

# 16<sup>TH</sup> INTERNATIONAL SYMPOSIUM ON BIOCOSMOLOGY (16ISBC)

*“Biocosmological naturalist vector in approaching and realizing the demands of a new Cultural Integralist Era and contributing to building the «community of common destiny for mankind»”*

**April 16–18, 2018, Tribhuvan University, Kathmandu, Nepal**



**Biocosmological Association**

*for Universalizing Scientific and Philosophical Research  
based upon the Original Aristotelian  
Cosmological Organicism*

Beijing Normal University, China and Biocosmological Association, in association with Research Centre for Applied Science and Technology (RECAST), Tribhuvan University, Kathmandu, Nepal

## CALL FOR ABSTRACTS

The truth exists: as to a fundamental matter, “we need not reinvent the wheel”. In particular, a matter of fact is that the real world (cosmos) is Dynamic, Bipolar and Cyclic – Triadic. In his “A survey of the cyclical conceptions of social and historical process” (published in *Social Forces*, September 1927, pp. 28–40), and in the light of his strong criticism of “a linear conception of social and historical change” (which dominates in modern sociology since the 19th century) – Pitirim A. Sorokin focuses (on) and substantiates the significance and priority of the “cyclical conceptions” in studying the historical process; and emphasizes that “Cyclical conception of social change is one of the oldest in the history of social thought”. The outstanding scholar states that “Its definite formula was already given in Ecclesiastes”; and, among the references to Taoism and the European (ancient and modern) sociological advances – Sorokin lays a special emphasis on the achievements of Indian thought. The scholar notes the Vedanta theory, wherein “after a period of time (kalpa or a great world period) the empirical materialized world dissolves and assumes purely spiritual forms of existence (Brahman)”; after that, having existed a definite period of time in this pure form, the real Being (Brahman) – “again assumes an empirical and a materialized form of existence”. Sorokin concludes that “such great cycles (pralaya) of a dissolution of the materialized world into Brahman and a materialization of Brahman are repeated at the end of each kalpa.” The scholar finds here “a theory of eternal cycles in the history of the whole world – the theory which goes on throughout the history of social thought” (Sorokin, 1927, p. 30). In general, nowadays, we might admit that only two colossuses exist in relation to the contemporary Dynamic Cyclic theory (i.e. the Theory of naturally Changeable, self-generating and self-evolving world-cosmos) – Aristotle and his comprehensive *Organon* Kosmology (all-encompassing Dynamic naturalism and Organicism-teleological physics); and P.A. Sorokin, with his Triadological theory of sociocultural change.

As it is well-known, Pitirim Sorokin has provided the cultural world with the remarkable achievement – presenting his *magnum opus*, the four-volume “Social and Cultural Dynamics” (1937–1941), which is an unprecedented, absolutely unique scientific achievement, of the essentially Triadological essence. Herein, Sorokin has substantiated the equal (but dynamic and cyclic, with their normally rotating-alternate domination) and the ongoing reality of the Three Types of (all-encompassing) sociocultural supersystems (T\_SCSS): intermediate Integral T\_SCSS; and the two polar Types, Ideational and Sensate (the latter is still currently dominating, in its Western forms, over the other two Types). However, in the sphere of potentially positive dynamics (as Sorokin showed in his research) – yet in the midst of the 20th century the world culture has moved towards the prevalence of Integralist T\_SCSS. However, still a major obstacle to the natural course of events is the existing “cosmological insufficiency”, i.e., as before – the intellectual inability of contemporary cultural workers to grasp and meet the natural challenges of our cultural epoch. In fact, our cultural world still is disposed and acts on the foundations of the 17th century (of Dualist and Anthropocentric essence, which cannot generate the foundational tenets of “common destiny” sociocultural world, in principle) – this is totally unacceptable!

A landmark, in this vein, is the significant political events that recently have taken place in the world. Since 2016 (through the President Xi Jinping), but chiefly with the results of work of the 19th Communist Party of China National Congress (November, 2017) – Beijing has proclaimed the China’s growing global role and heralded a new world course and a “new era” of Chinese culture, aimed at the lead of peacebuilding efforts, the urge for “genuine peace, security and the mutual interest”, and the global consolidation over “maintaining the harmony between people and nature”, and focusing on the actual final result of building the “community of common destiny for mankind”. Thus, at present, Beijing becomes the cultural leading centre of the Integralist evolution of the whole world.

