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FACULTY OF GLOBAL STUDIES



Biocosmological Association

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

Information letter (Call-for-papers)

The Organizing Committee invites you to participate in *the XXII International Symposium of Biocosmology (22ISBC)*, scheduled to be held during the VII International Scientific Conference «Topical Issues of Global Studies: Global Development and “Limits of Growth” in the XXI Century»; June 15–18, 2021, Moscow State University named after M.V. Lomonosov

at the *Faculty of Global Studies, Lomonosov Moscow State University*

on the topic:

“Aristotle’s Organicist Cosmology and V.I. Vernadsky’s Naturalistic Scientific Approach – in Tackling the Contemporary Problems of World Evolvement”

In the *BCnA*-publication entitled “Danilevsky 2.0 (150 years later)” [*Biocosmology – neo-Aristotelism*, Vol. 10, Nos. 1&2, Winter/Spring 2020]¹ : herein the world significance of the Russian scientific school of civilization studies is substantiated; and among its representatives, the notion of the ‘*Big Five*’ of outstanding scholars and their achievements: N.Ya. Danilevsky, K.N. Leontiev, P.A. Sorokin, L.N. Gumilev and V.I. Vernadsky. In this light, and within the theme of the Conference : the work of V.I. Vernadsky deserves special attention (which characterizes, at the highest level, the overall achievements of the entire scientific tradition of Russian scientists). It is essential that the great scientist openly recognized himself as a *naturalist*. From the master’s work *Philosophical Thoughts of a Naturalist* [Moscow, 1988] we learn about his significant judgment: “Many years had passed before I understood (in the mid-1930s) the backwardness of philosophy (in its world scope), in the life of mankind, experienced by us at the historical moment... It stands in essence on a ground of the 17th century, unaware of the impossibility to master new phenomena by ‘old furs’...”. [p. 237].

In the present, already in the 21st century : Vernadsky’s naturalism still has not achieved recognition in the world scientific milieu – still the natural (cosmic) world is considered in the academic community as basically inanimate and aimless; and therefore acting purely as an object for mathematical and physicalist influence – for its *from without* (objective) transformation in (subjective) interests of man and his consciousness. The latter is a purely Platonist rational conception of the Static world : an *idealistic* Dualist universal cosmology – Static mathematical-physicalist (*from*

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without and the Top-down) influence on the lifeless and aimless (objective) world. Plato's Dualism, in its turn, is opposed to the Aristotelian universal Organicism : the *naturalistic* (Organicist) Dynamic (by its inherent *nature – from within* and the Bottom-Up) cosmology of the Self-evolvement of any subject of life.

Vernadsky's naturalism (and the Russian scientific tradition in general) is the actual neo-Aristotelian Organicism given : i.e. which is directly correlated with the naturalism of Aristotle (the universally recognized Father of science); and wherein "organic" (as opposed to the ubiquitous meaning "consisting of organs-parts") is derived in Aristotle from ancient Greek ὀργανικός (*organikon*) - meaning "instrumental"; respectively, ὄργανον – "tool, instrument; organ" (i.e., Function). Therefore, Aristotelian (and Vernadskian, in principle) naturalism (Organicist) is the Dynamic Functionalist (Entelechist) Organicism; and where the following key concepts of the Aristotelian *Organon* Cosmology are the leading, like *organikon (organon), entelecheia, hypokeimenon, dunamis, energeia, telos, steresis, hyle, morphe, aether, nous*, etc. Accordingly, it is inadmissible to use modern Latinized terms for their translation (because they not only do not reflect but also deny the essence of the Stagirite's cosmology), like "matter," "form," "being," "actuality," etc.; but which are universally used. Then, the following principles are fundamental (in ontogenesis of any natural subject) : Organicism, Dynamicity, Entelechism and Hylemorphism, Bipolarity and Cyclicity – Triadicity (and Triadologicity) in the Functionalist Ontogenetic Self-evolvement of any life subject, etc. In Vernadsky's writings, as one can imagine the steps of EvoProcess Self- evolvement on Earth : they are the ascent through the macro-levels of Geosphere, Biosphere and Noosphere; and wherein scientific thought acts as a "cosmic phenomenon".

