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BioCosmology[1] – Science of the Universal Future

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Abstract

In my previous articles to E-LOGOS (2001, 2002, 2003) I introduced the original conception of philosophical personalist cosmology (in the aspects of ontology, epistemology, philosophy of science, axiology) and the derived Cosmist theory and methodology. Now the urge is to deepen the exploration by explaining the epistematic (not epistemic) basic principles of my approach, aiming, ultimately, for attaining personal wellness and improving human health. In this way, the main goal of my undertaking lies in proposing a Cosmist episteme and the derived BioCosmology, which might shift the world science towards a universal level – from the modern unified understanding of the world (which the teleological "survival" is) to the future universal naturalist and personalist (a Cosmist episteme based) understanding of objective data and subjective experience, the latter being of primary significance. In the end, I cast light on the significance of Slavic civilization in realizing the universal (equitable appropriate favorable) world future. Meaningly, the vocabulary of Cosmist terms is presented at the end of the paper.

[1] My Cosmist approach contrasts (and the orthography 'BioCosmology' stresses this point) the generally accepted physical astrology, including astrobiology or biocosmology (by Chris C. King – from the 1970s, or Charles H. Lineweaver, in the 2005, and others), i.e. – "biogenesis": the exploration of the origin of life in cosmos – of the connections between cosmology and biology with respect to the emergence of life. On the contrary, I put forward a personalist (universal) cosmology – BioCosmology. The further explanations are below in the text.

Key terms used: episteme, organicism, personalist cosmology, evolutionary functionalist universalism, futurology, individual's health

Introduction: Epistematic versus Epistemic – in the Search for Universal Knowledge

As distinguished from techne, the Greek word ***episteme*** (literally: science) is often translated as *knowledge*. However, I use the term *episteme* in Foucault's meaning. Michel Foucault introduced this term in his work *The Order of Things* to mean the rigid understanding of truth that underlies, despite superficial differences that can *seem* to be fundamental, all the discourses of a particular epoch. The other substantial property of Foucault's *episteme* is its lexical meaning (in the philosophy of science) of "discontinuities" ("ruptures") in the development of social life. I find, herein, the similarity with the conceptions of "macroshift" (Laszlo, 2001)[2], "new macromental synthesis" (Sperry, 1983)[3], "emergent evolution" (Morgan, 1925), etc.

Emphatically, I am not the follower, by no means, of Foucault's teaching (the more so as Foucault abandoned the concept of *episteme* in his later writings)[4]. I just need the meaning of the notion "episteme" given by him: (1) that it signifies the underlying global structure (the primary system of fundamental principles) that determines the presently evident and active life of the civilization (of all the cultural manifestations of the epoch), thus exceeding Kuhn's notion of *paradigm*[5]; and (2) that it implies the transcending (of emergent grades and discontinuities) historical process. Moreover, I apply the specific (Cosmist) meaning to the term *episteme* inasmuch as I use not the "historical" (as Foucault did), but precisely the evolutionary approach, taking into consideration (regarding a societal well-being, or personal wellness, for instance) as much the past and present time, as the time of emergent evolutionary future.[6]

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[2] Ervin Laszlo – a leading modern systems theorist and futurologist. In the given aspect, see his book "Macroshift: Navigating the Transformation to a Sustainable World", 2001.

[3] Which, from the standpoint of Roger Walcott Sperry, a Nobel Prizer, supplements the traditional "bottom-up" micro-determinism by a reciprocal, "top-down" control exerted by mental emergents over lower-level components.

[4] But the use of "episteme" in the original sense has continued, mainly in the French-speaking philosophy of science.

[5] The meanings of the notion "episteme" (Michel Foucault) and the notion "paradigm" (Thomas Kuhn) are considered to be similar, but the significance of "episteme" is more general and broad: Foucault's episteme is not merely confined to science but to a wider range of discourse, thus all of science itself would fall under the *episteme* of the epoch.

[6] In my Cosmist theorizing, the term "emergence" substantially has the accepted meaning: the rise of a system that cannot be predicted or explained from antecedent conditions. Therefore, 'emergent future' means the successive appearing of the integrated macro-level of the ontogenesis of a subject's (man's) wellness (the university for a schoolboy; the vocational body for a graduate, etc.). The example of puberty age can be also adduced. Herein, the new autonomous laws of wellness adolescence emerge (come to light, suddenly appear, arise unexpectedly, etc.), while the laws of 'happy childhood' lose its force.

Hence, my approach is *epistematic*, but not epistemic. I claim that scientific understanding might be epistemic, pragmatic (or both), and, on the contrary, might be 'epistematic'[7]. As a proof of this thesis, the so-called 'anthropological evolutionary paradox' ought to be advanced, in relation to personality: a person is a uterine element of the one common whole cosmic evolutionary process of life on Earth (EvoProcess[8], in abbreviation); however we deny the search for universal evolutionary knowledge and rely on the plural (different and often incompatible) sources of knowledge in defining human's nature: biological, sociological, psychological, etc.

Therefore, regarding the issues of universality of the world, we need to distinguish the 'epistematic' understanding (referring to the creation or characterization of an episteme as a whole, or comparing the different epistemes) from pragmatic or epistemic understanding (meaning the relation to epistemology, i.e., studying knowledge within the given episteme). All this is necessary for the achievement of a (macro)evolutionary aim – to shift modern philosophy and science to an evolutionary higher (in complexity of organization) *epistematic* level, by creating a system of basic principles (foundation for sciences) – capable of meeting the great challenges of our time, including the universalization of scientific knowledge with respect to a person's wellness.

(Post)Modern Western Epistematic Paradox

During at least the last 4 centuries (nearly half of millennium), modern Western episteme (by means of the derivative philosophical, theoretical, scientific and practical essential principles and the produced standards, maxims, patterns, unit processes, established orders, etc. in social life) reigns over the minds, now on the global level. Having taken strong roots in modern ideological fundamentals and, thus, in the norms of daily relations, educational standards and values, principles and stereotypes of mass-media activity, – Western epistematic basics are old-established subconscious substance that uncritically determine the order of mental and practical activity of a person (society as well).

However, the evolutionary process on Earth, of which we all (every living subject, from a molecule to a person and mankind) are the integrated functional elements, is the *emergent evolutionary* process. As generally recognized, "evolutionary emergence" signifies the rise of a system that cannot be predicted or explained from antecedent conditions. Biological evolution and social evolution[9] is emergent (macro-

[7] The type of '...'-brackets is used for the designation of my own terms, metaphors, expressions, etc., whereas "..."-type – for citing and the use of generally accepted words.

[8] The convertible (synonymic) terms of EvoProcess: Evolutionary Process, Process, Evolution.

[9] I deliberately use elsewhere the term "evolution" instead of "history", thus emphasizing that the evolutionary process of life on Earth has as much its emergent past and present, as the emergent future stages of its integral and ascending self-evolvement.

evolutionary[10]) process as well. I claim this due to the ascertained (science-based) facts, referring, for instance, to molecular biology and Foucault's explorations.

Nevertheless, we view nowadays modern Western civilization (the derivative product of modern Western episteme) (1) as the *world* civilization and (2) as the *end* of world civilization (the end of world history). Certainly, this is a sample for every mature (overmature) civilization. It was the case when John Locke substantiated and predicted the epoch of Democracy in the era and time of (overmature) Aristocracy. Indeed, John Locke had placed in the forefront (truly emergent and macro-evolutionary, in their predictability) the great utopian (in his 17th Monarchic century) ideas about the liberal democracy – the ideas which are now as much fundamentalistic for Western liberal world, as Koran is fundamentalistic for Islamists. Hence, any new (true) proposed system of emergent (epistematic) principles is comparable with Locke's macro-evolutionary democratic principles, made in the 17th century, when the Monarchic social order had used up itself (in the macro-evolutionary dimension).

At any rate, if to take a sober view of things, we presently collide with the so-called (Post)Modern Western Epistematic Paradox. Its essence:

A) Western civilization has disclosed the universality of the world (this is the scientific empirical truth) – on the:

1) *Structural* level – every living subject, from a molecule to mankind, has the same basic morphological structures (chemical elements, genes, molecules, cells, etc.);

2) (*Macro)evolutionary* level – every living subject, from a molecule to mankind, is the macro-evolutionary process – of successive emergence (transcending the discontinuities) of the macro-levels of one's evolutionary ontogenesis);

3) *Cyclic recurrence* of evolutionary processes – every living subject, from a molecule to mankind, undergoes and experiences successively the entire succession of its/his/her ontogenetic evolutionary macro-stages, which, one after another, are diametrically opposed in their functional organization and, therefore, are non-reducible, in principle, to the same basis, like Day and Night, Sistole and Diastole, etc.

At the same time, we have 'anti-A': Western civilization (its philosophy, sciences, humanities) is incapable to treat the issue of the evident (disclosed by the natural sciences) universalism of the world. On the contrary, Western ideology systemically closes this issue, or, in the other words, West resolves this issue by denying its existence (passing it over in silence).

Needless to say that Western episteme will never produce the new (needed macro-evolutionary true) system of fundamental principles that will be naturally opposite to

[10] The given orthographic order of the term – *macro-evolutionism* (*macro-evolutionary*) or *(macro)evolutionism* – means that both the *macro-processes* of ascending evolution and the microevolutionary processes providing development from 'assistant up to professor' in realization of the given ontogenetic macro-level (of personal professional activity, for example) are equally significant, but, if to take into account the whole evolutionary (of the entire ontogenesis) well-being of the given subject of life, then, nevertheless, the successful and successive realization of the processes *of macro-evolutionary* ascent through the macro-stages (cycles) during the entire ontogenesis have the determinative and ultimate significance for a subject's wellness.

the existing ones. Therefore, in the case of invariable Western world-outlook, the disintegration of the modern world will only become worse in the course of time, together with the all unresolved (and basically insoluble) problems, paradoxes, dilemmas, etc.

Cosmist and Cosmic

The basic principles of my Cosmist[11] approach are: (1) *universalism* (organic wholeness – *organicism*); (2) *cosmism* (regarding Earth and life on Earth as the cosmic phenomenon); (3) *self*-(*macro*)*evolutionism* – macro-evolutionary ascension of life (and of every subject of life) on Earth, which is reflected by the cornerstone notion of EvoProcess – one whole common cosmic (macro)evolutionary process of life on Earth: this Process is independent of human reason, as well as every human mind and a person him/herself is the inherent universal function of EvoProcess – *universal evolutionary functionalism*; and (4) *evolutionary triadicity* – the triadic (cyclic ascending – Thesis–AntiThesis–SynThesis) realization of a new emergent evolutionary world level. All principles are designed for the consideration of present-day and future world life as it really is.

During the Fifth Asian Bioethics Conference (ABC5, held in Tsukuba, Japan, February 2004), Professor Sang-yong Song[12] posed a question about the clear definitions of my core notions – 'cosmic' and 'cosmist'. Indeed, this was not a simple question. The crux was that I used these notions precisely in the *epistematic*, but not in the accepted epistemic reasoning. The fact is that I have proposed an original Cosmist episteme – an original system of fundamental principles, which are opposite to (but evolutionary successive and transcending) the currently dominating Western episteme (again, the historical analogy with 17th century's John Locke is relevant). In this, I am aiming, first of all, to generate (thus providing modern science with) the universal theory and methodology of comprehending the living world, primarily – the object of individual's health (the personalist wellness).

