complex of facilities and new prospects for international cooperation.

In addition to performing its general functions, the FEFU campus hosts the annual Eastern Economic Forum. The EEF is held in September. Because of this, the FEFU has shifted the beginning of the school year by almost a month. There are other disadvantages to hold a major international event on a non-specialized site.

The implementation of an International cultural and tourist cluster can be carried out according to a similar algorithm, taking into account international specifics. For example, if a decision is made on the implementation of the "Kitchen without Borders" project, it will be necessary to conclude an international agreement between Russia-China-Korea on the allocation of a land plot in the border zone of the three countries for the creation of a special economic zone with the status of joint use. Therefore, this project is considered not as a mandatory part

of the cluster, but as a promising one. A more detailed study of its concept and feasibility study is possible after obtaining preliminary consent at the level of the Ministry of Foreign Affairs of the three countries within the framework of the Expanded Tumangan Initiative. However, organizationally, it should be part of an international cultural and tourist cluster.

The main stages of the algorithm for the implementation of the International Cultural and Tourist Cluster “EAEU&APEC Cooperation Park” as a cultural and historical national model of the new world architecture based on the soborny principle:

1. Public initiative, the formation of the main idea-image and ideology of the project, the definition of a promising circle of stakeholders.
2. Discussion of the idea-image of the cluster, receiving feedback from Russian and foreign experts on the relevance and necessity of practical implementation of the concept, forming a project core of experts capable of developing a detailed concept of the cluster.
3. Definition of a Russian legal entity as the leading operator to develop and implement the cluster.
4. Formation of the project core from the composition of potential participants of the international consortium of investors and the selected Russian head operator. Formation of a project team to develop a detailed concept of the cluster: image-idea, cultural-historical and ideological justification, feasibility study and preliminary effects in the cultural, social, political and economic spheres. The source of funding is individuals and legal entities that make up the core of the international consortium.
5. Presentation of the cluster on international information platforms, attracting new participants of the international consortium.
6. Presentation of the cluster to the President of Russia for making the general management decision to implement the concept of the new world architecture model.
7. Adoption of the Decree of the President of Russia with instructions to the government and the leading operator on the preparation of basic regulations and laws according to the project implementation scheme;
8. Adoption by the Government of the Russian Federation of the Federal Law on the implementation of the international cultural and tourist cluster in the Free Port of Vladivostok, Peter the Great Bay, as well as the necessary resolutions and other acts, including the definition of the boundaries of the land plot for the implementation of cluster projects, the approval of the head operator of the project, the procedure for the transfer of land plots to the ownership or operational management of the operator, the size and sources of financing on the terms of public and private partnership, inclusion of the project in the relevant state (federal and regional) territorial development programs.
9. Creation of a legal entity—the general operator of the project, the cluster organizing committee, the international consortium and the international directorate for the implementation of cluster projects.
10. Allocation of funding to implement the first stage of implementation: organization of national and international competitions of architects on the topics of cluster projects.
11. Organization (if necessary) of national architectural competitions to select a sketch of the best Image House, cultural and tourist centre of their country for inclusion in the project “Ocean of Cooperation” on Russky Island by the consortium members. Clarification of

technical and economic indicators of the implementation of cultural and national projects and the “Ocean of Cooperation” as a whole based on the results of competitions.

12. Organization of all-Russian and international competitions on the topics of cluster projects. Clarification of the results of the technical and economic indicators of the implementation of the projects “Russia is Soborny Land,” “Land of Cooperation,” the Bridge of the “Mile of Cooperation.”
13. If necessary, the organization of an international competition for the project “Cuisine without Borders” within the framework of the Expanded Tumangan Initiative.
14. Development of projects for each infrastructure object, registration of the necessary examinations and approvals, transfer of land plots under the management of the head operator, resolution of planned and contentious issues with the former owners of land plots and real estate objects (individuals, public and commercial organizations, federal and regional structures).
15. Presentation of the cluster at international investment forums.
16. Construction of infrastructure facilities of the cluster by members of an international consortium under the general management of the leading operator, the organizing committee and the international directorate of the cluster.
17. Phased completion of the construction of facilities, their commissioning, including the transfer to the investor.
18. Organization of research activities to study all the effects of the cluster implementation from the stage of organizing international and national competitions of architects to the operation of infrastructure cultural and tourist facilities created on the principle of *sobornost*.
19. Training personnel with the issuance of certificates confirming the competence of specialists in the development and implementation of international infrastructure facilities created on the *sobornost* principle.
20. Organization of the vital activity of the international cultural and tourist cluster under the general guidance of the head operator.

The first stage of this algorithm can be considered successful.

