

The 6th International Seminar on Biocosmology (Kumamoto 2013) Abstracts

<i>Perspectives of the Integration between Biocosmology and Asian Bioethics</i>	
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	Asian bioethics and the Biocosmological Triadic approach – their joint contribution to the creation of the Integralist sphere for contemporary scholarly pursuits
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<p>Bioethics is a classic example of interdisciplinary research, for, it deals with the ethical questions that arise in the relationships among life sciences, biotechnology, medicine, politics, law, and philosophy. Thus, in principle, the scope of bioethics always covers the incompatible fields of rational knowledge. Moreover, bioethics is at the forefront of the world progress (scientific activity), as it resolves the most advanced and urgent scientific and moral problems. Therefore, exactly bioethics can start tackling the issue of a full recovery and development (on the theoretical and practical levels) of the foundations and structures of the existing Aristotelian pole of rational knowledge, i.e. the issues of original scientific Organicism.</p> <p>On this basis, further on, it will be possible to proceed to the effective design and construction of the true Integralist (bioethical) sphere of rational knowledge, which will bring together the poles of contemporary rational knowledge. It is equally important that the establishment of the true scope of Integralist bioethics frees the high potential of the prospective TLSA-conception, advanced by Takao Takahashi (including the effective interaction of all the three levels of knowledge, substantiated in this conception). In this way, the promising TLSA-concept can become a real efficient tool for creating the rational Integralist (holistic) Asian bioethics.</p> <p>In his presentation, author firstly deals with the comparative analysis of the proposed N-dic relation in respect to rational cognition – “a-dic (N=1), diadic (N=2) and triadic (N=3) relations; with the mutual irreducibility of these adic, diadic and triadic relations”. The gist is that currently we have run into the situation – a kind of ‘scientific religion’ - wherein the existence of the poles of rational knowledge is denied in principle. In other words, exclusively the Western - Anthropocentric Dualist – knowledge is recognized, while all other forms (Integralist, Naturalist, Organistic) are declared untrue. In fact, today a scholar who does not uphold the Western approaches – s/he inevitably will be excommunicated from the modern scientific community.</p> <p>This is certainly the wrong and dangerous state of affairs. Primarily, bioethics can</p>	

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overcome this unsatisfactory progress and to reinstate the normal (natural) run of things. The core task is to create a foundation and establish bearing constructions of the Integralist sphere of knowledge. In this way, Biocosmology (and the Biocosmological Triadic approach) might be a valuable means (tool). In its main conception Biocosmology aims to carry out a modern form of neo-Aristotelism, but precisely pursuing the goal of rehabilitating the genuine meaning of the Aristotelian philosophical system in the world cultural development – precisely in its true sense of the Aristotelian original scientific Organicism.

The gist is that following the Triadic Biocosmological approach – we always deal with the Three biocosmologies, wherein the Aristotelian (Organicist, AnthroCosmist) Biocosmology is just one of the three equal autonomic spheres of knowledge; while the other two are the Integralist (Holistic, of System sciences) and Physicalist (Dualist, Anthropocentric) biocosmologies which (each) has its own physics and metaphysics, aetiology, methodology, anthropology, socioculturology, evolutionary theory and global studies, etc.

Essentially, the formula of Biocosmology might be extended to “**Bio-3/4(I)**”, wherein “**I**” signifies the topicality of contemporary Integralist studies, for, precisely the intermediate Integralist sphere of scholarly endeavours (which place is in-between the poles of rational knowledge) is the main area of interest and the scope both of Asian bioethics (in general) and the Biocosmological association's functioning (and what essentially demands the true and full rehabilitation of the significance of Aristotle's pole of rational Organicism).

At the ABC5 Conference (Tsukuba 2004), Prof. Sakamoto (the First ABA-President) proposed the challenge to introduce a new rationality - “new type of bioethical thinking and a new type of naturalism (based on “Asian holistic ethos”) – “to establish a new humanism without human-centrism, a new methodology to complement this new humanism...,” (Sakamoto, 2004). This is a really valuable proposal and important task. Naturally, any interdisciplinary (Integralist) study is based on its own substantial methodological foundation. In the latter respect, the Asian naturalism and existing systems of Holistic knowledge (like Confucianism, Buddhism, Shintoism, Daoism, Hinduism, etc.) are of paramount importance.

