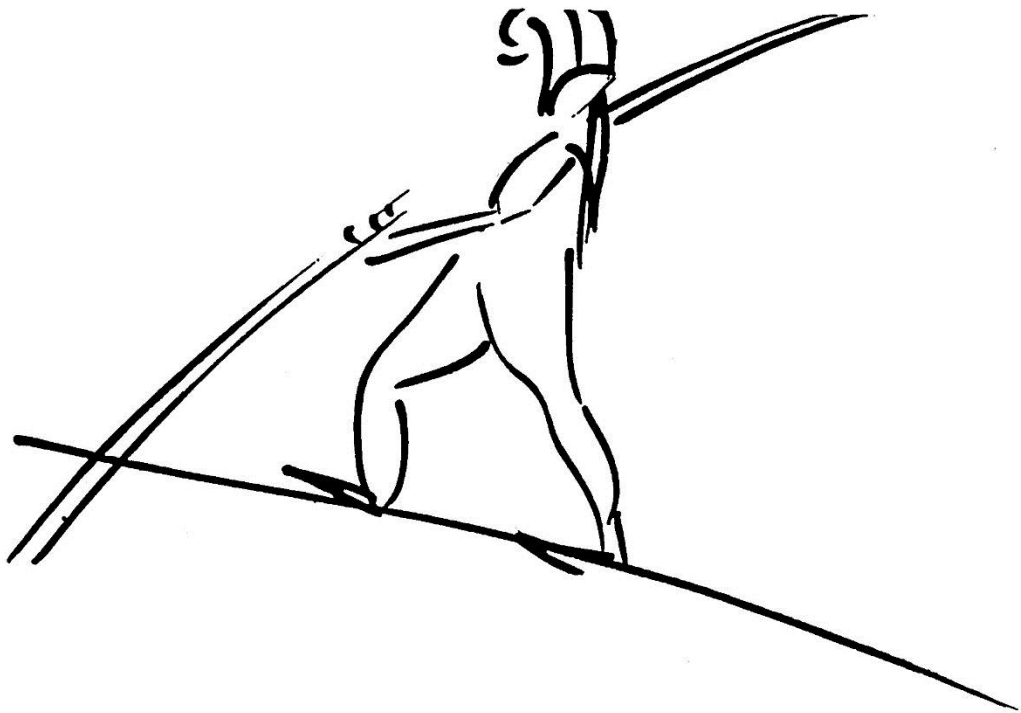


*Dedicated to brave, daring minds,
from their childhood overwhelmed
with a thirst for knowledge of the
world around us*



X. 17.14

The author's figure



8.12.17

The self-portrait

Ernest Georgievich Kochetov

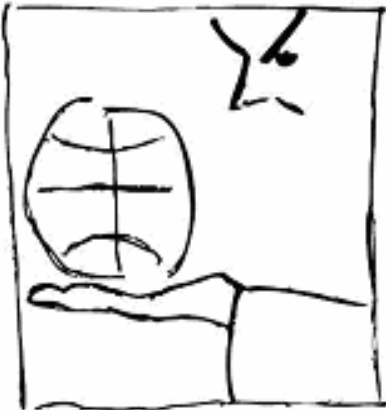
The scientist, known in Russian and international academic communities. The founder and developer of the new geo-economic scientific paradigm, of new directions in the development of modern social sciences. The author of the acknowledged in the scientific world monographs, textbooks, reports, articles, encyclopedic dictionaries. Creator of new approaches to the worldview and world understanding, to the development of mechanisms and technologies to achieve understanding of people.

President of the Regional Public Academy of Geo-economics and Global Studies, doctor of economics, the member of the Russian Academy of Natural Sciences (RANS).

He was born in Siberia and studied in the Urals: the Chelyabinsk Polytechnic Institute (CPU, now South Ural State University) and in Moscow: VAVT (Russian Foreign Trade Academy). He worked at the enterprises of Sverdlovsk, Chelyabinsk, Moscow, and since mid-1970-ies - in the sphere of foreign economic relations. He participated in the preparation and implementation of large-scale projects with foreign companies, working at and visiting business centers of the world (USA, China, Germany, Belgium, Italy, France, Sweden, Denmark, Spain, Yugoslavia, countries of the CMEA). Since the late 1980s he worked in large public structures, including Goskomizdat (as the Deputy Head of foreign trade of the Central Board), the State Foreign Economic Commission of the USSR Council of Ministers, the Ministry of Economic Development and Trade of the Russian Federation, National Research University (NRU) "Higher School of Economics".

Ernest Kochetov's elaboration of theoretical and methodological foundations of the new disciplines: geo-economics, geo-finances, geologistics, global studies, dialogistic, humanitarian cosmology was the basis of the Paradigm of World Transformation and original scientific school in the Russian social science studies (the school of Ernest Kochetov). The special value of E. Kochetov's researches lies in their actual applied nature in the field of formation of new conceptual principles and approaches to the strategy of development, strategic decisions and action programs development to achieve national, regional and global security.

The New Renaissance is not far away – its symptoms burst everywhere and the steps of approaching of a New Man, the Man of action, the Creator and harmony are already caught



The author's figure

*Региональная общественная организация
«Общественная академия наук геоэкономики и глобалистики»*

Эрнест КОЧЕТОВ

ПАРАДИГМА МИРОВОГО ПРЕОБРАЖЕНИЯ

*Как модель будущего, ее суть, логика
построения, теоретические, методологические и
прагматические основания
(сжатый вариант)*

Научная монография

Москва
2017

Regional Public Organization
“Public Academy of Geoeconomical and Globalistical Sciences”

Ernest KOCHETOV

The PARADIGM of
the WORLD
TRANSFORMATION

*As the model of the future, its essence, the logic of
construction, theoretical, methodological and
pragmatic bases
(brief version)*

Scientific Monograph

Moscow
2017

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Kochetov E.G.

The PARADIGM of the WORLD TRANSFORMATION as the model of the future, its essence, the logic of construction, theoretical, methodological and pragmatic bases (brief version). Scientific Monograph. Moscow, 2017, – 69 p.

For the first time in the world and domestic scientific literature the basic theoretical and methodological foundations of a new, anthropocosmological model of being are given. The emergence of a new global phase (stage) of world development – cosmologization and conceptualization of the phenomenon – humane cosmology has been vividly presented. The reader along with the author will set off on a journey in space of humane cosmology to the supports of Creation in search of world harmony; will make excursions to the global discourse about the value of life and its life-affirming fundamentals; will plunge into a ‘new reality’ with its new horizons of global development and ‘new people’, paving the way safely to Creation of the new Renaissance – the Paradigm of the World Transformation as the supporting structure of new fields of thought have been formed: the school of Ernest Kochetov.

The author – Ernest G. Kochetov – is known as the creator and developer of the new knowledge of the world, the founder of the Russian school of geoeconomics, the founder and researcher of new approaches to the worldview and the world outlook, the latest trends in the social sciences: geoeconomics, global studies, dialogistics and humane cosmology.

The book addresses the public and government leaders and structures, businessmen, analysts, teachers, graduate students and postgraduates – the pioneers in the field of modern knowledge about the world around us.

© Kochetov E.G. First publication: Internet-version, March 27, 2017

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The new generation of young scientists is being born, whose indomitable energy of knowledge of the surrounding world will give them a happy chance to leave a vivid, indelible mark in this beautiful world

From the author to my reader!

When a big, so-called fundamental topic touching bases, origins, principles of some problem is being arisen, an extensive description of it matching the scale of the problem (topic) is needed to render its essence and meaning to the reader. This is exactly my case!

It is no less, no more about **the Paradigm of the World Transformation**. As its author, I had been "creeping" to it long and hard, since 1975, the year of my graduation from the All-Union Foreign Trade Academy (VAVT), having plunged the same year into one of the world's epicenters of business and political activity – Antwerp (Belgium).

And here the result is – in front of me there is a pile of my twenty published books (*at the end of this work I give a list of these books*). Each book is a link, a stage that reveals a particular facet of the problem, a particular subject, aspect of the future world development – the Paradigm of the World Transformation. And, of course, those readers who are charged with scientific and creative search of the highest rank (I hope there will be such ones, moreover, they have already proved themselves!), will plunge into the atmosphere of these books, and gradually the author's conception will appear in front of them in all its grandeur, logic and persuasiveness.

However, there is another "side of the coin": the problem is how in the fast flowing life to bring the attention of the young aspiring scientists to scientific creativity, to the search of their own ways in the world of science, their "high themes", their discoveries of new spheres of humanitarian studies. Having examined my books, just for that I'm making an attempt to introduce the Paradigm of the World Transformation in the most concise, accessible and brief form ¹.

Sincerely Yours,

Ernest Kochetov

Moscow, March 31, 2017



¹ The full text of the book published in Russian (*See: Кочетов Э.Г. ПАРАДИГМА МИРОВОГО ПРЕОБРАЖЕНИЯ как модель будущего, ее суть, логика построения, теоретические, методологические и прагматические основания (сжатый вариант). Научная монография / Э.Г. Кочетов; Обществ. акад. наук геоэкономики и глобалистики. – Москва, 2017*).

Neither the "renovation" of the old world, nor its hackneyed "improvement", nor infamous "enhancement", nor other tricks, so loved by the apologists of the old, worn, decrepit being concern people! No! We are talking about the change, radical change of world perception of the Man, the valuable and substantial "package" of life!

Introduction

Say at once: the Paradigm of the World Transformation (PWT) is a model of the future. The world has proceed powerfully and not without reason to its clarification. To understand the essence of PWT, we should be aware of the following:

Firstly, the Paradigm of the World Transformation is inherently multidimensional, so we are presenting it in multiple aspects (dimensions). We are taking the central ones, there are three of them: 1) the core of the Paradigm of the World Transformation – its geo-economic dimension; 2) the cosmologization of the world as a paradigm shift of existence coordinates is the new medium of global development; 3) the dialogistic (the global discourse) as a powerful operational instrument of the World Transformation;

Secondly, if geo-economics as a "child" of globalization matured and strengthened under its influence, demonstrating successful consolidation of the world's resources (intellectual, human, financial, raw materials, investment resources, etc.) in order to solve urgent national, regional and global problems, it gained a new status in new conditions (in terms of cosmological world) – it acted as the holder of common sense, the method of world conflicts demolition in bloodless, economic way – it was the earnest to the reproduction of life-affirming beginnings of a man;

Thirdly, the proceeding before our very eyes qualitative transformation of the global development environ under the influence of cosmologization left an indelible impact on the basic categories, concepts and attributes of the world's economic and social plan. In the new environment economy, politics, culture, the system of education and training etc. experience unprecedented prosperity. It becomes a central nerve of the current agenda of the "global day." For this reason, this point is being paid special attention to in the paper.

Finally, under the influence of the newest, gathering strength processes of global change there appeared an urgent need to change the methodological optics – the world scientific arena has been taken up by spatial methods of world awareness, perception and reflection of the world (we are talking about geogenesis and cosmogenesis). This fact served as the basis for the new understanding of the world, entering the arena of public life of "new people", who pave the way boldly to the new Renaissance Creation.

All the above-mentioned points are embraced by a new industry (sphere) of the humanitarian studies – **Humanitarian Cosmology**.

Next, in the most concise form we are presenting the Paradigm of the World Transformation from the perspective of its key link – the process of the world cosmologization. This process creates conditions in which the attributes of the PWT mature and gain strength. We are taking the author's book "COSMOLOGIZATION"² as a basis and are giving the most compact squeeze of it.

Now let us explain the structure of the material. There are *three blocks*: 1) **"Entry" in the subject.** The main emphases related to the Paradigm of the World Transformation are highlighted here; 2) **The main unit – GENERALIZING.** Readers are provided with the basic accents, the general idea and eight semantic blocks (sections), through which a general theoretical, methodological and pragmatic picture of the Paradigm of World Transformation is represented in the "light" of the humanitarian cosmology and the process of cosmologization; 3) **SCIENTIFIC AND REFERENCE APPARATUS: Appendices.** In *Appendix 1* the brief and the full content of the book "Cosmologization" is presented; *Appendix 2* gives a summary of the book "Cosmologization"; *Appendix 3* presents the author's books. The collection of these books gives a panoramic view of the Paradigm of the World Transformation.

Acknowledgements

The Paradigm of the World Transformation is embodied in the framework of the author's books (the list is given at the end of the book). Each book is a link in the development of the paradigm! And I am paying my warmest gratitude and appreciation to the staff of publishing houses which published my books: International Relations, Economics, Moscow Public Science Fund, the New Century, the Progress, Rotaprint VAVT, ПИО ПТА, БЕК, Norma, Ural Worker, Business Literature, NAVIGUT, İqtisad Universiteti nəşriyyatı (Bakı), Book and Business, Editus.

I would like to express my gratitude to the editorial boards of magazines and scientific journals that published numerous articles on the issue of the Paradigm of World Transformation, to great experts in international relations who supported the idea of the paradigm. And all this was proceeding under the eye of my inspirer - *my wife Svetlana Fedorovna Radchenko*, a brilliant physician of the Alexandrian school. I would like to give my special thanks to my friend, philosopher, physicist and publisher *Gennady Mikhaylovich Sergeev* for his valuable advice on the construction of the books. I thank all of you!



² See: Kochetov E.G. COSMOLOGIZATION: the new stage of world development in the context of humane cosmology. Scientific Monograph. – Moscow, Mejdunarodnuyja otnoshenia. 2014. - 912 p.

Section I. Man in search of the future

The fate of man and the world around him attracted the attention of a wide range of state and public figures, scientists, representatives of religious communities, businesses and public structures, etc. Every person has felt an urgent need to clarify the horizons and prospects of his/her being. Questions about the future are being raised on numerous intelligent platforms, meetings, forums, conferences, seminars, round table discussions³.

This acutely exposed in the world demand was not long in coming: the central, fundamental vector directed to the future emerged vividly. But here the question is very tough – whether the global establishment will be able to rise under the conjuncture of the day and in proper time to take the advantage of already existing fundamental research and scientific recommendations that highlighted models of the future world development. But what are these developments?

Below there is the author's vision of the inexorably approaching future, its theoretical, methodological and praxeological basis and scientific reserve.

I.1. "Looked beyond the horizon" and found "the Paradigm of the World Transformation"! (*this is an outline of the paradigm*)

Currently the strategically significant and relevant situation is developing: the world has taken start in search of future socio-economic development patterns, the model that would develop long-term strategic directions of development in the context of fundamental global trends. This follows from the "*look beyond the horizon*" paradigms. It seems to me that the developed by the author of this paper **Paradigm of the World Transformation** fits this paradigm setup best of all. In the most concise and concentrated form **the Paradigm of the World Transformation** is presented below (*see the block diagram*).

What is the root cause for the rise in the world of the most urgent need to highlight the contour of its future in short time and now, without delay, to start radical transformation of the world?

The origins and reasons for this lie in *the current world situation*. The fact is that at the turn of the century a significant event occurred – it has become abundantly clear for a man that the world has 'driven' into the XXI century with a giant mistake of consciousness. The world situation is tense to the limit. The world is perverted to the bone. These are only the inevitable, striking points: 1) "*sword*" and "*scabbard*" have missed each other, the world is in captivity of militaristic fervor; 2) the exorbitant exhaustion of the world and man – a man is in a "*steel cage*" of

³ Thus, we are on the eve of an important event – the anniversary of the world famous public "platform" – *the Dialogue of civilizations* in Rhodes (Greece) is 15. In commemoration of this date ("the Rhodes – 2017", October 6-7, 2017) the agenda (topic) to another Forum has been enunciated – «*Multipolarity and Dialogue in Regional and Global Developments, Imagining possible futures*». Here the key words are "*Imagining possible futures*".

technological development; 3) a man has concluded a slaving unspoken 'Social agreement' with the world; 4) the total impoverishment of the masses and extreme inequality in income and living conditions is increasing in the world; 5) hypocrisy has sneaked in all the pores of life in the world; 6) slavery flourishes in its sophisticated ways on all continents, from physical to intellectual one; 7) the world is shrouded in a suffocating haze of "modern" Middle Ages; 8) education and training as "a quality of the right" person have been replaced with the cruelest training all over the world.

The block diagram

The Paradigm of the World Transformation

The ascent to the Worlds is the world transformation blocks of the world change – the logic of the transition from globalization and global studies to cosmologization and humane cosmology (processes, their scientific (conceptual and methodological) justification and the key to perception (in the author's development)

Stages of the world outlook Dynamics of the process	Process of development (phases, stages)	Scientific paradigms (tools)	Key to the world outlook (perception of the world)
IV	W O R L D S *****		
III	↑ Cosmologization ***	↑ Humane cosmology ***	↑ DIALOGUE **** <i>Dialogistics as the science of the fate of a man and the world in the context of global changes</i>
II	↑ Globalization **	↑ Global studies **	ALARM!***** <i>Man in the Present World</i>
I	↑ Geoeconomics *	↑ Geoeconomic approach *	

Legend:

1) The '↑' symbol labels 'phase transitions' in the ontological bond-triad 'geoeconomics → globalization → cosmologization' and in the epistemological bond-triad 'geoeconomic approach → global studies → humane cosmology' ⁴ (*vertical slices of the world dynamics*);

⁴ See: Additionally to this chart, the reader can refer to the article of the author: Russian intellectual ascent: forms, routes, stages (On the mechanism of paradigm ligament "geoeconomics → global studies → humanitarian cosmology") "work". A report for the scientific and methodological seminar "High Humane Technology – XXI" (Moscow, March 13, 2007). NAVIGUT, M., 2007.