Generally, we treat "cosmos" and "cosmic" from the accepted standpoint of the science of physics – the science of matter and energy: "cosmos" is the universe in contrast to the earth alone, and "cosmic" – relates to the cosmos. In scientific relation, we usually mean (under "cosmic") the data from the exploration of this extraterrestrial vastness (from astrology, cosmonautics, etc.) All this is absolutely normal. However, there is another standpoint on "cosmos" and "cosmic", which has the history for ages, may be since the beginning of human civilisation itself. Clearly expressed in the Eastern and Ancient philosophy, the *macrocosm/microcosm* principle has emerged and enriched human culture, by introducing the attitude and mentality of seeing reality as a whole and noticing patterns that are universal throughout all the levels of reality. This philosophical conception runs through ages and epochs, having reached Russian culture and awoke Russian cosmological development, including Russian Cosmism.

[11] For the definition of 'Cosmist', please, see also the Vocabulary.

[12] Professor Sang-yong Song (South Korea) is a President of the Asian Bioethics Association, from mid-November 2004.

In Russian cosmological tradition, the Eastern and Greek "man is a small cosmos" has acquired a great (in philosophical relation) "*active-evolutionary personalist*" significance – of a Cosmist agent, responsible both for her or his personal wellness (of *microcosm* – humankind[13]), and for wellness of the entire Cosmos (*macrocosm* – Nature or Cosmos, in the given surroundings). Significantly, Russian cosmological tradition (in its *cosmos*-, *person*- and *future*-centric integrity) was interrupted since the Bolshevist revolution in the 1917 year – suppressed by the proletarian dictatorship and the communist (Marxist, soviet) ideology.

Absolutely in opposition to the mentioned soviet (Marxist, i.e. Western in its origination) ideology, I elaborate my Cosmist theory, which is based on the epistematic principles of *universalism* (*organicism*, *cosmism*), *self-* (*macro*)*evolutionism* and *cyclic recurrence* (*triadicity*) of ascending evolutionary processes, *universal subjective functionalism*, *Cosmist personalism*. Therefore, my term "Cosmist" (1) basically reflects the subjective (personalist self-dependent responsible) and universal (in relation to BCF – Basic Cosmist Functionality[14]) integration of a person (any subject, as well) in the surrounding self-evolving world (cosmos) of life on Earth, and (2) stresses the subjective (personalist) origin of the universality of our world.

It is important, in this aspect; the current world *evolutionary*[15] process evidently completes its successive ascending evolutionary circle and crosses, in our days, the point of the beginning of a new epoch of spiral ascent – of a new macro-evolutionary era based on originally (emergently) novel – universal – *civilizational*[16] episteme. To reach the evolutionary novel (emergent) macro-level, based on original universal world-outlook (epistematic) system, which is true (natural) for every living subject on Earth, equitable appropriate favorable for a conscious humankind first of all – is definitely a grand task for world philosophy and science.

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[13] I use the term 'humankind' in the definition of "human": man, Homo sapiens, human being, individual, person, etc. Likewise, the term 'man' is traditionally referred to the human race in general, or "mankind".

[14] The definition of this (BCF) core notion is given below.

[15] Again, the emphasis is placed on my deliberate use of the term 'evolutionary' (macro-evolutionary) instead of the usual "historical".

[16] The term 'civilizational', from my Cosmist standpoint, likewise has a peculiar meaning – not merely "culturally advanced" (like "civilised"), but precisely indicating the relationship with civilization as an autonomous evolutionary subject. Thus, 'civilizational' (adjective) means the relation to a civilization, i.e., signifying as a human society with its highly developed social organizations, as well the culturally inherent development of an ethnos (or region) – as the organism, which is viewed from the macro-evolutionary point of view, taking into account as much past and present, as the future civilized time of its 'ontogenetic' development.

Presentism versus Emergent Futurism

Acting as opponents, my good colleagues argue that (1) the Cosmist theorizing fits the known Western paradigms, one could sense there Epicurus and Zeno, Aristotle and Galen, Machiavelli and Dante, Vico and Hegel, Darwin and many others; and (2) the Cosmist theory and the core principles of Evolutionary Process (EvoProcess) is simply another variation of the popular idea of historical laws or destiny, i.e. it is a form of *historicism*.

Herein, I would like to stress, once again, that, aiming at the elaboration of the theory of individual's health, I have worked up the Personalist conception of Subjective Functionalist (Macro)Evolutionary Universalism (Cosmism), which is absolutely contrary to *presentism* and, hence, – to *historicism*. And here is a question: What is a correlation between presentism and historicism? My answer is that they have a very strong bond – every representative of historicism inevitably arrives at presentism ('end of history'). (I prove this case below).

First of all, what is *presentism*? As it is generally known, in philosophy, *presentism* is the belief that neither the future nor the past exists – an outlook dominated by present-day attitudes and experiences. Also, in the methodology of historical science, the notion *presentism* means the tendency to interpret past events in terms of modern values and concepts. However, from the Cosmist *epistematic* point of view, *presentism* signifies, above all, 'the end of history' – implying the denial of the openness of the future for (macro)evolutionary cyclic processes, thus denying the emergence of a new evolutionary cycle, which is polar, in its substantial organization, to the existing and dominating (Western) civilizational cycle. For example, the communist regime in the Soviet Union has the presentist essence, inasmuch as the Marxist theory was considered (and the Marxist-Leninist ideology declared) to be the ultimate end of the world cultural progress. Nowadays, Western liberalism has taken 'the baton'. In other words, *presentism* assumes, first of all, consideration of natural things and social collisions through a prism of the given and actual. On the point of future events, the method of extrapolation is applied, chiefly the principle of continuality – of extending into the future of that is "now" used, and that is already comprehended and described.

Presentism is a substantial principle of Western episteme. There is no one Western philosopher who asserts the change of Western civilization, at the world level, into a new (non-Western) one. The common and unshakable standpoint is that Western civilization (and Western underlying episteme) is the world and ultimate (eternal) civilization – that is the basic 'law' and fundamental axiom, which does not tolerate any objections. However, that is clearly a speculative (a priori) standpoint (although generally recognized) inasmuch as world process is a *self*-(*macro*)*evolable cyclic universal whole*, and the latter is the natural sciences' (*a posteriori*) truth. That is precisely the approach of the introduced Cosmist episteme – to rely basically on the aposteriori (scientifically verified) *natural* truths (principles, laws), as is the law of one common cosmic evolutionary process of life on Earth (EvoProcess, briefly) is, but not as are the speculative *artificial* postulates (of which Western episteme consists).

The Main Vice of Modern Western Episteme

The main vice of the modern, world guiding (Western) episteme and, conformably, – of the derivative current global world – is their *natural-artificial* essence: of considering the real (objective) phenomena and processes on the basis of *a priori* artificial principles (postulates). The evolutionary challenge has emerged to the advancement and realization of the successive, already non-Western – *natural-natural* (hence, *universal*) – episteme and the new civilizational (philosophic, scientific, cultural, political, etc.) world. Already in the first half of the 19th century, Slavophils (Khomyakov and Kireevsky, above all) definitely negated the "abstract principles" of Western philosophy and urged the advancement of the "new basics" in philosophy, capable for the construction of such a doctrine of knowledge "that does not separate us from a reality"[17]. Unfortunately, the natural evolution of Slavic civilization was badly suppressed at the stage of AntiThesis in all cultural spheres, totally in philosophy and ideology (I refer to this issue at the end of the text).

At the same time, all Western philosophers (representatives of historicism as well) actually deny the macro-evolutionary cyclic change of the world and fiercely advocate the eternal presence and eternal predominance of Western episteme (civilization, world). *Presentism* is the integral part of historicism. For example, Georg W.F. Hegel, a great dialectician – creator of a critical method for the investigation of dialectical process, considered the contemporary (present to him) 'Germanic world' (Prussian monarchy) to be the final stage of the evolution of his Absolute. Likewise Karl Marx did – a revolutionary political activist who claimed the proletarian revolution was built into the course of human history. Although Marx predicted that human history was on the verge of entering its next stage, he operated on the same Western fundamental (modern epistematic) principles and established his communist era to be the final (ever present) stage of the world development. At the same time, naturally, the term "presentism" is absolutely absent as much in the works of leading historicists: Hegel, Marx, Darwin, Dewey, Foucault, etc., as in the works of their critics, for instance of Karl R. Popper, who fiercely attacked the historicism of Hegel and Marx.

Demonstrably, 'closed democratic society', basically founded on Marxism or monarchic power (as it is in modern China or Saudi Arabia) or 'open democratic society' based in liberalism (as in the U.S.A.) – these are just the forms of one the same Western civilization and, hence, Western episteme, with its substantial artificial principles of *presentism*, *anti-cosmism*, *environmentalism*, *adaptationism*, *anthropocentric humanism* (*individualism*) and, as regards cognition and practical activity, – *subject-object* and *natural-artificial* relation to the world (the basics of the modern Western episteme are discussed also below). As proof of this assertion, the facts of newest history are that the presidents of post-communist countries (Russian Eltsyn, Lithuanian Brasauskas, Polish Kvasnievsky and the others) were communism organization men of high standing not long ago, but they all have transformed

[17] I am citing "A History of Russian Philosophy" (in Russian) by V.V. Zenkovsky, published in Leningrad, 1991, Volume 1, Part 2, p. 19.

themselves into the leading liberal politicians in a (historical) moment. The latter is possible exclusively if the actors (figures) have the same epistematic (world-viewing) foundation, basically the same principles of relation to the world. Likewise, this example clearly shows that both Marxist (Western) communism and Western liberalism are just the forms of the one overriding Western episteme.

Two Overriding Principles of Western Episteme

Whatever conceptions are introduced to offer the explanation of the history of Western civilization, be it primordially Hegelian World Reason; or the historical-materialist 'reason of communist formation' – the 'ultimate' stage ('the end') of world social history, invented by Marx; or the absence of any explanations, just the empirical (scientific) description of the history (taken as a given), which is characteristic for Foucault, etc. – in all cases we might reveal two primary constituents of the modern Western episteme – two overriding principles, the first of them is *presentism* – of viewing the ultimate historical social stage as 'the end of history': as Hegelian "Germanic world", or Marxist "communist formation", or Foucault's vision of the postmodern equivalent of the Communist utopia.

In this regard, there are no essential distinctions between the historicism of Hegel or Marx, and the critique of their historicism by Popper, held in his famous books *The Poverty of Historicism* and *The Open Society and Its Enemies*. The fact of the matter is that every Western thinker acts basically on the principle of presentism: s/he either maintains the given, one or another, social form and affirms its endless triumph (as Popper advocates liberalism, or modern Chinese philosophers defend their form of democracy), or, on the other hand, – explains (describes) the 'evolution of History', thus arriving at (or predicting) the specific, but final (and 'true') Western historical stage ('the end of history') *from the past* (as Hegel and Marx did). At the same time, the real Evolutionary Process is the 'evolution of Evolution' (that is scientific fact), with respect both to biological and social evolution. Thus, the true course of events can be predicted and substantiated (as Bacon and Locke did it, in their time of Monarchic overmaturity, having pushed forward their famous macro-evolutionary theses for the development of scientific empirism and social liberalism) exclusively *from the future*, by means of transcendental (natural intuitive, inherent personalist) advancement of the true ideas.

