



CALL FOR ABSTRACTS
8th International Seminar on Biocosmology
November, 12-13, 2014
Chung-Ang University
Seoul, Korea

Promoting the development of the Biocosmological (neo-Aristotelian) approach in contemporary scholarly knowledge, the Eighth meeting of the Biocosmological Association (8th International Seminar on Biocosmology - 8ISBC) will take place in Seoul, Korea, in November 12-13, 2014. Chung-Ang University (Seoul) will serve as the host.

8ISBC is conducted by the Biocosmological Association and Chung-Ang University, and is entitled as: *"Bipolar (Plato's Dualist and Aristotle's Naturalist) approach to contemporary Integralist studies"*.

Seoul is the influential and potent cultural centre of Asia and the world, and Chung-Ang University is the leading modern institution of higher education and science. In addition, the Fifth meeting on Biocosmology was already held therein (in 2012). Likewise, Seoul is the hometown of the current President of the BCA - Prof. Kwon Yong Yoo.

This meeting is proposed to realize the general goal of a decisive importance. 8ISBC is expected to soundly introduce the Triadologic approach to contemporary science - of the two polar (Positivist and Organicist), and the third intermediate, basal and axial - Integralist - realms of scholarly endeavors.

Thereby, a definite chief aim is to substantiate (to rehabilitate, in its genuine import) the Aristotelian scientific Organicism which is the autonomic and essential (one of the Three) sphere or realm (cosmology) of scholarly knowledge.

It is important to note, that Aristotle's Naturalist Organicism is both the substantive (meaningful and considerable, on its firm basis) knowledge, i.e. a concrete supersystem of scholarly knowledge; and the type of all-embracing (universalizing) knowledge. In the former meaning, this is evidently the foundation - for the use and practice of Aristotle's rational scholarly notions and concepts (in a conceptual construction), as well as supporting structures and 'cement' (binder, matrix) of the entire edifice of modern science (in all the Three scientific realms: Organicist, Integralist, and Positivist, although the latter has distorted their meanings).

In the latter meaning, Aristotle's scholarly Organicism is the type of scientific activity which is essentially one of the Three universal (autonomic) bases of scholarly endeavors. Thus, significantly, Aristotle's Naturalism is fully equal to currently dominating Dualist Anthropocentrism and its mathematical-

physicalist approach to the real world (originated from Plato's cosmological Dualism). Therefore, Aristotle's (Biocosmological) Naturalism is absolutely essential for the contemporary constructing of an intermediate (in-between the two poles of scholarly knowledge: Plato's and Aristotle's) - Integralist foundation and approach to cognition of the reality. Herein, a cornerstone moment is that each autonomic form of Integralism is substantially self-sufficient (having its own cosmological bases) but, along with that, each contemporary Integralist system of knowledge essentially utilizes and incorporates the scientific means equally of both poles (Plato's and Aristotle's) of scholarly knowledge .

In the 8ISBC's topic, Aristotle's scientific Organicism is the subject matter for the study both of Aristotle's original philosophy (and the current forms of Aristotelism), and of contemporary actual Integralist approaches which essentially integrate the scholarly means (notions, concepts, patterns, evident knowledge, etc.) of both poles of cognition: Plato's and Aristotle's. In this way, Aristotle's fundamental cognitive principles such as Hylomorphism, Four-causal aetiology (with the leading significance of inherent-immanent causality), fundamental Functionalism, bio-socio-Cosmist nature of Man, Noosphere, Co-evolution; as well as Aristotle's basic concepts and notions: *form, hyle, phusis, entelecheia, dunamis, energeia, telos, topoi, Nous, Sophia, Episteme, Techne, Phronesis, Theoria, Poiesis, Praxis*, etc. - are of far-reaching significance.

In any case, in the Biocosmological approach - Aristotle's science and philosophy (his entire inseparable and universal supersystem-cosmology of scholarly knowledge) springs from his Physics which is realized on the cornerstone principle of Biocosmism (Four-causal dynamic cyclic Organicist Kosmism) and Hylomorphist Naturalism. Let us remember the words of Heidegger in respect to Aristotle's Physics: "this first thoughtful and unified conceptualization of *phusis* is already the last echo of the original (and thus supreme) thoughtful *projection* of the Being of *phusis*..."; and that Aristotle is the worldwide recognized Father of Science (and Father of Empiricism).

Primarily, our main task is to distinguish and substantiate two poles of knowledge: the first and basic is Aristotle's pole of Organicist Naturalism, wherein consciousness or mind is just a functionalist instrument of the natural world's or cosmos' self-evolution; and wherein the real world is substantially and inherently Changeable (driven by intrinsic-immanent causality and Teleodriven evolution), Bipolar, Triadic, Heterogeneous, Hierarchical and executing Dynamic Cyclicity (spiral evolutionary development).

On the contrary, the other pole is based on Plato's Dualism and Idealism, and wherein human consciousness (including Dialectics) is opposed to the Natural (Cosmic or Kosmic) world. Therein, world is substantially Homogenous, Infinite and Linear (in its development), and reduced to one the same physicalist particles and their functions, and wherein (dualistically disunited with the cosmic world) human Consciousness is considered to be the highest substance which ultimate purport is the subduing of the surrounding physicalist world (cosmos).

Therefore, to underline the autonomic and all-embracing essence of Aristotle's supersystem (cosmology) of knowledge - we have decided (in the BCA) to distinguish it (from the commonly accepted variants) by the use of the neologism 'Aristotelism' (for "Biocosmology - neo-Aristotelism").

Indeed, at present, although Biocosmology is a form of Aristotle's (Father of Science) genuine scientific Organicism - at the same time, it is an autonomic and radically new (for the modern scholarly milieu) scientific approach. Along with that, Aristotelism is the foundation (and the origin), and is present in all elements and conceptual constructs of the entire modern scientific edifice. At least, whenever we meet (in scholarly works) the prefix "self-" (self-dependent, self-organization, self-development) - all this directly points to the Aristotelian pole of scholarly cognition (of Naturalist Organicism). In turn, the prefix "inter-" (interdisciplinary, interrelatedness) or "co-" (co-existence, co-work, co-operation co-evolution) straightforwardly indicate the Integralist approach which is the main topic for the 8ISBC.

In Biocosmological endeavors, the special significance (the primary task) is devoted to the development (in the Integralist perspective) of truly Holistic Eastern systems of knowledge (as Confucianism, Taoism, Buddhism, Shintoism, Hinduism), which are the natural foundations for establishing and constructing contemporary (super)systems (cosmologies) of Integralist scholarly activities.

Those who are interested in the 8ISBC-participation are invited to send their applications (informing the author's names, affiliations, preliminary titles), and less than 200 words descriptions of their contributions to the address below.

Abstract

Deadline for Abstract Submission (to the addresses below) - July 31, 2014

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 Seminar) is English.

Full papers of presentations (in the form of scientific articles and 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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