The second stage. Representatives of the scientific, cultural and investment elite are invited to take part in the discussion of the image-idea of a cultural and tourist cluster based on the *sobornost* principle to form the core of an international consortium and implement all other steps to implement the concept of a cultural and historical national model of new world architecture.

The third stage. The authors see the International Union of Non-Governmental Organizations “EPA” as a promising head operator of the cluster (<http://eurasia-assembly.org/ru>). During the four years of its existence, the Assembly has confirmed its high status in organizing international events in different countries. The organization’s activities received a positive assessment at the General (reporting and election) Assembly held on July 9, 2021. It allows us to make a forecast about the readiness of the EPA to start implementing international infrastructure projects in the humanitarian sphere. The Secretary-General of the EPA, Andrey Yuryevich Belyaninov, has sufficient administrative resources to present the cluster concept to President of Russia Vladimir Putin. To guide the cluster concept implementation, it is possible to establish a specific legal entity by the Assembly.

The fourth and subsequent stages. European and Asian universities can become the project core for the development of a detailed cluster-model concept. The financing of the development of the cluster project or its national components by the scientific and teaching staff with the participation of students can serve as a basis for the university endowment funds and their founders to receive profit during the implementation of the project. The organization of scientific and educational activities to study the effects of the model on the *sobornost* principle will also contribute to the growth of the competence and attractiveness of universities on the world stage. In addition, many universities have sufficient resources to hold national competitions of architects, provided for by the ideology of the cluster implementation.

In addition to endowment funds of universities and private investors, the core of the international consortium may include Russian and international financial structures. For example, the State Development Corporation of Vnesheconombank (VEB), the Eurasian Development Bank (EDB), the New BRICS Development Bank (BRICS NDB). The purpose of each of them is to invest in the economic development of the regions including infrastructure projects. The international cultural and tourist cluster is just one of similar projects that can become the locomotive of regional development. Some of these banks already have the experience to implement international infrastructure projects in the Far East based on public and private partnerships. For example, the Far East Development Fund (FEDF), established by the EEFF. The Russian Federation, together with the Asian Generations Fund (AGF), is implementing two major projects in the Far East with a total cost of more than 1 billion rubles (Website of the Far East Development Fund). In addition, the chairman of Vnesheconombank, I.I. Shuvalov, was the head of the organizing committee to prepare facilities for the APEC–2012 summit in Vladivostok. And his experience will provide significant assistance in the implementation of the cluster.

However, the basis of all further steps is the result of discussing the concept of the cluster model and combining a group of experts into the project core of the cluster.

Part 3.

Discussion of the Image of the Soborny Model of the New World Architecture

Discussion in Russia

We received a lot of expert feedback on the cluster concept in 2017. Because their content allows us to more clearly understand the conditions in which the cluster will be implemented, we give these reviews fully.

At the same time, it should note that the presence of these reviews does not prevent other experts and universities in Russia from participating in the discussion of the cluster model and becoming part of the cluster project core. Moreover, the new time raises new questions for discussion.

Initially, the cluster concept also included the Mercury project—an international network of libraries of the world's presidents as a basis to form secure cyberspace. The project provides for the construction of a pilot library named after Father Pavel Florensky in Vladivostok. Due to the scale of this network project, it is worthy of an independent separate discussion.

Therefore, this article does not consider. However, we see a mention of it in the reviews of experts.

1. Review of the concept sketch of the International Cultural and Recreational Cluster “Cooperation Park” (Vladivostok City, Peter the Great Bay)

The demographic and economic situation in the Far East and Vladivostok is ambiguous. The active outflow of the population from the region continues. It brings to the fore the search for a model of regional development that opens up the prospect of comprehensive regional social and economic development, active investment attraction, and building a multi-vector partnership: public and private, social, international.

It should be about the high investment attractiveness and economic efficiency of business projects with a high cultural and historical component that can become the locomotive of the entire social and economic development of the region. Such projects should maintain and increase their attractiveness at all stages of their development and implementation, starting from the discussion of ideas and further—at the stages of development, coordination and implementation, evaluation of results.

Currently, the actual programmes of the regional development are limited to individual projects in the form of TASED and residents of the territory “FPV”.

The development of the Far Eastern region of Russia is in urgent need of non-trivial projects that can attract domestic and external investments to the region, consolidate and increase social and human capital. Such projects cannot be limited only by economic and financial parameters, which cannot be an end in themselves but should themselves be considered as ensuring the implementation of social, cultural and political purposes.

It seems that there is a need to move to the formation of state order for the development of a concept for the integrated development of FPV and determining the optimal conditions for effective management of the balance of technological and humanitarian innovative projects. On a local scale, this can ensure the sustainable social and economic development of the region, on a global scale—the performance of federal functions, including the formation of FPV, as a point of growth, attractive on a Russian and global scale.