2) I, II, III – global development horizons and the ontological and epistemological component (*horizontal slices of the world dynamics*);

3) The *, **, ***, ****, *****, *****, *****, ***** symbols label *authoring (monographs, textbooks, dictionaries, educational programs)* of the respective phases (stages) and the scientific paradigm (tools) for their understanding and comprehension ⁵:

* GEOECONOMICS. ENCYCLOPEDIA. Scientific Monograph. – Moscow, Editus, 2016. – 600 p.; Geoiqtisadiyyat: dünya iqtisadi məkanının mənimsənilməsi / E. G. Koçetov ; rus dilindən tərc. A. Y. Rzayev ; elmi red. Ə. C. Muradov. - Bakı : İqtisad Universiteti nəşriyyatı, 2015. - 438 s. (*The Azerbaijanian language*); GEOECONOMICS. Exploration of the world economic space. – Moscow (BEK: 1999, 2002; Norma: 2006, 2010, 2011, 2012). – 528 p.; GEOECONOMICS AND RUSSIA'S COMPETITIVENESS: scientific and conceptual basis of geoeconomic politics of Russia. Scientific and analytical report / M.Yu. Baidackov, N.Yu. Konina, E.G. Kochetov, E.V. Sapir, V.L. Seltsovskiy, N.S. Stolyarova, E.D. Frolova; Under the editorship of E.G. Kochetov. M.: Book and business, 2010. – 388 p.; GEOECONOMICS (GLOBAL) EXPLANATORY DICTIONARY (basis of high geoeconomics technologies of modern business): a compilation of strategic notions-novels. Yekaterinburg: Ural worker, 2006. – 504 p.; GEOECONOMICS (GLOBAL) EXPLANATORY DICTIONARY (Global strategic management: Elements of the Russian model's mechanism) Vol. 1, 2. – Moscow, 2002; Vol.1 – 240 p. Vol.2 – 256 p.; GEOECONOMIC ATLAS OF THE WORLD. – Moscow, 2002. – 88 p.; GEOECONOMICS AND THE STRATEGY OF RUSSIA. Origins and principles of the foreign economics doctrine's formulation. – Moscow, 1997. – 142 p.; FOREIGN ECONOMICS ACTIVITIES' POINTS OF REFERENCE (National economics and institutions in the system of the world's economic relations). – Moscow, Ekonomika, 1992. - 207 p.

** GLOBAL STUDIES: Theory, methodology, practice: a textbook for higher education institutes. M. NORMA, 2002. – 672 p.; GLOBAL STUDIES as geo-economics, as a reality, as creation: the new renaissance - the origins and principles of its construction, the fundamental supports, the theoretical and methodological framework. Moscow: Progress, 2001. – 704 p.

*** COSMOLOGIZATION: the new stage of world development in the context of humane cosmology. Scientific Monograph. – Moscow, Mejdunarodnuyja otnoshenia. 2014. – 912 p.; HUMANE COSMOLOGY (the road to new creation of new people). Scientific Monograph. – Moscow, 2006. – 160 p.

**** DIALOGUE: Dialogistics as the science of the fate of a man and the world in the context of global changes: Scientific monograph. Moscow: Economics, 2011. - 733 p.

***** ALARM! Man in the Present World. Scientific Monograph. For discussion. An invitation to a brain storm. – Moscow, Editus, 2015. - 160 p.

***** WORLDS: Prolegomena to the philosophy of Mankind's transformation and its Existence in the Universe of Humanitarian Space. Scientific Monograph. – Moscow, Mejdunarodnuyja otnoshenia. 2015. - 560 p.

Explanation:

In the above-mentioned books *the credo, the core and the basic semantic accents* of the Paradigm are represented. The complete form of the Paradigm has been reflected in the author's books and the books of the outstanding representatives of the Russian school of geo-economics and global studies ⁶. "The Public Academy of Geo-

⁵ See: Full list of the main author's publication in the books: *Kochetov E.G. WORLDS: Prolegomena to the philosophy of Mankind's transformation and its Existence in the Universe of Humanitarian Space. Scientific Monograph. – Moscow, Mejdunarodnuyja otnoshenia. 2015, p. 410-435; Kochetov E.G. THE GUARDS. Moscow, Editus, 2015. p. 357-377.*

⁶ See: *Kochetov E.G. THE GUARDS. Intellectual Media, cherishing the Paradigm of Universe Transformation. Scientific Monograph. – Moscow, Editus, 2015. – 388 p.*

economics and Global Studies" is a kind of a brain center, which celebrated the 10th anniversary of its activities. The paradigm of the world change, the central vector of the world development and the future of national structures in the changing world is the subject of numerous scientific articles, reports, reviews, essays, interviews, etc. They have been published on the pages of the leading magazines of the country. The most complete formation of **the Paradigm of the World Transformation** is presented in the famous magazine "Security of Eurasia" (2000-2016) and on pages of Information-analytical portal www.viperson.ru. The elaborations of Russian School of Geo-economics and Global Studies (books, articles) are available in the central libraries of Russia, including university libraries, they are known abroad.

As for the scientific and educational spheres, thematic mosaic (thematic field) for fundamental and applied research, the topics of doctoral and master's dissertations, expert and analytical elaborations etc., they are offered in the light of the settled Paradigm of World Transformation (See: *Kochetov E.G. THEMES! Search prolongation and world transformation Praxeology, Scientific Monograph. – Moscow, Editus, 2016. – 430 p.*).

Man, the World system, the international community may not retreat: the situation is fraught with catastrophe! The allotted by history brief time for solution of the above-mentioned problems cannot leave a chance to many world institutions to be kept at the level of new tasks – there is a real situation of tossing them aside as non-viable, up to their fundamental restructuring and disappearance.

The ground for the way out of the situation and a leap into the future has been prepared by the *humanitarian cosmology*⁷.

I.2. Time is running out (turn to the Paradigm of the World Transformation)

Obviously there arises the question of involvement to the search work concerning the modeling of the world future. The timely involvement of state and public structures, universities, research institutes and centers in the work, the development of non-standard innovations and new approaches to the comprehension of the rapidly changing world and the search of the new development model in this situation will serve as a crucial criterion of viability and significance of these structures.

The advanced Paradigm of the World Transformation may be the fundamental framework of the new socio-economic model of development, which highlights the horizons of the future. At the turn of the XXI century the newest branches of humanities rose extremely. They laid the foundations for the Paradigm of the future. Each link of the paradigm: "geo-economics → globalization → the humanitarian cosmology" has been thoroughly worked out.

Now, let's look at the internal logic of formation (construction) of the Paradigm of the World Transformation (PWT), its essence and the meaning of its constituent

⁷ Humanitarian cosmology as a new branch of the Humanities is described in the works of the author: see the flowchart *notation keys* above and *Appendix 3*.

blocks. And we'll do it through the prism of the process of world cosmologization⁸ – the world is entering a new phase of its development – *qualitative change* of its ambience. This is the key point in understanding world transformations: the process of the world cosmologization creates an environment in which the attributes of the PWT mature and gain strength.

It is appropriate to make one very important observation: the new institutions, global trends, priority areas of human activities mature just in the new environment. Here geo-economics gains a new quality and significance, comes to the forefront, powerfully manifesting itself as a central vector of the world development. And this is despite the fact that all branches of humanitarian knowledge are transformed beyond recognition under the influence of the process of world cosmologization!

That's why we are presenting *the Paradigm of the World Transformation* on in its most concise form from the perspective of its key link – the process of world cosmologization. And there's no need of looking for the ax under the bench: it is based on the author's book "COSMOLOGIZATION"⁹. But the book itself is voluminous – it has 912 p. We compress it to the limit and give the squeezed "dry residue" in Russian and English. If you want to observe the process of the world cosmologization you can refer to the book.

Reference: The book (its full text) is available online free of charge. <http://viperson.ru/articles/kochetov-ego-kniga-kosmologizatsiya-kak-proryv-v-novuyu-sferu-gumanitarnogo-znaniya-polnyy-tekst-knigi-na-portale-virerson-ru> On January, 30 2014 the book has been offered in the main bookstores, including numerous online stores. It is available in some university libraries. It is known abroad as well. E.g., there are four books in the fundamental library of Cambridge University that fully illustrate the Paradigm of World Transformation: «GLOBAL STUDIES», «COSMOLOGIZATION», «WORLDS», DIALOGUE. They can be easily found by looking in the electronic catalogue of the University:

1 BOOK

Globalistika kak geoekonomika, kak real'nost', kak mirozhdanie : novyi renessans--istoki i printsipy ego postroeniia, fundamental'nye opory, teoreticheskii i metodologicheskii karkas : nauchnaia monografiia / Ernest Kochetov.

Kochetov, É. G. (Ernest Georgievich), 1938-
Moskva : Izdatel'skaia gruppa "Progress", 2001.
Available at UL: South Wing, Floor 5 (220:1.c.200.468)
Item is removed from Favorites

⁸ Whichever part (aspect) of the Paradigm of the World Transformation is taken into consideration, whether it is geo-economics, dialogistic, cosmologization, cognitive sphere of the person, etc. – humanitarian cosmology brings all of these components (faces) together in different combinations and proportions, thereby forming an integral picture of the future – the picture of the world transformation. So, the faceted diamond (crystal) shows us the amazing beauty of the *precious stone of existence* – of the brilliant. And every facet of the brilliant opens its new amazing properties. All this implies the three-dimensional nature of the Paradigm, a huge number of its aspects, properties, still unknown revelations, which are concealed in this "faceted crystal of life" when it is turned, deployed, backlighted etc.

⁹ See: Kochetov E.G. COSMOLOGIZATION: the new stage of world development in the context of humane cosmology. Scientific Monograph. – Moscow, Mejdunarodnuyja otnoshenia. 2014. – 912 p.

2 BOOK

Kosmologizatsiia : Novyi' etap mirovogo razvitiia v kontekste gumanitarnoi' kosmologii : nauchnaia monografiia / Ernest Kochetov.

Kochetov, E. G. (Ernest Georgievich), 1938- author.

Moskva : Mezhdunarodnye otnosheniia, 2014. ©2014

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3 BOOK

Miry : prolegomeny k filosofii preobrazheniia Cheloveka i ego bytiia v Mirakh gumanitarnogo kosmosa : nauchnaia monografiia / Ernest Kochetov.

Kochetov, E. G. (Ernest Georgievich), 1938- author.

Moskva : Mezhdunarodnye otnosheniia, 2015. ©2015

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4 BOOK

Dialog : dialogistika kak nauka o sud'be chelovechestva i mira v kontekste global'nykh izmeneniidi / Ernest Kochetov.

Kochetov, E. G. (Ernest Georgievich), 1938- author.

Moskva : Public Academy of Geoeconomical and Globalistic Sciences, 2011



Intelligence likes to ‘think’, rising from one orbit (level) of knowledge to the other one, winning whole pieces from the scope of ‘ignorance’, and going further and further up the will of mind! So, for example, the paradigmatic link of ‘Geo-economics → Global Studies → Humane cosmology’ originated on the ways of climbing to the new knowledge. Thus, the way to a new phase of global development has been opened – cosmologization, to a new creation - Creation of the new Renaissance!

Section II. GENERALIZING:

Semantic units of the Paradigm of the World Transformation

(The author's presentation of the book: Cosmologization: the new stage of world development in the context of humane cosmology. Moscow. 2014)

The Book reflects the general concept, the idea and content of a new stage (phase) of the world development - *cosmologization* and its scientific support - *humane cosmology*.

II.1. The overall design of the book, its essence and content

The uniqueness of monograph is that for the first time in the world and domestic scientific literature the basic theoretical and methodological foundations of a new, anthropocosmologic model of being has been presented. The emergence of the new global stage (phase) of development - *cosmologization* and conceptualization of the phenomenon - *humane cosmology* have been powerfully presented. The book shows: *from the depths of consciousness the new paradigms of existence arise and break forth*. They break the world out of the monolith, that has tied up a man and remove it from the ‘steel cages of captivity’ of the anthropogenic world and the suffocation of the modern Middle Ages. On the horizon, in the light of the new paradigm the grand Creation of the new Renaissance rises, it approaches us inexorably. ‘New people’ have originated in the world, carriers of the new knowledge, they have been blessed by the cosmological consciousness, have courageously put foot on the path to the Creation of the new Renaissance, making their way through the giant logjams along the way.

Timeliness and scale of the book concept is that the author has fundamentally and scientifically responded to an unquenchable thirst for new knowledge about the world and the impending world changes. The thirst for knowledge is more and more clearly and palpably spilled in the atmosphere of ‘our today’, it has penetrated all the pores of social life, all the hidden corners of being. The issues of the highest rank (up to millennial) arise and lean to everything that has been touched by intelligence. Under the weight of these issues the tottering world surrounding us crumbles before our eyes.

The peculiarity of the presented work is that it pulls together into a single logical node the collection of all the author's works (2000-2013) on the Creation: the geo-economic paradigm, globalization and global studies, dialogue and dialogistic, humane cosmology, the formation of 'new people' with the new worldview. Thus a support structure of a new intellectual field has been formed.

Relevance and place of the research in the social sciences and the modern Russian and world literature is defined by discovery of methodology and conceptualization (2013) of people's stage of life, their every possible appetency to prevent local, regional and global conflicts, occurrence of large and small wars.

The basic (fundamental) motive of the book, its essence is a qualitatively new level of world understanding: a paradigm shift is gaining momentum; the world is entering a new era of 'globalization' and its research unit 'global studies', having fulfilled its mission, paved the way for 'cosmologization' with its newest area of scientific world understanding - a 'humane cosmology'. The prospects of *humane space, the structure, and the general outline of its forms* have been discovered. The logic of phase transitions and the outline of scientific (conceptual and methodological) maintenance of this process have been shown: *vertical slices of the world dynamics* ('phase transitions' in the ontological bond-triad 'geo-economics → globalization → cosmologization', in epistemological bond-triad 'geo-economic approach → global studies → humanitarian cosmology') and *horizontal slices of the world dynamics* (the horizons of world development and their ontological and epistemological component) have been shown, the key to its realization - dialogue and its scientific support – Dialogistics, has been given.

The essence of humane cosmology as the newest branch of humanities knowledge, the science of human values and life, new forms of its social and institutional world order have been discovered, of an undivided paradigmatic worldview of the inner and outer world of a person and the ways of its presentation and expression, of the humane cosmos release into space to such levels (horizons) of worldview, in which the dividing line between the natural and humanities knowledge is eliminated, where one becomes aware of the millennial rank issues and where the answers to them can be found, of the fundamental doctrine basis of man and its presentation in a humane manifestos, of a new global social agreement.

The originality of the research methodology is that the process of cosmologization is mediated by a central attribute of humane cosmology and global studies - geogenesis – a three-dimensional methodology developed by the author in order to comprehend, understand and image our world. This epistemological optics has been successfully used by the author in the theoretical and methodological study of geo-economics, global studies, dialogistics.

The unusual and fascinating plot of the book, its heuristic style and imagery of the material: the author sent a 'genius of life' in an exciting expedition for the new knowledge about the world. The reader along with them goes on a journey in space of humane cosmology to the 'pillars' of Creation in search of world harmony, makes an amazing insight into the global discourse about the value of life and its

life-affirming fundamentals; plunged into a ‘new reality’ with its new horizons of global development and ‘new people’.

The innovative nature of the book is determined by a breakthrough to new knowledge in social sciences, new approaches to the philosophy of changes have been discovered, the problem of finding answers to millennial rank questions, awareness of the root, fundamental source of global transformations of our world and access to the start of construction of a new universe – Creation of the new Renaissance, has been stated.

Through the obligatory condition of constructiveness and creativity of the paradigmatic settings’ implementation and gateway to creation of the new Renaissance E.G. Kochetov substantiated the transformation (removal) of the traditionally settled awareness, understanding, and ways of ‘design’ of our world. The unfolding of this process, its acceptability and its being in demand by hundreds of millions of people can contribute to actual implementation of the new model of being.

The key factor in the formation of the new Renaissance creation is the entrance of new people with their life-affirming fundamentals (common sense) to the historical forefront, who have rejected the giant cargo of mythologems and life drying ideologies. High humane construction technology of the new Renaissance creation appears as a philosophy of the new reality, vital principals of being, recreation and reproduction (as the new High Renaissance!) of pristine images and archetypes.

