

## Book of Abstracts

### *the 23<sup>rd</sup> International Symposium on Biocosmology (23ISBC)*

held as part of the *II International Scientific Assembly*  
«*International Cooperation for Sustainable Development*»;

October 4-7, 2022; Moscow State University named after M.V. Lomonosov;  
at the *Faculty of Global Studies, MSU*

*on the topic:*

*“In the year of the 200<sup>th</sup> anniversary of the birth of N.Ya. Danilevsky :  
Towards a worldwide (peaceful) Biocosmological (Organicist) U-turn – through the  
fundamental cultural reorganization of the Russian scientific and educational process ”*





Московский государственный университет имени М.В. Ломоносова  
**ФАКУЛЬТЕТ ГЛОБАЛЬНЫХ ПРОЦЕССОВ**

Lomonosov Moscow State University  
**FACULTY OF GLOBAL STUDIES**



**Biocosmological Association**

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

*23<sup>rd</sup> International Seminar on Biocosmology*

*/ XXIII Международный семинар по Биокосмологии*

*по теме / on the topic*

**“In the year of the 200th anniversary of the birth of N.Ya. Danilevsky : Towards a worldwide (peaceful) Biocosmological (Organicist) U-turn – through the fundamental cultural reorganization of the Russian scientific and educational process”**

*«В год 200-летия со дня рождения Н.Я. Данилевского : К реализации мирового (мирного) Биокосмологического (Органицистского) разворота – через первичную реорганизацию культуры Российского научного и образовательного процесса»*

Дата: 6 октября

Время: (6 октября, 10:00 – 17:00)

Модератор: Хруцкий К.С.

Date: October 6

Time: (October 6, 10:00 – 17:00)

Moderator: Khroutski Konstantin

## Авторы докладов / Authors of presentations

ФИО / Name	Тема доклада / Topic	Место работы/ Affiliation
<p><b>Opening session / Открытие заседания</b></p> <p>KHROUTSKI Konstantin S. – <i>Opening remarks by the moderator</i></p> <p>LIU Xiaoting – <i>Welcoming speech by the President of the Biocosmological Association</i></p> <p>GRINCHENKO Sergey N. – <i>Welcome Address by the Vice President of the BCA from Russia</i></p>		
Prof. LIU Xiaoting	<p style="text-align: center;"><i>Starting Again After Fifty Years</i> (<i>Welcoming Speech by the President of the BCA</i>)</p> <p style="text-align: center;">/ <i>Начать все сначала через пятьдесят лет</i> (<i>Приветственная речь Президента БКА</i>)</p>	Beijing Normal University, Beijing 100875, CHINA
Проф. ОРЛОВ Александр Иванович  / ORLOV Alexander Ivanovich	<p style="text-align: center;"><i>Управление наукой в современных условиях с точки зрения Биокосмологической Инициативы</i></p> <p style="text-align: center;">/ <i>Governing Science in contemporary conditions from the Biocosmological Initiative perspective</i></p>	Московский государственный технический университет им. Н.Э. Баумана, г. Москва
Проф. ГРИНЧЕНКО Сергей Николаевич  / GRINCHENKO Sergey Nikolaevich	<p style="text-align: center;"><i>О месте и роли науки и образования в самоуправляющейся иерархической сетевой системе Человечества: с информатико-кибернетических позиций</i></p> <p style="text-align: center;">/ <i>On the place and role of science and education in the self-governing hierarchical-network system of Mankind: from informatics-cybernetic positions</i></p>	Института проблем информатики Федерального исследовательского центра «Информатика и управление» РАН, г. Москва

САВЕЛЬЕВА Тамара /SAVELYEVA Tamara	<i>Вернадский и Юлгок: Незападный диалог об устойчивом развитии</i> /Vernadsky meets Yulgok: A non-Western dialog on sustainability	Hong Kong Institute of Education for Sustainable Development; HKSAR of CHINA
Prof. ZHANG Xiuhua	<i>The Methodological Value of the Biocosmology Initiative and Its Contemporary Implications for the Construction of a New Civilization</i>	China University of Political science and Law, Beijing, CHINA
NAKATOMI Kiyokazu	<i>Theory of peace by Montesquieu</i>	Matsuo High School and Asahi Agricultural High School in Chiba Prefecture; Sammu, JAPAN
NAKATOMI Kiyokazu	<i>Approaching World Mutual Understanding – The Route of Aristotle and Montesquieu in the field of justice</i>  / Приближение к мировому взаимопониманию – путь Аристотеля и Монтескье в области справедливости	Matsuo High School and Asahi Agricultural High School in Chiba Prefecture; Sammu, JAPAN
Prof. ZHOU Guowen & CAI Xinyi	<i>Reflections on environmental ethics of boundary and domain – Based on the Taoist View of nature</i>	Beijing Forestry University, CHINA
Prof. ZHOU Guowen	<i>Localization of environmental philosophy in a global perspective</i>	Beijing Forestry University, CHINA
Prof. ZHANG Peter	<i>Deleuze and Khora</i>	Grand Valley State University, Michigan, USA
<b>Обсуждение выступлений первого дня работы Семинара</b> <b>/ Discussion of the Presentations made on the First day</b>		

## Second Day of the Seminar

Дата: 7 октября  
 Время: (7 октября, 10:00 – 16:00)  
 Модератор: Хруцкий К.С.

Date: October 7  
 Time: (October 7 10:00 – 16:00)  
 Moderator: Khroutski Konstantin

ХАРИТОНОВ Анатолий Сергеевич / KHARITONOV Anatoly Sergeevich	<i>Возникновение, развитие и гибель организма – трёхсущностное взаимодействие бытия и небытия</i>  <i>/ The emergence, development, and death of an organism – a three-substantial interaction of being and non-being</i>	Российский экономический университет имени Г.В. Плеханова, г. Москва
Prof. LI Ping	The Finitude of Technology and the Precedence of Ethics – the Common Philosophy based on the Second Beginning	Henan University of Economics and Law, Zhengzhou, Henan Province, CHINA
д.ю.н. КОЖЕМЯКОВ Алексей Семенович / KOZHEMYAKOV Alexey Semenovich	<i>Единство органичного (заложенного – естественного) и разорванность современного (искусственного) миров</i>  <i>/ The unity of the organic (inherent – natural) world, and the brokenness of the modern (artificial) world</i>	Независимый эксперт по вопросам мировой политики, г. Москва
Prof. ZHOU Guowen, with XU Xiaonan, SUN Yelin & GENG Jiangyan	<i>Meaning and trend of future environmental philosophy</i>	Beijing Forestry University, CHINA
CHI Xuefang	On the organic nature of the two-way construction of ecological civilization and life civilization	Harbin Institute of Technology (Weihai), CHINA

<p>Проф. МАКСИМЮК Николай Несторович</p> <p>/ МАКСИМИУК Nikolai Nestorovich</p>	<p><i>Экологизация образования – необходимое условие формирования здорового образа жизни человека</i></p> <p><i>/ Ecologization of education – a necessary condition for forming a healthy human lifestyle</i></p> <p><i>e</i></p>	<p>Новгородский государственный университет имени Ярослава Мудрого, Великий Новгород</p>
<p>ХРУЦКИЙ Константин Станиславович</p> <p>/ KHROUTSKI Konstantin Stanislavovich</p>	<p><i>Биокосмологический разворот, сообразуясь с поразительным соответствием (в отношении к Российской цивилизации) выводов теории Н.Я. Данилевского (150 лет назад) и текущего момента мировой истории (социокультурной эволюции)</i></p> <p><i>/ A Biocosmological U-turn, consistent with the striking coherence (in relation to the Russian civilization) of the conclusions of Danilevsky's theory (150 years ago) and the current moment in world history (sociocultural evolution)</i></p>	<p>Новгородский государственный университет имени Ярослава Мудрого, Великий Новгород</p>
<p>Общее дискуссионное обсуждение поднятых на Семинаре вопросов / General discussion of the issues raised at the Seminar</p>		

## Starting Again after 50 Years Welcoming Speech by the President of the BCA

Xiaoting LIU<sup>1</sup>

Greetings : dear moderators, contributors, participants and experts!

In recent years the world has entered a special historical period, which I call the “Greatest Change in 10,000 years”, that is, a serious environmental situation which has never appeared over the past 10,000 years since the last Ice Age, also described by some as the “Anthropocene Crisis”. It is generally admitted that the ecology of the earth's surface has deteriorated to an almost irreversible state, which is, of course, very urgent and very worrying. There are many causes of this, some of which we cannot discuss and some of which are within the scope of our concern, such as the competition between the industrialization and modernization of mankind, the conflict between globalization and anti-globalization, the confrontation between tradition and modernity within developing countries, and so on. This year is just 50 anniversary of the United Nations Declaration of the Human Environment and Limits to Growth were published the Human Environment and the **Club of Rome** report of Limits to Growth were published. Humankind continuously work hard for half a century, but the earth environment does not improve. Because human society, ecological environment, etc., on the surface of the planet are, on the whole, deviating from the principle of organicity. That is to say, each side can find its own reasons for its choices, decisions and actions and seems to be able to justify them, but the overall situation of humanity and the planet is heading towards an irreversible abyss.