In this regard, the presented ‘concept sketch’ is undoubted of interest and deserves the most serious attention—both in terms of the vectors of development of the coastal zone of Peter the Great Bay, and the political relevance of the ideas underlying the project and determining its content.

We are talking about the creation and development of a new large-scale economic, social and cultural cluster, which serves as the basis for Russia’s entry into the very perspective economic, cultural and political Pacific space on the one hand. On the other hand, it opens a platform for international cooperation and partnership at the eastern border.

The general link of the cluster is Vladivostok, the Russky Island and the adjacent territory, which is getting a new life due to the transformation of the infrastructure of military confrontation into the infrastructure of constructive cooperation.

The concept sketch presents many spatially and meaningfully interrelated projects, including:

- Ethnographic Park of the Peoples of Russia on the Russky Island (the right bank of Novik Bay), where each Russian region gets the opportunity to present its uniqueness, unique ethnic cultures. The project also includes a sports and recreation complex: a water park, a rowing canal.
- The complex of cultural and hotel centres “Ocean of Cooperation,” the presentation space of the partner countries of the APR, the EAEU, the SCO (Shanghai Cooperation Organization), the EU (Russky Island, the left bank of Novik Bay on the Saperny Peninsula). Each such national and cultural centre contains a hotel and restaurant service. It is also possible to accommodate consular missions of the respective countries.
- The international exhibition Complex “Land of Cooperation” (Khasansky district), which includes several pavilions (expanded business centres) and a stock exchange.
- Architectural and transport complex the Bridge of the Mile of Cooperation (also integrating a lighthouse) across the Amur Bay along the highway “Russky Island—Barabash Village,” Khasansky district. Russian Bridge provides transport integration of Vladivostok with the islands of Russian, Popov, Reinike, with the Khasansky district and the Sandy Peninsula (with the possible construction of a new micro-district there), cultural and educational infrastructure on Russky Island, the Cedar Pad Nature Reserve, the Land of the Leopard National Park and business tourism (EXPO in the Khasansky district). It also provides a humanitarian and tourist component of the Primorye–2 international transport corridor between Vladivostok City and the Chinese provinces of Heilongjiang and Jilin.
- The Information and Cultural Center “Mercury” in Vladivostok is a pilot project to form a network of modern libraries and information collections of the participating countries of the project.

The main advantage of the conceptual sketch of the cluster project is the emphasis noted above on the social and cultural context, the creation of a social and cultural environment of a broad regional and interregional partnership. The implementation of the project will require the intensification of cooperation between domestic sociologists and humanitarians based on the material of understanding the cultural and historical heritage and prospects for the development of the Russian Far East.

One of the ideas of the project is not trivial, it is connected with the use of historical experience of a breakthrough nature in the North-West of Russia in its further development and implementation. We are talking about the creation by Peter I based on St. Petersburg of a new point of growth of the country, a social and cultural base for the development of advanced world practices in various areas of life. It opens up the possibility to establish partnership interactions between the Northwestern and Far Eastern regions, including the involvement of historians, sociologists, economists, and cultural scientists to analyze and generalize the historical experience of border cooperation and the integration of the Russian Federation into the world economic and cultural space, including the experience of Peter the Great and Soviet modernization.

Of course, the project needs a detailed economic justification. It involves a thorough regulatory and legal study at the regional, federal and international levels.

However, even the conducted review shows that the cluster project implementation will contribute to the development of small businesses in the tourism sector in the region, the formation of social partnership, civil dialogue on a regional and federal scale, an attractive brand of Russia and the region.

This large-scale project implementation, without any doubt, can have a positive impact on the development of relations with neighbouring states, the positioning of the Russian Federation among the countries of the Pacific basin.

All of the above allows us to state with sufficient confidence that the presented public concept sketch of the cluster is quite worthy of presentation at the Eastern Economic Forum (EEF), Vladivostok City.

July 29, 2017.

Grigory Lvovich Tulchinsky

Honored Scientist of the Russian Federation

Member of the Board of the Creative Union of Cultural Workers

Professor of the Department of Applied Political Science

Doctor of Philosophy

Higher School of Economics

Saint Petersburg, Russia

2. Review of the project to create an International cultural and recreational cluster “Cooperation Park,” free port of Vladivostok, Peter the Great Bay

The project “Mercury” presented at the Eastern Economic Forum was prepared by the initiative group of the network public platform “Eastern Vector” with the support of the Public Council under the Ministry of Development of the Russian Far East. The project provides for the inclusion of a complex of the infrastructure facilities of “Cooperation Park” in the concept of the development of the free port of Vladivostok. The significance of this complex goes far beyond the economy and logistics. It is about forming a new image of Russia in the modern world.