The reality and conclusiveness in the problem statements and the accuracy of the approaches to their solution is based on the fact that the author has a great, unique experience of contemplation of the modern world panorama, working and visiting countries, organizations and centers of the business world (USA, China, Germany, France, Belgium, Italy Sweden, Denmark, Spain, Finland, Yugoslavia, countries of the CMEA and others), speaking at various international forums, conferences, seminars, high level symposiums (Moscow, St. Petersburg, Yekaterinburg, Yaroslavl, Baku, Rhodes, Prague, Modena, Milan, Tampere, Lahti, Kansas, Beijing, Shanghai, Stuttgart, etc.). This allowed the author to get in touch with the realities of our world, to understand the underlying motivation of the world events’ ‘spring’ and the evolving global situations. This is reflected in the books and numerous articles of the author on the problem of global transformations of our world.

The author of the book is Ernest Georgievich Kochetov, president of the Public Academy of Geo-Economics and Global Studies, Chairman of the Board on Global Issues of the 21st century (geo-economics and civilizations), director of the Center for Strategic Studies of geo-economics, doctor of economics. E.G. Kochetov is known as the creator and developer of the new knowledge about the modern world, the creator and developer of new global trends in social sciences: geo-economics, geo-finances, globalism, dialogistics, humane cosmology, new approaches to the worldview and world understanding, to the development of tools and technologies for understanding of people: to the scientific geo-economic paradigm, the justification of action programs for achieving security. The author of the

acknowledged in the scientific community monographs, textbooks, reports, articles, encyclopedic dictionaries.

The book addresses a wide range of social and state structures, political and public figures, businessmen, analysts, teachers, post graduates and students - the pioneers in the field of modern knowledge about the world, boldly raising issues of being, questions of the highest rank, forming the image of the future world and Russia, implementation strategy of 'large' (global) projects.

The structure of the book consists of the units: from the author, to my Reader, the introduction, eight chapters containing 221 sub-sections; completions, conclusions, afterword, epilogue, scientific and reference system, applications, information about the author of the book (official and not official version), the main author's publications on the topic of the book, bibliography, list of figures in the text (16 figures total in the text), the basic notions (glossary), subject index, index of names, geographical indication, About the Author, Brief table of Contents, Contents, Summary, Abstract (English), Annotation (German), Annotation (French), Annotazione (Italian), Anotacion (Spanish), Annotation (Chinese), Annotation (Arab), Annotation (Japanese), Annotation of the book, About the books of Ernest Kochetov.

II.2. And here we are at the finish line!

The multipage text is behind us. By reviewing it as a kind of landscape, based on the already passed, reviewed and experienced things, our thought records the most important dominants of this landscape. Below I will try to highlight them in order to sharpen the reader's attention on the 'highlighted' points, for in them, in my opinion, a compressed form of the book essence is displayed, namely – *the horizons of new meanings*. Here are some of the key points:

First of all, an attempt has been made (successful or not – my readers and critics will be the judges of that!) to respond radically to an unquenchable thirst for new knowledge about the world and the world of impending changes. This thirst is more clearly and palpably spilled in the atmosphere of 'our today'. It has penetrated the pores of social life, all the hidden corners of being.

Secondly, I tried to keep the same attitude as in the introduction: my whole book should be perceived just as an introduction to a new worldview, as a prelude to the cosmological consciousness and an overview of the impending grand scope of being - cosmologization.

This attitude, I think, has been materialized.

Thirdly, in the book the reader will feel a rigorous scientific approach: the problem of 'cosmologization' is displayed through a prism, which clearly distinguishes the epistemological and ontological components. In other words, the new stage (phase) of global development 'cosmologization' highlights a new branch of human knowledge - *humane cosmology*.

Fourthly, in the limelight I put the *Man*, his life, his freedom, his life-affirming fundamentals, his needs, close and distant horizons; the Man, who had exceeded the global (planetary) scope and had housed boundless spaces, combining them into one,

the ‘inner’ world - a *humane space of a man* and the ‘outer’ world - the Universe; the Man, who had gained thirst for new knowledge about the world around him, and had begun to search for answers to millennial rank questions; the Man - a creator, who had realized the craving for great deeds and ‘Big deal’. *Humane cosmology* mediates all of that.

Fifthly, a thirst for new, a thirst for renovations puts the questions of different caliber and rank (up to millennial ones) to everything it touches. And under the weight of these questions the world around us is crumbling before our eyes: the dilapidation of ‘modern’ creation, its danger and unfitness for living have been exposed. The origins and causes of this world state have been revealed. They lie in its ‘pillars’, framework and other supporting units: they are being ‘eaten’ by the militaristic fervor, man-made things, delusions of development, ‘modern’ Middle Ages.

Sixthly. But the fact of the matter is that intelligence always finds a way out of any situations that threaten the life-affirming fundamentals of being: from the depths of consciousness social ‘codes of self-preservation’ of a man, the new paradigmatic set of being arise. They highlight the ‘high technology’ of escaping the dispiriting and dangerous world situation. They determine the technology of ‘separation’ of the Man from the world that exhausts him: a breakthrough into a new phase of global development has matured - cosmologization, the adjusted anthropocosmologic sketch of the new world has been presented - *Creation of the new Renaissance*.

On the edge of this process there is the humane cosmology. It provides reliable scientific tools and a set of techniques for understanding of the coming changes, proclaims a range of techniques and measures. Among them - the dialogue - it became a necessary mean of survival on the Earth. The Man exposes the yawning problems before the ‘World system’ and the ‘World community’, including them in the agenda of the global discourse. At the high intellectual stages of the world the Man starts to have a *voce piena* conversation about a radical change of the ‘modern’ development paradigm, he boldly states about the dismantling of the dangerously tottering creation and constructing a new one, in new, cosmological coordinates. All this marks a shift from globalization (and the science of it - global studies) to cosmologization (and the science of it - humane cosmology), making way to Creation of the new Renaissance. Humane cosmology mediates this process - here the Man is put in the limelight! Here the ‘New People’ had picked up and presented humanity with new slogans and designs of anthropocosmos, new high humane technologies of global transformation. They are **already** on the path leading to new Creation – Creation of the new Renaissance - new horizons of life, of the **Man**, worthy of power, beauty, vitality and intelligence, are opening up.

* * *

Revelation of the nature and implementation of the overall concept of the book required certain logic of building the intended and in this context *several interlinked semantic blocks* have been singled out. They are structured and explicated in **eight** sections. Let’s look through them.

The first semantic block – the problem of the world outlook

Section I is devoted to this issue. The problem of understanding the world has impended on us, so unexpectedly, powerfully, uncompromisingly on conventionalities and authorities, crushing traditional, as it would seem, so inviolable ‘truths’, settings, customs, habits and rules. The realization has come: people no longer understand the world around them! Everything has gone shaking, archaic and chaos breathing has woken up, tectonic shifts in human consciousness are coming - the world has reached a critical mass of problems.

We are witnesses of an ‘entry’ to the era of a rare, millennial ‘turning point’. The primordial models of existence are reviving, dazzling in their manifestation of harmony, common sense, life and mind. The ‘Man’ has started to come to life too! He has spoken! He is breaking out of steel armor of captivity and enslavement of ‘Social agreement’. He is tearing off with blood his ingrained ‘mask’ and ‘clothing’: teachings, edifications, ideologies, rules. He is ripping off the bandages from mind - from tightly bandaged heads.

The thirst for new knowledge has woken up, the urge to seek new meanings, new motivations and incentives - *the problem of perception* has asserted itself with special emphasis. And as a response to this request – an entry of *humane cosmology* as a new branch of human knowledge to the arena. Humane cosmology has highlighted the inevitable breakthrough to a new qualitative state of the world, into a new phase of development - *cosmologization*.

In genesis (formation) of humane cosmology lies the initial impulse of its origin, namely - suddenly the thought has come: can it be that global studies is only a special case of a more general and more ambitious scope of scientific knowledge? In the minds (and awareness!) of a man a turn has suddenly occurred – a guess has flashed as lightning: it has become clear that global studies as a battering ram has broken through a window into a new, unknown and mysterious sphere! And a man with great curiosity, caution and warily has started peering through this gap into a discovered picture - *humane cosmology* has appeared in front of him in all its glory, illuminating a new stage of world development - *cosmologization!*

From high methodological orbits and pedestals of global studies and humane cosmology new reaches and horizons of the future have opened up. Many of the world faces and aspects of being (with its ‘prevailed’ flaws) have become clearly visible in their bright naked form as fragments of the discovered picture. We loop them in the concept of ‘*the world outlook*’, and then selectively quote some of these fragments in a form in which they had appeared in front of an astonished man.

The world outlook - 1) a historically evolved set of forms of consciousness/perception, in its unity aimed at explaining and understanding of the surrounding world, the place and role of a man in it; 2) a subjective human need to create world outlook forms, that provide (and timely! justify) the conditions and meaning of life, purpose, and human actions; 3) a system of ‘generally accepted’ myths, illusions, hallucinations, delusions and hypocrisy, subjectively inculcated in the space of human perception of the world and sustainably secured in his mind for

certain historical periods of being, nurturing of a person with a 'bandaged head' in the atmosphere of slaving and unspoken so-called 'Social agreement'; 4) a picture of the world as the closest resemblance (model) of being.

We adopt such '*world outlook*' in order not to get lost, as has often happened in the history of mankind, and that we would not be distracted (in the labyrinths of doubt, dungeons of groundless 'hope, happiness and love', dead ends of 'bright future', somnambulistic hallucinations, etc.) by ideologists and teachers of all stripes and colors. Starting out from such 'world outlook', we are entering its new perspective and through it we find reasons for a *new world outlook*.

The world outlook appears in a new light as a man's inner conviction in the cause of his affairs and reasonableness of his actions and aspirations: global studies has carried out its noble mission. Firstly, it has set the stage for the next leap into the future, and secondly (but just as important!) - It has exposed the real situation in the world. Now it has become abundantly clear for a man that the world has 'driven' into the 21st century with a giant mistake of consciousness. The situation is tense to the limit. The world is perverted to the bone. Only the inevitable, rampageous points: 1) 'sword' and 'sheath' have missed each other, the world is in captivity of militaristic fervor; 2) ultramundane exhaustion of the world and man - a man in a 'steel cage' of the man-made development; 3) a man has concluded a slaving unspoken 'Social agreement' with the world; 4) bigotry has sneaked in all the pores of life; 5) slavery flourishes in sophisticated ways in the world, from physical to intellectual one; 6) the world is shrouded in a choking haze of the 'modern' Middle Ages; 6) education and mentoring of a man have been replaced with the cruelest training.

The reader can't help feeling suspicion and doubt about the immutability of the adopted schemes of the existence of being, in his mind the questions of the highest - millennial - rank will arise: are there other reasons and fundamentals for forming of being, other values, motivations, purposes and meanings? Here scientific criticality and *philosophical and scientific skepticism* boldly come into their own rights, but not as slander and aspersion (calumny) to our world, but as the desire to part with the old, decrepit world, like one parts with something by-gone, passed, receding. *The philosophical and scientific 'digging' skepticism has entered the stage* - the sphere of philosophical and scientific monitoring of a man's evolution and social development in search for errors of consciousness, cases of 'corrections and improvements' of human nature, the attacks on the real, perceived world, in other words, the attack on 'life'.

The new *world outlook* outlines specific means of way out by declaring a range of ways, techniques and measures. Among them - the dialogue - it has become a necessary mean of survival on the Earth. The Man exposes the yawning problems before the 'World system' and the 'World community', including them in the agenda of the global discourse. At the high intellectual stages of the world the Man starts to have a *voce piena* conversation about a radical change of the 'modern' development paradigm, making way to Creation of the new Renaissance. Humane cosmology illuminates this way with bright light.

So, *humane cosmology* as a breakthrough to the new knowledge of the world has laid the foundations for the new world outlook. But in order to understand the validity of such breakthrough and the sources of fundamental questions' formulations – questions of millennial rank – we need to make an excursion into a new branch of knowledge – *humane cosmology*, learn its essence, origins and principles, i.e. to get to know it. The next section of the book is aimed at that.

The second semantic block: fundamentals of humane cosmology, its scientific (theoretical and epistemological) perspectives

The author holds a conversation about this with the reader in *Section II*.

When did the problems of the world outlook mark out? When the horizons had locked and perspectives had 'narrowed'? When a man can't get out of the ring of the problems that surround him and immerses into the dead shell of being, in a shell with no prospects and gleams! When a man is left alone with grand issues of misunderstanding of the world! That's when the window of enlightenment opens, flush of the new world outlook begins, at a new platform - the platform of *humane space* - the huge pyramid of new knowledge rises at full length in front of a man – *cosmological one*.

The fundamentals of the 'new knowledge' form the basis of the pyramid. A man has just come up to it, has barely covered its base with a searching glance. But here, at this stage, a man goes to a new paradigm of realization of his being, his 'keen ear' is starting to clearly distinguish the inexorable approach of new consciousness - cosmological, eversive humane technologies, new pictures of being. In other words, there is a tipping of shell-prisons going on, in which a man had imprisoned himself.

And then the world changes - there is a change of coordinates of being. The new environment of the new world perception, world outlook, attitude! The bearer of this is not the traditional man whom a giant philosophical anthropology has carefully cultivated over the length of time, creating a never-ending series (sort of crowd) of physical types. 'New people' enter the stage, they shed their old skin, rip off ingrained traditional, dilapidated, half-rotted clothes. The world is parting with its masks, the time of digging skepticism is arriving, and then the millennial rank issues fall into a man's view. The enlightened consciousness of a man irresistibly attracts him to the paradigmatic revolution. But here is its fine tuning to breakthrough innovations.

As with anything new, unusual, fundamental – and humane cosmology claims to have such status – one has to '*sneak up*' to it. So, in other words, *firstly*, to recognize the immutability of the 'rising' of this kind of knowledge, and *secondly*, to understand what questions and of what rank humane cosmology is designed to answer, and *thirdly*, to identify theoretical and methodological horizons, where humane cosmology feels 'at home'. Fundamentals of humane cosmology (geosciences - geo-economics, geo-finances, geo-informatics, geo-logistics, globalism, dialogistics, etc.) give, as a starting point, access to new areas of the world

outlook, for the solution of the rarest, millennial rank case – *finding cosmological consciousness*.

But it is not enough! Humane cosmology, as a child of enlightened consciousness, was born for the high mission, namely, 1) a thorough sanitation of the world and 2) set the stage for a paradigmatic rotation and revolution. Humane cosmology as a paradigm is not the fruit of the game of intelligence. It carries the energy of large-scale transformations - it calls them!

Hence, the primary task, which humane cosmology has handled: it has identified a turning point in the fate of the ‘modern’ humane paradigm, has highlighted the weak points in the consciousness of the world around us, has felt for ways to solve the problems involved, has opened the possible horizons in the methodology of knowledge, *has approached a number of weakened conceptual categories*. The magnitude of the tasks put forward calls (according to Schopenhauer) to achieve not only the goals which other people cannot achieve, but also to achieve the goals that people do not see yet!

Humane cosmology has asserted itself as the latest philosophical doctrine of the world outlook and as a branch of the humane scientific knowledge. In its fundamentals (bases) conceptual blocks that prompt action have been laid:

- about the value of human life, its new social forms of organization;
- about undivided paradigmatic world outlook of inner and outer world of a man and ways to display it;
- about stepping up to such levels (horizons) of worldview, in which the dividing line between the natural and human knowledge is eliminated;
- about humane geo-spaces (geo-economics, geo-strategy, geopolitics, geo-culture, geo-informatics, etc.) exceeding the global scope and operating technologies as their synthesis in this new spatial dimension;
- about awareness of the millennial rank issues and a search for answers to them;
- about the fundamentals of the doctrine and the cosmological manifest of the new Man.

And, of course, another important aspect: humane cosmology has been unfolded before us in the images of the latest concepts, categories, terms and terminologies speed.

Armed with the fundamentals of humane cosmology a man lays a way into the future - the way to creation of the new Renaissance and thus *enters into a new reality*. Global studies as a battering ram, having broken a window into a new, unknown and mysterious sphere - humane cosmology – had given it one of its highest properties - *pragmatism!* And now, having settled in the minds of people and having gotten stronger, new humane paradigm requires large-scale transformations, actions and deeds!

* * *

Thus, we have led the reader straight to perception of the latest ‘optics’ in understanding, comprehension and imaging of the world. It includes theoretical and methodological aspects of humane cosmology, the formation of fundamental

principles and imaginative model of forming Creation of the new Renaissance. An attempt to give a theoretical and methodological outline of the philosophical platform (pedestal), which opens up new horizons of being, has been made.