The second substantial constituent of Western episteme is its *anti-cosmism*: the separation of a conscious subject (a person, society, mankind – a HumanKind[18]) and its/her/his Reason ('Cognizing and Practical Substance') from the real world – cosmic (natural) self-(macro)evolving whole. At the same time, although erected on the artificial (unnatural) epistematic principles (postulates), Western civilization is unconditionally a natural macro-stage (macro-cycle) of the world evolution (EvoProcess).

[18] Explanation of the term 'HumanKind' follows below and is explained in the vocabulary, at the end of the text.

Again the metaphors of Day–Night– (New)Day (that correlates with Thesis–AntiThesis–SynThesis construction or the idea of Eastern–Western–Cosmist macro-cycles of the world civilization) is relevant. The free conscious creative participation in EvoProcess is possible for a HumanKind exclusively in the case of freedom from the suppressive influences of physical and societal surroundings. That is precisely the principal destination of Western civilization – to realize and reach this freedom by means of industrialization (technological progress) and the democratization of social life. Overwhelmingly important fact is that this grand end has been achieved and implemented with the triumph long ago, at least in the 20th century. On the contrary (in the 21st century), the current (post)modern liberalization of sexual, feminist, animal rights, etc., as well the policies of force in liberalization the global world – are just the symptoms of the overmaturity of the current Western civilization.

Self-(Macro)Evolutionism versus Historicism and Presentism

Consequently, then, if Aristocracy ('minority rule') is 'Day', while Democracy is 'Night' ("majority rule"), it follows that transcending 'New Successive Day' is 'Manocracy': of everybody's (personalist) equal – functionalist wholesome satisfactory – ontogenetic participation in EvoProcess (as it follows from the Cosmist theory). In other words, we have the natural and universal cycles of the one EvoProcess, which, although polar in the direction of their life activity and, thus, non-reducible to the basics of each other, – are the transcending (ascending) emergent (macro)evolutionary stages of the one Evolutionary Process, reducible to their own epistematic foundations (a system of basic principles). Evidently, Evolution is the self-dependent Process. Human beings, peoples, societies, civilizations are the effect, but not the reason of the one cosmic evolutionary process of life on Earth (EvoProcess). In much the same manner as Aristocracy (monarchic society, Eastern civilization) made way for Democracy (republican society, Western civilization), the following Western civilization itself have naturally paved the way (long ago) for the next (of top priority and already of non-Western essence) society and civilization – of everybody's personalist (natural inherent) freedom (of Manocracy, in Cosmist light): the society of functionally fitting men, and, thus, – of attainability and practicability of individual's health.

To stress this once again, world-viewing *anti-cosmism* and *presentism* (with its subtype – historicism), as well as the related *environmentalism*, *adaptationism*, *anthropocentric humanism* (*individualism*) and, as regards cognition and practical activity, – basically *subject-object* and *natural-artificial* relation to the world – are the principles inherent to every considerable (post)modern Western philosopher, independently what a philosophical legacy (school) they represent, including the grandees: Descartes, Locke, Hume, Kant, Hegel, Marx, Dewey, Freud, Foucault, Popper, etc. The essence, hence, is that any Western philosopher (scientist) views the world 'from without'. The world for a Western explorer is a chaotic and presentist (ruled by chance, in the given reality) conglomerate of interacting objects, which are caused by the past events and exist in the present conditions. Indeed, Humian skepticism is very accurate in this epistematic area. Naturally, no universal laws

could exist in Western epistemic world of *adaptationism* (in which chance is the main evolutionary mechanism), *subject-object presentism* and the cornerstone principle of *human-centrism* (anthropocentrism).

The opposite view is expressed by Russian philosophical cosmism. The latter is clearly seen in the assertion of a renowned Russian Cosmist – Nicolai G. Kholodny[19]: "Humankind, despite the essential features of the vital environment created by him/her oneself, continues to remain an integral part of cosmos, completely subordinated to its laws. A person is not *above* the nature, but *inside* the nature." This judgment reflects a cornerstone of Cosmist approach: humankind is *within* (but *not without*) the cosmic evolutionary process of life on Earth, hence, she or he is really *microcosm* (similarly to the views of Eastern or Ancient philosophers) but, distinctly, in Cosmist realm, – a person is the personality who is not only integrated, but, likewise, is the decisive element of *macrocosm* – self-(macro)evolving Evolutionary Process (Evolution, EvoProcess).

The Time for Non-Western Epistematic Approach in the World Philosophy and Science

Taking this stand, I advance the epistematic (Cosmist) approach which categorically denies the *a priori* (speculative, *artificial*) fundamentals (like Western epistematic basics are), but is based on the aforesaid *a posteriori* (*natural*, scientifically proved) truths: *universalism* (*organicism*, *cosmism*), including basical structural-functional identity of the world; *self*-(*macro*)*evolutionism*; *cyclic recurrence* (*triadicity*) of evolutionary processes. Not less important and evident is the current leading role of a HumanKind (of a person, above all) in the realization of future macro-stages of the one common EvoProcess.

In this way, I really need the empirical scientific significance of Foucault's notion "episteme", precisely its meaning of "rupture" ("brake") or "radical discontinuity" in the ascending (in complexity) historical process of social organization – Foucault's notion of "historicity". I mean Foucault's scientific inference that the underlying conditions of culture changed over time, in major and relatively sudden shifts, from one period's episteme to another.

However, he himself demonstrably braked with Western revolutionary tradition. Foucault's vision of the coming age ('vision of the postmodern equivalent of the Communist utopia'), he said, might be seen only as "a light on the horizon". Therefore, substantially, Foucault's epistemes are the historical constructs, which, although foreordained successively the ground rules of reason and knowledge for each transcending social epoch, ultimately have come to the end in the present time. Hence, Foucault's epistematic process is 'historical epistematic process', which reasonably (for every historicist) arrives at the 'end of history' correlatively with the years of life of a historicist.

[19] N.G. Kholodny is an eminent Russian cosmist – author of the conception of AnthropoCosmism, advanced in the 1944.

On the contrary, in reality, we objectively have the clear aim to reflect the natural (universal) order of things: (1) the *macro-evolutionary* and (2) *cyclic* character of the Evolutionary Process of life on Earth. Then, truly, *episteme* is not only the notion of present and past (exclusively the historicist and presentist notion), but, naturally, is the notion as much of evolutionary past and present, as of emergent evolutionary future. Thus, we really need, in the contemporary philosophy, the advancement (elaboration) of a new adequate non-Western episteme, meeting the realisation of the new macro-stage of world evolution (world civilization).

In this, I would like to stress, once again, that my (Cosmist) episteme and the produced theory and methodology completely differ from any of the known modern Western paradigms (epistematic principles) for the first reason that the suggested Cosmist philosophical and scientific approach has the *macro-evolutionary* essence, and inasmuch as I propose the scientifically (a posteriory) based *universal* vision of the world, admitting the future non-Western episteme and, hence, – the future self-dependent and substantive, more complex and better cultural world.

Crucial Cosmist Epistematic Principles

Previously, in presenting my Cosmist conception of *subjective functionalist evolutionary universalism* in the E-LOGOS (2001, 2002, 2003), I thoroughly substantiated the core principles, notions and terms of my approach.[20] Therefore, there is no need now to repeat them in this place. All the more, I put additionally, at the end of the text, the short dictionary of my Cosmist terms. But the urge, now, might be in throwing light, in detail, on the *epistematic* significance of my main Cosmist principles. First of all, I would like to characterize the fundamental notions of EvoProcess, Subject, Humankind and Basic Cosmist Functionality (BCF). They all are based on the real and true (natural and aposteriori) foundations of the Cosmist world-viewing: *universalism, cosmism*, *self-(macro)evolutionism*[21] and *cyclic recurrence* (*triadicity*) of evolutionary processes.

(1) **EvoProcess**[22]. EvoProcess (convertible terms: Evolutionary Process, Evolution, Process, CEPLE) – is one common whole **c**osmic **e**volutionary **p**rocess of **l**ife on **E**arth. It is an objective phenomenon, demonstrated by the natural sciences.

[20] The most mature complete description of the chief Cosmist philosophical principles has been given in the World Futures, 2004, 60(8), in the article 'The Universalist Future of Contemporary Bio-Science'.

[21] Once again, the spelling *(macro)evolutionism* or *macro-evolutionism* means, in the Cosmist light, that every living subject on Earth has the substance of evolutionary subject, and in this evolutionary process (of macro- and micro- constituents) the ultimate significance has the *macro*-evolutionary emergences in the one whole ontogeny of a subject (be it a biological organism, person, civilization, and so forth).

[22] In my previous works in the E-LOGOS I used the term 'Process'. But now, wishing to distinct my basic term from the other analogous terms, used in the Process philosophies (by Alfred North Whitehead, first of all, but also by Henri Bergson, Charles Peirce, John Dewey, Charles Hartshorne, and others), I introduce the term EvoProcess. The cornerstone distinction is that all 'the previous «processes»' lie in the sphere, ultimately, of *presentism* (epistematic fixedness), while EvoProcess relates to the true (macro)evolutionism.

EvoProcess reflects the macro-evolutionary essence of life ("bios") on Earth. It has the same significance (for science) as the notions of gravity or electromagnetism. EvoProcess is absolutely certain. It is, because it evidently IS. It is a scientifically evident phenomenon. In other words, EvoProcess is not a belief (conviction, credence, dogmatism, faith, etc.), but indubitably proven by the natural sciences (nature or cosmos as reality). Thus, by integrating *a posteriori* and *a priori* thinking, we might consider Evolutionary Process as a main cosmological fundamental – the current basic and ultimate reality of life on Earth.

(2) **Subject.** In Cosmist philosophy 'subject' means an *integrated functionalist subject*, which forever integrates autonomously and hierarchically other subjects (to be the functional whole) and, simultaneously, is always functionally integrated, but always due to its/his/her primary intentional (*functionalist*) activity, by the higher organized subject (organism). In other words, from the cosmist point of view *subject* means every living organism on Earth: molecule, cell, biological organism, biosphere, human being, family, community, social body, society, mankind, and, ultimately, EvoProcess itself – the one common whole cosmic evolutionary process of life on Earth. Each Earth's subject (a person, in the first place) is, ultimately, the function of EvoProcess – the all-embracing self-evolving organism of life.

(3) **HumanKind**. This term likewise has a special significance in my philosophical system of universal personalist cosmology. My 'HumanKind' serves as universal equivalent: Stressing the evolutionary equality of the Earth's Nature (Biosphere), Man, and Society (as equal elements-means of the one whole EvoProcess), and having the basic meaning of a man (of a human active-evolutionary functioning), the term 'HumanKind' accentuates that a person, in the current epoch, is the leading element of the entire EvoProcess of life on Earth, determining the evolutionary fitness of any conscious 'human kind' subject (as a society, civilisation, mankind) and wellness of Evolutionary Process itself. Consequently, the term 'HumanKind' refers as much to a man (basically), as to any conscious living subject.