The call for and dissemination of organic philosophy is thus not optional, but a very urgent and even pressing intellectual and theoretical task. The role of ideas is equivalent to the slow covariance of complex systems, slow but at the same time persistent and firm. For this reason, it is only by constantly raising the organic literacy and level of consciousness of the entire population of society that the culture of mankind can be constantly transformed and that people can become considerate and cooperative towards each other and achieve the synergistic development by communication exhortation when confronted with a variety of conflicting choices of interest. Therefore, it is in this

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<sup>1</sup> President, the Biocosmological Association; Beijing Normal University, CHINA.

context today that we find that organicity is not only the intrinsic quality of each thing, but the essential connection among various things, even including the organic relationship among things that transcends interfaces and categories. The distant natural world, for example, and the present worlds of biology, society and thought, which used to be seen as separate interfaces with their own rules of operation, are today found to interact with each other on a regular basis and to be intrinsically connected as a whole. This requires us to constantly extend our mind beyond the appearances of things, to see more of the essential connections within them, walking steadfastly in the path of organic philosophy! Only in this way can we reveal the oneness of the world itself, discover the interconnectedness of all things, reconstruct new cultures and civilizations on new bases or foundations, and even save civilizations from their present peril.

In this respect, the International Bio-cosmological Association has done much work. Although this work is only like a drop in the ocean or a drop in the bucket for the fate of the whole planet, the principle of organicity is that if people can raise their voices, they should cry out, and the more people cry out, the more sand they may accumulate, and by spreading and diffusing their voices, they may achieve the effect of a starburst and a multitude. This is our hope, demonstrating our responsibility to the world today and to our children and grandchildren, signaling our moving into the future as the present generation, and further, indicating a proper responsibility and position as citizens of the modern world. Of course, these activities are inseparable from the organization of our Association and especially the active work of the team led by the Secretary General, Professor Konstantin, who initiated and organized most of the online Symposiums, especially during the years of the epidemic when it was difficult to get together offline, and whose responsible spirit is very touching. So special thanks go to them!

Finally, I hope that all of us in the Association can transcend geographical, national and cultural constraints and actively contribute our different insights, for it is only when various understandings are conveyed and united that the Association can be dynamic and have a positive impact on the building of our own culture and civilization on the planet. For this purpose, on behalf of the Association, I thank you all from the bottom of my heart! I hope that our Association will grow and that this Symposium will be a great success!



## **Governing Science in contemporary conditions from the Biocosmological Initiative perspective**

**Alexander Ivanovich ORLOV<sup>1</sup>**

We have been dealing with the problems of managing science for about forty years. In the 1980s, these works were related to the analysis of the effectiveness of scientific conferences (see, for example, [1]). Much has been done during the creation of the All-Union Statistical Association – the national scientific society in the field of statistics (see, for example, [2]). A forecast was developed for the development of Russian science in the conditions of the 1990s [3]. The forecast, unfortunately, came true, the state of science in the Russian Federation is much worse compared to the USSR in the 1980s. Then we turned to the problems of applying scientometrics and expertise in the management of science (see, for example, [4]). In particular, the use of the number of citations as a key performance indicator in fundamental science was justified (see, for example, [5, 6]). The next step is the analysis of the dynamics of the development of science [7, 8] based on the Biocosmological Initiative [9, 10]. In the course of our research work, a number of scientific problems have been identified, some of which we discuss below.

Let's discuss the relationship between world science and national science. We are primarily interested in the science of Russia. Globalization is usually understood as the concept of world economic, political, cultural and religious integration and unification, as well as the process of implementing this concept. An integral part of the concept of globalization is the idea of a single world science. In ideological terms, the concept of globalization was developed in detail in the first half of the 20th century. As an important milestone, we note the detailed monograph by G. Wells "The New World Order", published for the first time in 1940 and which had a great influence on thinkers around the world. In practice, a number of attempts at globalization have been made earlier: the Crusades, the Arab conquests, the creation of colonial empires, the activities of the Communist International, the League of Nations ...

In the mass consciousness of the world community, the concept of globalization was presented as the only possible one. However, by now it has become obvious that in modern conditions this concept

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reflects the interests of the Anglo-Saxons, who claim world domination. Currently, the main world power in economic terms is the People's Republic of China. Since 2014, it has surpassed the United States in terms of gross domestic product (measured in purchasing power parity). It can be expected that in the next decade, India will take the second place in the world in this indicator, pushing the United States to third place, and the ordering of economic indicators will come in line with the ordering by population. The next three – Japan, Germany, Russia – will continue to lag behind the top three both economically and in terms of population.

In the coming era of change, the Anglo-Saxons' powerful ideological weapon is the concept of globalization. The need to revise it in economic life was manifested in the real weakening of global contacts as a result of the pandemic and the consequences of the application of sanctions. The need to ensure the functioning of national economies in the mode of reducing dependence on the outside world, based on self-reliance, in particular, ensuring import substitution, has become obvious. However, the debunking of the concept of globalism is extended in time. Mass consciousness and production relations lag behind the development of the productive forces.

It is regrettable to admit that in the field of scientific activity the concept of globalization is still popular. At its center lies the idea of the primacy of world science, parts of which are national sciences that are not self-sufficient. It is believed that each individual scientist conducts his research in order to contribute to world science. Moreover, the science of the Anglo-Saxon countries is recognized as the central part of world science within the framework of the concept of globalization. As a consequence, the main scientific results must be published in English. Their significance is determined by the recognition of these results by Anglo-Saxon scientists, in particular, by their reflection in Western databases of bibliometric data WoS and Scopus.

The manifold negative consequences of such globalization for national sciences are quite obvious. The publication of articles in English not only hurts the prestige of the country, but also reduces the number of its readers – representatives of the national science. Since a journal has to be paid for publication, the focus on English-language science leads to an unjustified outflow of capital from the country. This orientation leads to increased contacts with Anglo-Saxon scientists and, as a result, to a reduction in contacts with domestic researchers, and this encourages a brain drain. As a result, not only do scientific results come to the West, carried out with the money of domestic taxpayers, but the scientists themselves leave the fatherland, which spent a lot of money on their preparation. We see that the uncritical acceptance of the concept of globalization gives a considerable income to the propagandists of this concept.

Note also the Anglo-Saxon tendency to appropriation of intellectual property. Such misappropriation is often carried out, so to speak, in a natural way. Having become acquainted with the work of a domestic researcher, the American scientist makes small additions to it, and further references are made to his work, while the author of the main result remains in oblivion. This effect is especially noticeable for significant achievements. Thus, the mobile phone and the Internet were first developed in Russia, while at present they appear as Anglo-Saxon achievements.

Modern management was developed in the 1870s at the Imperial Moscow Technical School (now Bauman Moscow State Technical University), while management textbooks in English claim that it was created at the beginning of the 20th century. in the USA (see, for example, [11]).

In Russia, kowtowing before the West has been implanted for more than 400 years, albeit with varying success.

We have to admit that the concept of globalization has caused great damage to Russian science. It got to the point that the official system for evaluating scientific activity gave priority to English-language publications over domestic ones. An article indexed in WoS or Scopus was valued several times more than a domestic one when compiling reports of research institutes and higher educational institutions on scientific activities. Only in 2022, there has been some departure from such distortions.

It is quite natural that the national sciences began to defend themselves against the Anglo-Saxon oppression. A few years ago, the PRC decided that the bulk of scientific results should be published in Chinese. Likewise, France defends its language. We have to admit that at present English is the language of international communication. It can be compared with Latin, which was used by the scientific world of the Middle Ages, although at that time no people spoke this language. Therefore, in the near future, publications in English are natural. As a result of the widespread introduction of computer translators, the language problem will become a thing of the past.

It is clear from what has been said that priority should be given to national science. In particular, the main results should be published for the first time in domestic publications, and such publications should be valued higher than foreign ones. This does not mean that foreign results should be ignored. Their analysis should be constantly carried out by organizations allocated for this purpose, and the results of such an analysis should be brought to the attention of the domestic scientific community. However, the organizational foundations in the field of scientific activity should be focused on the development of national science, acting in the interests of the country. Such an attitude is natural for applied science. However, it is not at all necessary for fundamental science to start with an analysis

of what has been done in world science. It is possible and necessary to work “from scratch”, as one of the most prominent physicists of the 20th century practiced. L.D. Landau.

The Anglo-Saxons are actively implementing requirements for publications that cause significant harm to the development of science as an information process. For example, a negative attitude towards self-citation, which deprives the reader of important information and makes it difficult to transfer knowledge from one scientific field to another. Or the requirement for mandatory peer review, which slows down the publication of new results.

We can expect the abandonment of scientific journals and the publication of scientific books as a result of the transition of scientists to the direct placement of scientific papers on the Internet. This will be a return (at the modern level) to the system of dissemination of scientific results during the exchange of letters between scientists, as was customary before the advent of scientific journals. (As you know, the history of scientific journals dates back to 1665, when the French *Journal des sçavans* and the English *Philosophical Transactions of the Royal Society* first began systematically publishing research results.) Scientific results obtained by a scientist : their evaluation for centuries has been carried out by experts, i.e. it is based on the subjective opinions of other scientists. The advantages and disadvantages of this approach have been repeatedly discussed, including by us (see, for example, [4, 5]). It is worth noting here that the author of this article published the most famous textbook on expert assessments in Russia [12].

In recent decades, the information barrier has become an obstacle to the reasonable application of expert assessments. The number of publications on the research topics of a particular scientist has become several orders of magnitude higher than his ability to perceive scientific information. Thus, the number of scientific articles and books that a researcher is able to get acquainted with in a lifetime does not exceed 10 thousand, while there are millions of publications on his subject, and the flow of newly incoming publications does not dry out. Therefore, we can talk about the general ignorance of scientists.

It is possible to overcome, at least partially, the information barrier with the help of scientometric methods, i.e. statistical methods of studying science. The world's first monograph on scientometrics was published by V.V. Nalimov and Z.M. Mulchenko more than half a century ago, in 1969 [12]. In particular, it shows that the contribution of a scientist to fundamental science is most objectively assessed by the number of citations of his work in subsequent scientific publications. The application of scientometric methods is based on painstaking work with data. Therefore, scientometrics acquired

practical significance only in the 21st century. as a result of the use of big data technologies that allow you to analyze all (ideally) Internet resources.