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	Biocosmology in Confucianism
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<p>The main idea of this paper is that the Confucian instruction, “the harmony in a mind will achieve the ultimate harmony of the world”, can develop or improve the biocosmological idea or principle. The biocosmological viewpoint based on Aristotle’s teleological perspective should be compared with the Confucian idea which is not fully regarded as such teleological perspective. Such difference makes us keep attention on the meaning of the ultimate harmony and the other meaning of cosmos in the cosmology. This difference between the two semantics implies the difference of each understanding on the ideal situation of order escaping from disorder. If that is right, what’s the essence of the difference between both of them? This question does not aim at establishment of the impossibility of integration between the two but at possibility of integration. That is, mutual supplementation is the aim of this study. This means also the possibility to coupling one of Asian traditions with biocosmology is to be tested. In this study, the Confucian methodology for how to build the harmonized society or the world as well as harmonized individual is mainly analyzed. Confucian methodology includes individual cultivation by awareness of truth with embodiment of rituals.</p> <p>Keywords, harmony, cosmology, biocosmology, Confucianism, Aristotle, teleology, order of harmony or cosmos</p>	

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<i>Perspectives of the Integration between Biocosmology and Asian Bioethics</i>	
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	Biocosmology and Ethical World Views of Nature
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<p>The cosmology of people's bioethic can be described through exploring their behavior towards different organisms in the ecosystem, and the cosmos. The Repository of Ethical World Views of Nature project explores commonalities and differences between ethical and value systems. How much are people influenced by anthropologic, biocentric, ecocentric, cosmic standpoints. The descriptions of the relationships than also pose the question whether the pursuit of universal environmental values promoted at the United Nations is realistically workable. With our failure to meet the millennium development goals (MDGs) now looming over us and little progress made in halting climate change on a global scale, we will be examining whether a different approach to bringing about environmental consciousness and real action might be preferable as the global environmental crisis is arguably deepening.</p> <p>There have been debates in almost every corner of the globe over the definitions of culture, identity, and what is ethics. These social constructs all originate in our mind, a product of an individuals' ontology, genes, environment and relationships. As countries have developed spaces to discuss their values, we have also seen the role of social science as a driver towards understanding of different social relations and patterns between and within cultures, and increased understanding of our views of nature. This paper will explore in particular some examples of the ethical mind in American and Asian peoples, starting with descriptions in the Repository of the Ethical Worldviews of Nature of selected indigenous peoples. Some of the cultures lack written repositories of their traditions, but in both regions there are attempts by some communities to document their traditions, and/or apply them to contemporary ethical challenges in a post colonial era. How should we proceed in these studies, also given that the mind of youth and aged persons also vary in the era of mundialization and globalization.</p>	

<i>Perspectives of the Integration between Biocosmology and Asian Bioethics</i>	
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<p>Nowadays, with the development of human civilization, we have already entered the age of globalization and formed some global consensus, especially, are modifying some criterions of classical Axial Age and establishing some new norms. The constructiveness is such a new criterion and wisdom of praxis which is formed at present by development of human civilization.</p> <p>The constructiveness is opposed with the destructiveness or negativity. Its premise is to accept the present status of things, and the constructiveness as a criterion and norm can promote the perfection of things and the upgrade of the system by non-intense negative way. Seeing from the basic way, the constructiveness is not producing a rupture of situation, but a negotiatory or constructive attitude. Here the destructiveness and negativity mainly show their belligerence, and both enable present activities to stop or to turn intensely, then leads to the collapse of whole. On the contrary, the constructiveness enables the whole thing to exist continuously and improve by adjusting the order of activity. Therefore, the constructiveness is different from the Destructive Philosophy with belligerence and destructiveness which possesses the principle of finality and the characters of radical Strong Programme. The constructiveness possesses the characters of finiteness and flexibility, so it is a Constructive or Mutually Beneficial Philosophy with the Weak Programme. That is to say, the constructive principle is just a Learning of Peace.</p> <p>The rise of constructive criterion in the contemporary times is a fundamental point of change of human worldview on intercourse, because it concerns the aim and starting point of intercourse. Do we pursue the whole co-existence or individual intentions when we engage in human activities? If our activities are based on human co-existence, that is a constructive. So far, the majority of progresses of human civilizations are based on extreme high costs. Also, proposing the constructive principle of peace is based on the historical lesson of human struggles with blood and fire, as well as the whole advance of consciousness of human civilization in contemporary era. The constructiveness admits the diversity of things and the unity of all things, the polybasic co-existence, mutual benefit and co-win, and priority of others. The circle of co-existence, in which any thing has its own rights, especially asks for stronger human beings self-restraint and improving weaker human position, and emphasizes sharing responsibilities.</p> <p>The constructive source can be found in the thoughts of both Aristotle and Confucius. Hence, for promoting the constructive practice, we have to sufficiently utilize various resources of thoughts and cultures of mankind, engage in constructive education, set up constructive ideas and thinking, explore multiple effective approaches and ways to achieve constructiveness.</p> <p>Key Words: constructiveness; globalization; civilization; Neo-Aristotelianism</p>	