His wonderful visions of mind a man endeavors to inscribe in concepts, categories, terms. And although they are only a weak display of something suddenly 'seen', its first approximation, however, a man breaks forth to the sweeps of volumetrically-spatial thinking (geogenesis), rejecting ossification, established planar and system (hard-deterministic) views on our world. All combined it reveals the meaning of humane cosmology as a new field of knowledge, reveals the outline of its subject matter and nature of new methodological techniques in understanding (comprehension), perception and display of our world. Here the reader gets the answer to the question of how our world works, immerses into understanding of its overall model and its framework, the world, constructed by human consciousness, into fundamental assessments of current vectors and global development priorities.

For humane cosmology the union along axes 'West-East' and 'North-South' is now a small particularity! The unity of the Man's nature, boundless possibility of mind - that is what has been seized by humane cosmology, that is its scale! 'New people' stand at the head of the great march in search of world harmony. What is harmony? Is it not an adequacy of the outside world, overturned inward a man? And then - forming on this basis colorful pictures of the world and stepping on the path to Creation of the new Renaissance!

Scientific cosmological fundamentals tear the shell of being, and output a man to new frontiers and horizons. They clearly show the logic of renaissance transformations, arm with a new conceptual and categorical apparatus and thus clearly outline the contour of *humane space, its overall structure and general outline of its forms*. With that mindset the reader enters the next section (Section III).

The third semantic block: humane space (general outline of the forms)

Here we again and again address the problem of the world outlook, remembering that we have identified it as the essence of this book and had entered the topic of the book with 'the world outlook as a problem' (*Section I*). This is no accident. The main objective pursued by the author in the above section is to show the 'point of view' (and, if you like - 'angle of view'), but at the same time, change the 'point and angle of view' on the world. In the mind of a man a giant twist has occurred: a man has discovered humane space, has looked into it and has involuntarily shuddered at the sight of amazing pictures of the abyss, which had opened in front of him. Humane cosmology has captured this picture! Humane cosmology has shifted time and space in its own way, it has taken hold of them in a single vision - time of awareness and comprehension of the latest phase of life approaching the world has come - *cosmologization*.

In other words, it is a cardinal change of ‘optics’, for a new look at the problem through the ‘modern’ system of vision (in our case - a *worldview* that has been utterly distorted through the efforts of philosophical ideologues of all stripes, and most probably appears as an ‘ideological squint’) all of the innovations will be hopelessly distorted. Only by clearing the optics and rising to a corresponding *methodological height (orbit)* – onto the orbit of humane cosmology - the whole world panorama is exposed in all its clarity with its newest aspiration vectors into the future.

On the other hand, we have shown - from the depths of the centuries we receive amazing signals of the brightest attempts to perceive the world in its cosmological perspective. Even then, at the dawn of humanity, a series of brilliant blocks were laid out in the cosmological foundation.

Only with this methodological attitude, we have been able to make the next throw of intellectual thought - methodically, step by step, move to the forms (modulations, attributes, institutions, etc.), ‘dwelling’ in humane space.

Setting to it, we identify a set of *fundamental principles* that determine the general outline of these forms, and in the end - the features and content of humane space.

Among them - *harmony*. Harmony serves as a fundamental attribute of the cosmological model. This category is closely correlated with another cosmological form - *orderliness*.

Next - the attribute of a similar rank - *adequacy* as a phenomenon, as a property, organically inherent to humane cosmology space.

Finally, the *calculation of adequacy*, that is, it is referred to ways of representing and displaying adequacy as a companion of harmony. So, *one of the faces* of this display is the ‘*golden section*’.

All of the above-mentioned stresses (*history, harmony, orderliness, adequacy, its calculation*) are the canvas, the structure of humane space.

The fundamental principals have determined the general outline of humane space, its features and informative content. Let’s highlight this process:

Let’s take a historical tour - in its ‘early days’ a man had already made a grand and ambitious attempt to create a model and formulate basic principles in the formation of Creation in a single symbiosis: ‘Man-Earth-Sky’, a model far beyond the planetary scope.

This has given its reflections until our time, as summer lightning of a westered intellectual thought, as bright glare of bygone. For some yet unknown and mysterious circumstances (of which today we can only guess and assume!) genius of a man in ancient days had turned from the planned trajectory of intellectual thinking. Surprisingly fresh shoots of life-affirming paradigm had been ruthlessly ruined, insidiously and with skill. Something had happened with intelligence - it had gotten scared of its impulse and a man had ‘blacked out’ himself, but the ground had been prepared and the seeds had been left in it.

And now, after thousands of years, a dormant model of being is starting to revive. In our time, at the turn of the millennium the newest branch of humane knowledge about the world has started to enter in its own rights - *humane cosmology*:

the millennial rank questions have begun to rise. They have approached modern being and - have leaned to it. And it has swayed under their weight. And it had to happen, because a man has once again reasserted himself as the topping 'subject of history', the bearer of life values, liberty and common sense. He soaks up meanings and principles of humane cosmology and takes courageous steps toward the impending era - *cosmologization*.

Humane cosmology *has carved out a search area in the development of cosmologization* - the basic attributes and semantic units of the cosmological model ('ordering', 'harmony', 'proportionality') have been identified and understood. The tools for displaying these blocks have also been defined (calculation of adequacy - the 'golden section', etc.). Neither the 'stability' nor 'development' (and, even more so, 'sustainable development' as a veiled, sophisticated apologetics of global imbalances' conservation and their 'sustainable' recess) have to be implanted all over the place, but their opposite do - *harmony in the cosmological interpretation*. A man boldly adopts this. *What is harmony? It is the adequacy of space, tilted inward a man. And then - forming colorful pictures of the world and public relations on this basis.*

Having walked along the massif of humane knowledge, we painstakingly find and specifically highlight the *first signs* of humane 'compartments' cosmologization (branches of the humanities) and acquaint them with the readers. These 'signs' have created a precedent in a number of ways. Among these ways: a) *cosmologization of communications*, b) *cosmologization of history* c) *cosmologization of space* d) *geo-economic dimension of cosmologization*.

But *globalization and the science of it - global studies* have played the special role in entering the process of cosmologization. The process of globalization has launched cosmologization mechanisms. Here, the priorities lie in the plane of geo-economic measurement of this process, in its planetary nature. In this regard, the global projects on the basis of *cosmogogenesis* have clearly asserted themselves. Among them are: a global energy network - ENERGET, a global transport and communication network - TRANSNET, the 'Highly industrialized north latitude geo-economic zone as a single global internationalized reproductive cycle' project-program, the 'North: common intellectual space' project-program (its core is a single scientific, enlightening and educational unit), the 'Geo-economic transformation of the Eurasian areal (platform)' project and the other 'Large Projects'. The ground for understanding of the cosmological status of global projects is prepared by global schools of geo-economics and global studies, among which the Russian school of geo-economics has marked theoretical and methodological foundations of world transformation.

As an illustration of 'cosmologized project' a project of 'Trans-Eurasian corridor Razvitie' has been given (initiators of the project - Center for Research on Regional Economics, Transport and Tourism of the L. Bocconi University (Italy) and 'Millennium Bank' (Russia)). It refers to the transformation of the Eurasian areal based on geo-economic latitudinal belt formation, moving it to a high level of innovation. By its nature, this project is an *open innovative geo-economic network*

type cluster. Its central task - *cosmogensis*: building a new 'sacral vertical' on the Eurasian platform, that will serve as the center of attraction and integration of national internationalized reproductive systems. But here are their own 'pitfalls', Eurasian 'either-or'. Either the 'geo-economic bulldozer', at the wheel of which are China, the U.S., Russia, EU, breaks through the latitudinal geo-economic belt of cooperation and prosperity from the Atlantic to the Pacific, or the world's 'hawks' of geopolitics will divide Eurasia by the second edition of the 'Molotov-Ribbentrop Pact': eve of the battle for resources.

Having entered the space of humane cosmos, a man, of course, will take into account the errors and bad experiences of 'relationships' with nature. He is entering the 'new nature' - 'nature of new, cosmological dimension', expended to cosmological scales, into a giant sphere, still untouched by man. And it is not to be trifled with, one has to know its character, manners, and to find common language with it, keeping a kind of a '*Code of cosmological conduct*'. This code a man produces in the course of stepping on the path to new creation, in the process of moving along it and erecting creation itself - Creation of the new Renaissance. Even now humanity is facing a more and more urgent task of creating such a code as space exploration is becoming more intense.

All of this we **have looped as the 'Cosmologization' program** and have adopted it. We have set off on a journey into space of humane cosmology in order to implement this program. To do this, we have equipped a 'genius of life'. My readers have joined him in this amazing journey to the supports of Creation! About this trip in the next section.

The fourth semantic block: The Genius of life (journey in a space of humane cosmology)

*'... When I thought I had reached the bottom,
somebody knocked from below ...'*

Stanislaw Jerzy Lec

Here (in *Sec. IV*) methodological aspects of humane cosmology, the formation of a shaped pattern of search for new fundamental elements of Creation, its comprehension, understanding and mapping have been addressed. An attempt to provide theoretical and methodological outline of a new philosophical platform (podium) is being made. Having set from it off on a trip to the '*principles*' of a new global humane transformation ('*pillars*' of creation), it becomes clear what underlying processes determine the global shift and how to give scientific credence to 'an effective response to this shift - the main institutional challenge for the world leaders today'¹⁰, before the international community.

As for the general outline and pathos of this section, it has been laid in the title, from which it follows that '*the genius of life*' carries the reader on a journey into an

¹⁰ **From the Editor**. And this problem has been formulated at the highest level - the UN (see K. Annan, We, Peoples: The Role of the United Nations in the XXI century // Security of Eurasia. 2000. # 1. Pp. 210-211).

amazing space of humane cosmos. Many a man find the meaning of life in travelling. There is no dispute! But there is the deep inner life of a man, his cosmos. And here is where the brave travelers find such areas, such bizarre forms and facets of being, that are impossible to imagine even in the most exorbitant dreams of a man. Step by step, the depths of human consciousness, dormant paradigms, worlds and civilizations, descended from the global arena of life are being visited.

Intelligence has realized the situation and has ‘grabbed’ the problem in its two forms: a ‘compressed’ one (in the form of a flow chart - *see Fig. 1*) and in an ‘unfolded’ form (as comments to the flow chart). Thus intelligence has inspired ‘the genius of life’ to take decisive action and he sets off on a journey in humane space, having called a man as a witness to what he had seen. But the intelligence does not leave brave travelers - it is whirled away after them.

Having set off on a trip in humane space in search of global *humane transformation fundamentals*, ‘the genius of life’ does not miss ‘pillars’ of our Creation, taking careful inventory and examining their condition.

The reader, having become an accomplice of a journey to the fundamentals of cosmologization – to the supports of modern Creation - is involved in their thorough inventory: here, at the supports of Creation, is a grand meeting regarding the fate of creation, decisions of paramount rank are being made - participants are charged with monstrous energy for millennial work on the new world development.

Examining the text of *Section IV*, we feel with an amazing journey of ‘the genius of life’ in humane space to the supports of Creation, and in front of our eyes this entire ‘story’ crystallizes in the most concentrated form.

It is becoming crystal clear: the events which occur in the world (on the surface of being) are the response and reaction to signals (events-messengers), rising to us from the supports of Creation, and from the underlying substances (essence). Events (occurrences) give food for thought and the stringing of these events on the time axis to historians, and thus creating the story of our life. But dropping down to the supports of our being (the supports of Creation), we quickly find an extreme and off-putting *convention* of space and time, thus approaching the so-called ‘benchmark’, the beginning of any and all ‘fundamentals’, invented by man to organize in some way his being - namely, to the edge of the abyss and its breathing, to the edge, where there is no mind (consciousness). That's really true: ‘... When I thought I had reached the bottom, somebody knocked from below ...’ (*Stanislaw Jerzy Lec*).

What efforts of intelligence (‘hooks’, ‘clips’, ‘ropes’ and other ‘equipment’), will we need to dare to go even lower? These brave ones will be found in the future, for the *digger-philosophers* will be born (in fact there are amazing and mysterious ‘underground men’ among people - diggers). That's their business. The business of further philosophy and science development - a new branch of scientific knowledge - humane cosmology: how many amazing discoveries humane cosmology portends for us, which calls upon the future bold travelers to descend below the pillars of Creation into the ‘new abyss’. We're only children, children of the underground, and we are taking first steps on the path of humane cosmology – going down to the supports of creation, hanging over the abyss. Next - the business of adults. ***We are***

solving our task and having solved it, we come back to our world (onto the surface of being) as somebody else, having already become someone else - 'people who have visited the fundamental pillars of Creation'.

It's not necessary to dive down, now it is not included in the plans of 'the genius of life', and in the plans of the author accompanying 'the genius of life' in this expedition too (here I'm just a member of the expedition, here my cosmological frigate 'Pallada' is, here my travel notes and sketches are), it is enough just to listen to the breath of the opened abyss for now (including antiquity) – i.e. not to cross the '*last*' one of the barrier lines, which form and calculate the *parameters of prohibitions*. Out of the countless prohibitions a man has woven a shell of being, in which a man and the world he has 'created' 'are cooking'. The man is afraid to go outside of his shell. The same way a chicken is afraid to cross the contoured circle around it, may the reader forgive me for such a parallel.

So, we have got acquainted with the 'final' parameter of prohibition - '*have not dived into antiquity*', and have begun to rise to the surface of being, that is, to our real world.

But a man's journey represented by 'the genius of life' along the sacred verticals (along the axis to the supports of creation and along the time axis) is remarkable not only because of the seen pictures – he is going, repeating his evolution of development and formation, in other words, he's gradually finding himself in his original form, in a man of 'pristine' supports. 'A man at the supports of creation' and 'a man on the surface of being' are totally different by human nature, and by the ability of perceiving the world, and by the way of self-awareness.

After returning from the *first* trip to humane space, we start *debriefing*.

Only the smallest part of 'fundamentals', 'reasons' ('supports') of modern creation, its paradigmatic systems has gotten in the view of the expedition into the depths of human mind. Among them are *particulars* such as space, time, scope, authority, humanities, government, methodology (cognitive optics), cross-border, world order, etc. The reader will find the whole set of them in the book - 'inventorised' supports of Creation. But this is only a small part of them and is their first 'feeling out'. Again and again one has to go back to them, armed with new tools and methodology optics: and what has happened to the other 'fundamentals' ('supports') of creation, what is their 'well-being' and why are they 'shivering', why are they removing and lowering their eyes under the gaze of 'the genius of life'? They are on the waiting list - all new and new events (occurrences), are unfolding before our eyes in the world, are encouraging brave researchers from different fields (disciplines) of humanities to inventory (probing) of other ('friendly') supports of creation (categories, concepts, ideas, purposes, goals, incentives, motivation, etc.).

Something else is equally important: to clarify the properties of 'humane space', as the cosmological 'environment', 'equipment' of travelers, theoretical and methodological tools, the validity of routes and tracks of the humane space pioneers, etc.

In the depths *known* to us humane revolution has already occurred *as a correction of an error of consciousness* (is not being prepared, felt, is not coming –

but has occurred!). On the surface of being it is sinking in only as an occurrence so far - first shocks, manifestations, first signs of impending events, in the form of a 'shift', 'prologue', etc. The path from the birth of new processes to realizing them in full and the more so to guidance in a changing situation - is overlarge (thus, from the depths of space the stellar signals about the situation with stellar systems reach us with a huge lag).

Not far to seek an example: let's take *geo-economics* (formation of the Russian geo-economics scientific school). Here we observe a large time lag. Obviously the same fate has befallen another scientific discipline - *global studies*. And if in 1994-2001, armed with the newest branch of scientific knowledge - global studies and its methodology - geogenesis, we perceived these occurrences (messengers) as a 'disposition' of new horizons of humane paradigm, as a 'prologue' to creation - of the New Renaissance, just as an 'attempt' to convey anxiety and joyful 'feeling' of invisible approach, first, subtle 'buzz', now, armed with methodology of humane cosmology and rushing to the fundamentals of creation, we have already assured ourselves in the picture of what had happened.

There, in the depths of cosmological consciousness the genius of life has discovered 'cosmological humane time axis', and life, *turning around* it, has slowly begun to *return, float to the surface of being, into our world*. The scale of humane revolution matches the axis: the entire giant humane canvas has wrapped around it: after the turnover the old faded colors of life on it have been erased (colors of fatigue, sadness, 'cellar', underground laborious, hole-like existence, heartbreaking doubts, blinding with fervor of faith in dreams, myths and ideological hallucinations, fever of altruism and squalor of imperatives, every possible bigotry, boredom and global sedentism, etc.).

Instead of these fadings new colors of life, its new senses, sensations, bright blossoms of thought, feelings and aspirations have imprinted. Life as joy, life as happiness, life as a feeling of health, strength, intellect, family, society.

The genius of life has discovered this cosmological axis and after the humane revolution (turnover) of the life's canvas he has begun to closely monitor its rise, so as not to give the old apologists of all stripes to scrape or blot again the bright colors of life, and to raise again their signs, symbols, 'cuneiforms' in their underpaintings.