Scientometrics makes it possible to analyze the contribution of specific scientists and their associations “according to the Hamburg account”, regardless of the subjective expert assessments of certain scientists. Therefore, managers in the field of science began to actively use scientometric indicators in solving current problems of science management. It is quite natural that the use of scientometrics was actively opposed by those scientists for whom the usual high expert assessment of the environment and superiors came into conflict with the objectively established relatively small real contribution to science, assessed using scientometric methods.

In addition, the practical application of scientometrics faces a number of objective difficulties. They are associated, for example, with the real limitations of the content of the analyzed bibliometric databases. Thus, the globalist bibliometric databases WoS and Scopus analyze only a small part of Russian publications. This is explained by discrimination in the selection of publications for indexing. As a result, the contribution of Anglo-Saxon authors to science is overestimated, while that of Russian authors is underestimated by orders of magnitude.

Therefore, when analyzing data on Russian publications, one should use Russian bibliometric databases, in particular, the Russian Science Citation Index (RSCI), which operates on the basis of the domestic scientific electronic library eLIBRARY.RU – the largest Russian information and analytical portal in the field of science, technology, medicine and education.

However, the RSCI is far from perfect. First, by the coverage of the array of publications. So, from the journal *Biocosmology – neo-Aristotelism*, eLIBRARY.RU includes only 6 articles out of several hundred, and none in the RSCI. From the oldest Russian economic journal “The Economist” (in 1924–1990 it was published under the name “Planned economy”), only 27 articles out of several thousand are included in eLIBRARY.RU, and not a single article is included in the RSCI. Secondly, of the entire eLIBRARY.RU library, only a part of the publications are indexed in the RSCI, and among the selected ones, those recognized as the most valuable, the so-called. “nucleus of the RSCI”. Decisions on where to include a particular publication are based on the subjective opinions of experts. A detailed analysis of the problems of applying scientometrics and expertise in the management of science is given in our numerous publications, including those indicated at the beginning of this report.

The next section is the dialectics of the development of science.

Scientometrics and expert assessments provide only a superficial analysis of the development of science. For an in-depth analysis of the dynamics of science, it is advisable to use other tools, in particular, the dialectic of the development of socio-economic processes. In 2021, we made attempts to implement this idea.

The application of the laws of dialectics made it possible to obtain a number of scientific results in the field of science of science.

We have identified 23 pairs of opposites, each of which is described with the help of two principles (entities), which we called poles. The law of unity and struggle of opposites has provided tools for describing and managing the development of science. Since, in order to consider the interaction of the opposites introduced by us, it is required to provide sufficiently voluminous texts, we refer the reader to our publications for 2021-2022 [7, 8].

The existence of an information barrier is an example of the transition from quantity to quality. The growth in the number of scientific publications has led to a fundamentally new situation – the impossibility for the researcher to get acquainted with the bulk of publications on their subject.

At the initial stages of the development of science, scientists exchanged letters containing their results. The negation of this information system was the emergence of peer-reviewed scientific journals, which, in particular, make it possible to obtain the recognition of the scientific community by the very fact of publication and consolidate their authority. Currently, we are witnessing the denial of denial – the placement of materials on the Internet, often by the author himself without the mediation of editors and reviewers, i.e. return at a new level to the information system of the initial stages of the development of science.

Let's summarize:

This report briefly considers a number of the author's results in the field of science of science. A more detailed presentation is given in the publications indicated in particular at the beginning of the report. Since the speaker is one of the most cited mathematicians and economists in Russia, I dare to hope that the above reflections will be interesting and useful to the audience.

It is necessary to further develop studies of the dynamics of the development of science, aimed at studying the processes of managing scientific activity. This report is devoted to a number of areas of possible research.

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## A New Organic Theory that Moves Towards the Second Beginning

Xiaoting LIU<sup>1</sup>

The new organic theory is relative to the traditional organic theory, because the traditional organic theory is the organic theory in the first beginning context and its basis is not really organic.

People can roughly divide the historical process of organic theory into several stages or levels, including: 1) early primitive organic theory, namely, natural organic theory, which is often called integrated organic theory and has been similarly discussed in ancient Chinese culture and ancient Indian culture; 2) the second is organic theory in the sense of subject-object differentiation, which emphasizes the organic connection between various components based on differentiation, along the mechanism theory to system theory, and then organically explains the system. Although this organic theory is also organic, as Heidegger has repeatedly pointed out in his middle-work *Contributions to Philosophy*, the basis of this organic thought is still only mechanical, not really organic. The organic thought, which transcends the subject-object relationship between these two, is what we call “new organicism.” In this regard, contemporary Chinese philosopher Zhang Shiyong proposed in his argument of “The Philosophy of Universal Connection” that philosophy in human history can be divided into three stages: philosophy in the early pre-subject-object dichotomy era, philosophy in the middle-subject-object dichotomy era, and philosophy in the future post-subject-object dichotomy era, which can be regarded as a support for the idea of new organic theory.

If there is a philosophical interpretation of such a new organic theory, it first highlights “organic”, that is, using organic as a premise and foundation, or as the background of all things to construct a comprehensive organic theory. Even if we are still in an inorganic state, it is some link in the organic process, so this organic theory can also be called “big organic theory” or total organic theory. That is to say, the nature of the various states in which things appear in operation is nothing more than the explicit and special manifestations of the different levels of fundamental organicity in the relevant processes and joints, and its goal is to move towards higher organicness.

Secondly, this kind of organic theory highlights “organic”, that is, as a kind of holistic thinking and vision, insisting on seeing the world from an organic point of view, that is, refusing to use an inorganic

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vision to understand our universe and world. Even if the object is non-organic, all questions must be organic and “implement organic to the end”. This is actually equivalent to the dialectical relationship between the positive and negative joints in Hegel’s logic, and all the purpose and root are for “union”. In the past, people have provided a variety of organic resources, such as organic matter, organic connections, etc., but they are still about the relatively narrow primary meaning of the word or concept of “organic”. However, today it is a new discussion of organic, which is to absorb and integrate all existing ideological resources to complete the organic transition. In short, organicization has the meaning of a verb, which promotes organicity from partial organic to comprehensive organic, from organic different from inorganic to comprehensive organic, from the external organic of the interrelationship between things to the natural organic of existence. Organic is reflected in action and practice through organic ways to do and act, such as the establishment of ethics which “based on” organicism, that is, organic ethics, as well as organic pedagogy, organic practice, organic science, organic culture, organic action system, especially humanities and humanistic practice. The core here is still anthropology, because in the world of technology or artificial age. People are the secret of everything, especially after the emergence of virtual worlds and robots, human problems will trigger various issues of debate. So, without solving human problems, the rest cannot be fundamentally solved, let alone complete the organic reconstruction of the human world. This means that we need to shape a new kind of sublime subject, the organic man, armed with organic ideas that can bridge the gap between two beginnings.

In addition, organicism, as one of the ideological foundations for the second beginning, together with the apocalyptic dilemma of human reality and the subjective consciousness initiative of people, together constitute the three realistic premise foundations for the second beginning, and it is also the basis and bridge for the transition between the first and second beginnings. The problem at the beginning of the first is due to organic loss or incomplete implementation, which leads civilization to the end of the world. The second beginning is to get out of the end times, and to achieve a fundamental turning point in the development of human society and civilization through organicness. But this organic nature is not the organic nature of the past, but emphasizes the intrinsic connection between all things, that is, organic “general”, so that the first beginning is its own organic link. This means that organic, as a universal thinking platform or qualifier, is both the goal of all previous efforts and the starting point of all subsequent action processes, requiring that all people’s thinking and actions be based on organic. Some people may say that this is “pan-organicism”, but this evaluation is actually not understanding the deep organic nature of the universe, otherwise it is not really completely organic.

Based on the above discussion, the future society that is advocated and desired by the second beginning is also an organic society. Similarly, the organic Marxism that the academic circles talk about is not organic matter and Marxism, but organic Marxism, so that it has also brought the development of Marxism to a new stage. In the same way, the so-called new modernization road must also be an organic modernization, not only the organic of man and nature, but also the organic of society and man himself, similarly, Organic farming, organic food, organic organization, organic thinking, and so on. As an organic civilization, the new form of civilization is a fundamental improvement and revolution in organic nature. Therefore, the truth is clear: as long as things are laid on a new organic foundation, the nature of things is very different from the original.

Finally, given that the second beginning and organic nature are mutually exclusive, although many traditional organic ideological resources can be investigated and utilized in the process of organic construction, they must be understood and carried forward based on the second beginning, otherwise it is not to talk about “organic” in the sense of “being” (existence), but only the method of the first beginning or the expedient “organic” (opportunity). Today’s human civilization has entered an era of pluralistic coexistence, and it is normal for different organic ideas to have some differences or even different ideas and exchanges in basic philosophical judgments and positions. As long as there is a desire to be responsible for mankind and to contribute to the salvation of the world, and to promote the ecological environment and human life on the surface of the earth to a better situation, some inconsistencies or differences are positive fortunes for pluralistic dialogue, mutual learning, and increased inner vitality and richness, which is also the situation expected by the constructive principle.