<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
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	The Concept and Scope of Glocal Public Philosophy
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<p>The public philosophy, which I have been engaged since the middle of the 1990s, dates back more than 2000 years. For example, Aristotelian practical philosophy, which was put forward in Ancient Greece and which consists of ethics, politics and rhetoric, could be regarded as the origin of public philosophy in the Western countries. It is the Confucian philosophy especially represented by Mencius (孟子) that could be regarded as the origin of East-Asian public philosophy. I would like now to redefine it as a practical philosophy, which tackles serious public issues together with the public, pursuing the good and just society.</p> <p>The glocal public philosophy, which I have been developing since the beginning of the 2000s, can be defined as a trans-national public philosophy, which deals with the global issues not from nowhere but from somewhere to be locally characterized. To reinforce this program, however, a new scientific methodology as well as a new ontology of the “Self, Others and Public World” is needed.</p> <p>On the methodological level, it must integrate the following issue-oriented approaches.</p> <ol style="list-style-type: none"> 1) Empirical research on various public issues in the past and present. This relates to the question, ‘What must we know?’ Various kinds of social sciences including historical sociology carry on these researches. 2) A normative theory of present and future societies. This relates to the question, ‘What should we do?’ Various public values such as justice, common good, human rights, should be discussed here. Social ethics including bioethics and political philosophy play an important roll here. 3) The socio-political issue of the feasibility of norms for the future. This relates to the question, ‘What can we do?’ Social or public policy on several subjects such as medical care, public health, energy change, environment, education, media etc. treats this theme. <p>On the ontological level, it required a new multi-dimensional understanding of Self, Others and Public World. First, it introduces the concept of “Cosmopolitan Self”, which understands himself or herself as a member of the Earth, i.e. a cosmos in which all of human kind lives. Yet, this notion of Cosmopolitan Self must be combined with other public dimensions of multiple understandings of the Self that is characterized by cultural-historical differences or particularities. Finally, glocal public philosophy requires “Creative or Becoming Self”, which</p>	

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means that each person develops or metamorphoses its mentality into a better one.

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<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
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<p>The ecological turn, is not a single or univocal issue; on the contrary, it stretches all the way from issues of pollution of our rivers to the question of the relationships of humans, the world and God. Every discipline and every ideology, every system of morality and every form of religion has to rethink their fundamentals in the light of the ecological question, otherwise turning themselves into engines of oppression. The hermeneutics of ecocentrism is based on interpretational understanding of Human Beings, nature and cosmos. It explains the need for reinterpreting the notions to show its relevance to the contemporary world. The ecocentrism makes an attempt to understand the life-world which allows the participatory role of human beings and shows how it has a relation with nature also. The environmentalism is a response to environmental problem, which need our attention and care. The need for public awareness and action on environmental issues is important.</p> <p>Every individual and every creature has intrinsic dignity and inalienable rights, and each one of them has an inescapable responsibility for what he does. The role of Bio-cosmology, Bio-ethics, Bio-safety, the ethical implications of genetic engineering are important in the contemporary society. Theoretical discussion of these issues will not solve the problem. The solution to the problem lies in application of the theories that are formulated to the issues and this is possible only through the help of philosophers. It deals with problems connected with man and nature. Individual action is a necessary prerequisite for developing a better world. Individual shortcomings can destroy the harmony and peace of any relationship, but collectively they can have global consequences. Man has the responsibility for what he does. Deep ecologists like Naess raise deep questions about one's assumptions regarding ecological relationship. Naess gives seven principles, which must be taken seriously in the context of environmental aesthetics. Human Beings as the constituent of the environment, interacts continuously with plants, animals and nonliving beings such as light, temperature, water, soil etc. We are also influencing our environment by our social attitudes such as land</p>	

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use, transportations, disposal of wastes and misuse of resources.