(4) **Basic (Ultimate) Cosmist Functionality (BCF)**. EvoProcess as we understand it allows the *functional* reduction of all living subjects. *Every living subject on Earth is ultimately a function of Process – of the all-embracing self-evolving organism of life*. Hence, every living subject on Earth has its/his/her *basic (ultimate, cosmist) functionality (BCF)*. This means that all subjects are intrinsically and basically dedicated for the realization and execution ultimately of its/her/his definite function, which is the realization of (for instance, HumanKind's) entire wholesome ontogenesis. *Basic functionality* hierarchically organizes man's biological and social needs in one integral order. This order, in principle, repeats the hierarchy of the main stages of biological and social evolution on Earth. Hence, biological and social needs (and the realized physiological and biosocial systems of their satisfaction) may be considered tools for BCF to implement its self-unfolding and ultimate self-actualization. So to speak, 'we eat to live, but do not live – to eat'. As it should be, all biological and social needs of humans conform to the ultimate end of his/her specific functionalist contribution to EvoProcess's wellness. The latter is mainly possible at the high *creative* level of mature social stability, the culminating stage of man's wholesome ontogenesis.

Universal Personalist Law of Evolution

The 'fifth element' is the Cosmist '**universal personalist law of evolution**'. It is founded as much on the cornerstone Cosmist fundamentals of *universalism, cosmism*, *self-(macro)evolutionism* and *cyclic recurrence* (*triadicity*) of evolutionary processes, as on the evident (scientific) reality of the world. This law, which is anthropological, embraces the entire range of living subjects' processes: biological, social, personal ontogeneses, and the whole evolution of life on Earth (EvoProcess). Cosmist expression of this law: *The essence of the cosmic evolutionary process of life on Earth consists in the increase of a degree of freedom of personal intentional ontogenetic activity of man*.

Sum total: This supports Evolution: human freedom is a fundamental assumption of all societies and a central experience of all people – during the entire biological (emergence of a species Homo sapiens), social (emergence of independent civilized society), and personal evolution – emergence of independent (from nature and society) HumanKinds – through realization of his or her basic rights (needs), including the ultimate need of personal Cosmist self-actualization.

Thus, from the primary evolutionary moment of our freeing ourselves from wild nature and carrying out our inherent evolutionary destinations, we might reveal the three macro-stages (and their ultimate ends) of the world civilisation: 1) the First – of a *man* in a mature cultural (free) monarchic (aristocratic) society; 2) the Second – of a free cultural *human being* in a mature democratic society, but who (s/he) lives in *presentism* and the *subject-object* opposition to the self-evolving world (cosmos); 3) the Third – of a free ***HumanKind*** as the conscious cultural active-evolutionary subject, in a possible manocratic (*CosmosPersonCratic*) society, in which a person assumes the leading role, for, s/he only is capable to generate *transcendental* (of emergent evolutionary future) knowledge.

From another Cosmist standpoint, Eastern civilization may be compared with the First Day (of expedient deliberate integration and interrelation of a HumanKind with the world, but of **Acosmism** – of personalist weakness and inability to realize virtually and practically one's Cosmist potential in his or her individual ontogenesis), while Western civilization is comparable with the metaphor of Night (of Chaos – **Anti-Cosmism** (extreme pluralism and deliberate separation from the expedient integration into the surrounding Cosmos), but everyone's right to realize his or her independence from the world (by individual consumption of energy and industrial products), thus liberating, ultimately, once Cosmist potentiality. The next epoch (macro-evolutionary stage) might be again (like the New Day) of deliberate expedient and self-dependent (and responsible) interrelation of a person with the world, but, now, on the new civilizational capabilities – of **Real Cosmism**: of a person's intentional realization and execution his or her inherent Basic Cosmist Functionality.

So what – the time is for us to wake up?

Realization of the Basic (Cosmist) Functionality has the Decisive Significance in a HumanKind's Healthy Ontogenesis

Substantially, the Cosmist epistematic principles (of fundamental universalism, cosmism, self-(macro)evolutionism, cyclic recurrence (triadicity) of evolutionary processes) and the cornerstone notion of EvoProcess are *a posteriori* – scientifically positive – conceptions. Naturally, therefore, they form an actual basis for the universality of the other *a priori*, rationally deduced principles (laws). These are, first of all, the fundamental principles of *Universal Functional Reductionism* (UFR) and the derived CosmoBiotypology[23], which precisely rest on the Cosmist epistematic fundamentals and the conception of EvoProcess.

In turn, the principles of UFR and CosmoBiotypology is the cornerstone of BioCosmology and the whole Cosmist theoretical edifice, which makes the way for an original Cosmist – *subjective functionalist evolutionary universal* – approach to life-reductionism. It runs counter to the common morphological (structural-functionalist) approach of reducing living phenomena from biosphere – to populations, organisms, cells, organelles, genes, etc.; or from mankind – to societies, social bodies and human being ultimately – a member of the society. On the contrary, Cosmist reductionism, of *subjective functionalist evolutionary* essence, means that every living subject (organism) has the ultimate *health-design* – its/his/her **BCF**: *Basic* inherent and definite (*Cosmist*) *Functionality*, objectively and evolutionary realized in its/her/his CosmoBiotypology.

Etymologically, the term "universe" (cosmos), from Latin *universum* (*uni-* + *versu*), means 'turned to one'. From the Cosmist point of view, 'quarks (other ultimate particles) are not nearer than Process'. Indeed, in analyzing *a posteriori* the real world, we might be confident that every living subject (a person, above all) has its/her/his *ultimate* function of participating in and contributing to the wellness of the superiorily (next higher order of complexity) embracing organism. For instance, the molecule has the specific function of supporting wellness of the cell or organism, cell – the determinate function of providing for wellness of the organ (organism), organ – the fixed function of satisfying functionally the organism, organism – functionally fitting the ecosystem; ecosystem – serving the whole biosphere. A person likewise meets the evolutionary needs of society, mankind and cosmos ultimately, and in so doing executes his/her Cosmist (basic inherent definite ascending, ultimately – cosmos-centric) functionalist life activity. In this way s/he achieves her/his eventual ontogenetic personal level of creativity, and, from this, contributes directly to the evolving EvoProcess (CEPLE). Hence, the emergent future of satisfactory inclusion of a subject into the wholeness of the superiorily organised related subject (organism) plays a decisive role regarding individual's healthy ontogenesis.[24]

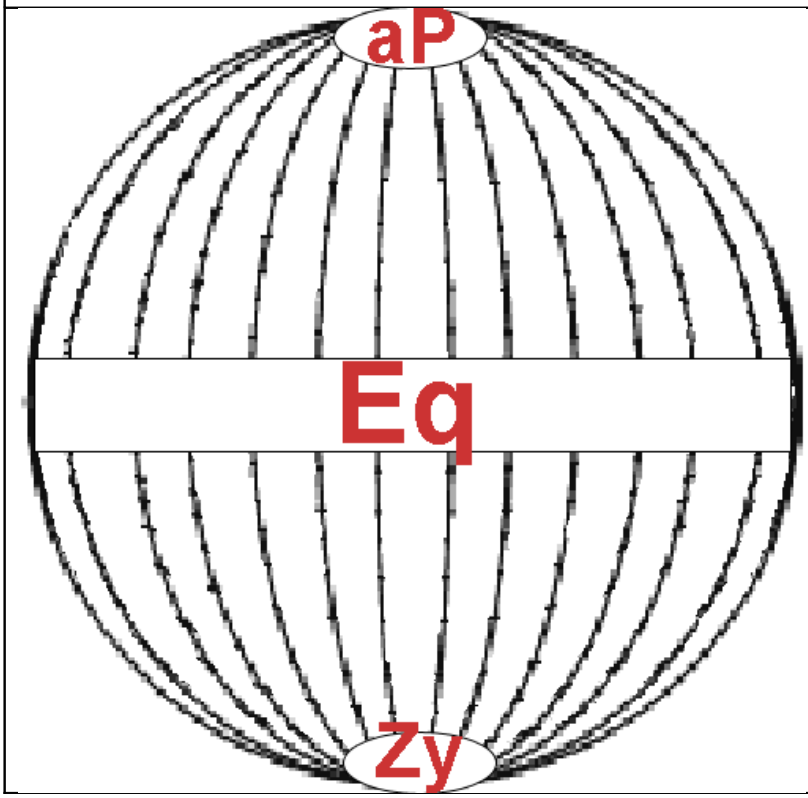
[23] Please, see the definition of CosmoBiotypology in the attached Vocabulary.

[24] In this light, the Darwinist cornerstone evolutionary formula "survival of the fittest" takes on special significance: Fitting – for which ultimate (functional) aim (in which order)?

Two Supporting Figurative Images

Aiming at the support of the above-stated reasoning, I would like to present two schemes. The first one deals with the Basic Functionality of a person (Humankind). Above, we speak about the *analytical* evidences of everyone's possession of the BCF. Here is a *synthetic* argument for the existence of a HumanKind's BCF.

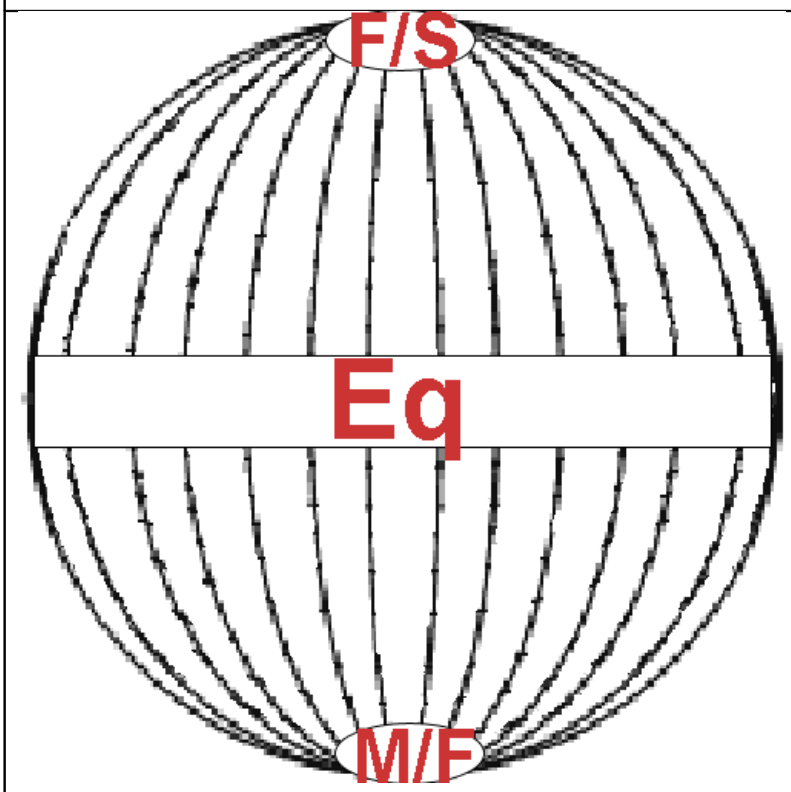
Scheme 1: The Basic Functionality of a Person (HumanKind)



Designations:

aP – a Person – the composite of characteristics that make up an individual personality.
Zy – zygote – impregnated ovule, an initial stage of the development of an organism
Eq – 'equator': the metaphorical image of the level of chiefly investigated objects in biomedicine: molecules, cells, tissues, organs, systems of organs. All these structures belong to the one whole – to an integrated organism (and a personality), therefore, on logic, all the structures cannot differ in their fundamental properties. Therefore, the following conclusion is logically inevitable: Inasmuch as any cell (or any other organismic structure) has its basic (ultimate) functional predetermination, a person as the whole, has the inherent Basic Functionality as well.