## On the place and role of science and education in the self-controlling hierarchical-network system of Humankind: from the informatics-cybernetic positions

Sergey N. GRINCHENKO<sup>1</sup>

As you know, the term “**organism**” has long been successfully used in science to indicate such properties of a living organism as **integrity**, organization, **relative autonomy**, a certain **expediency of behavior**, high survival rate, etc., manifested by one or another biological, social (or other complex) formation. Thus, a single integral Humanity can be considered as an “organism”, and then “world science” acts as its “organ” – along with “world production”, “world education”, “a set of world languages”, etc.

Indeed, within the framework of *integral Humankind*, **science significantly depends on** the *production* of industrial (directly, through the creation of scientific tools and infrastructure) and agricultural (indirectly, through the need to supply its personnel with products), on *education* (preparing current and supplying its future personnel), from a set of *languages* – the oldest of IT communication (between people in general, not only between scientists), **indirectly depends on** *defense and law and order*, etc.

The author's informatics-cybernetic model (ICM) considers integral Humankind as a self-governing hierarchical network system, permanently tracking, according to search engine optimization algorithms, target criteria of an energy nature, with fixing its results in the form of system memory of the corresponding hierarchical subsystems [Grinchenko, 2007-2022]

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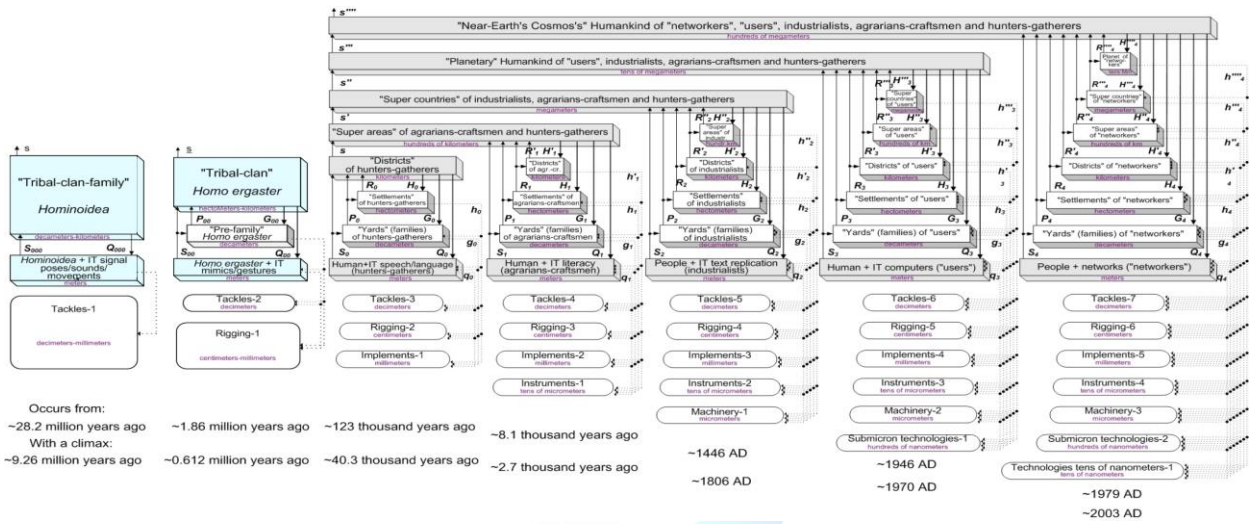


Fig.1. Stages of the global evolution of the hierarchical network system of Humankind.

The spatio-temporal characteristics of global evolution in the framework of the ICM are some modification of the numerical series of Zhirmunsky-Kuzmin – a geometric progression with a denominator  $e^e = 15,15426$ , revealed by them in the study of critical levels in the development of biosystems [Zhirmunsky, Kuzmin, 1982].

**A few words about the languages of science in relation to its genesis.** At the 2th stage of the complication of the scientific and educational structures of the self-controlling system of Humankind (**based on IT writing**), for oral communication and writing in the Western local civilization, mainly languages such as ancient Greek and Latin were used.

Table 1. Stages of complication of scientific-educational structures in the context of the systemic genesis of Humankind.

Information technology	Start time, climax, area - equivalent circle radius	Prevailing scientific and educational structure
Speech/Language (S/L)-1	~123, ~40.3 thous. years ago, up to 15 km, "okrugs"	tribal proto-science and proto-formation of proto-civilization cores
Writing/reading (W/R)-1+S/L-2	~8.1, ~2.7 thousand years ago, up to 223 km, "super-region"	science and education of local civilizations {S&E-LC}-1
Replication of texts (RT)-1+W/R-2+S /L-3	~1446, ~1806 up to 3370 km, "super-country"	science and education of subcontinental civilizations {S&E-SC}-1+(S&E-LC)-2
Local computer (LC)-1+RT-2+W/R-3+ S/L-4	~1946, ~1970 up to 51 thousand km, planet Earth	science and education of the Planetary Civilization {S&E-PC}-1+(S&E-SC)-2+(E&E-LC)-3
Telecommunications/networks (T/N)-1+LC-2+RT-3+ W/R-4+ S/L-5	~1979, ~2003 up to 773 thousand km, Near-Earth Cosmos	science and education Civilizations of the Near-Earth Cosmos {S&E-NEC}-1+(S&E-PC)-2+(S&E-SC)-3+(S&E-LC)-4
Nano-IT (NIT)-1+T/N-2+LC-3+RT-4+W/R-5+ S/L-6	~1981, ~2341 up to 11.7 million km, Intermediate Space	science and education Civilizations of the Intermediate Cosmos {S&E-IC}-1+(S&E-NEC)-2+(S&E-PC)-3+(S&E-SC)-4+(S&E-LC)-5

At the 3th stage (**on the basis of IT replication of texts**), such national languages as German, French, English, Russian, etc. were added to them, which were used in scientific and educational activities in the territories of “super-countries” – subcontinental civilizations.

Starting from the 4th stage of this process (“planetization” or “globalization” **based on IT local computers**), the situation began to change dramatically, since there is no established universal language for the Civilization of the entire Planet (and artificial languages such as Esperanto have not been widely). In relation to science: English-speaking science, French-speaking, German-speaking, Russian-speaking, Chinese-speaking, etc. are being formed.

The 5th stage, which began soon (exploration of the Near-Earth Space, **based on IT telecommunications/networks**), changed the situation dramatically, providing a person, unprecedented in history, with information connectivity available according to the “cost-effectiveness” criterion “each-to-each” on the entire Planet – through communication satellites and other technical means.

As a result, at the 4th stage, the process of vigorous competition between the existing languages of “supercountries” (subcontinental civilizations) – including the languages of science – for leadership on the Planet, began, and at the 5th, actively continued. Today, in the “Western-civilizational” embryo of the Planetary Civilization, where Russia has so far adjoined too closely, the English language is absolutely leading in this process. Plus, since the 90s. in the twentieth century, the leadership of science in Russia, moving in line with the current political orientation of the country, intensively planted precisely English as a scientific language, to the detriment of its own system-forming language, Russian.

In recent months, a change in the state political course is planned with a focus on a significant increase in the level of “territorial sovereignty” (understood as a historically hierarchical and multidimensional structure, i.e. including 6 main components: linguistic, cultural-state, economic, high-tech, informational and (promising) personality-cosmic [Grinchenko, 2022]). This allows us to hope for the same shift in relation to the positioning of the Russian language, science and education in the louder and louder subcontinental civilization of Russia, with its systemic relative autonomy within the framework of a promising Planetary-Space Civilization.

The final refusal, after the transitional year 2022, from forcing Russian scientists to publish only in English in Western journals from the WoS and Scopus databases, and more broadly – from Russia's participation in the Bologna educational system, is long overdue.

## Vernadsky meets Yulgok: A non-Western dialog on sustainability

Tamara SAVELYEVA<sup>1</sup>

The author conducts research on educational projects in the areas of sustainability education and development goals. The key points of the presentation reflect on a socially inclusive philosophy of cooperation and care for the other, much in line with the universal goals of sustainable development; as well traditions that promotes cultural confluence and syncretism. A special part of the author's talk argues that active mindset education can be achieved by fostering core sustainability values and strengthening the science of sustainability as a focal arena of durability; in this regard, making a correlation with the 2030 UN Agenda and its Sustainable Development Goals.

Aat the same time, and which is the main topic of the presentation – this is a pressing problem of the general lack of acknowledgment of alternative traditions in the dominant western sustainability discourse in education. After critically analyzing the western human-nature relationship in the context of Enlightenment, modernity and colonial expansion, this talk introduces two non-western ecological discourses from Eurasia and Asia, Noöspherism and Neo-Confucianism, which offer clear contrasts to the western sustainability framework. Using theoretical argumentations, the presentation aims at examining the cosmological and ontological categories expounded by Vladimir Vernadsky of Russia and Yulgok Yi of Korea, whose philosophical foundations meet each other in unique foci on the anthropocosmic and cosmoanthropic types of human-nature relationships. The author strongly supports that both could well be alternatives and/or additions to the dominant western discourse. As a conclusion it is proposed to consider a twofold comparison: between Eurasian (Russian) and Confucian heritages, and these two with the mainstream western ecological discourse.

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## The Methodological Value of the Biocosmology Initiative and Its Contemporary Implications for the Construction of a New Civilization

Xiuhua ZHANG<sup>1</sup>

Facing the difficulties of modernity from the environmental pollution, ecological degradation and human existent crisis, humankind is once again standing at the crossroads of death or survival. Undoubtedly, Addressing the scientific community – the Biocosmology Initiative issued by the Biocosmological Association, in order to reiterate the stance, principles, modes of thought and methods of the Neo-biocosmology, possesses important theoretical value and practical significance. The Initiative has illustrated its own naturalistic standpoints of organism, holism, generative theory and theory of process, highlighted the dialectical and relational thinking, proposed some interpretational principles of the Neo-biocosmology, led in the perspective of historicism and the approach of theory of practical activity, so that it has manifested the meaning of methodology of scientific cognition.