Ecological awareness is a contemporary sensibility and is a major characteristic of this era. It is an awareness of the interrelationships among organisms in nature, arising from the increased awareness of the fragility of the earth. The “bio-philia” conception shows that there is an innate emotional affiliation of human beings to other living beings is important in this context. A respect of life is emphasized by many contemporary thinkers. Leopold , for example, argues in favour of a land ethic, which includes soils, waters, plants and animals or collectively, the land. “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise”.

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<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
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	The Possibility of Bio-Grand-Narrative: The Re-assertion of Modern Ethos at the Juncture of Post-modernity
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<p>The growth of biological sciences is inversely proportional to the unified, holistic or totalistic understanding of human as a "being". The discourse about human being under the epistemological discipline of biological sciences has shifted our focus from human being to human body at the first instance. Then it moves on from body to organs, from organs to tissues, from tissues to cells and from cell to sub-cellular entities and their corresponding chemical dynamics.</p> <p>This radical reductionism has manifested itself into multidimensional disciplines of biological sciences. This multidisciplinary dynamics of biological sciences has almost abandoned the theoretical capacity of human mind to synthesize over all compartmentalized and multidimensional structures of biological sciences for the derivation of the cosmological sense of the totality of reality.</p> <p>In this paper we will try to critically evaluate the possibility of bio-grand-narrative in the light of post-modern discourse.</p>	

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<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
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	A way of discussing Aristotelian virtue
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<p>Nowadays, virtue ethics is well-known as one of the most important ethical theories. For Aristotle, the founder of this theory, virtue is one of the most central concepts in his <i>Ethics</i>. In his <i>Nicomachean Ethics</i> Book I, he refers to virtue when defining “happiness (eudaimonia)”, as he puts it; happiness is the activity of soul that is based on virtue. In the Book II, he characterizes virtue as something that enables its bearer to work well. Some contemporary scholars appreciate Aristotelian concept of virtue, while others criticize and even abandon it.</p> <p>In this presentation, I will consider what Aristotelian concept of virtue is and try to demonstrate a way in which we are able to discuss the concept.</p>	

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<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
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<p>In traditional philosophy research paradigm, discussing bioethics or biology at a cosmological level is either defined as a kind of new metaphysics or a useless fantasy. As the logical positivism had pointed out that metaphysics is nonsense, to find out the theory foundation of biocosmology is an arduous task.</p> <p>Fortunately, many philosophers can be looked as the pioneers of biocosmology, such as Popper, Polanyi, etc. Popper argued that our knowledge is established by conjecture. Polanyi indicated that knowledge is a kind of personal matter. The significance of personal cognition is that one individual is a mixture of reason, sensibility, belief, desire, emotion, good, evil, sympathy, etc. The individual time can't be crystallized but should be dispersed at every minute, every second, and even every microsecond. The rope connecting a dispersed individual into a stretching person is belief. Without belief, the individual should be imprisoned at one second and one silent statement.</p> <p>Modern philosophers, like Descartes, Leibniz, Kant and Hegel, all have shielded the individual silence by ignoring the beliefs they insisted on their theory bottom. The way they break down the individual silence caused a new deep individual silence. We'd rather emerge the belief than shield it so that every individual has right to choose a relevant suitable theory to belief. This can be the theory foundation of biocosmology. In this view, biocosmology is neither a new metaphysics nor a useless fantasy, but an individual's choice, but a true philosophy.</p> <p>Asian civilization is different from western civilization because of its individual dynamics. Asian philosophy pays attention to individual himself. There are no individual silence and silence shelter in Asian philosophy. Hence, there is homogeneity between biocosmology and Asian civilization, as well as Asian bioethics.</p> <p>Key words: biocosmology, Asian bioethics, personal cognition, individual silence</p>	

