



Beijing Normal University, Chinese Society for Dialectics of Nature,
Biocosmological Association

CALL FOR PAPERS

15th International Symposium on Biocosmology (15ISBC)
“Naturalist and Dialectical approaches to meeting the contemporary cultural challenges”

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In the Marx & Engels *Collected works*, in the volume 25 (devoted to Frederick Engels' *“Anti-Dühring”* and *“Dialectics of Nature”*) – classics state that old Greek philosophers were natural dialecticians, “and Aristotle, the most encyclopedic intellect of them, had already analyzed the most essential forms of dialectic thought (2010, p. 21); and, in accordance with the evident Bipolarity of the real (natural) world – “at a definite point the one pole becomes transformed into the other,” (p. 519). Notably, all this was (and is) outside the global scholarly agenda for a tremendous amount of time: Engels stresses that the scientific study of the dialectics of nature “is very profitable and necessary, and since Aristotle this has been systematically undertaken only by Hegel” (and what is a great paradox, for Aristotle is the world-renowned Father of science). The reason for all this, as we treat it in the Biocosmological Association – is the so-called ‘cosmological insufficiency’ (or ‘noetic failure’), i.e. the situation that has happened in the global history when the essential Aristotelian *OrganonKosmology* (as ‘a newborn’ and archetype, and the indispensable contemporary *matrix* for the eternal Type of Organicist rationality) “has been splashed out together with the bathwater” (under the pretext of its alleged relation to the Medieval ontotheological constructions, although Stagirite is a “pure water” pagan), and, thus having lost the opportunity to use the Aristotelian great *OrganonKosmology* that is the completely autonomic all-encompassing (super)system of rational knowledge.

Georg Trogemann (2001), in his *“Computing in Russia”* (in respect to computer sciences, but what relates to the whole contemporary situation in the global science) – argues that, in general, even a decennium after the fall of the Iron Curtain – the interest of scholars (of the global scientific community) “still is blind in respect to Eastern Europe” (and, we can add – not only to the Naturalist achievements of the Russian scientists, but of Eastern researchers as well). In the result, referring to recovering the alternatives to current computer architectures – the example is that the first

(and, up to now, the only) ternary computer SETUN (performed by Nikolay P. Brusentsov, in the 1960s), and which is considered as a full and more powerful alternative to the currently common binary computer – SETUN still is beyond the due interest of modern scholars. Assessing this outstanding and revolutionizing event (Brusentsov's breakthrough), Trogemann notes that "the basic feature of ternary logic is its better correspondence to our human logic". Essentially, this great achievement becomes possible by virtue of Brusentsov's direct appeal and use of the Aristotelian genuine (truly Bipolar and Triadic) logic.

Essentially, Aristotle does not have any serious attitude to the so-called "traditional logic," to which he was (and is) credited, and even as a founder (especially as the author of the law of excluded middle, which, although widespread accepted in the modern scholarly community (and thus being the mainstream position), but which is deeply misleading in its relation to the whole *Organon* Kosmology of Stagirite – the supersystem of his rational Organicist knowledge). For instance, Aristotle substantiates, in the *Physics*, that "...it is clear that something must underlie the contraries and the contraries must be two" (191 a 4-5); so, "it was said first that only the contraries were starting points, but later that something must also underlie them and that they must be three;" (191 a 17-18).

A stumbling block (in our view) to the integration of all world research capacities and attainment of the genuine international cooperation of scholars is the fact that the Western culture (Western civilization, Occidental culture, or the Western world) that currently dominates (or dictates) the whole situation in the (post)modern global world – Western culture, at present, is taken for granted and, thus, is placed beyond any research and critique, i.e., which (as the scholarly topic) remains to be an unattainable goal for scientific scrutiny. In other words, the crux is that if Russian and/or Eastern scholars apply the Naturalist (Organicist) and Dialectical (of Nature) methodologies to cognizing the subjects of the real world (cosmos) – then their Organicist approaches and achievements inevitably stay beyond the comprehension of Western scholars (who are totally enrooted in solely the Dualist Type of mentality). Indeed, since the 16-17-centuries, in the Modern Europe, especially after Francis Bacon's "*Novum Organum*" appearance (1620) – the new (Dualist) Type of scientific activity was established, of the unipolar and monolinear essence – which accepts exclusively the Dualist (the Platonian – Idealist/Materialist – of mathematical physicalism) methodologies to scholarly endeavors. At the same time, the notion of (self-sufficient natural purposeful) organism was (and is) categorically excluded from science (but its existence was and is taken for granted - for the further physicalist reduction and mathematical explanation). Consequently, Organicism as a whole, and (the Aristotelian) Organicist naturalism (teleological physics) were (and are) factually forbidden for the use by a modern scholar.