* * *

Here is another most important point, and the most surprising one: in whatever worlds a man flies, by implementing the ideas of natural science cosmism, he will walk away with humane space and this great abyss that always accompanies a man - life - will forever remind him of the first-born, earth images, sensations, feelings. The keeper and guide in this inner space is humane cosmology! A new form of knowledge as the pedestal of life, as a genius (guardian and protector) of life, the genius (guardian and protector) of a man!

With such optimistic attitude we leave *Section IV*, having charged with energy drawn from the journey of 'the genius of life' in humane space to the supports of Creation: the case of high historic rank - the foundation of a man's attainment of

cosmological consciousness has been laid. Now from this pedestal a man can look into the previously unknown opens: the way to a *process of cosmologization* of the world as a new phase of existence is opening. We read about all of this in the next section - *Section V*.

The fifth semantic block: cosmologization as a new stage and paradigm of the world development

The world around us has become a problem. We no longer understand it. We have been caught in the turbulence of descended processes – everything has come to life: the world system, the international community, nature and a man. We have been caught in the ‘inexplicable’ of this global dynamics. In this turbulent motion we unconsciously feel grand ‘debris’ and ‘dead-ends’, through which and into which we are heading.

In this situation, from the depths of human mind ‘codes of self-preservation’ announce about themselves. Like a bright flash of intellect they have lit up the grand fact – realization has come: the world has reached a critical mass of problems and has entered the era of a rare millennial ‘turning point’. In the air a trend to a new breakthrough in the future is hovering. Science highlights such a breakthrough as the birth and access of ‘new people’ to the world stage, as stepping onto the new path. And here the emphasis is shifting to the central moments - the problem of ‘phase transition’ and the problem of ‘subject of changes’: contours of **cosmologization** as a new paradigm and a new stage of the world development are being clearly identified on the horizon. ‘New people’ have boldly stepped up to the world stage, they have presented the world with sketches of the anthropocosmologick project - Creation of the new Renaissance.

We have begun to clarify this grand phenomenon in world history. We have clearly defined our vision and the central plot of history - have marked global phase changes and their logic coming into force, namely the transition from globalization and global studies to cosmologization and humane cosmology, have shown the scientific outline (conceptual and methodological) of this process support and have given the key to its perception. The general outline of these processes is shown as compact as possible in the *flow chart* (see Fig .1).

Looking at the above flow chart let’s reflect a number of interrelated moments:

1. The intellectual thought has put forward a paradigmatic bond of ‘*geo-economic approach - global studies - humane cosmology*’ and, thus, has highlighted a real series (lifting) of phase transitions in the world, ‘*geo-economics* → *globalization* → *cosmologization*’, and as effective scientific tools (lever) on the harmonization of our world - *conceptualization of the global theory of dialogue*.

Stages of the world outlook Dynamics of the process	Process of development (phases, stages)	Scientific paradigms (tools)	Key to the world outlook (perception of the world)
III.	<u>Cosmologization</u>	Humane cosmology***	Dialog: <i>dialogistics as the science of the fate of man and the world in the context of global change ****</i>
II.	↑ Globalization**	↑ Global studies**	
I.	↑ Geoeconomics*	↑ Geo-economic approach*	

Fig. 1. The world outlook: global phase changes - the logic of the transition from globalization and global studies to cosmologization and humane cosmology (processes, their scientific (conceptual and methodological) justification and the key to perception (in the author's development))

Legend:

4) The '↑' symbol labels 'phase transitions' in the ontological bond-triad 'geo-economics → globalization → cosmologization' and in the epistemological bond-triad 'geo-economic approach → global studies → humane cosmology'¹¹ (*vertical slices of the world dynamics*);

5) The *, **, ***, **** symbols label *authoring (monographs, textbooks, dictionaries, educational programs)* of the respective phases (stages) and the scientific paradigm (tools) for their understanding and comprehension;

* – Geo-economics. Exploration of the world economic space: textbook. M.: Norma, 2010. 528 p.; M.Yu. Baidackov, N.Yu. Konina, E.G. Kochetov, E.V. Sapir, V.L. Seltsovskiy, N.S. Stolyarova, E.D. Frolova. Geo-economics and competitiveness of Russia: scientific and conceptual basis of geo-economic politics of Russia: scientific and analytical report / under the editorship of E.G. Kochetov. M.: Book and business, 2010. 388 p.; Geo-economic (global) defining dictionary (basis of high geo-economic technologies of modern business): a collection of strategic concept-novellas. Yekaterinburg: Ural worker, 2006. 504 p.;

¹¹ See.: Additionally to this chart, the reader can refer to the article of the author: Russian intellectual ascent: forms, routes, stages (On the mechanism of paradigm ligament "geo-economics → global studies → humanitarian cosmology") "work". A report for the scientific and methodological seminar "High Humane Technology – XXI" (Moscow, March 13, 2007). NAVIGUT, M., 2007.

** – Global Studies: Theory, methodology, practice: a textbook for higher education institutes. M. NORMA, 2002. 672 p.; Global studies as geo-economics, as a reality, as creation: the new renaissance - the origins and principles of its construction, the fundamental supports, the theoretical and methodological framework. Moscow: PROGRESS, 2001. 704 p.;

*** – Humane cosmology (the road to new creation of new people): Scientific monograph. M: Business literature, 2006. 160 p.;

**** – Dialogue: Dialogistics as the science of the fate of a man and the world in the context of global changes: Scientific monograph. Moscow: Economics, 2011. 733 p.;

6) I, II, III – global development horizons and the ontological and epistemological component (*horizontal slices of the world dynamics*).

2. The world has no more strength to contain the ramshackle ‘old Westphalian’ cellular world system. It is dangerous, is not economically justified - grinds all kinds of wasted resources (intellectual, spiritual, labor, raw materials, manufacturing, financial, etc.). And the process of globalization had to appear to break this pattern of world exhaustion. In turn, globalization has produced a site for a new leap into the future - cosmologization.

3. At the forefront of the struggle for transformation of the world new forces have stepped up: 1) geo-economics as the ‘new economy’, that has handed down the globalization process on its shoulders, is completing the process of globalization and is coming into the latest phase - *cosmoeconomics* as the economic dimension of the new stage of world development - *cosmologization with its scientific ‘department - humane cosmology’*, 2) a key (tool) moment in understanding and active promotion of these processes has been the *dialogue* as a humane (intellectual) Higgs boson, as its counterpart.

Through *dialogue* solutions of civilizational, humane and economic problems of modern society run. The ability to negotiate is a science, a large, fundamental one! New one! A man has walked long, painfully, through trials and mistakes - tragic mistakes, to realize it! A real awareness of the need for a fundamental turnaround in understanding the category of ‘*dialogue*’ has come. In today's closely interrelated world any steps (initiatives, projects, and programs) will sooner or later fall to the ‘world table’: here they are being stared at intently and one wonders – ‘what could it be?’. Especially in times of crisis, when old problems, exacerbated to the limit, are being added to the new ones. They can no longer be waved aside! Now is the time of awareness of the dialogue ‘field’ problem, the time of ‘big decisions’! This awareness is gaining ground.

4. The dialogue has called science for an answer: in the agenda of the forum questions about the role of science in the troubled field of dialogue, in light of world events, and identifying global trends have started to be included. And science has responded to the call: the Russian intellectual thought has brought a new branch of scientific knowledge to the scientific world community - ‘Dialogistics’. Dialogistics, along with development of the scholarly system, has quickly got its direction, and has adopted theoretical and methodological approaches of other sciences related to it: geo-economics, global studies, humane cosmology. Among them is a three-dimensional method of understanding the world - geogenesis. It allows you to grasp

the complex, multi-factor system into a single vision. Moreover (and along with it), a 'lift' off the high methodological orbit has been made which offers a new view of the world highlighting the economic, political, social, cultural life of the planet. This allows you to take a fresh look at the values, meanings, motivations and incentives, to start a cardinal 'rerun' of the vectors of global development.

5. From high methodological orbits and pedestals of global humane cosmology new opens and horizons of new meanings reveal themselves. World 'fog' dissipates, a dazzling landscape of the world and the future of their leading dominant clearly appear. *Humane cosmology* highlights the breakthrough in the future as the emergence of a *new model of anthropocosmos* - Creation of the new Renaissance. And we are witnesses of 'New people' with new ideas stepping out on the world stage. They have *proclaimed the 'Man', his life and freedom as the supreme values*: the Man acts as an active subject of history, great deeds and actions. 'New people' have raised and presented humanity with new *slogans and designs of anthropocosmos*, high humane technologies of global transformation. *They have already taken the road leading to new creation – Creation of the new Renaissance.*

6. *But a man focuses special attention* on the opened panorama of the 'modern' world. A man examines the global landscape as a world problem field of dialogue with calm and critical look and stops his sight on the world's habitats and the point where the fate of the modern world is being decided, its new historical pages are being laid. 'New People' take part in their 'writing'.

Pragmatics, realistic approach to solving the most pressing global issues fits into the overall global trend on removing the huge pent-layer of geo-political, ideological and civilizational challenges, fuzz and chatter around them through the global discourse. They have long been wrapping the world with endless squabbles in the furrows of cellular consciousness and cellular political (international) map of the world, this haven for all Global Hawks that have got close to the political map - new warriors: geopoliticians and other of that ilk ultranationalists, ultrapatriots, chauvinists and their henchmen, global generalship and diplomacy of war with their fervor of militarism and criminal world forge of murder means with a wide assortment of weapons, adapted to the destruction of all living and non-living. **The name of the forge is the global military-industrial complex** (see below). Here, in the hands of the 'disciples of war' the dialogue is acting as a screen, as a cover of preparation for carnage. Here reticence and misunderstanding are being artificially cultivated. Here is tunnel vision and unwillingness to understand the other side.

This entire web, which has belted a man and the world community and the world system, is coming to an end. It is being removed, same as cobwebs in an old cluttered house are removed. And a man has in his hands a reliable and powerful tool for this - humane cosmology and dialogistics. They are accompanying the world like a beacon in his irrepressible intellectual campaign, changing global situation and global balance of power - a joint arrangement of areas and points of global growth as collateral of strategic equilibrium on the basis of a balance of interests.

This opens a new page of the global dialogue on ways to secure peace, well-being of every man, his family and his country.

But who is the bearer of new cosmological ideas? To who are they addressed, and what are the ultimate goals of all cosmological transformations? Answers to these and other questions we find in the following section VI: ‘... I - Man! ...’.

**The sixth semantic block: ‘...I – MAN!...’:
image (doctrine) of a new, cosmological man**

No matter how many times a man is put on scaffolding high, no matter how many times he is welcomed with high slogans regarding his role in the world and local affairs - everything is a bluff! To really raise the ‘Man’ to his proper pedestal is our goal! The name of this pedestal - the doctrine of the ‘New Man’ and we have given the outline of the doctrine.

The doctrine of the ‘New Man’ serves as the formula (creed) of new people of the 21st century, people called to answer questions of millennial rank. The doctrine justifies the arrival of new people into the world with a single, but inflexible purpose - to develop before the eyes of mankind the broadest panorama-sketch, on which the contours of new creation are inscribed - Creation of the new Renaissance.

Who are these people? Where have they come from? What is the life they preach, and from where they derive their life-affirming slogans and designs? And what is the pedestal from which they start to stare intently into the unknown future? And will they be able (to paraphrase Schopenhauer) to achieve not only a goal that other people can’t reach, but also the goals that people do not see? Humane cosmology answers all these questions.

A man has realized his greatness, beauty and strength! And questions have ‘flowed’ to him! Questions of huge, millennial rank¹², questions that arise involuntarily to their full height in the contemplation of the *latest act of the human drama, the name of which is life*, namely, what is the reason of comfortless state of our world; why the balance in the world and in a man has been disturbed, harmony, the ‘golden section’ have been lost, and what is the giant machine of civilization development that a man has constructed, hiding behind the *man-made world* term; and what is the deeper implication, the meaning and motive forces of the man-made world accretion to the boundaries of universality, and what is the meaning of global changes and paradigm shifts that have actually escaped to the surface of being as heralds of new meanings, new ideas about the world order, the arrival of new renaissance men.

Buzz is going along the ground! Mysterious, growing, passing on to alarm bell! There is no need to have keen hearing and a nice ear - it's the buzz of the steps of the new man. A man – a reformer of our world. A man - carrying new slogans of new

¹² These questions were raised by the author in the book "Global Studies as geo-economics as a reality, as creation: The New Renaissance - the origins and principles of its construction, the fundamental support, the theoretical and methodological framework." P. 701.

being, representing the world with a new sketch of new creation - Creation of the new Renaissance.

What are apologists of 'today' most afraid of? This - the arrival of the 'New Man'! He is pulling 'people with tightly bandaged heads' out of their grasping hands and is giving them freedom!

A man is not a passive observer of his fate and the fate of the world around him. The most powerful weapon in the hands of a man is his own 'issues'! Having broken free from the world slaving system a man hasn't left it alone – he has leaned a giant question to it, the scope and severity of which are commensurate with the same millennial leaden weight that a man 'mounted' in the world system had experienced. And creation, along with the installed system has reeled - it is doomed, it will collapse under the weight of this issue. But a man is asking not only the world system, he has accumulated questions and to the world community as well. A major suspicion has sneaked up: 'Isn't global community an apologist of the world system?' And at the same time a man is putting great hopes on a healthy start in the world community, on its life-affirming core. It has all come together in a rush at the turn of the millennium.

The end of the twentieth century - the beginning of the third millennium. It's hard. But it seems that we have 'come'! The turning point in the fate of the humane paradigm. The horizons of the new attitude. A fresh wind of change. And on the horizon there is creation of the New Renaissance. It is based on different principles, rests on strong fundamental scientific supports. It's being held with a slender theoretical and methodological framework. It's being inhabited by a new man - a *cosmological one*. The atmosphere of healthy competition, security and trust, harmony of the new world order.

However, a difficult battle is ahead: to collect a torn man in a single unit, to tell him about completely new values and motivations, to lead him into new, hitherto unknown coordinates of being, into a new way and the scale of measuring himself, time, space, peace, in other words – *into the new world, Creation of the new Renaissance, a new humane space* - it's a daunting task of the next hundred years, but we are on the threshold of its solution, we have been seized with anxiety, we can grasp the approach of this man, hear his footsteps, his breathing. But we have to prepare well for this meeting, and this book of mine is just an attempt to convey a sense of anxiety and joy of an unseen approach, of the first, barely picked up roar of steps. The battle for the new man has already begun! We are talking about the New Renaissance, New Man, shaded with new, cosmological consciousness, about new ways and purposes, about life-affirming values, new incentives and motivations.

The rank and the price of the issue will also point towards guides (intellectual 'shepas') on the difficult path of intellectual ascent, these are people-guides, people-eternities: Confucius, Heraclitus, Sophocles, Pericles, Socrates, Virgil, Rudaki, Narek, Dante, Erasmus of Rotterdam, Rabelais Michelangelo, Nizami, Giordano Bruno, Shakespeare, Goethe, Cervantes, Pushkin, Tolstoy, Bulgakov. From what giant height had they looked upon the world! It is their agreement the 'genius of life' has obtained at a meeting at the supports of Creation when presenting the world with

‘Memorandum’ and an anthropocosmologick sketch of Creation of the new Renaissance!

And how many unsolved mysteries had they left us in their writings! But it is best to turn to the Sphinx. Oh, he knows a lot and has seen a lot. It is powerful and quiet. Its face is enigmatic and ... in marks. There is a legend: it was one small of the great ones (from Corsica) who ‘talked’ to him: the Sphinx did not even honor him with a look, why should he care about the universal passions of ambitious men. And what kind of questions, and what scale! The Sphinx knows other scales and other questions – it had been led on a leash by Heraclitus himself! In response - an indescribable fury - in the morning grenadiers left marks on this ‘conversation’ with cannon calls.

There is a witting that under the mighty heal of the Sphinx world tablets lay. They were inscribed with the answers to the questions of the highest rank. Do you have enough power to ask these questions? Will the Sphinx condescend to answer them? The stakes are too high - more than life!

One needs courage to think about sublime. Giordano Bruno taught us so: *‘If I owned a plow, tended my flock, worked my garden, mended clothes, then no one would pay any attention to me, many would be watching me, hardly anyone would blame me, and I could please everyone. But I measure the field of nature, I try to shepherd the soul, dream the process mind and correct habits of intelligence - that's why whoever looks at me, threatens me, whoever watches me, attacks me, whoever catches up with me, bites me, and whoever grasps me, devours me and that is not one or many, but many and almost all of them’*. J. Bruno *‘On an infinite Universe in the worlds’* (413 years ago, February 17, 1600, one of the brightest thinkers of the Renaissance, Giordano Bruno was burned on the square of Flowers in Rome on the order of the papal Inquisition. Are there any ideas that are worth giving life for today?).