The processes taking place in global politics and the logic of Russia’s civilizational development, urgently require, firstly, a multi-vector approach to building foreign policy in all its aspects—social, cultural, economic, demographic, and political. The eastern vector of this policy is almost a priority in the current situation. The future of Russia and the whole world is deciding in the Far East now.

Secondly, the logic of the civilizational development of Russia in the 21st century requires us to reveal and actualize our unique cultural and historical experiences in new historical conditions. The project of a multipolar world, which is the only fruitful way out of the global crisis of world politics, needs both a deep ideological justification and the development of actual concrete models of interaction between cultures. Russia has a lot to give in this regard.

The authors of the project of the International Cultural and Recreational Cluster “Cooperation Park” do not accidentally appeal to the concept of sobornyy unity. On the one hand, the *sobornost* concept is a unique asset of Russian philosophical thought. On the other hand, it reveals the generally significant spiritual foundations of the community of people, their unity, which does not abolish differences, does not suppress personalities, but on the contrary, opens

up to everyone the possibility of an extremely deep expression of their uniqueness. The history of Russian culture and Russian statehood provides an example of such a real *sobornost*.

The project's goal is "the transformation of the free port of Vladivostok and Russky Island from an unsinkable naval fortress into a centre of international cooperation between Russia and the countries of the APR, the EAEU, BRICS, the SCO and the whole world on the principles of developing everyone's diversity based on the traditional values of their people." The project includes several infrastructure complexes: the ethnographic park of the peoples of Russia "Russia is Soborny Land," the complex of cultural and hotel centres "Ocean of Cooperation," the international EXPO together with the BRICS exchange "Land of Cooperation," the Bridge of the "Mile of Cooperation" and the "Lighthouse of Cooperation," the network of libraries of the Presidents of the world within the secure cyberspace.

Each of these objects implements a certain aspect of a single concept, the essence of which is expressed in a common motto: "Russia is the territory of soborny cooperation of the peoples of the world!"

The presented project is conceptually verified and expresses in a social and economic form the message to the modern world that Russia can and should give in the 21st century. The project's ideological basis and its concrete elaboration correspond to the deep civilizational principles of Russia and meet the urgent needs of international cooperation at the present stage.

I recommend the project "International Cultural and Recreational cluster "Cooperation Park," Free Port of Vladivostok, Peter the Great Bay" for consideration at the Eastern Economic Forum and further implementation.

Andrey Leonidovich Anisin
Associate Professor, Doctor of Philosophy
Tyumen, Russia
Web site: <http://www.a-l-anisin.net>

3. Expert opinion about the project "Mercury," presented as a public initiative to form a new image of Russia in the infrastructure projects of the International Cultural and Recreational Cluster "Cooperation Park", the Free port of Vladivostok, Peter the Great Bay (network public platform "Eastern Vector")

The documents of the project "Mercury" submitted for examination were prepared as a public initiative (the network public platform "Eastern Vector"). The project, according to its authors, proposes the formation of a new image of Russia in the infrastructure projects of the International Cultural and Recreational Cluster "Cooperation Park," the Free Port of Vladivostok, Peter the Great Bay. The project is aimed to implement several systemic complex measures that can ensure high efficiency to solve the problems of "spiritual security" of the region.

The project is aimed to create a new image of the FPV at the EEF as a result of the cooperation of the local community, business circles and public authorities. The primary task of the project is designated: the embodiment of a positive image of Russia in the infrastructure of the International Cultural and Recreational Cluster "Cooperation Park" and the inclusion of mechanisms of people's diplomacy in the promotion of the brand of international cooperation "Russia is the territory of soborny cooperation of the peoples of the world!"

This project is a preparatory stage for the state order to develop a concept for the integrated development of the territory of the free port of Vladivostok. In the future, it seems that it can have a positive impact on the image of the new Russia. In this regard, considerable attention is paid to the issues of spiritual security. In particular, because spiritual security is the security of a person's deep self-identification and, as a result, society.

The basis of society is people, and their spiritual positions determine the entire life of society. It is especially important to maintain positive spiritual ideals (duty, honour, conscience, consciousness, patriotism...). Spiritual health contributes to positive processes in a person, family, society. Spiritual illnesses lead to personal, family, and social tragedies. In addition, the spiritual world has its objective laws, the violation of which (spiritual crime, destructive cults, sects) leads to destructive processes at all levels of human existence.