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<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
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	Tanabe's Philosophy in the Comparative Contexts
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<p>As Hegel suggests, there is no philosophy apart from the history of philosophy. Each philosophy represents the spirit peculiar to its own period. Heidegger, too, holds that every philosophy is the sound of Being, and the history of philosophy is the history of Being. This is true for the Kyoto School philosophy of modern Japan represented by Kitaro Nishida, Hajime Tanabe, and Tetsuro Watsuji, who made to endeavor to construct a new synthesis of Western and Eastern philosophy in the critical, confrontational, and creative ways in the given historical contexts. In particular, Tanabe (1885-1962) attempts at the dialectical unification of Christianity and Buddhism in the last resort from the standpoint of Absolute Nothingness. As, in Whitehead's conception of process, actuality is composed of the past objective being as the given data and the present subjective act of becoming, so it might be highly significant to analyze the constitutive elements of Tanabe's system of thought from the historical and comparative contexts.</p>	

<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
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	Procession of soul (ἡ ψυχή) in Plotinus and notion of Nature
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<p>In our colloquial language, the word “nature” implies manifold meanings. There is a too wide range of significations and connotations, inconvenient to use it in rigorous philosophical or epistemological arguments.</p> <p>During the course of the scientific revolution in XVII-th century, B. Spinoza reactivated a pair of scholastic concepts “<i>natura naturans</i>” (the source of all beings) and “<i>natura naturata</i>” (creatures, things, effects of <i>natura naturans</i>).</p> <p>In Russian there are at least four words corresponding to “nature” of Scholastic-Cartesian tradition. Among them especially стихия (stikhia = powerful phenomena independent of human actions) draws our attention. This term goes back to Greek το στοιχείον = element. We quickly review how this Greek word experienced transformations from Anaximander (5 c. BC) to Pseudo-Psellus (11c. AD) before being introduced to Slavic countries.</p> <p>Plotinus considered the soul (ἡ ψυχή) as organizing power of multi-layered sensual-material world in which the elements occupy the lowest level. He analysed the hierarchy among souls and proposed a teaching on the relation between the World Soul and lower order souls. This hierarchy is characterized by upward and downward movements of the soul, called procession. Internal life of the soul is conjugate to its location (e.g. body). Various forms of reality correspond to different levels of the procession. Plotinus tells us about the “travel of soul” inside the hierarchy. This would insinuate interactions between different levels of the layers in nature. We shall look at an instance drawn from organismic system biology on this interaction.</p> <p>Finally, we try to interpret “Four layer structure” proposed by Prof. Takao Takahashi from our point of view on the hierarchy in nature. In short, disaster is an intrusion of stikhia (=elements) level order into our everyday life.</p>	

<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
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<p>Various influential concepts of nature can be found in Aristotle's works, which are categorized into two streams: firstly, hierarchy of species and natural objects, and secondly, the natural teleological view of Aristotle. Moreover, most environmentalists have shown that Aristotle's natural philosophy is an anthropocentric one. But, it needs to examine whether Aristotle notion could indeed be considered as anthropocentric. Anthropocentric criticism of Aristotle has come from David Sedley in his article "Is Aristotle's Teleology Anthropocentric?" He makes the charge against Aristotle's teleological view of nature. But, the present article defends the view of Aristotle, which was not explicated by him as in the anthropocentric gesture; rather, his philosophy of biology as well as biocosmological view is a consistent form of biocentrism. In doing so, this article focuses on two points: the first point makes attempt to clarify as to why Aristotle's natural philosophy is blamed as anthropocentric. At the same time, I would like to refute the criticism of anthropocentrism while arguing that Aristotle's exemplification may fall into the framework of anthropocentrism, but I intend to show that Aristotle does not state that nature is only subservient to human beings. Rather, he tries to explore the interrelationship pattern between nature and their components, which have got life. This life, which is the central point of biocentrism, has got certain importance in Aristotle's philosophy of nature, particularly, his book — <i>On the Parts of Animals</i> — set the standard of natural investigation, which is to be used in explaining the relationship between form and matter in the living world. Keeping this notion in mind, this article focus on a new dimension in Aristotelian biocentric approach, which has been Called BioCosmology by Konstantin Khroutski. Biocosmological defense of Aristotelian views has had another contribution regarding the flow of life. However, this article finally comes to a conclusion that Aristotelian stand of cosmology, entelechy and different sorts of soul implies that life is not only important for human beings; it is a flow that exists in all living beings. In this flow something may have got more strength than some other. In fact, the differences and degrees among them can be described as it is understood in modern environmentalism.]</p>	