All this is absolutely unacceptable for the current crisis sociocultural challenges. In very deed, on the one hand – the modern Western (mathematical-physicalist – Dualist) approach is natural and excellent for study and commanding the inanimate (materialist – mechanical) objects and objective processes, and which naturally has brought into the world the outstanding technological progress, sustainable welfare growth and the essential democratic social transformations. On the other hand, however – Western Dualism rejects the notion of the naturally telic and autonomic organism (and its/her/his whole ontogenesis); and, on this basis of the unipolar Dualist Type of mentality – the Platonian Idealism/Materialism – nowadays scholars are incapable, in principle, to realize the efficient rational (and, thus, universal) activities with regard to naturally animate levels of life – eventually generating the powerful, realistic and results-oriented ways of approaching the natural safe and flourishing integration (self-organization) of the whole mankind, already and precisely on the animate (anthropological, social, cultural, global, Kosmic) levels of the natural wholesome life self-organization.

In fact, the substantiation of the coexistence of opposites is the basic principle of the Aristotelian *Organon* Kosmology. In such a way, in the course of the cultural historical process – the genuine essential (of Dynamic Organicist naturalism) foundations of Stagirite – both of his logical corpus (of the *Organon*) and the entire supersystem (kosmology) of rational knowledge – were completely misinterpreted and perverted. The urgent task, therefore, is to completely rehabilitate the Aristotelian archetype of the Dynamic naturalism as (contemporarily) the Type of rational (Organicist) knowledge (that is polar to the Platonian Dualism, and which is the second essential basis for the contemporary rational Integralism, including the actual Information concepts, Eco-naturalism and Dialectical naturalism).

We likewise stress that Chinese culture, in general, in the conclusion of a famous British sinologist Joseph Needham – the Chinese worldview is characterized basically as the type of “organic naturalism” (Needham, 1991).

We claim, therefore, that the urgent need is to return (to scholarly recognition) and to rehabilitate (within the essential Triadologic approach) the natural Bipolar and Triadic essence of Nature and all the natural processes (and on all the levels, especially of living sociocultural and global processes), including the reinstatement of the natural laws of Dynamicity, Bipolarity and Cyclicity, and Triadicity; and, in general – the international recognition and full equality (among the Three main Types, together with the Platonian Dualist and the Integralist Type) of the Aristotelian archetype of *Organon* Kosmology, with its perception of the Cosmos (or Kosmos) as the world outlook that is based on the principles of Entelechism and Hylemorphism; and wherein the Kosmos is naturally Hierarchical and Heterogeneous; and where every thing and its/her/his ontogenesis is Finite, with its self-origination and ascending self-evolution, up to the level of mature Functionalist efficiency - and that all this could serve as the essential rational and universal *matrix* for realizing the contemporary Type of the Organicist naturalism and Dialectical thinking, and the effective meeting and resolving of the contemporary sociocultural challenges.

In general, we are striving to deepen and broaden our understanding of the organizing principles of nature, primarily the natural causality. We know that since the 17th century, according to Descartes – nature is considered to be a materialist inanimate mechanism, and, in turn, the nature-organism (essentially characterized by its/her/his *Telos*-driven potentials, activities and ontogenetic growth) has been categorically abandoned and, at present, is taboo for scientific pursuits. However, this is obviously the untenable and dangerous trajectory for the human culture development, as the evidence is that the real world (nature) is organic and Organicist, and is ruled by the fundamental Naturalist laws, including the fundamental principles of Bipolarity and Triadicity.

Abstract

Deadline for Abstract Submission (to the addresses below) – September 10, 2017

The abstracts should not exceed 2 pages, and must include:

1. Title of the contribution;
2. Names, academic titles, affiliation (departments, institutes/universities, and cities of authors), email address of corresponding author;
3. Key words (3-5);
4. Text (Font – Times New Roman, single spaced, size – 14, margins – 2 cm).
5. Language (of the whole Symposium) is English.

Full papers of presentations (in the form of scientific articles or scholarly essays) are kindly invited to be prepared and sent to Dr. Konstantin Khroutski, editor of the journal “Biocosmology – neo-Aristotelism” – for their reviewing and the further publication.

With kindest regards,

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