The state of the spirituality of Russian society (including in the police) depends on the quality of the spiritual and religious space of Russia, legal and spiritual culture, law and order, citizenship, patriotism, the consciousness of Russian citizens, the degree of their consolidation and *sobornost*.

The gradual introduction of the peoples of all countries to the Russian *sobornost* proposed in the project will contribute to mutual cultural and creative development, which will have a positive impact on the stability of the overall social and economic development. At the same time, it is obvious that by allowing foreign librarians into the cultural space of Russia. It is important to ensure that carriers of destructive ideologies and sects, as well as representatives of perversions, often legal in other countries, do not penetrate it. Librarians must meet the quality of a secure network according to the legal and moral standards of the Russian Federation and its peoples.

Within the framework of the project under consideration, the legal basis for activities to strengthen spiritual security is: The Constitution and legislation of the Russian Federation; the doctrine "National Security Strategy of the Russian Federation of December 31, 2015"; Federal Law No. 125-FL, September 26, 1997 (ed. 06.07.2016) "On Freedom of Conscience and Religious Associations"; The Information Security Doctrine of the Russian Federation (approved by the Decree of the President of the Russian Federation, December 5, 2016, No. 646); Strategy of the state Cultural policy for the period up to 2030 (approved by Decree of the Government of the Russian Federation No. 326-p, February 29, 2016); legal acts of relevant state departments and institutions; internal regulations (canon law) of traditional religious creative organizations operating in Russia; regulations on the Commission of the Russian Academy of Sciences (RAS) on Combating Pseudoscience and Falsification of Scientific Research (Resolution of the Presidium of the Russian Academy of Sciences No. 68, March 23, 1999).

Apparently, such grandiose plans can be implemented only with the active participation of all the creative forces of Russia, primarily traditional religious and ideological organizations that have created the culture of our state, the language and the self-consciousness of its indigenous peoples.

The list of target results of the project is impressive, albeit it is difficult to accurately predict a detailed assessment of the effectiveness at the design stage of such large-scale works.

I believe that the project "Mercury" submitted for examination, presented as a public initiative to form a new image of Russia in the infrastructure projects of the International Cultural

and Recreational Cluster “Cooperation Park”, the FPV (the network public platform “Eastern Vector”) is relevant and necessary in the continuity of the development of positive creative principles of the existence of the Far Eastern regions of Russia. The project needs support for its implementation.

July 24, 2017.

Archpriest Andrey Igorevich Khvylya-Olinter

Candidate of Law

Associate Professor of the Management Academy

of the Ministry of Internal Affairs of Russia

Associate Professor of the Orthodox St Tikhon's University

Academician of the World Academy of Integrated Security Sciences

Member of the Expert Council for the State Religious Studies Examination

of the Department of the Ministry of Justice of the Russian Federation

for the Belgorod Region

Moscow, Russia

4. Expert opinion about the project of the International Cultural and Recreational Cluster “EAEU&APEC Cooperation Park”

Section 4—“The Mile of Cooperation”

The International Cultural and Recreational Cluster “The EAEU&APEC Cooperation Park,” presented as a public initiative, is based on the idea of creating an image of Russia as a territory of sobornyy cooperation of the peoples of the world based on the country's unique historical capital: the collective *sobornost* of cultures and economies of different peoples. The implementation of the idea is planned through the creation of a permanent infrastructure of scientific, cultural, political, social and economic cooperation, recreational and educational tourism and the development of human capital of the EAEU and APEC. The project is based on the transformation of Russky Island into a brand island of the EAEU&ATES through the formation of the international infrastructure of the cluster on the terms of international public and private partnership.

The most important part of the project (section 4) is the Bridge of the “Mile of Cooperation” (and the “Lighthouse of Cooperation” of the EAEU). We should immediately note the presence of the conceptual core of the project and the authors' integrated approach to solving the problem.

Since on the shores of the Pacific Ocean (also known as the Eastern, Great and even Southern), the main ways of interaction of many countries – from Russia to New Zealand and from Singapore to Chile – are maritime, the nautical mile is chosen as the general measure of international cooperation. Mile (1,852 m) is a symbol of the standard in the EAEU.

There is no standard nautical mile in the world, no one has ever seen a mile on a scale of 1:1. The organization of the main elements of the bridge at a distance of a nautical mile allows you to get a unique structure that is simultaneously an object of transport, tourism and brand infrastructure.

The passage of ships in the Amur Bay under the “Bridge of Cooperation” of the EAEU, the “Lighthouse of Cooperation” of the EAEU is an indicator of the safety of navigation and

world relations. The organization of the main elements of the bridge to the left and right of the lighthouse is planned at a distance of a nautical mile. Bridges with spans of 1,650 m (Xihoumen Bridge, China) and 1,911 m (Akashi Kaikyo Bridge, Japan) are known in the world, so the project does not look fantastic technically and technologically.