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<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
	Chutatip UMAVIJANI, Ph.D.
	Asian Holistic Outlook: Health, Medicine and Way of Life
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<p>The concept of “holism” has been used since the ancient times both in East and West. Pre-Socratic sages said the world was one. The concept all is one, or everything is interconnected also agreed by Lao Tzu the Master of Tao and the Upanishads of India. They believed ‘all things are connected’. This idea of holistic outlook towards life and nature have influenced in the East all through till now. But the Western ideas towards nature had changed since the 17th century. The scientific revolution somehow led the West to gain the sense that humans have the ability to control nature rather than living in nature. The changes reflect upon the treatment towards health and medicine. The purpose of this paper is to show how the holistic outlook in Asia effect upon their health, medicine and way of life. Even though the modern medicine from the West have been influenced and used in the countries, but the sense of holistic outlook of the Asians somehow still remain the same. What are the treatments for health and medicine that being use in the East and what kind of life is important for one to live well.</p> <p>Well balance of mind, body and spirit are important for a healthy person. Long history of Chinese Medicine such as acupuncture, chiropractic, massage therapy, reflexology, and herbal medicine all of these techniques used in curing patients. For Asian patients health is seen as a state of balance between the physical, social and natural environment. Eastern medicine is to see the body is whole, and each part is intimately connected. We will observe different countries such as Japan, Vietnam, Thailand, their methods in using holistic approach upon their health and medicine.</p> <p>Conclusion: How to live a good life? What kind of life we should live? Some said knowledge (good education), health care and spirituality are three important pillars to have a quality of life. From the holistic point of view one cannot live without caring for the rest of the society, the spiritual values and self gratification are important quality for a good life. Aristotle’s <i>On the Soul</i> stressed holistic concept of human being that both matter and form are important, and that we cannot separate from the whole as we are social animal. The idea of loving care of oneself and the society cannot be separated. To live well means to know the connection of all things; not only within our own body, mind and spirit but also all parts of the society, nature, the world and universe as well.</p>	

<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
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	Preliminary Research into the Spiritual Backbone of Vietnam for an Investigation of Vietnamese Reproductive Medical (Surrogacy) Ethics
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<p>Before making an ethical investigation based on a three-layer structural analysis into Vietnamese reproductive medicine, especially with regards to commercial surrogacy, this paper presents preparatory research into the spiritual backbone of the current state of illegal surrogacy in Vietnam</p> <p>In the daily lives of many Vietnamese people, ancestor worship based on Confucianism and a belief in the spirits of the dead (a belief in departed spirits that was formed in the fertile ground of the indigenous spirit beliefs) has been alive for many generations. The system of ancestor worship in Vietnam is an indigenous practice that has been active since before the birth of Christ, and existed in Vietnam before the influence of Chinese civilization. Under the influence of Confucianism, which was introduced during the period in which Vietnam was ruled by the Han dynasty, and that came to be considered Vietnam's state religion since the 15th century, Vietnam's traditional ancestor worship has been theoretically rebuilt, and has become stronger as an indigenous religion.</p> <p>In Confucianism, the highest ethical value is that of filial piety. This means both bearing offspring and not letting the religious rites for the ancestors die out. However, since there has been a national one-or-two-child policy in place since 1960, the birth of a male successor has been preferred in Vietnam. The patriarchal ways of Vietnamese people, in which it is believed that the ancestral religious rites have to be performed by the eldest son of each generation continuing the bloodline, and that adopted sons without a blood relationship will bring misfortune to the family, are still firmly rooted even today. The traditional cultural ways of ancestral rites performed by the eldest son form the real metaphysics of the Vietnamese, the Vietnamese doctrine.</p> <p>In conclusion, childless married couples will likely feel inhibited in a conservative Vietnamese society that attaches extreme importance to ancestor worship and celebration, and infertility, accounting for 7 to 10% of the entire population, is causing great pressure and leading infertile Vietnamese women to divorce. Although the Vietnamese government has by decree prohibited surrogacy with the goal of preventing confusion in the mother-child relationship, in order to meet cultural expectations of the family that demand they are to be</p>	