Meanwhile, from the core viewpoints of the Initiative, the worldview of the Neo-biocosmology, as a new cosmology of organism, has not only deconstructed the radical anthropocentrism of the Anthropocene, but also affirmed the ideas of the “a community of life for man and nature” and “a community of shared future for humankind”. Thus, the Initiative will help to promote harmonious intercourse and interaction between man and nature, man and man, and national countries, and help to realize human sustainable development and construct ecological civilization. Moreover, it can further help to acquire a win-win situation for achieving the unity of “making things” (making new beings, cheng wu 成物) and “shaping human beings” (cultivating new ecological individuals, cheng ji 成己) in the course of practice. Therefore, The Initiative has the contemporary implications for constructing a new civilization at its beginning.

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## Theory of Peace by Montesquieu

Kiyokazu NAKATOMI<sup>1</sup>

Last June at this international conference, I presented “Idea of Transcendent Law and Noosphere Studies”. Transcendent law is the law of fearing and paying respect to the transcendent-being beyond human beings, that is, God and Buddha. Not only believers but also leaders of nations around the world are to fear and respect the transcendent-being. The philosophy of Montesquieu supports this view of mine. Although he was a Christian, he recognized various religions and he also demanded humility from his kings.

Throughout the ages, humanity has suffered from plague and war. In the time of Montesquieu, despite the absolute monarchy of Louis XIV at its height, the plague and successive wars left many people exhausted. From this plight, Montesquieu hoped for peace and stability, which he expressed in “The Spirit of the Law”. He began with the idea that law is the relationship between things. Law is the relation that things have in the world and all things have law. In nature, there are laws of nature, laws of matter. Animals and plants have laws, and there are herds of animals and communities of plants. Humans also have laws. From these, everything in the world has laws and relationships. In other words, the world is connected and that interconnectedness is organic. The law of Montesquieu expresses this.

From his philosophy of the organic relation of nature, the world and the universe, emerges a way of life that unites and harmonizes humanity. All humankind become brothers, sisters and friends. This leads to a theory of peace in which we respect each other and help and support each other. At the same time, it develops into a theory of environmental protection, living in harmony with nature and the world. Like Montesquieu, the organic world relation and cosmology of the Biocosmological Association provide the basis for peace and environmentalism.

This essay explores a brief history of Montesquieu, his concept of law and the energies that make world interconnection possible.

**Keywords:** Law and World Relation of Montesquieu, Light and Darkness, Energy of World Relation, Philosophy of Inexistence and Love.

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## **Approaching World Mutual Understanding – The Route of Aristotle and Montesquieu in the field of justice**

**Kiyokazu NAKATOMI<sup>1</sup>**

This presentation is a follow-up paper to the earlier “Theory of Peace by Montesquieu”. Montesquieu wrote “The Spirit of Laws” for world peace and tranquility. In that book, law is the relation of things. From this point, all things have relations in the world. It is the philosophy of the world relation of things and the organic world connection proposed by Aristotle and the Biocosmological Association. This presentation continues this philosophy. Today, in the midst of the global crisis caused by COVID19 and its mutant strains, world countries have adopted various policies. They are city lockdowns, behavioral restrictions, mandatory wearing of masks and Vaccinations. In 2022, the “Zero Corona Policy” of China led to a months-long lockdown in Shanghai. Everyone thinks. Are strict laws better or are human-friendly laws better?

I have already developed this idea at the 7<sup>th</sup> International Scientific Conference in 2021 at Moscow State University on “Transcendent Law and Noosphere Studies” among others. The theories of Aristotle and Montesquieu support my theory. Aristotle preached *Philia*, the friendship of the virtuous. Punishment is not necessary there. Montesquieu also said that when the people are virtuous, the punishment should be slight. It is the court, the keeper of the law, who determines this punishment. Montesquieu was a judge until he was 37 years old. From that experience, he advocates the ideal of the court. His thesis is that “The court is Inexistence”. This has three meanings.

First, it is the inexistence of court in the sense that it does not inspire fear. On the contrary, a trial of fear is a substitute for the politics of fear. People can live in peace when they do not know who the judge is. Second, the Senate Court that once existed in Rome or permanent court are unnecessary. Instead, he advocates a jury system with one-year terms. In doing so, he explains the need for a repository of laws like the Court of Justice (Parliament) in which Montesquieu worked. This is to prevent the Permanent Court from being manipulated by interference from the King. Third, as the Court is not supported by the citizens as Parliament, it has a weak foundation. Symbolizing this, it is inexistence. However, because it is inexistence, it is not subject to interference and can maintain its independence. This philosophy has further developed the theory of separation of powers, which began

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with Aristotle, to a great extent. The hallmark of Montesquieu's theory of separation of powers is the Independence of the Court. The political philosophy derived from Aristotle laid the foundation for the modern court system when it came to Montesquieu.

The first half of this presentation will focus on the "Decree of Mercy for All Living Creatures" (1687) considered the worst in Japanese history and the Security Law (1925) that promoted fascism in Japan during World War II. The second half of the presentation will discuss Sulla who was the Roman military dictator and Thomas More, who was executed for opposing the divorce and marriage of Henry VIII of England. Thomas More was a Lord Chancellor, now Chief Justice of the Supreme Court. The Chief Justice of the Court was executed and became inexistence. His life ended but his courageous advocacy lived forever. In 1935, 400 years later, as he was a Christian, he became a saint of the Catholic Church and the Anglican Communion. As an extreme example, he became like a transcendent-being, transcending time and space. His achievement was his high aspiration to protect "Independence of judges" and "Conscience of judges" in spite of the King's repeated blackmail.

The spirit of "Independence of the Judiciary" and "Conscience of judges" has reached the Japanese judiciary today. It is an eternal and infinite influence on the Japanese judiciary and the realization of the love of humanity. Montesquieu, a former judge who lived in England for two years and observed Parliament, would have been impressed by the spirit of Thomas More. The judge was reduced to inexistence. Over this, I believe that Thesis of "The court is Inexistence" was described. Furthermore, I would develop it by superimposing it on the principle of inexistence and love leading to eternity, infinity, transcendent-being and love. This development of philosophy is what Montesquieu would have wanted. He expected his readers to think, not just read.

Below, we will examine the ideal of the court, whether it is a strict law or a human-friendly law.

**Keywords:** Aristotle, Montesquieu, Decree of Mercy for All Living Creatures, Security Law, Thomas More, Independence of the Court, Principle of Inexistence and Love, Biocosmological Association

## Reflections on environmental ethics of boundary and domain – Based on the Taoist View of nature

Guowen ZHOU<sup>1</sup> & Xinyi CAI<sup>1</sup>

In the new era, our protection of the natural environment should not be limited to specific fields, but should focus on the existence of the entire nature. Humans need to deepen their understanding of the natural world in order to better fulfill the responsibility of protecting the ecological environment. From Taoist culture, we can further refine the natural concept of environmental ethics in traditional Chinese thought, and cultivate the ecological concept of citizens who treat the realm and domain of nature kindly. To integrate it into the practice of human social life, it is necessary to understand and respect the boundaries and domains of the natural environment. Respect the boundaries of ecological awareness, the world is in nature, and the domain is in the earth. It has a degree of forming boundaries and is good at pursuing a concept of natural system integration, creating an ideological basis for the actions of harmonious coexistence between man and nature. The Taoist view of nature has profound and profound ideological essence in the boundary and domain, and the environmental ethics thinking based on this is based on the current state of national park construction in the world, so that the environmental ethics of human beings in the environment and integrated into the natural community of life becomes a protective construction Conceptual guidelines for national parks.

### 1. The Environmental Ethics Implications of Boundaries and Domains

Life has boundaries and the earth has domains. Boundaries and domains exist in the natural world and take the form of time and space. But in a more macroscopic, larger and broader realm, there is a dynamic, infinite and all-encompassing place, which we call the universe. The four directions, up and down, along with the ancient and modern times, is called the universe. The universe, in the broadest sense of the natural world, contains the spatial and temporal dimensions from the past to the present, generating the world of history, the present world and the world of the future. In the exploration of boundaries, we can go deeper into how they are delineated. From the ontology, the existence of a person or anything has a definition in time or space and belongs to the domain from the dimension of its existence, that is, the boundary is in the domain.

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The so-called boundary can be expressed ontologically as boundary, border, which also refers to a certain limited category. The domain, on the other hand, refers to the field, space, and realm, and it also refers to the scene of existence in general. From the cognitive point of view, the two concepts of boundary and domain are both referred to and merged into one. Boundary and domain represent a limit and breadth, covering space and time, and reflecting the location and scene of people. The boundary and domain represent the fact, relationship, starting point, direction and goal of the existence of people and things. The environmental ethical implication of boundary and domain is associated with the difference between scene and matter, the classification of species and their ecological environment connotation cognition or understanding, and the construction and deconstruction of field space, which is closely related to the concept of environment. Interpreted from an objective perspective, the environment originates from the humanized crystallization of nature, and thus as a mapping of anthropocentric concepts, the environment embodies the actions and characteristics of humanized nature. Since both humans and the environment originate from nature, transcending the objectification of humans is the key to clarifying the concept of environment based on a philosophical perspective.