The originality and undoubted importance of the proposed project are that it is complex with the simultaneous solution of several tasks.

In the geopolitical and humanitarian sense, the unity of all the structural elements symbolizes the comprehensive cooperation of the participating countries of the new world architecture.

Economically, the project ensures maximum investment efficiency of other infrastructure projects—TADES and residents of the FPV in the Bay of Peter the Great Bay. The bridge's exit to the middle of the Amur Bay coast provides equal initial conditions to develop small and medium-sized businesses along the entire coast—Khasansky and Nadezhdinsky municipal districts, the Sandy Peninsula as part of Vladivostok.

The transport component ensures the operation of the Primorye-2 international transport corridor while reducing the route from Vladivostok to Barabash Village to 28 km (now 128 km). We should also note the importance of the lighthouse for ensuring the safety of navigation in the Bay of Peter the Great.

Development of tourism. For cruise ships, the approach to Vladivostok under the bridges of the “Mile of Cooperation” (the personification of cooperation between the EAEU) and “Russian Bridge” is already a factor of tourist attractiveness. Ecological and business tourism (EXPO) will be developed in the Khasansky district, Vladivostok, the Chinese provinces of Heilongjiang and Jilin.

The most important component of the project is environmental. It provides for environmentally friendly low-noise work during the bridge construction – the use of caissons instead of driving piles. The negative impact of pile construction on bottom biocenoses is known. In various combinations and additions, concrete caissons as bridge supports can represent artificial lagoons to cultivate marine organisms. At the same time, the non-traditional energy tasks ensuring the safety of the bridge and objects on it for various purposes can be solved. It gives not only an additional investment component of the project but also fills it with environmental content. Undoubtedly, the further development of research to increase the biological diversity of Peter the Great Bay is based on the cooperation of private business and FEFU.

Thus, the proposed part of the project of the International Cultural and Recreational Cluster “EAEU&APEC Cooperation Park”, Section 4—“Mile of Cooperation” is of undoubted political, economic and environmental interest and is worthy of further development through design and practical implementation.

Pyotr Fedorovich Brovko

Corresponding Member of the Russian Academy of Sciences

Professor of the Department of Geography and Sustainable Development of Geosystems

Doctor of Geographical Sciences

School of Natural Sciences of the Far Eastern Federal University

Vladivostok, Russia

Discussion in the World

A few years ago, the author discussed one of the cluster projects with the head of the Chinese delegation after the meeting of the Expanded Tumangan Initiative in Vladivostok. “When should I send tractors?”, this was the general question after getting acquainted with the concept of the project “Kitchen without borders.”

On July 09, 2021, the reporting and re-election General Eurasian Peoples’ Assembly was held. During the preparation for it and after its completion, the concept of an international cultural and tourist cluster was sent to some members of the Assembly including the EPA General Council members. The purpose of the discussion is to invite the General Council of the Assembly to consider this concept for compliance with the organization mission. The discussion of this proposal continues. Some EPA members reacted immediately after getting acquainted with the concept. Dr Salim Saad (Lebanon) expressed readiness to support this project in the Eurasian Peoples’ Assembly and attract investors from Lebanon to participate in the project implementation.

Considering the audience of the magazine’s distribution, we invite European and Asian universities to participate in the discussion of the concept of an international cultural and tourist cluster as a model of a new world architecture based on the *sobornost* principle. Thereby creating favourable conditions to attract to further project development and the infrastructure facilities implementation of this model.

Discussion

The relevance of the project of the cultural and tourist cluster “EAEU&APEC Cooperation Park” as a minimally viable product of a new model of world architecture is very high, and it requires expanding the range of specialists to analyze to further promote it. It should note that the cluster also forms a permanent platform for direct contacts between entrepreneurs of various states.

At this stage, the authors propose a discussion on the following issues:

1. How do you assess the need to form a model to transit cultural, political and social and economic development from a materialistic to a spiritual outlook?
2. How do you assess the systematic, promising and investment effectiveness to implement the concept of the international cultural and tourism cluster “EAEU&APEC Cooperation Park” based on *sobornost* as a pilot model of a new world architecture?
3. Do you think that the Assembly of the Peoples of Eurasia can lead the implementation of the cluster at a decent level? If no, what organization registered in Russia, you see promising as a leading operator to manage the project implementation?
4. Are you ready (your organization) to be part of the project nucleus and participate to develop the cluster model concept under the guidance of the leading operator?
5. Are you ready (your organization) to participate in equity financing to develop the concept of cluster models?
6. Will you (your organization) partake in attracting potential investors to develop and implement infrastructure projects of the cluster?