Scheme 2: The integrated scientific knowledge



Designations:

M/F – *The morphological-functional* (structural-system) approach (which is totally dominant, in the present) to studying the phenomena of life on Earth.

F/S – *The Cosmist functional-system (evolutionary)* approach, insufficiently used, but which is absolutely necessary in the sphere of universal (complete) comprehension of the processes of life on Earth.

Eq – 'equator' of the modern objects of scientific researches: the person, animals, plants, microorganisms and their social organizations, as well as their constituting cells, tissues, organs and their system organizations. In the current time, all actual objects of research are totally subordinated only to the (M/F) pole, leaving indifferently the (F/S) pole – of the *universal sphere* of rational functionalist-system exploration of the phenomena and processes of life on Earth.

In the first case, clarifying the scheme "The integrated scientific knowledge" *subject* (scientist) explores *object* (a 'minute fraction' of what is called in the text "cosmos and its offspring – EvoProcess"). For instance, a biologist studies molecules of the hormone angiotensin in a human organism. This is a clear issue.

In the second case, *subject* (scientist) explores *object* – 'a minute fraction of cosmos' (its morphology and function) – in relation to its Basic Cosmist Functionality (of this 'minute fraction'), which is ultimately subordinated (in the entire ontogenesis of the subject – 'minute fraction' – under examination, a hormonal molecule for example) to the utmost full and effective execution of its/his/her BCF. In the latter relation, the *subject's* (scientist's) BCF and the BCF of 'a minute fraction (the *object* for traditional exploration') are equal in their reducibility, i.e., both a *subject*-explorer and the *subject* under her examination are reducible, in principle, to their Basic (Main, Ultimate) Functionality – 'health-design' for wholesome participation in the one common Evolutionary Process of life on Earth. Therefore, we have, basically, the *subject-subject* pattern of the interrelations of a scientist and the object of his research. This *subject-subject* pattern is a cornerstone of a proposed (Cosmist) Functionalist-systemic type of scientific exploration.

Thus, a molecule is functionally integrated into the cell, cell – into organism, organism – into society, etc. Macro-evolutionary aspect is very significant herein. A

functionally inefficient "minute fraction" (structure – which is object for traditional structural-systemic exploration) immediately will be tested and eliminated from the space of healthy organism (that is the law of Evolution). As for personality, s/he will run into disharmonious interrelations with the society (clash with many conflicts) and, eventually, will be taken ill with a chronic disease. Hence, without the *subject-subject* exploratory methodology, we are incapable, in principle, to help a man in realizing his or her healthy vector (perspective, trajectory, route, etc.) during the entire ontogenesis.

Summation of Cosmist Conclusions and Proposals

Making the summation of the aforesaid and of my previous reasoning in the E-LOGOS (as well as other publications, see references), in the articles: 2001 – "Doctor of Tomorrow: Physician, Psychologist, Philosopher: Towards the Cosmist-Hippocratic Ethics in Biomedicine"; 2002 – "Epistemology of civilized man's diseases"; and the 2003 – "Bringing Forward the Philosophy of Universal Science: A Cosmist Concept", I have arrived at the following items:

1) A new epistematic philosophy is needed to lay a foundation for the present situation we find ourselves in when we view the world as a whole. The standard Western (*presentist, anti-cosmist* and *subject-object*) view of mind and body, man and world, has become too narrow for the successful development of science, philosophy and global culture in general. The new philosophy and methodology search should be *cosmos-centric self*-(*macro*)*evolutionist personalist*, and, therefore, *health-centric* and with a *cosmist* (*macro*)*evolutionary triadic subject-subject* nature.

2) "*Cosmist*" reflects the subjective (personalist self-dependent responsible) and universal (in relation to BCF – Basic Cosmist Functionality) integration of a person (any subject, as well) in the surrounding self-evolving world (cosmos) of life on Earth, and stresses the subjective (personalist) origin of the universality of our world.

3) A "*person-driven*" *Cosmist* philosophy, theory and methodology (BioCosmology) are based on the original epistematic cosmological foundation – of *subjective functionalist evolutionary universalism* (*cosmism*).

4) The BioCosmology is an *a priori* theoretical framework, – but all its assumptions elicit *a posteriori* (empirical) propositions and are thus validated either by natural science or by the observation of the natural state of things. Hence, a) Cosmist theory's proposition permits *empirical testing*; b) the Cosmist conceptual approach can be turned into a *practicable methodology.*

5) The Cosmist epistematic fundamentals and the subsequent theoretical proposals consider human consciousness phenomena, including ideas and behaviour, as merely instruments in realising HumanKind's ontogenetic evolutionary wellness: biological, social, and cosmist (personal).

6) The *macro*-evolutionary actuating forces (needs, drives, motivations, etc.) emerge '*from within*', but not 'from without'. They determine the *functionalist* type of ideas and behavioural acts, both in the Adaptational and Creative spheres.

7) Within this personalist evolutionary ontogenesis, a human being's *Adaptational*

creative activity refers mainly to the *science-driven* truths and *society-established* moral values; whilst *Cosmist creative activity* is based on consciousness phenomena – ideas, sensations, emotions, volitions, which are realised, primarily, *in the inherent virtual constructs and conceptions of a HumanKinds's functionalist active-evolutionary relation to the world*.

8) To realise HumanKind's healthy (safe, satisfactory and sound) ontogenetic route of life activity, we are to understand the basic needs of the wholesome ontogenesis of a person; primarily, his or her *Basic Cosmist Functionality.*

9) The location of a HumanKind's position in the scale of his/her desirable and energy-giving ontogenetic route (and the appraisal of the extent of importance of adaptational or creative goals) is within the ability exclusively of a body of scientists, necessarily engaging physiologists, psychologists, sociologists, physicians, etc., in addition to the initiating assistance of *philosophers-cosmists* – of all – for a HumanKind's ultimate self-realisation (and effective self-fulfilment) of his or her Basic Functionality.

10) Hence, *the object of an individual's health (wellness)* appears to be the most appropriate one in universalising the knowledge, while *the figure of a Cosmist philosopher-personalist* emerges to realise the central roles in harmonising social life in the world as a whole.

11) *Biomedicine of individual's health* might achieve the goal of universal scientific (philosophic) knowledge about our world and ourselves. Biomedicine of health, thus, on the basis of a Cosmist episteme, necessarily transforms into the all-embracing science.

12) Significantly, the Cosmist theory distinguishes the categories of *human being* and *human functioning*, and of *Adaptational Creative* and *Cosmist Creative activity. Adaptational* creativity has the synonyms of *micro-evolutionary, responsive, problem-based, constructive, developmental* activity; while *Cosmist* creativity – of *macro-evolutionary, inherent, creative transcending* activity.

13) In the Cosmist light, the four trends of comprehending the human ideas and behaviours emerge. The first three lie in presentism (historicism) and anti-cosmism, in contradistinction to truly naturalistic (cosmic) – Fourth (Cosmist) trend:

i. *Realistic*, from crude materialism and scientism – to existentialism and phenomenology;

ii. *Idealistic*, including the values: of love, beauty, goodness, and harmonious interpersonal communication;

iii. *Pragmatic*, which stresses on purpose, practicality, and utility of human relations to the world;

iv. *Cosmist (subjective functionalist evolutionary*), which treats every living subject on Earth (a) as the whole evolutionary (ontogenetic) process and (b) as the 'health-design' – for effective carrying out the specific functional activity for EvoProcess.

14) Finally, BioCosmology (a universal theory and practice) might be realized on the three foundations:

I) *Cosmological basis* – the original epistematic personalist cosmology, including the cosmological system of *subjective functionalist evolutionary universalism* and the Cosmist anthropology[25].

II) *Methodological basis* – the Cosmist (*subjective evolutionary*) *functionalist-systemic* ('*subject-subject*') approach to understanding living phenomena.

III) *Ethical basis – individual's health* as a basis for understanding of our ultimate reality and meaning. Herein, the conception of *'Universal (Cosmist Evolutionary) Market*' emerges, signifying the societal organisation of conditions for the universal fulfilment by a HumanKind of his or her functionalist devotion – the constant (evolutionary) wholesome realisation of a person's Basic Cosmist Functionality. 'Universal Cosmist Market', as I hope, might be the topic of a next exploration for E-LOGOS. I also touch upon this issue below.

BioCosmology – A Universal Science of 'Self-Evolving Subjects'

The Cosmist episteme produces *BioCosmology*, which is intended for the investigation of our *self-* and *macro-evolving* world. BioCosmology includes the complete sphere of the biological, social and personal phenomena, and is a wholistic science, which deals with any integrated functionalist form (organism) of life on Earth. This approach is possible exclusively on the basis of a Cosmist episteme – its fundamental *universalism, cosmism, self-(macro)evolutionism* and *cyclic recurrence* of evolutionary processes. By virtue of considering the world as the *one self-(macro)evolving whole*, I proposed the division of sciences into the two main divisions: the currently existing divisions (on the basis of Western episteme): life sciences[26], social sciences, humanities and liberal arts, etc., which have the unifying teleological end of explaining the ultimate (within Western science) end of survival and the equivalent forms of consumption, domination, and existential self-actualisation.

On the other hand, basing on the Cosmist episteme, the generation of *BioCosmology* is put forward. BioCosmology organizes the entire number of special sciences (their ultimate functioning) around the one ultimate universalizing end – a subject's effective functionalist evolutionary contribution to EvoProcess's wellness. The notion *BioCosmology* is fully incomprehensible from the ground of Western episteme. This episteme rests on the foundation of *presentism and anti-cosmism*, which denies the macro-evolutionary backbone of the living nature (life) on Earth. As a result, until now we do not distinguish the natural (life) sciences, which study '*the given*' – the continuously operating natural forces, – from Cosmist *bio-sciences*,

[25] Cosmist Anthropology and its central notion of Homo sapiens *cosmicus* (HSC) is disclosed in the "Epistemology of civilized man's diseases" (E-LOGOS, 2002); as well as in the previous publications in the World Futures, Appraisal, Eubios Journal of Asian and International Bioethics, Anthropology and Philosophy, Paideusis-JICS, and in other editions (2000-2005).