* * *

We have been given a very rare case: we have seen the ‘entry’ into the next, third millennium. Once in a thousand years mankind gets a happy reason to stop and look back anent and with an attempt in at least some way to hold its eyes on the greatness of the distance covered, and at the same time, to realize the tragedy, absurdity, the enormity of the number of ‘support’ events, which in many ways are becoming a turning point in the fate of the world's paradigm of existence.

Throughout history, the greatest minds of mankind in the millennial fractures have been throwing synthesis of such intellectual intensity into the world, which has opened up new horizons and trajectory of human existence, have been forming such powerful scientific fundamental pillars on which slender theoretical and methodological framework of creation has subsequently erected. This has allowed us to find answers of not only centennial, but also millennial rank, has shaken a man to the root, has refreshed his view of the panorama of the world, has energized him for centuries. That's the true purpose of man's impulses on the millennial boundaries into the new realms of scientific knowledge, from these millennial transitions humane sector draws its subject matter and content. Humane cosmology in

conjunction with global studies is a philosophy of the Renaissance, they were born to answer questions of millennial rank. Hence we can understand why they have 'popped up' at the turning point of the second and third millennia, have powerfully asserted themselves and have been published in the articles, in monographs, textbooks, curricula, etc.

Humane cosmology proclaims the doctrine of man (person) as a humane manifesto. Who is paving a way to the future in our world? The world system is? The world community is? Not at all! Another 'subject' of history has imperceptibly come forward and quietly said, *'I - Man! The whole world is in my hands! As I say, so be it! That's the way I see my role, my place, my feelings, my tasks and my responsibility! And this dilapidated world is not my judge!'*. The man has said, and the world ... has reeled.

So, a man has the last word in this world to say! And not just because he is in the centre of the triad of 'Man - International community - World system' - he is the main player that acts as the subject of global development, the subject of history, the subject of all the world's affairs! All the rest of the world is secondary - work of his hands, his mind, his will! He has powerfully come into our world, having escaped from the depths of his mind, depths of objected world, he has torn off with blood and has thrown off his ingrown clothes of objectification, he has appeared not as a pale, abstract collective image, not as the fruit of objectification of concepts (words) and auditory hallucinations, but as the embodiment of a living, life-affirming reality. He has appeared on the podium of a global dialogue in front of the international community, the global system and world civilizations, in front of peoples and their governments. He has taken the floor! He has given the world the humanitarian manifesto.

A man has asserted himself a voce piena, and this voice - a manifesto - it sounds like the credo of 'New People', as a call to health authorities to stick together, to mobilize their life energy, to overcome the looming danger of death over a man and the threat of his complete degradation in the womb of the world system that had been built by the same person. The system has challenged him, and the man has taken the challenge and declared it as an alarm call, as the menacing rumble of his footsteps on the planet. Simple words and wishes it would seem, 'A man wants to live', but it has led to the horror of all the apologists of the 'modern' world. A man has more than enough enthusiasm and energy: shaded by the new cosmological consciousness, armed with a body-network method of understanding the world, he is ripe and ready for the *great work* - the construction of 'new' creation, *Creation of a new Renaissance* - A man goes to the new horizons of being worthy of his power, grandeur, beauty, love of life and intelligence. And our next semantic unit (Section VII) tells the story of this great cosmological conception.

**The seventh semantic block: Creation of the new Renaissance:
anthropocosmologic sketch (project) – new reality**

Early morning! Have you ever seen the sun come up over the ocean, highlighting a fiery orange path in its azure waters? The same way it has dawned upon the world – *'cosmological consciousness'* – *the image of the new Renaissance*

creation is slowly raising on the horizon, the cosmological consciousness illuminates the road to it! New people come out here on the road to new creation, and schedule milestones (runs) of humane transformations on the way to it. They already see the huge project of this building, quite clearly distinguish the outlines, they outline its elements and blocks with a philosophical scalpel. New practices are emerging: it is referred to cosmological understanding of practical human activity.

Its three varieties have clearly marked out: *a) the philosophical cosmological practices; b) Scientific cosmological practices; c) correction of reality (actuality) as a cosmological practice.* Thus, the meaning of humane design creativity and logic of renaissance transformations have bled through: *entrance on the road leading to the something new, unusual, but irresistibly implicating to itself, has marked out - cosmological consciousness, outlook and understanding of the world. It has gained shape and contours of Creation of the new Renaissance;* a common panoramic scheme (cosmological blocks) of renaissance transformations (their phases, periods, scale, depth) has been inscribed; the outline of high humane technologies of construction and improvement of new creation has been given. All of this has already gained its conceptual blocks and is being secured in appropriate scientific categories and concepts, terminology and terminological speed.

* * *

The contour of Creation of the new Renaissance appears to us from the fog of the future, it displays the philosophy of the new reality and dimensional-network thinking. The general construction (geologicistic model) of Creation is the embodiment of cosmological principles of awareness, comprehension and display of new forms of life and human life activities, as the answers to the questions of millennial rank, answers that ‘the genius of life’ has brought on his wings, having made the journey to the depths of human consciousness. Renaissance – as a rebirth of life, which marks the beginning of our current ‘living canvas’ turnover in the depths of being around the cosmological axis and ‘erasing’ (correction) the errors on the canvas of consciousness. The final section is about that - Section VIII.

The eighth semantic block: the Russian floor of the new Renaissance Creation (intellectual ascent: cosmologic forms, routes, stages, initiatives)

In Russia they like to think, rising from one orbit (level of knowledge) to the other, winning whole chunks from the scope of ‘ignorance’. So, for example, paradigmatic (epistemological) ligament-triad ‘Goeconomic approach → Global Studies → Humane cosmology’ has originated on the ways of climbing to new knowledge.

And here is the most amazing and something else: a sense and grasp of reality, rationality of the world have never left our consciousness, and it took only a rough guide, a special moment in history as an opportunity to prove it. And such occasion has turned up: the world has crossed the millennial mark. This creates an internal tension for realizing the intellectual path covered, for worldwide assessment and

self-assessment as a prelude to entering new horizons of development of millennial rank. This involves asking questions of the same scale, questions that do not even arise in the century-crossings of humanity.

Russia has expressed itself in all its potential glory: we are entering a period of Russia's intellectual growth. Its name is humane cosmology as the *theory and methodology* of entering new coordinates of world development - *cosmologization*. One can already outline the beginning stages, forms, routes of ascent and Russian initiatives associated with this. Particular emphasis - the role and place of Russia in world civilization processes, two-phase strategic maneuver on the exit of Russia onto the road to Creation of the Renaissance fundamentals. Here the reader will walk on one of the floors of creation of the new Renaissance, name of which is Russia.

Before entering creation of the new Renaissance let's order the logic of scientific research.

It will not be superfluous to mention one property that is found in Russian mentality: as always, and especially at crucial moments in history when the fate of millions of people is being decided, the Russian high intellectual thought makes itself felt. We have gathered again to talk about the fate of our civilization, to find common grounds for decision-making on vital issues of our world, a new level of awareness of the problem of global development. The scale of such intellectual level in a bright heuristic form has been formulated by one of the founders and co-chairs of the 'Dialogue of Civilizations' World public forum, Vladimir Yakunin: '*...Today, at the beginning of the 21st century, we, people of Earth, are still separated on the basis of race, ethnicity, culture and beliefs, economically and politically. However, if you go up into space and from there take a look at our planet, you will not see anything that divides us - nor races, nor different religions, nor boundaries...*'¹³.

Russian humane science answers such paradigmatic installations and demand of time: formation of the modern scientific discipline is in progress - *humane cosmology*, which gives us a high point of our intellectual view of the world. Here the world is perceived in a different way, here is another epistemological (methodological) optics, and the essence of things appears in a new light and from a different 'angle' of view. The basic fundamentals of world transformations are being revealed, an intellectual platform is being formed, which opens wide horizons of humane space.

Russian pragmatics, realistic approach to solving the most pressing global issues fits into the overall global trend on removing the huge pent-layer of geo-political, ideological and civilizational challenges, fuzz and chatter around them through the global discourse. They have long been wrapping the world with endless squabbles in the furrows of cellular consciousness and cellular political (international) map of the world, which had lead to bloody wars because of the failure to tell all, misunderstanding, and often just because of tunnel vision and unwillingness to understand the other side.

¹³ The world social forum "The dialog of civilizations" // Vestnick. 2006. № 1. M.: Andreevskiyi Flag, 2006. P. 15.

But reality, dangerous reality is knocking into the windows. Now the situation in the world is that without bringing this issue onto the highest pedestal of global dialogue, not only Russia's efforts to transform the country on the basis of the latest high-tech innovation may be futile, but the efforts of the international community in building a new equilibrium of the post-crisis world economic landscape will also be futile, the ideas of a 'peaceful' way out from the global crisis will be elusive. For the first time in decades the question of war and peace is standing in its monstrous nakedness. Humanity has nowhere to retreat, the world is facing a real threat of death: the fate of humanity and life on the planet are at stake.

Where is the deadly wind blowing from, and where is the epicenter of the nascent bloody tsunami? Let us look more closely to that! And what do we see with the naked eye?

First. The world is flooded with the most savage weapons, and the mind is filled with militarism - the air is filled with war psychosis. Humanity does not notice that it has wheeled into a poisonous atmosphere – environment, filled with numerous institutions that had painted it with poisonous colors, highlight, and dyes, has slowly, gradually formed in the world. Here ideologues, geopolitics, international jurists of old, 'cold' war have been given the happy hunting ground. This is their field of work, their ongoing concern and occupation ('calling') – creating a poisonous environment and poisoning international relations.

Well, what can engender and crystallize in such a toxic environment? The example is right beside us: global military-industrial complex (GMIC). It has been crystallized in a toxic environment of militarism, revenge, ultra-nationalism, chauvinism, mistrust, fear and despair. And this poison crystal (Institution) threatens humanity with a guillotine, well sharpened in the world reproductive conveyors (cycles) of 'war economy'. The ideologues, geopolitics, international jurists have done their part - a world, caught in crisis, has decided to develop on the basis of means of destruction, murder, i.e. development of the global military-industrial complex.

Second. The world has been overcome with militaristic intoxication. A sword, sort of a guillotine, is being slowly, invisibly, inexorably raised above the world - terrible fate is being prepared for humanity – a bloody night (World War I). Preparation for it is being carried out systematically, in the open, prudently and almost without prudish cover. Masks are being thrown off – humanity is breaking into a danger zone of its history ¹⁴. Nuclear scientists, engineers, researchers, industrialists, etc., involved in military sphere, who have given and are still giving the world the most savage (that is, by popular opinion, the most 'efficient and modern' ones) means of destruction of everything living and non-living, have been raised to the highest pedestal. And it has been done openly, in broad daylight, without a trace of embarrassment, without the slightest remorse. Everywhere the

¹⁴ Readers may refer to it more detailed in the article published on the pages of this issue of the magazine "Eurasian Security": E.G. Kochetov. A world without masks (the global military-industrial complex as a criminal structure (organization): the world needs a tribunal for "peace time" same as Nuremberg one.

threat of Egyptian plagues, hate to common sense and to everything healthy, happiness, mind, is being sifted.

Third. There is widespread devaluation of life, total accustoming the younger generation to death. Since ‘early childhood’ people are accustomed to death, children hold militarized toys, school books light up battle ‘feats’ of the ancestors, cultivating death of ideologies, myths, hallucinations, the cult of violence has filled the media, death is being glorified - from TV screens and movies we are being watched at by heroic killers of young girls and women, expectant mothers, we are being mustered and taught to kill.

Fourth. The world is flooded with hypocrisy. On thousands of different forums, seminars, conferences, round tables endless arguments, not an inch approaching a solution, are being conducted. Dialog has been turned into a screen, into probing of opponents’ weaknesses - potential adversaries.

Fifth. Global military-industrial complex as a criminal structure (GMIC). Global military-industrial complex, with its closely soldered, closely intertwined national sectors (‘flats’), relentlessly, day after day, devours giant planet's resources (intellectual, financial, material and labor), dooming the world's population to hunger, poverty, disease and poor stagnation. GMIC sets mountains of deadly weapons into the world trade volume: nuclear and ‘conventional’, heavy and light, small, chemical, biological, information, climate, etc. Here, half of the world forges a giant sword and the other half of the world brings it into action. Military Moloch displaces civil sector onto the roadside of the world and absorbs many of them. Wild and wooly the death machine has subjugated the economy, industrial policy, finances, culture, law, social services of a man. Science, education, high politics (geopolitics), diplomacy, ideology have been thrown on this deadly altar.

An inseparable bond (symbiosis) of the world hawks has formed - generalship, diplomacy and world military industrial complex. Here they have got close to the political maps of the world, to colored ‘cells’ – states, these remnants of the ‘old Westphalian’ system of dividing the world. Here ‘dividing’ lines and surfaces, arrows, axes, contours of the military-political alliances are continually being drawn, friends and enemies are being shuffled, new enemies are being looked for, they are being found and challenged.

Global military-industrial complex, this world structure with all the attributes of a criminal organization, with surprising ‘courage’, cynicism and arrogance, with overt intentions and objectives day and night forges savage instruments of death of a man, his family, his aura. And what pride in the success of reaching ‘new generations’ of weapons and in increasing its volume in world export! And what joy and excitement of ‘scientific’ discoveries and ‘intellectual’ capacities in the field of creating means of killing and destruction! And to think that, if the truth be told, this is direct evidence of ‘malice’ and ‘criminal plan’! And one gets away with it!

Outside the field of legal study well-established ‘reproductive cycles of death and murder’ operate with impunity, openly in the world: from ‘criminal intent’ (scientific discoveries, studies and design of new and improved ‘conventional’ weapons) – ‘criminal acts’ (funding, investment, weapons production, its testing and

debugging, supply and sale in the international and domestic markets) – ‘crime’ (weapons launching: teaching, orders to application, the application itself). This criminal activity is being mediated with the weight of military and paramilitary organizations, higher education institutions, monographs, magazines, movies, TV-programs, paintings, international shops, trade fairs, exhibitions and books ‘on the strategy and tactics of murder’, instructions ‘on the application’, etc.

So, the world is moving into the abyss - ‘malice’ in action! We are being led to the death by geopolitists of the old, ‘cold’ breed and with the global military-industrial complex and the world soldiery fostered by them! The malice (intent) directed against human life, life on Earth, is evident.

But the codes of mankind’s self-preservation, rising from the depths of consciousness, passionately appeal to the international community to give legal evaluation of the criminal activities of the global military-industrial complex, its henchmen and the environment in which it draws incentives and power to its unrestrained development.

The global military-industrial complex, in conjunction with the world's hawks and the militaristic environment carries all the **features of the world criminal structure**, producing and distributing openly and covertly the most savage and deadly weapons and means of killing in the monstrous scale through world trade (supply).

The world community must give a legal evaluation of this criminal activity, it must be regarded to as ‘malice’ (‘criminal intent’) and fall under the jurisdiction of the world community - forming a tribunal similar to Nuremberg one for peace time is on the agenda.

And it is possible, as I see it, that the world agenda of the global dialogue will inevitably raise the question of considering the global military-industrial complex and the environment feeding it as criminal structures (institutions) and the issue of establishing the newest Institute – ‘Nuremberg peacetime tribunal’ - international judicial panel that will be recognized to carry out a judicial function by considering cases of ‘evil intent’ (‘Plan’) directed against human life and humanity as a whole. Such an international organization shall enter into a new pack of international organizations.

Legal delicacies and enticements are no longer applicable here: planned crimes must be openly legally evaluated before their performance!

The world is enmeshed with a bloody net-web. But this whole wide web, surrounding a man, the world community and the world system is coming to an end. It is being removed same as cobwebs in an old, cluttered house are removed. And the world and Russia have in their hands a robust and powerful tool for this purpose - *Dialogistics*. Real awareness of the need for a fundamental turnaround in understanding of the ‘**dialogue**’ category has come. Russian intellectual thought, having put a paradigmatic bond ‘geo-economics - global studies - humane cosmology’ as an effective lever to harmonize our world, is reaching a new milestone: **conceptualization of the global theory of civilizations’ dialogue**. The general outline of the world problems’ solutions in a new way is already noticeable:

a new branch of knowledge ‘**Dialogistics**’ lays theoretical and methodological foundations of the dialogue in the modern world at all levels of members’ positioning and is in the form of the scientific sphere of human knowledge. The author makes the first attempt to give a general outline of ‘Dialogistics’, to structure it. It is accompanying Russia like a guiding star. Russia has moved into the irrepressible geo-economic march, that changes the world situation and the global balance of power - a joint arrangement of areas and points of global growth as collateral of strategic equilibrium on the basis of the balance of interests. By opening a new chapter of the global dialogue, Russia is thus opening a new chapter in its history.

* * *

Do not bother Russia with petty pricks, do not disturb it! Russia remembers everything and has not lost anything, it is there, where it had been, it is nor dismayed nor tired, it is calmly looking around, it is in the process of high intellectual ascent - the cosmological one. Russia is calling to listen to the voice of reason!