7. In your opinion, is an international consortium the optimal form of economic cooperation of investors from different countries in the design, construction of infrastructure facilities and their further operation within the cluster? What other organizational and legal forms of international cooperation can you offer to implement the cluster concept?

Conclusion

More and more factors indicate that humanity has reached some milestones in its development. The growth of instability and aggression in many parts of the world, an increasing number of wars over various types of resources, the strengthening of international terrorism, the increasing frequency and deepening of economic and environmental crises – all this forms a belief about an impending global catastrophe. Against this background, world corporations promote the decline of historic moral foundations, contributing to the atomization of society to facilitate the manipulation of people to increase their income and affirm the ideology of consumerism. The most modern achievements of scientific and technological progress including artificial intelligence, have been attracted to achieve their goals by a narrow group of the elite. However, an increase in the information processing speed can have the opposite effect accelerate movement to the edge of the abyss. The analysis shows that all this happens within the framework of a materialistic outlook, despite the difference in the social and political structure of the countries.

It is noteworthy that similar processes took place at the end of the Roman Empire. Their result is well known to us. As they say, history teaches nothing to those who do not want to learn.

On the other side of outlooks, a new complex historical science of klironomy appeared in St Petersburg. The concept of an international cultural and tourist cluster based on the principle of *sobornost* and the application of historical innovations of the 18th century of Peter the Great in the Gulf of Peter the Great in the 21st century was born in Vladivostok. Thus, the scientific historical fundamental basis and the practical concept to implement the model of a new development direction based on the cultural and historical heritage of people were combined. We have called this alternative to the materialistic outlook the spiritual one.

It is proposed to create a model based on the *sobornost* principle not to fall into the abyss with the fans of the materialistic outlook together. It is established that *sobornost* is a complex concept: at the same time, it is a qualitative characteristic of love, a philosophical and applied principle of cooperation, and a methodology for making collective management decisions. It increases the scale of material and non-material effects when implementing projects based on this principle.

The approach of various crises and the growth of their scale create a high urgency to develop and implement a practical model for the further movement of humanity not down into the abyss but up to the development of new spiritual technologies. It is difficult to overestimate the importance of the scientific community in this scientific and spiritual direction of activity. Even the introduction of the *sobornost* concept into scientific circulation contributes to the disclosure of the conciliatory potential of each scientific creator. The creation of a practical model based on this principle with the involvement of the scientific, cultural, political and business elite, like thousands and millions of tourists, increases this effect many times over.

The authors of the article invite colleagues from European and Asian universities to actively partake in the discussion of this topic.

The questions for discussion are published above. Your answers will be used to attract the organization, the leading operator of the project cluster and material and financial resources to develop the concept with your participation in details.

References:

- Anisin, A. L. (2018). The principle of soborny unity in the history of philosophical thought. *A.L. Anisin*. (In Russ.). <https://www.a-l-anisin.net/dok-diss>
- Batishchev, G. S. (2017). Unity and struggle of opposites. The Great Soviet Encyclopedia. *GUFO*. (In Russ.). https://gufo.me/dict/bse/Единство_и_борьба_противоположностей
- Bergsdorf, W. (1989). *Domination and language*. A quote by T.V. Kryuchkova. Features of the formation and development of social and political vocabulary and terminology. Moscow: Naika. (In Russ.)
- Butters, A. (2015, November 17). A brief history of Spiral Dynamics. *Approaching Religion*, 5, 2.
- Buychik, A. (2019a). Formation of the concepts of cultural, art history and klironomical outlook as the basis for educating a person of culture and art. *The Materials of the International Scientific Forum "Education. Science. Culture". In 5 parts. Part 2. International Scientific and Practical Conference "Pedagogy and Psychology in the Modern System of Education": Collection of Scientific Articles*, 91–92. Gzhel: GSU. (In Russ.)
- Buychik, A. (2019b). Klironomy as a science about preservation of historical and cultural heritage. *Series of cognition. Modern Science: Actual Problems of Theory and Practice*, 3, 90–93. Moscow. (In Russ.)
- Buychik, A. (2019, c). *Klironomy as a science of preservation of cultural heritage*. LAP Lambert Academic Publishing. Mauritius-France-Germany.
- Buychik, A. (2019, d). Philosophical understanding of the value of historical and cultural heritage. *Series of Cognition. Modern Science: Actual Problems of Theory and Practice*, 6, 103–106. Moscow. (In Russ.)
- Buychik, A. (2019, e). The problem of formation of klironomy as a science of the preservation of cultural heritage. Science in the Modern World. *Collection of Publications of the Multidisciplinary Scientific Journal Archivarius in Kyiv: Collection of Articles (Standard Level, Academic Level)*, 12(45), 28–31. Kyiv. (In Russ.)
- Buychik, A. (2020a). Allocation of basic research in the field of cultural heritage preservation in a separate scientific direction. *Eurasia: current issues of cultural heritage Collection of Scientific Articles. European Scientific e-Journal*, 3, 4–14. Hlučín.
- Buychik, A. (2020b). Klironomy as a systematic scientific approach to the preservation of cultural heritage: its place in the educational system. *Scientific Trends: Philology, Cultural Studies, Art History. Collection of scientific papers based on the materials of the 19th international scientific and practical conference*, 29–34. St Petersburg: CSP IUAS Publishing House. (In Russ.)
- Frank, S. L. (2015). The soul of a person. Experience of introduction to philosophical psychology. 1916. *Azbyka*. (In Russ.). https://azbyka.ru/otechnik/Semen_Frank/dusha-cheloveka-opyt-vvedeniya-v-filosofskuyu-psihologiyu/
- Gudkov, D. B. (2012). But how not to fall into despair from tongue-tied and neglect of the norm. Discussion: Will the Russian remain great and powerful? *Literary Newspaper*, 6(6357). (In Russ.). <http://old.lgz.ru/article/18294/>
- Gumilev, L. N. (1992). *From Russia to Russia*. St. Petersburg. (In Russ.)
- Ma, J. (2018, January 30). Because of the way we teach children, they may lose their jobs. *Forbes*. (In Russ.). https://forbes.kz/process/education/djek_ma_iz-za_togo_kak_myi_uchim_detey_oni_mogut_poteryat_rabotu/