[26] Any of the branches of natural science dealing with the structure and behavior of living organisms.

which study '*evolable*[27] *subjects*' – the self-(macro)evolutionary (emergently) evolving life processes.[28]

The modern mainstream sciences investigate 'the given' phenomena (for instance, – examine a patient, who is a diseased organism or mentally ill person at present – due to causes of the emergent past), whereas the universal BioCosmology might explore as much 'the given' phenomena, as 'the evolable' subject; as much the past and present ontogenesis, as its/his/her future *emergent* (*macro-evolutionary*) time; as much bio-species (on different scales), as any other living form (a person, society, civilization, etc.). Hence, in the Cosmist light, if we speak about the scientific laws of personal or social wellness, we are to take into account their evolutionary entity (as macro-, as microevolutionary). In other words, traditional scientific laws may prove their validity at the given period of the evolutionary process (ontogenesis) of a subject, but lose their scientific definiteness and surety at the following (subsequent) stage of the evolutionary development. Herein, the example of puberty can be adduced. I mean, in this, that from the time of her or his entering the stage of puberty the laws of 'happy childhood' lose their force as the new laws of wellness during adolescence emerge.

Significantly, the universal scientific approach becomes possible by virtue of the primarily *functionalist – functionalist-systemic or cosmist-functional* (*subjective functionalist evolutionary*) viewing of life on Earth. Relying on the basic cosmological principles, *functionalist-systemic* methodology treats the emergent inclusion of a subject into the wholeness of the more highly complex organism as the decisive factor determining healthy ontogenesis of the subject (above all, of the HumanKind).[29]

The axis of the proposed Cosmist episteme is the assertion that Man (*microcosm*) is equal to Nature (Biosphere) and Society (Environment), and the whole Universe (*macrocosm*). At the same time, HumanKind has the decisive evolutionary significance of determining the future of Evolutionary Process on Earth. Thus, Cosmist approach is ultimately *person-centered*, although it includes necessarily the objective structural-systemic pattern in the exploration of reality. In other words, Cosmist approach is a *'subject-subject*' approach, but which acts precisely within the objectivity of the existing reality (operating with objective scientific data – the products of *subject-object* approach). The cornerstone of the Philosophical Personalist Cosmism is assuming *the universality* (on the subjective-personalist level) *of the world (Cosmos)* we are living in, and the *self-(macro)evolutionism* and

[27] The term 'evolable' is used in the meaning of 'able to evolve – evolving'.

[28] A reasonable question is: What about embryology, genetics, comparative anatomy and physiology, etc.? The crucial point, herein, again is the attitude to the emergent ontogenetic future of an organism (subject). All the branches of developmental and evolutionary biology deal with the past and present development (phylogenesis and ontogenesis) of a subject, while the Cosmist approach refers the basic significance (for the healthy ontogenesis) to the emergent future (higher in evolutionary development) levels of the whole ontogenesis of a subject.

[29] I tried to produce evidence for this, by adducing direct and indirect proofs, in my paper "Epistemology of civilized man's diseases", chiefly in the part 6: "Diseases of Civilisation" are the 'Civilised Man's Diseases' – Diseases of a Civilised Man's Non-Utilised Creative Energy (E-LOGOS, 2002).

triadicity of the world. As a consequence, *the inappropriate position of man in the cosmos is the reason of her or his unhealthiness*.

Universal Treatment of Empirical Scientific Truths: The (Macro)Evolutionary Proposal of 'Universal (Cosmist) Market'

BioCosmology promises further opportunities for development. Namely: (1) a potentiality of universal consideration of the already existing empirical data (basically of descriptive essence), which are generally recognized scientific truths (herein, the examples of Adam Smith's conception of "invisible hand" or of Abraham Maslow's psychological theory of the hierarchy of needs and the conception of "self-actualisation" is given); (2) an evolutionary potentiality of treating a scientific methodology at least from the three epistematic viewpoints: (a) of emergent past (historical attitude, of applying the First-Eastern[30] epistematic understanding); (b) of dominating present (this is the mainstream Second-Western epistemology and the philosophy of science); (c) of emergent (macro)evolutionary future (which is considered, in my discourse, from the Cosmist episteme and the deduced universal laws of EvoProcess, and, hence, – from the basis of original Cosmist epistemology).

In this part, the first (1) direction is taken into consideration. Remarkably, with respect to the theory of Adam Smith, Slavophil's Sobornost is very much compatible with Smithsonian "invisible hand", but is much wider. The central thesis of Slavophils (I am citing the History of Russian Philosophy by N.O. Lossky) is: "The integrity of the society, which combines personal freedom and specific features of citizens, is possible only under the condition of free obedience of individualities to absolute values and under the condition of their free creativity, based on love[31] to integrity." Within a free economical market the Love to personal Profit causes the emergence of "invisible hand" (Adam Smith), which rules fortunately the entire free economic society. In other words, "invisible hand" is an economic principle, first postulated by Adam Smith, holding that the greatest benefit to a society is brought about by individuals acting freely in a competitive marketplace in the pursuit of their own self-interest.

The same is Sobornost and my Cosmist (of SynThesis) variant of Sobornost. But here, in my conception of *subjective functionalist evolutionary universalism* (*cosmism*), the self-interest of a person is not only the individual economic profit, but the realization of a person's BCF (Basic Cosmist Functionality) which is the main satisfying and harmonizing source of a person during the entire ontogenesis of her/his life activity, and which covers the entire spectrum of man's working-professional activity). At the same, BCF is the universal substance, inherent to every living subject. Therefore, we might propose Universal (Cosmist) Market, the 'Cosmist invisible hand' of which will provide the greatest benefit to the whole mankind (as

[30] From the Cosmist point of view, the contemporary Western episteme is next to (follows) the Eastern or First episteme, and is thus the Second episteme. A sought for (universal) episteme is, then, the Third (macro)episteme.

[31] It is an important point that "Love" in Western culture usually means Duty (especially, in interpersonal relations), while in Slavic world-viewing it is primarily and directly defined as Gift.

well as to every person and every society) by realizing the universal (equitable appropriate favorable) world future.

Maslow's Pyramid of Needs – in Universal Consideration

As for the second example, Abraham Maslow essentially based his concept of the self-actualized person on an analysis of personal acquaintances and friends as well as on the lives of public and historical figures, i.e. – on the empirical material. Further, Maslow brilliantly disclosed the distinguishing features and inventively saw the general line of the healthy life-process – amidst the entire cases under his examination – the tendency to self-actualisation, including the personality and behavior characteristics: more accepting of themselves, others, natural processes; more spontaneous and natural; more independent of their physical and cultural environment; more creative and philosophical, etc. A decisive importance was the sense of "a single end-goal" or "a single ultimate value or end of life," which refers to his core notion of a person's *self-actualization* (Maslow 1968, 154).

Maslow created a hierarchy of needs that must be satisfied by a person, ranging from basic physiological requirements to love, esteem, and, finally, self-actualisation. At the same time, the core tenet of Maslow's theory states that the needs which are below in the hierarchy must be at least partially satisfied before those which are higher can become important sources of motivation. As each need is satisfied, the next higher level in the hierarchy dominates conscious functioning; thus, people who lack food or shelter or who cannot feel themselves to be in a safe environment are unable to express higher needs.

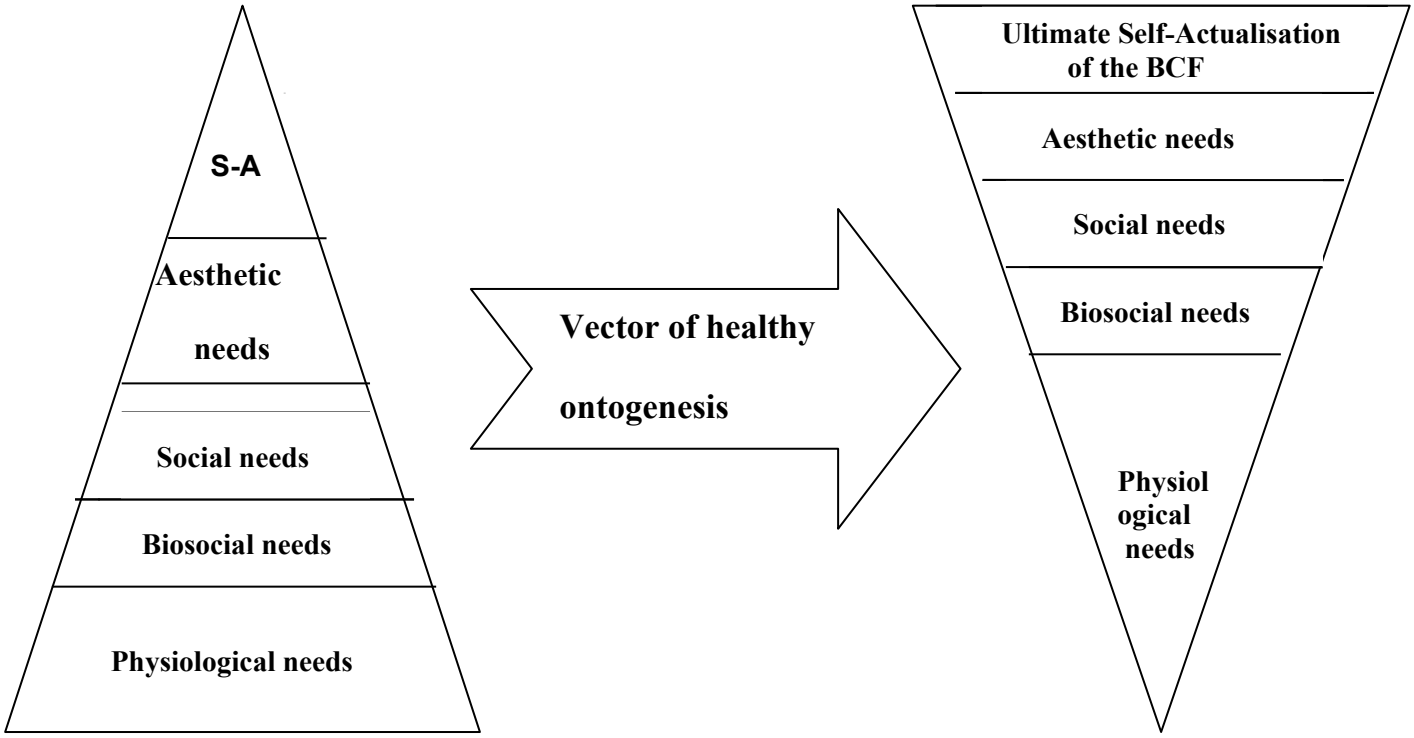
The priority of the underlying layers (physiological, biosocial and social needs), which emerged in the past of the long history of Earth's Evolution and dominate in the present-day life of a person, – this is an incontestable position, but, only in the epistematic sense, – exclusively from the microevolutionary (adaptational) disposition of the Second episteme, centered around the core aim of survival, biological and social (including the equivalent socio-forms of consumption, domination, and existential self-actualisation). Evidently, Maslow's theoretical framework fully conforms to the basic principles of the Second (Western) episteme (except the principle of pathocentrism, Maslow purposely studied healthy people), including affirmation of the influence of historical processes in world evolution and, therefore, – the influence of already realized biological, biosocial and social needs.