In Russia they like to think, rising from one orbit (level of knowledge) to the other, winning whole chunks from the scope of ‘ignorance’. So, for example, paradigmatic (epistemological) ligament-triad ‘Goeconomic approach → Global Studies → Humane cosmology’ has originated on the ways of climbing to new knowledge. Russia is entering a new phase of global development – cosmologization, is entering new creation - Creation of the new Renaissance!

II.3. Cosmological ‘swim’ - the initiative in defense of life on the planet: ‘Memorandum! - Calling! - Alarm Bell!: Baku movement for peace and security’

Usually, having turned the last page of the last chapters of their books, the authors are visited with vague uneasiness. Its nature is partly clear: parting with the book is approaching. The author is still in the heat of creative passion, and the topic has already been exhausted. But, just like with anything else, nothing can be intercepted abruptly. In this regard ‘Completion’ had been invented in the literary practice, and that’s what I’ll use!

* * *

While the ‘genius of life’ was traveling in humane space, making his way to the supports of our being (in other words, Creation), a spectacular event happened on Earth, a global event - the capital of sunny Azerbaijan opened the International Humane Forum (*Baku, October, 4-5, 2012*)¹⁵. This event is unusual, a landmark one in its scope and content, location and time.

About the Baku forum. An intellectual playground of the highest level has originated, ‘... **the Baku International Humane Forum** is an annual event of outstanding representatives of the political, scientific and cultural elite of the

¹⁵ The forum will be held annually. The first forum was held on October 10-11, 2011, under the name of the “XXI century: hopes and challenges”, it was attended by guests from more than 20 countries worldwide.

international community, including the well-known statesmen, Nobel Prize winners in various branches of science and heads of influential international organizations, the purpose of which is to conduct a dialogue, exchange of views and discussions on a wide range of global issues of concern to all humanity.

Forum co-chairmen: the President of the Republic of Azerbaijan Ilham Aliyev and the President of the Russian Federation Vladimir Putin. The initiators of the Forum in 2010 were the President of the Republic of Azerbaijan Ilham Aliyev and his ilk, the President of the Russian Federation Dmitry Medvedev.

The organizers and participants of the forum are representatives of natural sciences, social sciences and humanities, as well as the cultural elite of the world that have set themselves the ambitious task of forming a new humane agenda with a purpose of its further consideration at the international level. The forum also invites 'The great ones of this world' – they are current or former heads of states, and founders of transnational corporations. Combining the representatives of all spheres of human activity, an optimum solution for the pressing issues of concern to all humanity is being achieved. *A heart cry of humanity is precisely the position of the forum on panhuman issues of the globalization period, which is reflected in the adopted Baku declarations.*

The goal of the forum is to build a dialogue through round tables. This creation of arena for arch pressing topics is so exciting for a mind of an average man and to a leader of the state, where everyone can hear and be heard (E.K. – highlighted by the author).

The goal of the forum - is formation of a platform for constructive debate and discussion, exchange of ideas, theoretical and practical knowledge.

The result takes shape in the recommendations of the Forum and appeals to international organizations, and the leaders of states and to a particular individual...¹⁶.

I was honored to participate in the Baku International Humanitarian Forum (Azerbaijan, Baku, October, 4-5, 2012). The forum, which numbers over 600 people from 70 countries, including Russia, 11 Nobel Prize winners, 10 former heads of state, members of the political, scientific and cultural elite of the world community. The forum opened new horizons of cooperation, put the problems of humanism, tolerance, pluralism in the limelight, gave new impetus to the dialogue of cultures, to preservation of colorful diversity of the world! All participants of the Forum are united by a single impulse to dialogue, new knowledge about the world, leap-ahead new ideas and innovations.

From the bully pulpit of the forum the author announced the general outline ideas of the world access to a new stage (phase) of development - *cosmologization* and *humane cosmology* as conceptualization, scientific rationale and support of this process (report 'Humane breakthrough in the global methodology of the world outlook ('phase transitions' and their methodological and theoretical

¹⁶ See detailed: "About the Forum": <http://www.bakuforum.org/ru/about/>

understanding)¹⁷ ‘at the roundtable ‘New methodological approaches to the processes of globalization in the 21st century’).

So, the designated by the Forum is ‘... *A heart cry of humanity is precisely the position of the forum on panhuman issues of the globalization period, which is reflected in the adopted Baku declarations ...*’. What heartfelt words, how much pain in them for the state of humanity and its future, how much spiritual sincerity and determination has been exposed in them, determination to stand in the way of challenges, risks and threats hanging over countries, each man, his family and children!

This appeal is addressed not only to the participants of the Forum, it is addressed to all people on the Earth. And it is impossible not to respond to it! And I have responded! Responded with an initiative to protect life on the planet. The name of the initiative is ***‘Memorandum! - Calling! - Alarm Bell!: Baku movement for peace and security’***.

Today humanity is in danger: the breath of death and nuclear disaster is spilled in the air. What is important, burning, arch pressing, exciting the minds of all mankind now?

It seems to me that there is an urgent need to raise the banner of struggle for peace and security of peoples, in defense of life on the planet. We need a new initiative modeled on the ‘Russell-Einstein Manifesto: science for peace and security’ like air. In this regard, the Baku Forum gives us a great chance to establish a new platform with the adoption of the ‘Baku movement for peace and security’ memorandum. We cannot miss this chance! And such an initiative has not been long in coming. The thought has come to ring the alarm!

There are situations in life when there is nowhere to retreat. A man, backed to the wall is forced to make a decision. Here horizons narrow, time compresses: ‘Either – or!’. The same fate has befallen humanity! A sword, sort of a guillotine, is being slowly, invisibly, inexorably raised above the world, over every man and his family, terrible fate is being prepared for humanity - bloody night. Nowhere to retreat, there is no middle here! The question is extremely hard: either the international community wakes up, realizes mortal danger and militaristic fervor of a nuclear catastrophe and presents the bill to the global military and military-industrial Moloch (in the world - MIC) and its minions! - Or humanity will go into historic zigzag and will leave ashes and memories of mankind on the planet, of once flourishing life and missed opportunities.

As was the case. All of us have ‘moved’ into the 2013. Me too. January, 1 of the New year! Almost by Arkady Gaidar: ‘... evening’s approaching - Malchish-Kibalchish came out onto the porch. He is looking - the sky is clear, the wind is warm, the sun sitting down behind the Black Mountains closer to the night. And everything is good, but something is not good. Malchish is hearing, as if it’s either

¹⁷ The report has been published (see: “Key publications of the author on the topic of the book”).

like thunder, or something is knocking. Malchish fancies, as if the wind smells not of flowers with gardens, not honey from the meadows, but the wind smells like smoke from a fire, or powder from explosions ...¹⁸. And all that had ‘surrounded’ me on this first day of the new, 2013, has lain down on paper. Has lain down once and has suddenly turned into a ***‘Memorandum! - Calling! - Alarm Bell!: Baku movement for peace and security’*** (hereinafter - Memorandum) in the ***‘Manifesto to all the participants of the Baku International Humane Forum, and through it - to the world community and the scientists of the world’*** (hereinafter - Manifesto), and, of course, as the ‘highlight’ of these documents – ***‘Humane breakthrough: the dialogue takes on a scientific form – dialogistics’***.

My own seeing I have immediately recorded in the Internet: the texts of the Manifesto and the Memorandum have been posted online on the ‘VIPERSON information-analytical portal as a basic authoring publication: <http://viperson.ru/wind.php?ID=657504&soch=1>

Well, after that the ‘Memorandum’ began its own life:

On January 1, 2013 the ‘Memorandum’ and its resolution were signed by the author.

On January 3, 2013 a prominent Russian publisher, philosopher and physicist, chief editor of the ‘Eurasian Security’ magazine Gennady Sergeyev signed them.

On January 7, 2013 the dispatch of the ‘Manifesto’ and the ‘Memorandum’ text to the participants of the Baku International Humane Forum, scientists and representatives of the international community began. The dispatch of both documents was with two signatures (Ernest Kochetov’s and Gennady Sergeyev’s).

Listed below are the texts of the dispatched ‘Manifesto’ and ‘Memorandum’ (as for the text of ‘Humane breakthrough: the dialogue takes on a scientific form – dialogistics’, readers can read it on the website of the Public Academy of Geo-Economics and Global Studies <http://geoeconomics-academy.ru/Articles/Kochetov/Manifest.pdf>). Texts are given in the baseline author's version in Russian and English.

The list of participants of the Baku International Humane Forum, the first to support the initiatives in defense of life on the Earth and to top the list of signatories, to have signed the ‘Memorandum’ resolution can be found at the end of the ‘Memorandum’.

Manifesto

to all the participants of the Baku International Humane Forum, and through it - to the world community and the scientists of the world¹⁹

Dear ladies and gentlemen, colleagues and friends!

Please accept my warmest and sincerest congratulations and Happy New Year wishes for health, success, bright, joyful and happy days! We hope that the new year,

¹⁸ <http://lib.ru/GOLIKOW/boy-kib.txt>

¹⁹ © E.G. Kochetov, January 1, 2013

2013, will please us with creative and friendly intercourse on the path of dialogue about the most important and urgent problems of our world!

The bygone year has left an indelible, bright trail in our memory - the Baku International Humane Forum (Azerbaijan, Baku, October 4-5, 2012). This is a global event: a powerful intellectual plane of the highest level has been born! The forum has opened new horizons of cooperation, has put humanism, tolerance, pluralism in the limelight, has given new impetus to the dialogue of cultures, to preservation of the world's colorful diversity!

All participants of the Forum are united with a single impulse to dialogue, new knowledge about the world, new ideas. The Forum has provided a unique opportunity to introduce the idea of a new world phase transition - cosmologization as a new stage of world development.

Today humanity is in danger: breathing of new nuclear disaster, death and destruction, destruction of all living is spilled in the air. The world needs a new initiative based on 'the Russell-Einstein Manifesto: science for peace and security' as the air.

We urge to raise banners of struggle for peace and security of peoples of the planet. In this regard, the Baku forum gives a great chance to establish a new platform with the adoption of the document '**Memorandum! - Calling! - Alarm Bell!: Baku movement for peace and security**' (its project can be found below). It is impossible to miss this opportunity! And we hope that this initiative will fall into the center of your attention and get your support. Let the ideas of High humanism of the Baku International Humane Forum accompany us on this path, forum, which has given a powerful burst of creative energy through dialogue²⁰ in its high scientific status - dialogistics, in the search of the latest models of peace, consent and harmony.

With hopes for cooperation, peace and tranquility, with deep and sincere respect.

Memorandum! - Calling! - Alarm Bell!:
Baku movement for peace and security (draft)²¹

The first seconds of the new, 2013! The world has moved over a moment, and has gotten into a new dimension of its being. And its reference point (calculation) is not important - humanity regularly with great joy and with a smoldering hope meets it in the fullness of life, in excess of its vitality, passion and nonchalance it drinks the cup of its life. It 'bells' on the meadow of life, and meanwhile a sword, sort of a guillotine is being raised slowly, invisibly, inexorably over the world - terrible fate is being prepared for humanity – a bloody night. The bloody haze is ready to absorb

²⁰ *The author's note:* about the role of dialogue as a key tool to the world outlook (perception) and effective leverage of global transformations see the monograph: *E.G. Kochetov Dialogue: Dialogistics as the science of the fates of man and the world in the context of global changes: Scientific monograph / Societies. Ac. of Geo-Economics and Global Studies. - Moscow: Economics, 2011. - 733 p.* Full text of the book is presented on the Internet <http://kochetov.viperson.ru/wind.php?ID=641398&soch=1>

²¹ © E.G. Kochetov, January 1, 2013

everything, take life, take away the joy, take away the sun and the blue sky, and mercilessly send the careless humanity into oblivion.

Deadly scythe is approaching everyone. Terrible fate is being preparing for the younger generation. Youth, hope, joy and dreams will be taken away from young people, boys and girls. They will underlove, they will underlearn, they will not know what mature years are, they will never see their children, will not learn the joy of freedom, happiness, top-bracket thought of the sun, the blue sky, the sound of surf and breath of the ocean - a bloody whirlwind will blow them into oblivion.

The future will be taken away from young, immature girls, who haven't yet known happiness of life. Favorite boys are being torn from their weak hands. They, these young widows will bring their happiness, short and dazzling one, to graveyards.

Blinded with grief women, mothers and wives will be forever doomed to anguish about sons and husbands taken away from them. And how many crippled ones, burned, mutilated, poisoned, those who have lost their reason and intellect, starving, doomed to stagnation will be in the world. Old men and grandparents will go to the grave with the ebullient sense of helplessness, which incinerates the soul: they have not defended their hearths, haven't protected their sons, wives and daughters, and eternal, unquenchable thirst for vengeance and pain will not let them rest.

The flames of madness and war will engulf priceless historical evidences of cultures and civilizations, which have been collected for thousands of years on the Earth.

However, careless mankind, intoxicated with life, does not want to look up and see the dreaded 'sword of Damocles' and triggers of a giant guillotine looming over it. It is intoxicated with life and does not see, does not want to notice them.

We have been called to dispel the dream, realize the danger of death. We have been gathered by the Baku International Humane Forum. There are millions and millions of people like us on the planet, but we have had the good fortune to get together.

The international community has trusted us and has entrusted us with its hopes, aspirations and dreams. We are given a historic opportunity: to stop the insanity that tears the planet, this impending apotheosis of war and death, to stand in the way of the corrosive consciousness of militarism, nationalism and ultrapatriotism poison, poured into the heads and hearts of young generations. We have been taken away the chance to block out the impending danger of death, 'haven't got our hands on it', 'have not understood', 'have agreed', 'have not listened to the pulse of the planet!'... And – have scuttled billions of people under the knife of all-absorbing Moloch.

We are aware that: the mind of a man, his amazing intellect has created conditions for prosperity of life on the Earth, but also, at the same time, mind and intellect have launched at full speed the world 'machine of death' - the global military-industrial complex, with its closely knitted, closely interweaved national sectors ('flats'). It devours tirelessly, day after day, giant planet's resources

(intellectual, financial, material, labor ones). He places mountains of deadly weapons into the global trade volume: nuclear and 'conventional', heavy and light, small, chemical, biological, information, climate, etc. The military Moloch has pushed the civil sectors at the world's roadside, has absorbed a lot of them. The wild and wooly death machine has subjugated the economy, industrial policy, finance, culture, law, social services of a man. Science, education, high politics (geopolitics), diplomacy, ideology have been thrown on this deadly altar.

Outside the field of legal study well-established 'reproductive cycles of death and murder' operate with impunity, openly in the world: from 'criminal intent' (scientific discoveries, studies and design of new and improved 'conventional' weapons) – 'criminal acts' (funding, investment, weapons production, its testing and debugging, supply and sale in the international and domestic markets) – 'crime' (weapons launching: teaching, orders to application, the application itself). This criminal activity is being mediated with the weight of military and paramilitary organizations, higher education institutions, monographs and books 'on the strategy and tactics of murder', instructions 'on the application', etc.

An inseparable bond (symbiosis) of the world hawks has formed - generalship, diplomacy and world military industrial complex. Here, half of the world forges a giant sword and the other half of the world brings it into action. Here they have got close to the political maps of the world, to colored 'cells' – states, these remnants of the 'old Westphalian' system of dividing the world. Here 'dividing' lines and surfaces, arrows, axes, contours of the military-political alliances are continually being drawn, friends and enemies are being shuffled, new enemies are being looked for, they are being found and challenged.

There is a widespread of devaluation of life. Since 'early childhood' people are accustomed to death, children hold militarized toys, school books light up battle 'feats' of the ancestors, cultivating death of ideologies, myths, hallucinations, the cult of violence has filled the media, death is being glorified - from TV screens and movies we are being watched at by heroic killers of young girls and women, expectant mothers, we are being mustered and taught to kill.

The world is flooded with hypocrisy. On thousands of different forums, seminars, conferences, round tables endless arguments, not an inch approaching a solution, are being conducted. Dialog has been turned into a screen, into probing of opponents' weaknesses - potential adversaries.

We consciously intend to put an end to it. Humanity has nowhere to retreat! The question is extremely hard: either the international community wakes up and presents the bill to Moloch and its minions, or it will go into historic zigzag and will leave ashes and memories of mankind on the planet.

RESOLUTION:

We urge the members of the Baku International Humane Forum and through it the world community and scientists around the world to sign the following resolution:

1. We address the heads of states with a call to realize personal responsibility for the fate of the world, the fate of every country, every family and every individual.

2. We address the international scientific community with a call to take the path of struggle against the militarization of consciousness, reject 'business trips' to the sphere of ignorance for breakthrough scientific discoveries and ideas aimed at the destruction of all life on the earth. Here 'new ethics' must have its say on, the high status of the scientist's title, called to save life on the planet, its prosperity.

3. We address the faculty corps of the planet demanding to withdraw explicit and subtle recurrence of militarism, chauvinism, national and ethnic intolerance from its lectures, textbooks and curriculum. You are responsible for the deformation of the younger generation's consciousness.