- Murray, A. (2010, April 28). Aristotle and Locke on the Moral Limits of Wealth. *Philosophy for Business*, 59, Section 3. University of Sheffield.
- Official website of the President of Russia. *Federal Law No 93-FL dated May 8, 2009*. (In Russ.).
<http://www.kremlin.ru/acts/bank/29269>
- Russia is life itself. Notes of foreigners about Russia from the 14th to the 20th century. (2014).
Pravoslavie. (In Russ.). <https://pravoslavie.ru/1670.html>
- Simonyan, V. A. (2020). Introduction to the conceptual theory of management. *Conceptual Theory of Management*. (In Russ.). <http://upravlenie-ktu.ru/library.htm>
- Simonyan, V. A. (2007). Conceptual management theory. *Conceptual Theory of Management*. (In Russ.).
<http://www.upravlenie-ktu.ru/> (in Russian)
- Simonyan, V. A. (2018, February 12). Mastery of Management – The Apocalypse of Democracy.
Ideologia. (In Russ.). <https://ideologia.obrazslov.ru/2018/02/masterstvo-upravleniya-apokalipsis-demokratii.html>
- Sukhomlinsky, V. A. (2016). Letters to my son. Letter 5. *Azbyka*. (In Russ.).
<https://azbyka.ru/deti/pis-ma-k-sy-nu-sukhomlinskij-v-a>
- The Bible, the Gospel of John. Chapter 15, verse 13. Russian Synodal translation. *Bibleon Line*. (In Russ.). <https://bibleonline.ru/bible/rst78/jhn-15/>
- The Bible, the Gospel of Matthew. Chapter 6, verse 9-13. Russian Synodal translation. *Bibleon Line*. (In Russ.). <https://bibleonline.ru/bible/rst78/mat-6/>
- The Bible, the Gospel of Matthew. Chapter 25, verse 31-45. Russian Synodal translation. *Bibleon Line*. (In Russ.). <http://rusbible.ru/sinodal/mf.21-25.html#r-mf-25>
- The Bible, the First Epistle of the Apostle John the Theologian Chapter 4, verse 16. Russian Synodal translation. *Bibleon Line*. (In Russ.). <https://bibleonline.ru/bible/rst78/1jn-4/>
- Together there are Russians. (2020, February 12). *St. Petersburg Vedomosti*, 025(6623). (In Russ.).
<https://spbvedomosti.ru/news/nasledie/prosto-anekdot-zabavnye-istoricheskie-fakty-12-fevralya/>
- The Latest Philosophical Dictionary (2017). *GUFO*. (In Russ.).
<https://gufo.me/dict/philosophy/%D0%98%D0%94%D0%95%D0%90%D0%9B>
- Website of the Far East Development Fund. (n.d.). *Fond Vostok*. (In Russ.).
https://www.fondvostok.ru/press/press_release/frdv-privlek-aziatskiy-fond-pokoleniy-dlya-investitsiy-bolee-1-mlrd-v-selskokhozyaystvennyy-i-gazokh/