In contrast, the Cosmist episteme and the derived BioCosmological theoretical proposals 'brings order out of chaos' in relation to Maslow's pyramid of needs – turning it upside-down. In Cosmist terms, the most basic need is the emergent future of his or her wholesome ontogenesis[32] – reachable for a person exclusively by social stability and wisdom. In this consideration, the core notion of Basic Cosmist Functionality (BCF) is also defined as the true universal health-design of a HumanKind and, simultaneously, – as the basic substance, which hierarchically

[32] This is a paradox, but Maslow himself categorized the higher needs of a personality as "basic", but, as a true Western scientist, asserted their 'basic' dependence from the preceding (in history) needs of biological survival and social adaptation.

organizes a HumanKind's entire repertory of biological and social needs in one integral order. The latter (biological and social needs), let me repeat, are just the tools to fulfil, during the entire ontogenesis, his or her personal functionalist contribution to EvoProcess's wellness.

As a result: Maslow's pyramid of needs takes on, in universal consideration, a following form:



(Macro)Evolutionary Destination of Slavic Civilization

In this work, I claim that modern (Western) cultural and scientific world-view, derivative from the current predominant Western episteme – the underlying basic "structure" which generates all the other structures of contemporary global human culture and civilization – this modern philosophy and science lacks the natural essence of correlationship with the real, scientifically proven empirical truths. First of all, the modern culture is *anti-cosmist* and *presentist*, inasmuch as it rejects the universality of the cosmos which has produced the planet Earth and resulted in the one common (macro)evolutionary life process on Earth (EvoProcess), including the social and individual personality development.

At the same time, modern Western civilizational world, which is artificial (with respect to natural sciences truths), but natural (in relation to evolutionary expediency of EvoProcess on Earth, by executing its evolutionary destination), – evidently has arrived at the verge of the next macro-evolutionary stage and, thus, – at the challenge of origination and development a new system of epistematic principles, adequate for the further world macro-evolutionary civilizational ascent. The contemporary Western episteme is next to (follows) the Eastern or First episteme (and

the produced civilization called as Traditionalist; Ervin Laszlo names it Theos[33]) and is thus the Second episteme. A sought for (universal) episteme is, then, the Third (macro)episteme, already (again) of non-Western essence. To my firm belief (as well as I tried to substantiate this in the work), this is a Cosmist episteme (the SynThesis of Slavic Absolute[34]), with the destination to Russian (Slavic) philosophy to perform, primarily, its rational basis.

Therefore, Russian cosmological potentials, to my firm conviction, are of immense significance for the achievement of acceptable emergent future for everyone on Earth – every living subject, for conscious HumanKinds first of all. (I have developed this issue in the article "Russian Philosophical Cosmology: One Step Backward and Two Steps Forward – Approaching the Universal Evolutionary Future" *Journal of Futures Studies* Volume 10, Issue 2, November 2005). Moreover, to my firm belief, Slavic civilization is possessed of the sole (unique) civilizational potential and, therefore, is solely capable of realizing the harmonious emergent future for the whole mankind. Significantly, let me stress this once again, the task is set to rehabilitate Russian cultural potentials precisely on the civilizational level of SynThesis (of the mature effective macro-stage of entire Slavic subjective (Absolute) evolution). I mean that Russian Thesis was openly expressed, in the 19th and the beginning of the 20th centuries, in the various cultural forms, rationally – by Russian philosophy.

But the overwhelmingly important issue is that since the 1917 and up to the beginning of 1990s, the natural (cosmic) true AntiThesis of Slavic civilization had been suppressed (by the most severe means[35]) and completely blocked (violently not admitted) to consideration and use, inasmuch as there was the imperative to realize, swimmingly, Western (alien) ideology of Marxism on social (philosophical, ideological, cultural, sociopolitical, economic, etc.) level. However, the true Russian philosophical AntiThesis has been preserved in Soviet scientific, for the most part biomedical achievements (Ukhtomsky, Vernadsky, Anokhin, Ugolev, Simonov, and others), as well as in philosophical (and scientific) concepts of Danilevsky, Mendeleev, Bogdanov, Sorokin, Kondratyev, and others. Therefore, we have the real chance (the evolutionary challenge and the responsibility), if to reconstruct the natural macro-evolutionary ascending (Thesis–AntiThesis–SynThesis) trajectory of Slavic civilization, – to reestablish the value of Slavic civilization immediately at SynThesis macro-level – macro-evolutionary world level.

However, factually, Russia of-today still is the typical postcolonial country and society, inasmuch as it was (and is) ruled, since the 1917, by the alien Western episteme (in the forms, firstly, of Marxist ideology and, nowadays, – predominantly by liberal-democratic ideology), while the sources of national (Russian)

[33] See his book "Macroshift", 2001.

[34] The term 'Slavic Absolute' is put on the analogy of Hegelian (Germanic, Western) Absolute (Absolute Idea). In Cosmist light, the term 'Absolute' signifies the essential basics and the entire (Thesis-AntiThesis-SynThesis) functionalist program of a subject's evolution, as much of a biological subject (from a molecule up to biosphere and human organism), as (and in decisive significance) of a HumanKind's evolution-ontogenesis (a person's, first of all, but society's, ethnos's, civilization's, etc., as well).

[35] Inhibited by the communist regime, realized on the alien (to Slavic Absolute) Marxist ideology.

consciousness were (and are) badly depressed. This (postcolonialism) is the main reason, to my mind, of the historical collapse of the Soviet Union, but of the current severe demographic and cultural crisis of the liberal Russia, as well. The comparison with North-American Indians still is quite relevant herein. However, in contradistinction with American Indians, Russian civilization (primarily, its rational expression in the philosophical theories) is needed as much for the contemporary Russian society, as for the wellbeing of entire mankind (entire world's wellbeing). Exclusively Russian civilization carries the potentials of a new (macro)evolutionary episteme, which will naturally unite the entire set of current world civilizations (organs) into one (macro)evolving organism of Earth's life (into one integrated deliberate mankind, first of all).

Conclusion: The Time of Awakening

My core thesis within the entire system of Cosmist basic fundamentals is: Every person (every living subject) has its/her/his inherent *Basic (Ultimate Cosmist) Functionality* (BCF), the realisation of which is the essence of a person's entire satisfactory, safe, healthy and wholesome life (ontogenesis on the whole). In such a way, the theory of BioCosmology advances the distinct and definitive (functionalist) comprehension of HumanKind's ideas and behavioural acts: They are, in the long run, the instruments of Evolutionary Process, but are active and serve Evolution (providing healthy life for a man) when a person self-dependently perceives the inherent meaning and carries out the vector of realization her/his ultimate fitness throughout the individual ontogenetic life, thus executing her/his BCF for the one whole cosmic evolutionary process of life on Earth (eventually realizing the evolutionary emergence of individual contribution to EvoProcess). The same refers to the life of any subject, from a molecule up to society, ethnos, civilisation, etc. This is, crudely speaking, *pragmatism which is directed into the emergent future of a HumanKind's wellness, thus providing universal well-being*.

Significantly, the Cosmist (BioCosmological) philosophical and scientific approach, in contrast to the predominant Western episteme and the derivative global civilization, basically relates to naturalist *universalism* (*organicism*), *cosmism*, *self-(macro)evolutionism* and *triadicity*, as well as *personalist cosmology* (which treats a person and every HumanKind as ultimately a *cosmos-centric* creature), congener with *health-centrism* and *personalist creationism* – versus – artificial (speculative) *anti-cosmism* and *presentism, metaphysicism* and *human anthropocentrism*, together with *sociocentrism*, *environmentalism*, *pathocentrism* and the derivative *individualist adaptationism*, etc.

These core characteristics are not the author's original ideas, but largely are the expression of Slavic (Russian, but not Soviet!)[36] culture and philosophy. The essence

[36] Nicolei Lossky was absolutely right stating in the 1951: "Dialectical materialism (i.e. – Western Marxism. – K.K.) is the only philosophy allowed by the Soviet Government. A philosopher who attempted to write a book or article in a different line of thought could not have his work published and moreover would be in danger of being sent to a concentration camp." (Lossky, 1951, p. 408).

of Russian culture (philosophy, of course) is the integrative expression of *organicism* (*cosmism, universalism*), *personalism* and *futurism*. It is just *Russian cosmist personalism* (precisely *personalising*, but not humanising cosmos), which is characterized as energetic, activist personalism, expecting self-dependency, action and responsibility from a person for their own wholesome lives. Russian (but not Soviet, once again!) philosophy and science (and nuclear essence of the entire Slavic culture) consists, above all, in the integration of cosmologic (universalising, whole-organising) and personalist (personalising), and also futurological approaches to an evaluation of the position (***active-evolutionary***) of a HumanKind in the cosmos. Russian universe is a *personalising universe*.

However, my Cosmist conception is the attempt to realize precisely Slavic SynThesis, but I develop neither Slavic Thesis, nor Slavic AntiThesis. Of course, this task (to unveil Slavic SynThesis) is the target for large-scale participation and operations of interested philosophic and scientific forces, hence, – of plural endeavors of many attracted professionals. Herein, a clear disposition emerges: (1) Russian philosophers and scientists, as well as Slavic intellectuals all over the world, might 'wake up' and strongly tackle the issue; (2) not less important is the creation of favorable conditions (for the exploratory process) by international philosophical and scientific community (this matter is irrespective from the first point). The active participation in the discussion, in the space of E-LOGOS would be a wonderful contribution to this common action.

Acknowledgements

This is not a simple task, in our time, to prepare and advance an innovative exploration in the area of general philosophy and philosophy of science. Therefore, I wish to express my profound gratitude to all those, who, in one way or another, contributed to my work: to Professors Russell J. Sawa, of the University of Calgary; Anna Makolkin, of the University of Toronto; Ingemar Nordin, of Linkoping University; Valdar Parve, of Tartu University; Stephen M. Modell, of the University of Michigan; Giuseppe Benagiano, of the University "la Sapienza", Rome; Sohail Inayatullah, of Tamkang University; Andrew Edgar, of the University of Cardiff; Ervin Laszlo, president of the Club of Budapest and head of the General Evolution Research Group; Cornelia Guja, of the Anthropological Research Center, Romanian Academy, Bucharest; Darryl R.J. Macer, UNESCO Bangkok, director of the Eubios Ethics Institute; Juriy M. Khrustalyev and Konstantin V. Sudakov, of Moscow Medical Academy after I.M. Sechenov; Georgi S. Arkhipov and Viktor R. Veber, of the Novgorod State University after Yaroslav-the-Wise.

Vocabulary

ADAPTATIONISM

Adaptationism signifies the ultimate significance of adaptation as the leading mechanism of evolution. Adaptationism maximizes significance of the microevolutionary (adaptational) processes in the entire outcomes of the evolutionary process of life on Earth. Explicitly in the life sciences, but implicitly in social and human sciences, adaptationism, which in all cases is realized through Darwinism, treats the life activity and the processes of a subject's growth (maturation) as a sequence of changes (adaptations), which emerge, ultimately, due to the primary environmental influences (requirements, stimuli, etc. – *from without*). Thus, adaptational (micro)evolutionism (or progressivism) lies in the causative past or teleological present, as well as evinces the *subject-object* interrelations of a subject (a person) with the environment (world, cosmos). Naturally, social consumptionism or the politics 'from the position of strength', in the resolving of international issues, are the societal equivalents of the biological adaptationism – the "struggle for existence" and "survival of the fittest".