Likewise, it could not be overlooked the recent important cultural event – the new report to the Club of Rome, made in December 2017 by the co-presidents: Ernst Ulrich von Weizsäcker and Anders Wijkman, and that was prepared for the Club of Rome's 50th Anniversary in 2018 (further published in the book: *"Come On! Capitalism, Short-termism, Population and the Destruction of the Planet"* [Springer, 2018]). As a matter of fact, its contents and main proposals are consonant with the New Chinese Global Cultural Initiative. The authors, in this book, state that "the wisdom of the synergies to be found between contrasts can also help of overcome deficits of the analytical philosophy science – making room for a more future-oriented philosophy"; as well as strive to invigorate scholars "to help overhaul the mechanistic and materialistic philosophy that often shows an abundance of mathematics and a vacuity of meaning"; and likewise "encourage states and private sponsors of academic institutions to support interdisciplinary research and academic degrees." In general, as the leaders of the Club of Rome conclude – "...a serious transformational agenda must be defined and checked for consistency and for desirable purposes and outcomes. Humanity is faced with nothing less than establishing a new mind-set and a new philosophy, because the old growth philosophy is demonstrably wrong... That, however, means a different political and civilizational philosophy for our era of the *full world*" ["Come On!", p. 57]

All this acted as a powerful incentive for intensifying the activities of the Biocosmological Association and the allied academic organizations, which constitution is committed to results-oriented activities precisely in the Integralist sphere of scholarly endeavors. In this, however, we strictly follow the Triadological approach (basing on the Aristotelian *Organon* Kosmology and in accordance with Sorokin's theory), wherein Integralist effects (although founded within its own inherent Holistic standing), but are achieved in science through the synthesis of scholarly means from both poles of rationality (ultimately reduced to the Platonian Dualism and Aristotelian Organicism).

At our 15ISBC we arduously studied the "Naturalist and Dialectical Approaches" in meeting the contemporary cultural challenges. Now, advancing exciting and innovative initiatives prior to (and for their resolution at) our meeting in Kathmandu (16ISBC) – we appreciate the call to pursue our naturalist and dialectical studies, now in the light of new grand perspectives (of the Integralist era evolvement, under the lead of Chinese cultural era). In this, exploring the contemporary naturalism, we should state immediately that modern naturalism has a variety of connotations in various contexts, but we primarily mean its ancient Greek (Aristotelian) significance wherein Nature is *physis*, and the study of Nature is physics (and a naturalist is the synonym of scientist, but in its original – Aristotelian – meaning). At the same time, another approaches are also worthy of attention, for instance, concerning the bio- and ethnic-diversity of Himalayas. However, we firstly expect to meet with the open-minded and ambitious scholars of Nepal who are ready to contribute to the effective approaches (to) and realization of the actual forms of New Cultural (Integralist) Era, directed at the final result of building the "community of common destiny for mankind". For additional information, please see the BCA-site – <http://en.biocosmology.ru> As well as our "Biocosmology – neo-Aristotelism"-journal – <http://en.biocosmology.ru/electronic-journal-biocosmology---neo-aristotelism>.

We invite you to attend the 16ISBC meeting to be hosted in Kathmandu, the city full of ancient architectures and the centre of brilliant spiritual thoughts.

With kindest regards,

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## REGISTRATION

Registration fee for each participant is 130.00 USD which can be paid via bank transfer or by MoneyGram. Registration fees covers transport from the airport to the hotels / conference venue, book of abstracts, and two lunches and refreshments during the conference. For registration to the program, please return the filled registration form, abstract and the proof of to the organizing committee at [kumark@gg.com](mailto:kumark@gg.com) with a copy to [recastlab2017@gmail.com](mailto:recastlab2017@gmail.com) and [biocosmolog@gmail.com](mailto:biocosmolog@gmail.com)

## Bank Details for Wire-Transfer

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## IMPORTANT DEADLINES

Abstract submission:	Feb. 28, 2018
Abstract acceptance notification:	March 15, 2018
Registration fees payment:	March 25, 2018

## VISA INFORMATION

All foreign nationals (except Indians) require VISA to enter Nepal. Entry VISA can be applied at the Nepalese diplomatic mission abroad. Generally, VISA will be granted to the foreigners by Nepal Immigration upon their arrival at Tribhuvan International Airport in Kathmandu. However, currently Nepal Immigration has issued a No Visa on Arrival notice for the citizens of Nigeria, Ghana, Zimbabwe, Swaziland, Cameroon, Somalia, Liberia, Ethiopia, Iraq, Palestine and Afghanistan. Please visit the website of **Department of Immigration, Ministry of Home Affairs/Government of Nepal** for detailed information about VISA application forms, photograph specification, VISA fees and many more. For the preparation of your journey, all the foreign delegates are kindly suggested to contact nearby Nepalese Diplomatic Mission to inquire further details about specific regulations.

## ABSTRACT

The deadline for Abstract Submission is Feb. 28, 2018. 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 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.

## PUBLICATION

Books of abstract will be printed and distributed to the participants during the conference. *Full papers* of the 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.