The cornerstones of Vernadskian (Noospheric) naturalism are (A) the *inner essence* of the natural acting forces and activity of a real subject; (B) the essence of *Self-ascension* (movement and change-evolvement) of any natural (cosmic; man and society, in the first place, i.e. AnthroCosmist) subject, with its *telos*-organized inclusion into the highest (in complexity of integral organization) level of cosmic (evolutionary, ontogenetic) processes – in the mainstream of ("*dwelling in*") the Universe EvoProcess. At the VI Congress on Globalistics (in October 2020) the main conclusion after the completion of the Symposium on Biocosmology was the thesis about of the sharp imbalance of cultural cosmological forces that have emerged and become entrenched in the contemporary world culture; in fact – a "*cosmological insufficiency*" has been developed in the world, and which is critical, even threatening the future well-being of all. Resulting "imbalance" and "insufficiency" are expressed in the formed critical state (the direct threat of disrupting the necessary equilibrium and stability of world evolutionary processes), first and foremost expressed in the tense pressure of (although magnificent, in its quality; but not linked to the world goals of the common welfare) technological achievements of the West (in their turn, en-rooted in the ultimate settings for the implementation of ideological, purely Platonist, absolute goals and aspirations).

As a result, the world as a whole, because of the continuing and increasing artificial pressure (and suppression) of naturalistic scientific Organicist Noospheric potentials and capabilities – all this inevitably leads to a real threat of disruption of sustainable development; and, in this regard – urgent efforts are required (by the scientific community and cultural figures) to rehabilitate naturalistic (Organicist) scientific potentials, starting from their fundamental cosmological level. The latter means the urgent restoration of the aetiological, epistemological, methodological, anthropological,

etc. bases of scientific Organicist knowledge. It is essential that such (Dynamic Naturalism) potentials and accumulated resources are preserved primarily in the natural sources and foundations of Russian scientific traditions (such as Cosmism, Organism, Cyclism, Pulsationalism, Functionalism, etc.).

To overcome the challenges of the current historical epoch and to realize in the 21st century a true Vernadskian (Organicist-Noospheric) scientific-cultural approach : it is essential to realize two fundamental goals; firstly, to distinguish clearly the polar (opposite to each other) cosmological (worldview) foundations (for science and culture in general) – Platonist *idealistic* (Static) Dualism; and the Aristotelian *naturalistic* (Dynamic) Organicism. At the same time, secondly : the achievement of this (initial) goal is essential for the ultimate integration of all effective (from both Types of polar cosmologies – Platonic and Aristotelian) foundations, forces and possibilities – on the way to building the contemporary, really effective and sustainable Integralist world-community (in full accordance with the conclusions of Pitirim Sorokin’s Dynamic Cyclical Theory), taking into account the interests of all its constituents (truly, for the wholesome contribution into Noosphere). In other words, the realization of these tasks will make it possible to pursue the goals of uniting (universalizing and organizing) all the natural potencies, interests and values inherent in every subject of the world; and which is the range of science for study and understanding on the part of modern Integralist (Triadological) scholarly endeavors that produce the necessary natural-science knowledge. In this light, the present direction pursued by Chinese culture : the grandiose path of building the Shared Future and the Community of Common Destiny for Mankind – takes on special significance and perspective.

For the basic organizational information – see the website of the VII INTERNATIONAL SCIENTIFIC CONFERENCE “Topical problems of global studies: Global development and "limits of growth" in the XXI century”. (June 15–18, 2021) : within the framework of which the symposium on Biocosmology is held - <https://www.globalistika.ru/problemi-globalnih-issledovani>