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blessed with a child, infertile Vietnamese women living in this traditional patriarchal centralistic society are craving for, together with public traditional infertility treatment methods that are nearby and easily accessible, assisted reproductive technology (ART) in cities such as Hanoi and Ho Chi Minh. It can be inferred that the Vietnamese societal customs of ancestor celebration with its abundance of ancient ritual and its traditional patriarchal centralistic values have formed a rather tolerant breeding ground for surrogacy.

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<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
	On-Kwok LAI, Ph.D.
	Questioning Eco-Justice in Hyper-Modernizing 21st Century: Contradictions of the Initiatives for Sustainability in a Globalizing World
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<p>Having the largest numbers of representatives and initiatives from governmental, business and non-governmental organizations - much like its predecessor of the Earth Summit in 1992, the 2012 United Nations Conference on Sustainable Development (Rio+20), confirms once again the key consensus for human world's future: acknowledging "the need to further mainstream sustainable development at all levels, integrating economic, social and environmental aspects and recognizing their inter-linkages, so as to achieve sustainable development in all its dimensions" (UNCSD 2012) – but is this, or will it, presenting a new paradigmatic shift of (new) environmental justice for global-locality?</p> <p>The Rio+20 delivered a big package of (commitments for?) initiatives by world leaders on path for a sustainable future: more than US\$500 billion mobilized with over 700 commitments made. The official outcome document for Rio+20, entitled: <i>The Future We Want</i>, calls for a wide range of actions: launching a process to establish sustainable development goals, detailing how to use the green economy to achieve sustainable development, adopting a framework for tackling sustainable consumption and production, stressing the need to engage civil society and incorporate science into policy, and recognizing the importance of gender equality and voluntary commitments on sustainable development. But how far these initiatives transform environmental justices is still questionable. This brief critically examines the new environmental justice for global-local (glocal) governance on sustainable development in hyper-modernizing world by delineating the political economy, contradictions and dynamics in two major contesting developmental arenas: alternative resourcing of renewable energy, water-cum-food supplies for glocal diversified sustainability.</p>	

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	Yasushi IWABUCHI
	Sustainable challenge in Okayama city- collaboration action between city, university and territory
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<p>How to make sustainable city through civic participation? As UNESCO nominates Okayama city as a model of education of Sustainable development (ESD), city faces on varieties of difficulties such as suburbanization, increasing parking area, and a new mega mall opening in main urban area.</p> <p>On the other hand, in Nishikawa river park we can find unique activities collaborated with city office, NPOs and university in order to develop community amenity. City and NPOs start events, for example farmers market, music festivals, candle night and full moon bar.</p> <p>Now, center for regional studies of Okayama university has researched Machizukuri (Community building) actions in Nishikawa river.</p> <ol style="list-style-type: none">(1) Historical research (interview with inhabitants alongside of river)(2) Traffic analysis (car and pedestrian)(3) Monitor research of river's events(4) Mapping of Parking area <p>Thanks to these researches, city can find local identity of main urban area through opinions of inhabitants and local wisdoms. In the case of Okayama city, it is interesting for us to find two characters of city both on the consumption and creative space. This presentation will show you about challenges for sustainable civic activities in the case of local city in Japan.</p>	