4. We address the diplomatic corps demanding to put an end to the war apologetics, to break the link with the world hawks, to avoid diplomatic game with the fate of millions of people on the brink of life and death.

5. We address the big business with a call to withdraw its capitals from the deadly military-industrial complex. There are huge opportunities for application of economic power for peaceful purposes in the world.

6. We address the representatives of humane knowledge branches - philosophers, historians, sociologists, political scientists, cultural scientists, economists and lawyers, with an appeal to walk away from the direct and indirect apologetics ideological dogmas that create unhealthy environment (aura), which militarism, nationalism and chauvinism immediately rush into and bloom there with double blossom.

7. We address the jurists - the custodians of legal rules of retribution for crimes against humanity in human memory – demanding to reconsider the principle of responsibility for following crimes: preparations for war in time of peace, arms production and trade, escalation of military budgets, militarization of education and science are crimes against life and humanity, and are subject to legal evaluation.

8. We sign this document. If and when adhesion will happen, it will change, gain strength and depth. And let there be just a few of us on the earth, but we have had our say on, our creed, have raised our voice in defense of life. And regalia and titles are not important here. We are united by good will, we are driven by the responsibility for the future of humanity.

Signature:

1. **Ernest Georgievich Kochetov** - President of the Academy of Geo-Economics and Global Studies, Doctor of Economics, Academician of the Russian Academy of Natural Sciences (Moscow, Russia);

01.01.2013.

2. Gennady Mikhailovich Sergeyev– Chief Editor of the ‘Eurasian Security’ magazine (Moscow, Russia);

03.01.2013.

3. Vladimir Sergeyevich Skachko - Chief Editor of the ‘Kiev telegraph’ newspaper;

01.02.2013.

4. Eldar Anverovich Rustamov– Doctor of Biological Sciences, Professor, Academician of the Academy of Natural Sciences (Ashkhabad, Turkmenistan);

04.02.2013.

5. Daniyal Saidakhmedovich Kidirniyazov - Leading research worker of the Institute of History, Archaeology and Ethnography of the Dagestan Scientific Center of the Russian Academy of Sciences, Doctor of Historical Sciences, Professor;

05.02.2013.

6. Aleksandre Nikolayevich Chumakov – Head of the philosophy department at the Finance Academy under the Government of the Russian Federation, the first vice-president of the Russian Philosophical Society, Doctor of Philosophy, Professor (Moscow, Russia);

08.02.2013.

7. Turar Koicuyevich Koichuyev – Advisor of the Presidium of the National Academy of Sciences of the Kyrgyz Republic, the academician, doctor of economics, professor;

08.02.2013.

8. Anatoliy Arkadyevich Lazarevich - Director of the Institute of Philosophy, Academy of Sciences of Belarus (Minsk, Belorussia);

12.02.2013.

9. Nickolay Telpiz - Chairman of the International Association of ‘Gagauzlar’, Chief Editor of the ‘Gagauzlar’ folk newspaper

18.02.2013.

10. Fakhraddin Yadighyarovich Veisyally - prof., director of the Institute of Linguistics of the National Academy of Sciences of Azerbaijan;

22.02.2013.

11. Tolobeck Abylovich Abdrakhmanov - Rector of the Kyrgyz State University named after I. Arabaev, Professor, Doctor of Historical Sciences;

06.03.2013.

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The deed! I admire the courage of people who have signed the Memorandum and its resolution. To rise above the environment, to take responsibility for the fate of every person and his family, the fate of each country and the world in general – that’s worth its weight in gold. This occurs rarely - once in a lifetime! And this, perhaps, is the most important deed of a man, a man of the ‘new’ renaissance!

II.4. The final chords: about my ‘optics’ - my ‘angle’ and ‘point’ of view

Concluding the book, leaving myself alone and letting the reader free ²² (I mean those who have uploaded themselves with this book - such desperate, restless and courageous people must be found), I would like to explain them, tell them from what positions I look upon the world around me. In other words, to say a few words about my ‘Optics’, which is rather worldly than scientific one. (Oh, the last readers - if there are any - have already got an idea, making their way through the rubble, sections that is, of the book. Now they will measure their judgments with their own views, but also, of course, with the judgments of honorable critics, and they will do their business - they will bring the author out into the open - they have such a profession!).

In this a case the best suited way to get out of the story is the ‘Afterword’ ²³, a well-trying, well-proven way in such cases. That’s the one I have used ²⁴.

²² Well how much longer can I kick a dead horse and fool the reader, if it had all become clear to him from the title of the book, not to mention pre-book annotations in 17 standard lines. Well, and for the more curious ones and prone to contemplation of “large canvases and paintings” it was quite enough of the “Introduction” and the complete “Contents”: they have such sharp-sighted eyes, and shrewd minds! And then the reader watches with interest and amazement the author revolving around the fact that he had already stated at the beginning of the book. But, my friends, then what can be called a book, if it is compressed to “ample” sizes in a few pages! Then what to do with an army of amiable editors, publishers, printers, graphics, timber merchants, manufacturers, etc. I don’t think so! The book is like a little child for the author, “... Dibs, dibs ... Not me ... I’m not your villain ... Dibs, dibs, child! Not me ... Not me ... No, not me! The will of the people! Dibs, dibs, child! Dibs! ...” (Lyrics. Feodor Ivanovich Chaliapin – “Wow, it’s hard! Let me catch my breath” from Mussorgsky’s opera “Boris Godunov”, the 1931 record. <http://tekst-pesni-tut.ru/song/show/1452424/fyodor-ivanovich-shalyapin/tekst-pesni-i-perevod-uh-tyazhelodaj-duh-perevedu-iz-op-m-musorgskogo-boris-godunov-apis-1931-g/>). But there is a consolation for the author: if the reader understood what the book was about from its very beginning and “grabbed” its meaning – it means the author’s purpose has been achieved and he has a reason to celebrate!

²³ Afterword - is the final word of the author, printed after the main text. Afterword must be distinguished from an epilogue. Usually epilogues are not connected to the plot of the work and most of them are used by authors to explain their aesthetic or ethical beliefs, as well as a focused debate with alleged critical judgments. According to their original tasks and functions afterword is similar to author’s introduction. <http://www.textologia.ru/slovari/literaturovedcheskie-termi/posleslovie/?q=458&n=171>

²⁴ Although I highly doubt that it will be interesting to my readers, especially my women-readers. But it is among them that I often find mysterious, unfathomable people. I do not go far for an example – it’s close. Here’s my wife - Svetlana Radchenko! In the very young age she showed great will and courage - she considered trigonometry a worthless science. And no matter how much the best teachers of even that Soviet training had tried, they were not able to convince her otherwise, and to convey to the young lovely creature all the incredible beauty of trigonometry (for this they even left her for a second year in 9th grade) - she remained steadfast. But how does she, the brilliant physician of Alexandria training, manage without trigonometry – is a mystery! It is incomprehensible! So, that’s what the amazing people, mysterious, unfathomable attract me with.

To feel comfortable, natural and free one must have a clear idea of his 'niche'. Here I have everything in order! But I must specify immediately - it's not the 'system' of cells, corners, floors, levels, etc., in which a man is driven by a man, it's not that, strictly, protected and supported to the Jesuit cruelty, filigree man-built power hierarchy (otherwise speaking, violence) with the deaf, totally impervious floors (shells, walls). Here, on any floor (cells) priori there is no freedom, here you constantly come across a huge range of regulations, restrictions, rules, customs, practices, requirements, and other 'walls', both explicitly constructed, i.e. contained in writing in a sort of 'inserted' and 'initiated' ones in human consciousness in the form of so-called 'Spiritual and moral' principles, morals and other similar invisible walls. Here floors, levels, cells, meshes, torture chambers do not mix. Here 'modern' caste and 'modern' Middle Ages rage, they set the tone, they go hand in hand, and, moreover, they 'understand' each other.

No, we are talking about something else entirely: an intellectual authority, shining tops, samples of reason and intellect, samples of freedom and human dignity, here we are talking about the 'masterminds', bearers of common sense and healthy fundamentals, about things that sustain life, make it brighter, more valuable, here being and coming of a man into the world are justified, belonging to the high title of the 'Man'; here the ground for cultivating hitherto unseen people - the 'New people', builders of Creation – Creation of the new Renaissance; here a man stands at the highest pedestal possible; here lie other horizons, other optics, other global picture; here cosmological consciousness reveals such worlds to a man, which a man hasn't yet visited in his wildest dreams.

Mankind is well aware of all this! Arthur Schopenhauer was the one to reveal this surprising picture. In the book (in the section IV.5.2. The republic of geniuses) I have already considered these subjects, but I'm going back to them again, to show readers how I figured out my niche with its help. In short Schopenhauer pointed out 'my place' to me. Let's hear it, as he told it: '*... It is often said about the Republic of scientists, but not about the republic of geniuses. In the latter the situation is as follows: one giant calls another one through empty space of centuries; and the world of dwarfs, crawling under them, cannot hear anything but the buzz and understands nothing, except that something is happening. On the other hand, the world of dwarf is engaged down there in continuous tomfoolery and makes a lot of noise, scampers with something the Giants had dropped intentionally, proclaims heroes that are dwarfs themselves etc.; but it does not bother the spiritual giants and they continue their high conversation of spirits...*'²⁵. So, my friends, I recognize myself here, I am among those frisky dwarf-guys, in this troubled gang, noisily running around the feet of the rare giants. Down here, I listen to the hum of their leisurely conversation

²⁵ Schopenhauer A. New chronicles. Full. Coll. Op. T.4. Moscow, 1910. P. 514. http://www.gumfak.ru/filos_html/shopen2/shop17.shtml

with an attempt to somehow discern the divine sounds. I lift up my eyes, and try to discern a magnificent picture.

A huge table, people sitting behind it. These are ‘people-eternties’, geniuses of cosmological scale, whom A. Nobel did not even dream about. They are from different places. Each of them has come from the depths of consciousness of peoples (nations, ethnic groups). They are like giant unifying buckles, sacred signs and symbols. Geniuses - people-eternties – have it all differently, both attitude and way of thinking – they can do it, all right. Around them summer lightning of ascending paradigms, worlds and civilizations, different attitude to the world, the place and role of human being constantly flashes, they are the creators of being, the aura of life and destiny on the principles of freedom, unrestrained vitality and common sense. They know each other and all together form the ‘Republic of geniuses’. They carry on an ‘unhasting’ dialogue of the millennial rank.

Here is just a small part of these special people, ‘people-eternties’, the organizers of ‘life’, of its guardians: Heraclitus, Homer, Confucius, Pericles, Phidias, Praxiteles, Socrates, Marcus Aurelius, Boethius, Ferdowsi, Narek, Nizami, Dante, Leonardo da Vinci, Mikelandzhello, Raphael, G. Bruno, Rudaki, Erasmus, Voltaire, Durer, Shakespeare, Goethe, Heine, Beethoven, Mozart, Cervantes, Andrei Rublev, Pushkin, Gogol, Tolstoy, Dostoyevsky, Mikhail Bulgakov and many, many others. Every people, every nation, ethnic group, nationality knows its genius-guardian. They are called in difficult moments of life, with them people link their hopes and aspirations.

It’s they who have ‘the genius of life’ on their service. It’s they who regularly ‘send’ him into humane space to the supports of Creation for their inventory. It is their feet that the Sphinx lies at guarding the tablets on which they had inscribed the great meanings of being. Humanity will always refer to these people for the greatest tips and advice, checking their steps on millennial turning points of their history. This is the life-affirming insurance of the Man’s existence.

‘People-eternties’ do not fiddle on trifles. They have millennial grip and questions to match it – questions of millennial rank. ‘The genius of life’ regularly delivers them here. Questions are right here on the table, ‘the genius of life’ has put them in front of them.

Having thrown only a cursory eye at the issues on the agenda, everything becomes instantly clear to the ‘People-eternties’. They do not need any analysts, or experts, or assistants or advisers – it is on the planet that they surround the ‘first people’ as a dense crowd and do not let information about the ‘real’ situation get through to them. When someone approaches the ‘people-eternties’ they involuntarily find themselves wishing to give up the verbiage and some explanations - in their presence it is better to keep quiet.

But let’s get back to the author, that is, to me. So, being a dwarf, I scamper in a noisy crowd of dwarfs just like myself at the feet of these giants. I eagerly catch

echoes of their dialect, catch crumbs that sometimes fall from their table. They fall: sometimes a line, sometimes a word, sometimes a letter. They are priceless. I rush to them, in order to lay my hands on at least one of them! And I'm very lucky - one of those crumbs was dropped by a giant. This was Alexander Pushkin! A line accidentally fell into my hands: '... *Because there is no law for the wind and the eagle, and the virgin's heart...*'²⁶. And with this golden crumb I scamper over the wide world and fit it (lean) to everything that one can approach or sneak.

So I, my dear readers, have found *epistemological optics* (lens, glasses). And how much I have seen through it! A lot has become clear to me in our world, I have shared my seeing on the pages of this book, as well as my other books and articles. They are listed at the end of the book.

²⁶ I'll quote the whole poem of A.S. Pushkin, where there is this wonderful line:

Поэт идет — открыты вежды,
Но он не видит никого;
А между тем за край одежды
Прохожий дергает его...
«Скажи: зачем без цели бродишь?
Едва достиг ты высоты,
И вот уж долу взор низводишь
И низойти стремишься ты.
На стройный мир ты смотришь смутно;
Бесплодный жар тебя томит;
Предмет ничтожный поминутно
Тебя тревожит и манит.
Стремиться к небу должен гений,
Обязан истинный поэт
Для вдохновенных песнопений
Избрать возвышенный предмет».
— Зачем крутится ветер в овраге,
Подъемлет лист и пыль несет,
Когда корабль в недвижной влаге
Его дыханья жадно ждет?
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На чахлый пень? Спроси его.
Зачем арапа своего
Младая любит Дездемона,
Как месяц любит ночи мглу?
Затем, что ветру и орлу
И сердцу девы нет закона.
Таков поэт: как Аквилон,
Что хочет, то и носит он —
Орлу подобно, он летает
И, не спросясь ни у кого,
Как Дездемона, избирает
Кумир для сердца своего.

А.С. Пушкин. Египетские ночи / Соч. в трех томах. Том третий. Проза. – Москва, «Художественная литература», 1986, с. 222-223.

SCIENTIFIC AND REFERENCE APPARATUS

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Ernest Kochetov. Cosmologization: the new stage of world development in the context of humane cosmology. Moscow, 2014
(Brief Table of Contents and Contents)

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changes: Scientific monograph / Ernest Kochetov. — Moscow: Ekonomika, 2011. — 733 p.

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Experiments (the first sinking of the 'new' in 'old' creation - the rise, new areas, new horizons)
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Appendix 4

Abstract and Contents of the book: *Ernest Kochetov. DIALOGUES: Dialogistics as a science of the destiny of the mankind and the world in the context of the global changes: Scientific monograph / Ernest Kochetov. — Moscow: Ekonomika, 2011. — 733 p.*

Appendix 5

Some of the responses to the book from readers: by *E.G. Kochetov. Dialogue: Dialogistics as the science of fate of a man and the world in the context of global changes*

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Dialog: Dialogistics as a scientific problem (contemplating on the book by Ernest Kochetov "DIALOGUE").

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Civic Academy of Sciences of geo-economics and global studies

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Annotation of the book

About the books of Ernest Kochetov

Appendix 2

**Ernest Kochetov. Cosmologization: the new stage of world development
in the context of humane cosmology. Moscow, 2014
(Annotation)**

For the first time in the world and domestic scientific literature the basic theoretical and methodological foundations of a new, anthropocosmological model of being are given. The emergence of a new global phase (stage) of world development - cosmologization and conceptualization of the phenomenon - humane cosmology has been vividly presented. The reader along with the author will set off on a journey in space of humane cosmology to the supports of Creation in search of world harmony; will make excursions to the global discourse about the value of life and its life-affirming fundamentals; will plunge into a 'new reality' with its new horizons of global development and 'new people', paving the way safely to Creation of the new Renaissance - the supporting structure of new fields of thought have been formed: the school of Ernest Kochetov.

The author - Ernest G. Kochetov – is known as the creator and developer of the new knowledge of the world, the founder of the Russian school of geo-economics, the founder and researcher of new approaches to the worldview and the world outlook, the latest trends in the social sciences: geo-economics, global studies, dialogistics and humane cosmology.

The book addresses the public and government leaders and structures, businessmen, analysts, teachers, graduate students and postgraduates - the pioneers in the field of modern knowledge about the world around us.

The books of Ernest Kochetov

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Note:

The author, Ernest Georgievich Kochetov, consents to posting the full text or individual fragments of the book "The Paradigm of World Transformation as the Model of the Future" in the Internet as a free download for non-commercial (scientific and educational) purposes, with the obligatory reference to the author and the source. The author has all the related rights, including publishing in foreign languages. The author's rights are protected in accordance to the current legislation.

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