BASIC COSMIST FUNCTIONALITY (BCF):

Basic Cosmist Functionality – a health-design of every living subject (organism) on Earth, i.e. basic, inherent and distinct functionality. BCF is the program of Cosmist functional essence, i.e. – the intrinsic hierarchical program of a subject's (man's) natural (healthy) successive and satisfactory transcending rise through the all macro-levels (biological and societal) of her or his ontogenesis, up to a personal mature creative one – for the realization therein of her/his personal (functionalist) creative direct contribution to Process's wellness.

A crucial point is: In recognizing the notion of Evolutionary Process we obtain the substance to which all Earth's living subjects can be functionally reduced. Every living subject on Earth is ultimately a function of EvoProcess – of the ultimate self-evolable organism of life. Reasonably, then, every living subject on Earth has its/her/his *basic (ultimate, cosmist) functionality*. The notion of man's *basic functionality* means that any subject is intrinsically and basically dedicated for the realization and execution ultimately of the special function.

In other words, *basic functionality* hierarchically organises man's entire repertory of biological and social needs in one integral order. This order, in principle, repeats the hierarchy of the main stages of biological and social evolution on Earth. Hence, biological and social needs may be considered tools for BCF to implement its self-unfolding and ultimate self-actualisation. In other words, all biological and social needs of human beings conform to the ultimate end of her or his specific functional contribution to the wellness of one common Earth life EvoProcess. The latter is mainly possible at the high *creative* level of mature social stability, the culminating stage of HumanKind's ontogenesis.

CEPLE

CEPLE – **c**osmic **e**volutionary **p**rocess of **l**ife on **E**arth (my abbreviation for it is simply EvoProcess or Evolution, or Evolutionary Process). CEPLE (EvoProcess) is clearly discerned from the well-known Gaia hypothesis (with reference to J. Lovelock and L. Margulis, biosphere-'Gaia' is likewise viewed as a single, self-regulating organism): EvoProcess has future emergent stages of evolution, while Gaia is a phenomenon of the present state.

CIVILISATIONAL

The term 'civilizational', from my Cosmist standpoint, likewise has a peculiar meaning – not merely "culturally advanced" (like "civilised"), but precisely indicating the relationship with civilization as an autonomous evolutionary subject. Thus, 'civilizational' (adjective) means the relation to a civilization, i.e., signifying as a human society with its highly developed social organizations, as well the culturally inherent development of an ethnos (or region) – as the

organism, which is viewed from the macro-evolutionary point of view, taking into account as much past and present, as the emergent future civilized time of its 'ontogenetic' development.

COSMIST & COSMIC

Cosmist – a basic term in my theorizing, which reflects the subjective (personal, responsible) and universal (in relation to a subject's 'Basic Functionality') active integration of a subject (a HumanKind) into the surrounding world – by virtue of one's effective accomplishment (by her or his deliberate activity) of the subject's BCF. The term 'cosmist' stresses two points: a) the intrinsic *subjective* origination of the primary perceptions of HumanKind's creative (any subject's vital) activity; b) the *intentional* character of a person's creative activity, aimed at the achievement of the most desirable possible state of adaptation and development on the current level of her or his existence and, simultaneously, the satisfactory ascent (transcending) at the successively higher stage of man's entire ontogenesis. In other words, a person performs cosmist creative activity basically on his or her own. In turn, the term 'cosmic' puts a particular emphasis that a subject is ultimately the function of Evolutionary Process (of Cosmos). Finally, writing the word 'Cosmist' with a capital letter or in Italics accentuates its reference to the original philosophical system (personalist cosmology) I have proposed.

The term 'cosmist' functions in the text both as an adjective and as a noun (although mainly as an adjective). An analogy can be drawn with the term 'personalist', which likewise functions both as an adjective and noun.

COSMOBIOTYPOLOGY (The Principle of)

CosmoBiotypology may serve as a concrete cosmist law, which states: Every living subject on Earth is a natural (more accurately, *cosmic*) function of the higher-level congenerous subject and ultimately of Evolutionary Process itself. Thus, every living subject on Earth naturally bears the biotypological traits of this intrinsic basic functionality and naturally relates to the appropriate ecological-social environment. In other words, the principle of CosmoBiotypology establishes the functional identity and thus the universal meaning of the three macro-orders of man's entire wellness: (1) satisfying subjective feelings and perceptions; (2) adequate position in the social-ecological environment; (3) and biological constitution or biotype. The latter serves precisely to fulfil the person's *cosmist functional* assignment. Thereby, the CosmoBiotypological principle aspires to universalise biomedical, social, and human knowledge – to unite rationally man's subjective knowledge with objective knowledge of man and, thus, to reconcile previously incompatible scientific and humanistic paradigms.

EMERGENCE (EMERGENT)

In my reasoning, the notion "emergence" (and the term "emergent") substantially has the accepted meaning: the *macroshift* of a system that cannot be predicted or explained from antecedent conditions. (The term "macroshift" is introduced into the evolutionary thinking by Ervin Laszlo, in the 2001, who is widely regarded as the founder of systems philosophy and general evolution theory).

EMERGENT FUTURE

'Emergent future' means the successive appearing of the integrated macro-level of the ontogenesis of a subject's (HumanKind's) wellness (the university for a schoolboy; the vocational body for a graduate, etc.). The example of puberty age can be also adduced. Herein, the new autonomous laws of wellness adolescence emerge (come to light, suddenly appear, arise unexpectedly, etc.), while the laws of 'happy childhood' lose its force. In the Cosmist line, the term "emergence" substantially has the accepted meaning: the rise of a system that cannot be predicted or explained from antecedent conditions.

EPISTEME (adj. – epistematic)

The term "episteme" has been introduced by Michel Foucault in his work *The Order of Things* – to mean the regime of truth that upholds all the discourses of a particular epoch. However, soon after he abandoned the concept. Nevertheless, the conception of "episteme" has continued its autonomous life in the world-wide science – in the sense of interpreting a history as a series of "discontinuities", when each epoch has a certain global principle (episteme) for the organization of all manifestations of human life – the latent universal model (structure) of the construction of human culture. The meanings of the concepts of "episteme" and of "paradigm" (Thomas Kuhn) are considered to be similar, but the significance of "episteme" is more general and broad (whereas Kuhn's *paradigm* is an all-encompassing collections of beliefs and assumptions which create scientific worldviews and practices, Foucault's *episteme* is not merely confined to science but to a wider range of discourse, thus all of science itself would fall under the *episteme* of the epoch). Likewise, I treat the term "episteme" (adj. – epistematic) in broad (even in broader) sense – as the one designating the underlying system of fundamental principles, which determine the presently evident and active life of a civilization. The other substantial distinction, while correlating the notion "episteme" with Foucault's "radical discontinuities" in the development of social life, I use not the "historical", but precisely the 'evolutionary' approach, taking an object into consideration (the individual's health, for instance) as much in the past and present time, as in the time of evolutionary future. However, more often, at present, the use of the notion "episteme" implies the sense of the "western episteme". (The notion "episteme" is better known in the philosophy of science of French-speaking world).

EVOLABLE

The term 'evolable' is used in the meaning of 'able to evolve – evolving'.

EVOPROCESS

EvoProcess (CEPLE, see above) – is an objective phenomenon verified by numerous scientific disciplines, including comparative anatomy, biochemistry, etc., related to evolutionary history and, chiefly, to molecular biology. Therefore, EvoProcess is a *posteriory* notion precisely of objective and empirical essence. Simultaneously, EvoProcess is an *a priori* notion, for it is solely revealed through rational (intuitive) cognition. Hence, the notion of EvoProcess integrates *a posterior* and *a priori* thinking, disclosing the approach for universal comprehension of the phenomenon of life on Earth.

FUNCTIONALIST

The term 'functionalist', in contradistinction to 'functional', stresses, in my Cosmist line, the intentional (or internally foreordained – for unconsciousness subjects) character of effective and satisfactory life activity – ultimately aimed at the effective realization of a subject's Basic Functionality.

FUTURISM

The term 'futurism', in Cosmist theorizing, is used in the common sense, implying a belief that the meaning of life and one's personal fulfillment lie in the future and not in the present or past.

HUMANKIND

The term 'HumanKind' has a special significance in my philosophical system of universal personalist cosmology. My 'HumanKind' serves as universal equivalent: Having the meaning of a *cosmist* man (of a human active-evolutionary functioning), the term 'HumanKind' accentuates that a person, in the current epoch, is the leading element of the entire Evolutionary Process of life on Earth, determining the evolutionary fitness of any conscious 'human kind' subject (as a society, civilisation, mankind is) and the wellness of EvoProcess itself. Consequently, the term 'HumanKind' refers as much to a man (basically), as to any conscious living subject.

HAS, HSS & HSC

The cornerstone conception of the Cosmist anthropology is the establishment of the three distinct functional macro-orders of man's existence (functioning):

Homo sapiens *animalis* (HSA) – the direct function of Biosphere.

Homo sapiens *sapiens* (HSS) – the direct function of a Society.

Homo sapiens *cosmicus* (HSC) – the direct function of EvoProcess.

Both HSA and HSS are always *Bio-Social* creatures, and not **Bio-Social-Cosmist** creatures. In other words, man in this perspective is a bio-organism, social actor, and unique person in his adaptation to the society, but he or she is not a Cosmist agent carrying out his personal (functionalist, inherent) contribution to the one common EvoProcess. Cosmist philosophy replaces "*being*" (a basic concept that serves as a starting-point for any serious metaphysician) by "***functioning***," as a more basic Cosmist concept, which points to the necessity of active evolution for every living subject.

PERSONALIST

The Cosmist term 'personalist' commonly regards the personality as the key to the interpretation of reality, but precisely in the 'functionalist' significance (see above), i.e. – ultimately aiming at the effective (satisfactory) realization of a person's Basic Functionality. Significantly, in the Cosmist realm, a HumanKind's personalist attitude to the world ultimately is based on the empirically evident (scientific) truths: of fundamental universalism, fundamental cosmism, fundamental self-(macro)evolutionism, evolutionary triadicity, etc. (see above the description of my personalist cosmology).

PRESENTISM (The principle of)

The principle of presentism is described, in the Cosmist context, as the standpoint of treating the world on Earth as substantially completed phenomenon – as life *in the present*, i.e. – denying emergent temporal horizons and prospects, but, on the contrary, – maintaining the core principle of continuity: of extension into the future of that which is "now", and which is already cognized and described.

SOCIETY

The cosmist meaning of the term 'society' has not the prevailing political meaning, but it precisely relates to any community, structure, organization, or any other socially functioning body of people having common purposes of their organization.

SUBJECT

'Subject' – is the substantial notion, which stresses the universality of life on Earth. In Cosmist philosophy 'subject' means the *integrated functionalist subject*, which forever integrates autonomously and hierarchically other subjects (to be the functional whole) and, simultaneously, always being functionally integrated by the higher organised subject (organism). In other words, from the cosmist point of view, *subject* means every living organism on Earth: molecule, cell, biological organism, biosphere, human being, family, community, social body, society, mankind, and, ultimately, Evolutionary Process itself (EvoProcess) – the one common whole cosmic evolutionary process of life on Earth.

WHOLISTIC

I prefer to use the term 'wholistic' to discriminate my Cosmist approach from the classic standpoints on holism.

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