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	Kenjiro UEMURA
	Spirituality and the Concept of <i>Amae</i> or the Desire to Be Loved
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<p>The purpose of my presentation is, first if all, to introduce the meaning of the Japanese word, <i>amae</i> or the desire to be loved. <i>Amae</i> is an ambivalent concept. While its negative connotation is “dependency” in English, its positive aspect can be found in Laurel Arthur Burton's work, "The Spiritual Dimension of Palliative Care". He states, "Narratives about connection tell of <u>the degree to which one feels related and loved by others and experiences safety and intimacy.</u>" (Underline is mine) The underlined phrase captures in my interpretation, <i>amae</i>'s positive features. All human beings experience <i>amae</i>, as an infant' but also in adulthood. And I suppose <i>amae</i> works almost positively in Japan without the Japanese being aware of its positive function. Its negative sense is that of “dependency” or “childishness” in English.. The Japanese use the word negatively in almost all cases. The fact that there is no equivalence of <i>amae</i> in English doesn't mean that non-Japanese people don't experience <i>amae</i> - related emotions. I hope to show some examples of <i>amae</i> expressed in English, and tell you how easily we can find <i>amae</i> within transference in psycho-and/or psychotherapeutic situations.</p> <p>Secondarily I get into the definitions of spirituality where you can see what an important role the term “meaning” plays in defining “spirituality”. Judging from the context in which the word “meaning” is employed, we find the word is almost identical with “meaning in life”. Takao Takahashi asserts all human beings are searching for “being cared for in nature”. I interpret his statement as a proof of <i>amae</i>'s universality. He says, “Self-care connotes human nature. Those who are trying to find meaning in life should take good care of themselves. Self-preservation and finding meaning in life are at the basis of caring.” Considering his opinions, I've come to the conclusion that we have to give ourselves appropriate <i>amae</i> or self-love when it comes to caring for one another. In other words, maintaining good interdependence is the name of the game not only in therapeutic situation but in all human relationships.</p>	

<i>Perspective of the integration between Biocosmology and Asian Bioethics</i>	
	Kayo UEJIMA
	Inner Journey for Self-saving by Psychophysical Exercise: Yoga of Swami Vivekananda
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<p>Swami Vivekananda is one of the most important a mentors about yoga. While this presentation focuses some theories of Swami Vivekananda, this presentation tries to explain meaning of self-saving as final purpose of Yoga and significance of Yoga as practice. This presentation is composed with the following columns.</p> <ol style="list-style-type: none"> 1. God of Bhakti Yoga by Swami Vivekananda It is Brahman as living universe for creation of substance and Akasha as field like sea for transformation of energy inside and outside us. When we can feel Brahman and Akasha as God inside and outside us, we can notice extreme love and eternal freedom. 2. Body and mind under Raja yoga by Swami Vivekananda Prana is fundamental psychophysical entity for formation of body and manifest of mind. Prana has characteristics of both holographic element and wave that are composed with us. We can feel and recognize Prana as vibration inside and outside body by daily practices of psychophysical excise like yoga. 3. 4 questions for the meaning of self-saving by Bakti yoga Q1. How can we be satisfied with in life time? Q2. How can we feel confidence and relief in life time? Q3. How can feel liberation from emotion, value and belief inner us? Q4. How can we feel love inner us? 4. The steps to inner journey by practices of Raja Yoga as psychophysical excises < Steps for ethical behavior in consensus reality> 1) Yama(abstentions) ethical rules and rule for daily 2) Niyama(observances) inner ethical standards for daily behavior to God <Steps to inner journey to living death for self-saving> 3) Asana(Posture for entrance to deep meditation) 4) Pranayama(restraint of breath) 5) Pratyahara(drawing in of the organs from their objects: abstraction) 6) Dharana(Concentration) 7) Dhyana(Contemplation or Meditation) 	

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8) Samadhi(Superconsciousness: all feeling of body melts away)

5. Conclusion

Our life time is on the way of inner journey. We are ship on the eternal sea. We always experience circulation between birth and living death in body. Our body rather than mind guides to inner journey for self-saving. There is deep feeling not only gratitude but also love to inside us and other outside us in inner journey.

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	Prof. Jayapaul Azariah Ph.D
	Some reflections on Biocosmology in ancient sacred texts – Rig Veda and Bible (Genesis 1:1)
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<p>The paper presents relevant texts from ancient sacred texts (Rig Veda & The Bible) that relate to Biocosmology. The following four thematic questions are considered. Moreover the cosmic hazards in outer-space that may be encountered by any human soul, in its travel after death, are briefly outlined.</p> <ul style="list-style-type: none">• Are we alone in the cosmos?• Is Earth just another planet among the 17 billion other planets?• Is there something special about it – our blue marble planet Earth?• Where is it that another earth 2?	