Human beings, creatures and natural things are all in the boundary and domain, which are real and objective, and also interactive and persistent. The “realm” represents the boundary where everything in nature is located, while the “domain” is the place where natural things exist and the overall ecosystem. The ultimate goal of human life is the pursuit of freedom and happiness, and the ability of consciousness to transcend the boundaries of the realm and not be limited by the environment in which it exists. Though the history of nature shows that human development can transcend the limits of nature, it could never escape from the limits of the realm of objective existence in nature. Human existence needs to follow the limits of time and space. From the perspective of the long-lasting development of social civilization and the continuity of human life, both social groups and individual human beings need to cross the limits of the realm from a relative perspective and maintain the balance of the realm on an absolute level.

## **2. Consciousness of boundary and domain in the Taoist view of nature**

The concept of boundary and domain in the Chinese traditional environmental ethics presents both the solidity to the original source and the original Chinese culture of Chinese descendants, and the openness to what is beneficial to the external world and its culture. It makes the concept of boundary and domain in the process of separating all things, integrating all things and achieving the unity of heaven and human, not only in the differentiation between the internal and external worlds in the

antagonistic arrangement of the boundary, but also in the unification of the domain. Today, the global environment is changing every moment, and the impact of nature on human ecology is crucial. Therefore, the protection of the earth's ecological environment not only exists within the boundaries of the concept of "the Way of Nature", but also in the understanding of the realm of each person's heart, that is, to grasp the relationship between the finiteness of human beings and the infinity of nature, and to realize the concept that boundaries are in the nature and the realm lies in human hearts. In another word, the realm of nature and the domain of human spirit should blend organically.

The Taoist concept of nature contains a full sense of boundaries and domains. It not only examines the various interpretations of ecological concepts in traditional Chinese philosophy in terms of the way of nature, but also constructs a "limited pluralism" pattern that fully implies the range of possibilities for such environmental ethical thought or ecological theory in the Taoist approach to nature. It indicates that the construction of a Taoist view of nature requires a conceptual consensus in the context of a community of harmony and coexistence between human beings and nature. This conceptual consensus requires traditional Chinese philosophical reflection and values to return to the Taoist concept of nature at the level of the consciousness of boundaries and domains. The boundaries and domains, no matter the size or quantity, are all located in nature. It is the higher realm of human consciousness. No matter how nature changes, human thinking and ecological environment exist in nature and change with it.

We introduce the concept of boundaries and domains into Taoist thinking, and consider what kind of environmental ethical thinking is needed as a reference for human social systems that depend on nature. The examination of boundaries and the discovery of domains cannot be done without the support of environmental ethics and ecological wisdom in the Taoist view of nature. This cosmology organically unifies human beings and nature, demonstrating the multidimensional and all-round pattern of Taoism in grasping the origin of things, and then, through systematic grasping and dialectical thinking of boundaries and domains, forming a wisdom that transcends itself and follows nature and is still relevant and forward-looking today. The Taoist concept of nature is based on a sense of reverence for nature through the concept of boundaries and domains.

With the consciousness of the realm, we set the position of man in nature, observe rationally toward the problems between man and nature, and analyze the problems between man and all things. To seek the stability, beauty and integrity of nature with the concept of domain, human rely on the inner cycle mechanism of nature itself. Nature is the source of the life of man and non-human plants and animals and the beauty of their inner goodness and expression. This state is similar to Plato's explanation of

the world of ideas, which must be returned to the original state in order to find that world of ideas. The so-called return to nature is the substitution of consciousness into the true state of nature when grasping the boundaries and fields of nature, not a regression back to the original state, nor a passive avoidance of the world; since man exists in the field of nature, he needs to recognize the position of self in nature again, in a position of unity and equality with all the other things.

In the face of the deterioration of the natural ecological environment and the increasingly tense relationship between human beings and the nature, the theoretical significance and social value of Taoist philosophy are further highlighted by reflecting on the status and role of human beings in the nature with the concept of the boundary and domain. It is guided by the idea of going with nature and advocating harmony, with the purpose of returning to nature and the way of heaven, and with the evidence of the principle of living the way of nature. Today's human beings are at a new crossroad that require to be self-reflective at all times. Demand from nature with restraint avoid the destruction of the earth's ecological environment from getting worse and worse, which also prevents human beings from endangering their own living environment. Both boundaries and domains point to nature and are dependent on Taoism which includes all things in the world and contains the rules of all changes. The Dao De Jing, in explaining the relationship between man and nature, holds that man should assist in the development of nature, but not be reckless or harmful to nature.

### **3. The Enlightenment of the Concept of Boundary and Domain to the Construction of National Parks**

The concept of boundaries and domains is both the essence of profound environmental ethics and the core essence of traditional Chinese Taoist philosophy. It has an important inspirational value for the construction of national parks in today's global society in terms of the discovery and protection of natural beauty. According to the German philosopher Heidegger, "Beauty is a way of being present as the unclouded truth." A national park exists in human life by relying on the field of nature reserves. It is an upgraded version of traditional nature reserves and an important carrier of ecological civilization construction in contemporary society. Taking the idea of boundaries and domains as a source of inspiration, we must see national parks as an important source point of natural aesthetics. A park is a public green space that has been transformed by human beings. It is a public natural area that is built and operated by the government and can be enjoyed by the public. The United States was the first to build national parks, which are government-led, managed, and set up in a large area to provide a place for people to relax and to protect natural ecosystems.

Reviewing the geographical distribution of China's national parks is both reasonably balanced in layout and vast and long-standing, with very rich ecological and tourism resources. National parks provide the people with a beautiful ecological environment, which is conducive to the economic growth, social resources and the comprehensive development of human customs in China. Based on the natural environment, the national parks have a beautiful original ecological environment and a territory with the value of scientific education and excursion. After scientific protection and moderate construction, national parks provide people with a certain degree of specific natural places for tourism, sightseeing, recreation and scientific and cultural activities. Therefore, it is necessary to take the concept of boundaries and domains as the basis to build a nature reserve system with national parks as the main body, to build a complete, comprehensive and balanced spatial planning of national land, to rationalize the relationship between national parks and national land, and to grasp the relationship between the boundaries of parks and spatial domains.

In the process of national park conservation, the concept of boundary and domain reveals that we should pay attention to one of the basic elements of environmental ethics: the recognition of "values" and "rights" are not unique to human beings. In the *Dao De Jing*, Laozi argues that human beings must follow the laws of nature to survive, but he also argues that there is no need to make meaningless efforts, mainly emphasizing that human beings should respect objective existence and act in accordance with objective laws. The integration of the great wisdom of Laozi's view of nature in the construction of national parks can contribute to the sustainable development of the natural world and the continuation of human beings. Based on the philosophical perspective to think about the current environmental issues, and then reflect on the relationship between human and nature, and build a world view that incorporates environmental issues, and use it as a guide to regulate human production behavior, which is conducive to a holistic grasp of the natural and social environment.

Standing at the base of national park protection in the construction of ecological civilization in the new era, we use the revelation of the concept of boundaries and domains as a reference to solve the problem of the integration of national park and human habitat environment boundaries and domains. We integrate the concept of ecological environment into the scope of thinking about boundaries and domains, so as to pay attention to the use of spatial patterns. We focus on the concept of boundaries and domains after the interchange of human and environmental situations and the integration of horizons, so that we can more clearly discover the basic value of using the concept of boundaries and domains as the core object of philosophical research. Only by focusing the concept of environmental ethics as the core value of philosophical research can we truly touch on the important principle of national park construction as an atmosphere that supports the value of the ideal future habitat for the

nation and humanity. In order to build the future development of our national parks based on the future environmental ethics, it is inseparable from the consideration of the connection between the concept of boundaries and domains, and the philosophical object has its environmental connotation and environmental extension, and the development of the future national parks has more image connotation and the spatial scope of construction is also more reasonable.

From the Taoist concept of boundary and domain in nature, we perceive the philosophy of heaven, earth and nature, and based on the position of national park conservation construction, we take the boundary of creation as the action, and the domain of environment as the medium, and consider the way of harmonious coexistence between human and nature. The Taoist ideal of environmental ethics is not only the design of a site, but also a process of clarifying boundaries, a situation that holds up the site. Taking the conservation-style construction of a national park as a carrier, it integrates multiple elements, wide perspectives, and the whole process of human-nature, human-human, and human-society exchanges; it is a systematic project of designing the ecological harmony of nature as a whole. The construction of national parks integrates the natural ecological environment and local customs in a universal sense, brings the relationship between man and nature closer, and promotes the harmonious coexistence between man and nature. The construction of national parks embodies the ecological restoration of nature reserves and the creation of a humanistic environment, embodying both material promotion of natural development and the enlightened concept of ecological spirit. The environment needs to be maintained through human actions and regulated in a balanced manner with reasonable moral standards of moderation.



## Localization of environmental philosophy in a global perspective

Guowen ZHOU<sup>1</sup>

To rethink the concept and meaning of “localization of environmental philosophy” in the current vision of globalization is to seek the orientation function of environmental philosophy its knowledge category and the value trend of ecological ethics. “The localization of environmental philosophy” requires us to carefully consider the conditions, forms, subjects and direction of localization, as well as the performance and trend of localization in the field of environmental philosophy. The meaning of localization can be understood as the local position, local content and local perspective. In a space of homogeneity, it returns to its own local responsibility, has insight into the blood of thought, and bases on the material soil, historical soil and spiritual soil of regional ethics. In this sense, it can be equivalent to sinicization.

Sinicization is a context of overall context, and also an idea system. There are three types of localization: one as the object of examination; one as the knowledge status; one as the guiding ideology. If localization is the product of a historical process and space-time change adaptation. It is not a unidirectional return to the traditional imperial life framework, but a discourse space for constructing more folk fields. The establishment of the localization of environmental philosophy as a belief system is the product of collision and fusion in the process of long-term coherence. It is not a priori, but empirical. The localization of environmental philosophy is to integrate the inherent essence of environmental philosophy and root it in the local historical and cultural tradition and the real social, political and economic environment.

The key to localization lies in the dialectical and dialectical analysis between regional ethics and universal ethics, local culture and national culture, national value and world value. The localization of environmental philosophy is more important to incorporate the dual dimension of environment and philosophy. In the sense of being more dependent on the generation, function and extension of the environment, the research object of philosophical reflection is localization.

At present, to rethink the concept and meaning of “the localization of environmental philosophy” is to seek the positioning function of the knowledge category of environmental philosophy and the value trend of ecological ethics. The key point of this measurement, or the first proposition in the concept system, is: can environmental philosophy be localized? If the localization of environmental philosophy is both possible and realistic, then what does it mean in connotation, and what characteristics does it contain?

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The “localization of environmental philosophy” also requires us to carefully consider the conditions, forms, subject and direction of localization, as well as the performance and trend of localization in the field of environmental philosophy. If localization is understood from a semantics level, can it present another real region? To study the environment in which each of us is located from the root of our territory is not only a living space close to our ideas, a place to share spiritual ideas with the people around us, but also no longer the distant place of heterogeneous values. From the perspective of regional determination, it more respects the local behavior habits and public order and good customs; from the perspective of ethnic identity, it better understands the origin of its blood and national identity;

From the perspective of living environment, it knows better about local language and historical culture. In a homogeneous space, it returns to its local responsibility, sees the idea of life, and focuses on regional ethics, historical soil and spiritual soil, can it be equivalent to sinicization?

Sinicization is a whole context, and also an idea system. Just as the localization needs to be confirmed in the negotiation, the sinicization also needs to be understood in the belief. Localization is not only the deconstruction of the cultural values of the nation state, but also the formation and strengthening of the national historical and cultural soil. It is a powerful refutation of the nihilism of local values. “After the end of the Cold War, Western culture is uniting the world culture with unprecedented penetration, and materialism, hedonism and economism are influencing all nations in the world with unprecedented penetration. Material greed and wild global economic competition seem to be leading humanity to disaster; the global environment is increasingly polluted and the ecological balance is increasingly damaged.” [Attfield, 2014]

Following the way of Sinicization, there are three types of localization here: one as the object of examination; one as knowledge status; one as the guiding ideology. The localization as the object of examination is the connotation and understanding of the localization tempered and recognized in the previous consciousness test stage. The localization of knowledge status is the role and status of the possible localization of knowledge, which has been shaped and confirmed by the scientific concept system. As the guiding ideology, the localization is the localization trend and trend of playing the intermediary role of the spirit and defining the future development trend.

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## Deleuze and Khôra

Peter ZHANG<sup>1</sup>

The concept of *khôra*, which was elaborated but quickly repressed by Plato in *Timaeus*, has caught the attention of a whole coterie of contemporary philosophers. It is often interpreted as “receptacle” or “uterus.” Its presence in Deleuze’s corpus is largely covert and easily overlooked. Foregrounding its significance in Deleuze’s work allows us to get a firmer grasp of his vitalistic thought. Following the lineage of Plato-Leibniz-Whitehead, Deleuze takes *khôra* to be a screen, sieve, filter, or membrane that makes something issue from chaos, “*even if this something differs only slightly.*” *Khôra* is the mother or locus of genesis, becoming, negentropy, and the event. Roughly speaking, the function of *khôra* is twofold: prehension and negative prehension, or simply selective prehension.

Two statements made by Deleuze deserve our particular attention: first, “the brain is the *mind* itself”; second, “the brain is the screen.” For our purposes, the second statement can be productively misinterpreted as, “the brain is the *khôra*.” There is textual evidence in Deleuze’s book, *Negotiations*, to support such an interpretation. After sorting out the rationale of Deleuzian vitalism through the lens of *khôra*, this article moves on to such notions as the intermind, composite *khôra*, and the global superbrain to probe into the human condition in the era of mental symbiosis between humanity and its artificially intelligent counterparts, and to negotiate the tension between control and becoming.

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## Возникновение, развитие и гибель организма – трёхсущностное взаимодействие бытия и небытия

Анатолий Сергеевич ХАРИТОНОВ<sup>1</sup>

Археология показала, что объекты биологической природы смертны, имеют предысторию возникновения, развития и гибели. Популяции человека сформировала искусственную среду своего обитания в виде материального производства и идеальной информационной среды, упрощающей взаимодействия человека с природой, с искусственной материальной средой и между людьми. При этом развитие популяции человека описано рядом Фибоначчи на интервале времён от 7 млн. лет до 5 тыс. лет до новой эры (Ю.Л. Щапова).

Первое, возникновение, развитие и гибель живых организмов – это взаимодействие бытия и небытия, которыми пренебрегают известные законы механики, термодинамики и статистической механики.

Второе, К. Бернал заметил, что живой организм ближе к модели вихря, который не может находиться в равновесии. Как отметил Э. Бауэр живое уходит от равновесия, и причем ускоренно, как показала Ю.Л. Щапова. При этом вихрь – это асимметричная в пространстве и времени организация, состоящая из трёх разных взаимодействующих осцилляций: продольной, поперечной и вращательной. Последние три типа осцилляций сложно взаимодействуют между собой в трёх границах: геометрической, температурной (импульсной) и структурной (например, по химическому составу), создавая внутренние движущие силы, которые могут приводить к развитию популяции вихрей.

Третье, известные же законы физики построены на модели материальной точки, которая вечна и пренебрегает структурой физического тела. Её движение описывается в двух классах переменных, у неё есть только две идеальные границы. Известные законы, определённые на её основе, справедливы для замкнутой, консервативной системы, удовлетворяющей эргодической гипотезе.

Для физики живых организмов давно сформулированы проблемы. Как обобщить модель материальной точки? Каковы свойства открытой сложной системы? Какова модель трёхсущностных взаимодействий? Как учесть структурную энергию в модели сложной открытой системы?

Мы разработали в методологии холизма модель взаимодействия бытия и небытия, которая позволяет исследовать ответы на эти актуальные вопросы [1-5].

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## The Finitude of Technology and the Precedence of Ethics – Research based on The Co-philosophy of the Second Beginning

Li Ping<sup>1</sup>

With the influence of artificial intelligence technology in various fields of society, from driverless cars to the use of big data cloud computing, to the construction of smart cities, digital finance construction and even the maintenance of national security, artificial intelligence technology continues to break through the finitude of technology. Dietrich, E., the representative of super artificial intelligence, believed that AI could have the perception, cognition, thinking, reasoning, calculation and other abilities of human beings <sup>[2]</sup>. Sharkey, A proposed that artificial intelligence could surpass human intelligence <sup>[3]</sup>. In this regard, scholars represented by Stewart Clegg and others believe that if we regard the ultimate goal of the development of artificial intelligence as creating a kind of Homo sapiens, we not only forget that real robots are highly specialized and limited machines, but also face the ethical risks of anthropomorphizing robots <sup>[4]</sup>. When super artificial intelligence continuously breaks through the finitude of technology, it is difficult for us to use traditional ethical concepts to deal with the ethical dilemma of technology. The co-philosophy based on the second beginning emphasizes that technology continues to break through its own finitude and will eventually break through the carrying capacity of the Earth. Therefore, this article puts forward that technological development needs ethics guidance, which is of great significance to the sustainable survival of human beings.

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<sup>4</sup> Clegg S., Berti M., Simpson A.V., Cunha M.P. Artificial Intelligence and the Future of Practical Wisdom in Business Management. In: Schwartz B., Bernacchio C., González-Cantón C., Robson A. (eds) *Handbook of Practical Wisdom in Business and Management*. International Handbooks in Business Ethics. Springer, Cham.2020

## 1. Traditional interpretation of technology finitude

The **finitude** of technology mainly refers to the highest level that technology can present in a specific period of human activities, and also reflects the highest technological ability that human beings have. In traditional philosophy, there are three main views on technology **finitude**. One is that “technology is an imitation of nature”; Second, “the emergence of technology comes from human being”; Third, “Technology is governed by the dichotomy of ontological and phenomenological boundaries”.

First, technology has finitude because “technology is an imitation of nature”. In the classical Greek period, “technology originated from the learning and imitation of nature”<sup>[5]</sup>. In Democritus, “house-building and weaving were originally invented by imitating swallows and spiders in building nests and weaving webs, respectively”<sup>[6]</sup>. Heraclitus proposed that “the exemplary role of nature is the original source of technology”<sup>[4]</sup>. Plato proposes that the thing that is real is an imitation of the thing that is idea. To create an object, a craftsman needs to have the idea of the object in his mind. Since technology, and all sentient and created things, are regarded by Plato as the imitation of the highest paradigm of nature, “for Plato the true craftsman is the Creator, and the true artifact is the form, outside of time and space, even from the most exquisite contingency of experience... Forms exist independently. They are the transcendent reality, the cause of the perceived (aistheta)”<sup>[7]</sup>. In early Greek philosophy, the finitude of technology is determined by human's highest ability to learn and imitate nature, and the finitude of human determines the finitude of technology and its dependence on the ethical concept of good.

Secondly, the finitude of technology is that “the emergence of technology comes from human being”. For Aristotle, technology was understood as an artefact distinct from nature. Aristotle makes an ontological distinction between natural things and artefacts. According to Aristotle, natural things have their own internal laws of generation. For example, plants and animals grow and reproduce by natural movements and natural purposes. Technology as an artifact is generated by human goals. Aristotle pointed out that “technology accomplishes what nature cannot in some cases and in others imitates nature” [4]. Although there are differences between τεχνη and modern Technology in the context of Aristotle, the subject matter they deal with is in common, that is, what Technology deals with is the thing with variable origin and can be generated, and its purpose is to seek some external product based on production, creation and labor. Since technological activity depends on the tools and materials it uses, it can only show certain controllable objects in this changing world, and it cannot pretend to dominate the whole world of existence. Although people want to use technology to

<sup>5</sup> Plato, *Laws*, M. Schofield (ed.), T. Griffith (tr.), Cambridge: Cambridge University Press, X 899a ff.2016.

<sup>6</sup> Franssen, Maarten, Lokhorst, Gert-Jan and van de Poel, Ibo, “Philosophy of Technology”, The Stanford Encyclopedia of Philosophy. Edward N. Zalta(ed.), URL  
=<<https://plato.stanford.edu/archives/fall2018/entries/technology/>>. 2018.

<sup>7</sup> [美]拉里·希克曼·杜威的实用主义技术[M].韩连庆译.北京:北京大学出版社,2010:126.

control the world, but because the beginning of the world is not in people, people cannot control those whose beginning is not in their own things.

Finally, the domain limits of technology are defined by the dichotomy between ontological and phenomenological boundaries. In Kant's view, technology is understood as "the means that people need to achieve a certain end or intention"<sup>[8]</sup>. Technical activities are different from practical activities (serving the pursuit of happiness) and moral activities (aiming at unconditional goodness). Technical activities are placed in the field of phenomena and regarded as activities that transform nature and the world, which is in contrast to moral activities that are placed in the ontological world. To transform nature and the world in the service of unconditional good, technology is regulated by "unconditional good". Since Kant regards moral ontology as the highest being, the goodness of technology needs to be influenced by the dualism of ontology and phenomenon.

We need to note that Heidegger no longer understands technology in terms of the separation of noumenon and phenomenon. Although, influenced by the idea of causality in ancient Greek philosophy, he believed that the two traditional views of technology, technology as a tool for a purpose; "Technology is human behavior"<sup>[9]</sup>, which is correct but not true. Because, these two views of technology do not disentangle the nature of technology. We should question the impact of technology on human existence. From mountains and rivers are our home, to mountains and rivers are mined and exploited. When our understanding of mountains and rivers from the survival theory to the tool theory, mountains and rivers become a kind of technical objectified existence. When mountains and rivers are seen as available "sustenance"<sup>[10]</sup>, all beings (including humans and nature) are seen as resources and energy for technology to use. When technology continues to break through its own finitude, how to rethink the relationship between human and technology, how to arouse human's care for nature rather than invasion, ethical guidance of technological development becomes necessary.

In a word, in traditional philosophy, whether "technology is the imitation of nature" or "the origin of technology lies in man", technology is mainly to make up for the systematic structural defects of human body by lengthening human organs. Such as the excavation capacity of human hands is low, so there are excavators and shield tunneling machines. Human vision is extremely limited, hence the Hubble Space Telescope, etc.<sup>[11]</sup> However, when a natural person's body, brain, cognition and executive power become "substitutable" objects, technology moves from "agent" to "surrogate".

<sup>8</sup> [德]康德:《道德形而上学原理》[M]. 苗力田译. 上海:上海人民出版社, 2002:33-35.

<sup>9</sup> 《海德格尔选集》下卷, 孙周兴选编. 上海:三联书店, 1996, 第25页.

<sup>10</sup> Heidegger M. The Question Concerning Technology, and Other Essays [M]. New York: Garland Pub, 1977:15.

<sup>11</sup> 李河:《从‘代理’到‘替代’的技术与正在‘过时’的人类》[J]. 中国社会科学, 2020(10): 116-140.

While technology breaks through its own domain, it also brings various challenges to people's survival.

## 2. The challenge of artificial intelligence technology to the traditional concept of technology finitude

Artificial intelligence usually refers to those technologies that are independent of human intelligence or intelligence level. It is a kind of structured, artificial or machine intelligence, which makes it different from human natural intelligence<sup>[12]</sup>. According to its application in various fields, artificial intelligence is classified into three major types. The first is narrow artificial intelligence, which is designed to perform specific tasks<sup>[13]</sup>. The second is general artificial intelligence, which has broad human cognitive abilities. Its level of intelligence is similar to that of humans. When faced with unfamiliar tasks, it can find solutions without human intervention, and can engage in mental work in a human way and like a human<sup>[14]</sup>. The third is super artificial intelligence that is smarter than individual humans in all aspects of intelligence. From the perspective of “technology is the imitation of nature” or “the origin of technology lies in man”, narrow artificial intelligence and general artificial intelligence still retain the traditional understanding of technology finitude. However, super AI poses a major challenge to the traditional concept of technological finitude. This is a challenge to the traditional technology domain view. Representatives of super artificial intelligence claim that robots can not only think and act like humans, but also perceive the environment, process language, learn deeply, adjust goals, and make moral reasoning and moral decisions like humans. This is a challenge to the traditional technology domain view.

First of all, the representative of super artificial intelligence challenges the traditional view of technology from the aspects of artificial intelligence technology can automatically identify the environment and make decisions independently. Guruduth Banavar argued from an evolutionary perspective that “humans have reached their current level of power and control over the world because of intelligence... AI is augmented intelligence”<sup>[15](Conn 2017a)</sup>, which goes beyond the notion that technology is an imitation of nature. However, scholars represented by Angwin believe that even if super artificial intelligence can overturn the concept of “technology is the imitation of nature”, technological development still needs ethical guidance.

<sup>12</sup> Mark Ryan. In *AI We Trust: Ethics, Artificial Intelligence, and Reliability*. Science and Engineering Ethics. <https://doi.org/10.1007/s11948-020-00228-y>. 2-19. 2020.

<sup>13</sup> Macnish, K., Ryan, M., & Stahl, B. Understanding ethics and human rights in smart information systems. *ORBIT Journal*. <https://doi.org/10.29297/orbit.v2i1.102>. 2019.

<sup>14</sup> UK House of Lords. (2018). *AI in the UK: Ready, willing and able? – Artificial intelligence committee*. UK House of Lords Select Committee on Artificial Intelligence, Report of Sessions 2017–2019.

<sup>15</sup> Conn A. (2017a) Guruduth Banavar interview. Future of Life Institute. <https://futureoflife.org/2017/01/18/guruduth-banavar-interview/>. 2017.



Second, the narrow artificial intelligence is mainly used to perform specific tasks, its function and application originated from human beings, and human beings can manage and control it. However, Super AI has powerfully transformed our choices, values, and sources of interest <sup>[16]</sup><sup>13</sup>. Today, the warnings from Bill Gates, Elon Musk, Stephen Hawking and Bill Joy about autonomous AI technology are the fear that AI will change and even shape our world in ways that are hard to detect, understand and control. When people are confused about what they should believe and what they should do is good or just, the essence of it is that the values of “commune” or the ethical judgment of “commune” are distorted. In this regard, the traditional concept of technology ethics and the corresponding ethical constraints are facing the challenge.

Finally, super artificial intelligence transcends the separation of ontology and phenomenon. By simulating “human brain intelligence”, super artificial intelligence can perform complex tasks that can be accomplished by natural human intelligence. It can also deeply learn, predict and analyze behavior schemes to react to changing specific situations. Artificial intelligence technology raises fundamental questions about computation, perception, reasoning, learning, language, action, communication, consciousness, and makes significant contributions to the answers to these questions <sup>[17]</sup> (Muller 2012). The characteristic of artificial intelligence is not only that it expands or enhances human reasoning ability, but also that it can enhance or replace human behavior and perception and simulate human emotions <sup>[15]</sup><sup>29</sup>. Through the enhancement of human initiative and reasoning and computing ability, so as to perform complex tasks that humans cannot complete without human assistance.

In general, creators of artificial intelligence need to know not only how a machine works, but whether it works ethically. Adhering to an ethical orientation in the development of technology helps to prevent humans from being manipulated by powerful machines or powerful intelligences. In general, creators of artificial intelligence need to know not only how a machine works, but whether it works ethically. Adhering to an ethical orientation in the development of technology helps to prevent humans from being manipulated by powerful machines or powerful intelligences. Professor Liu Xiaoting has pointed out that “although human beings have invested a huge amount of money in the development of high technology, modern technology can completely solve the problem of poverty alleviation on earth, but it has not been able to achieve, because the fundamental reason for human beings' continuous technological innovation is to seek capital appreciation”<sup>[18]</sup><sup>80-93</sup>. But when technology becomes capital and is continuously used for infinite appreciation, the result must be to endanger the survival of man and the planet.

<sup>16</sup> Paula Boddington. *Towards a Code of Ethics for Artificial Intelligence* [M]. Switzerland: Springer International Publishing AG, 2017:13-62.

<sup>17</sup> Müller VC. Introduction: philosophy and theory of artificial intelligence. 2012,22 (2): 67–69.

<sup>18</sup> 刘孝廷 基于生物多样性的共哲学之构建[J]. 学术前沿, 2022(2): 80–93.

### 3. The development of technology needs ethics first

According to traditional philosophers, “The essence of technology is to be created. The essence of human beings is self-growth”. However, when super-artificial intelligence is no longer dependent on human beings and realizes its own growth, and is not controlled by human beings, how to avoid the possible crisis of human existence caused by super-artificial intelligence? This is an important reason why the development of technology needs ethics first. How to insist on the precedence of ethics in the technological development is difficult for the traditional mainstream ethical theories to answer. We can introduce the idea of co-philosophy proposed by Professor Liu Xiaoting. The co-philosophy based on the second beginning can provide a possible way of thinking for the ethical precedence of technological development. Because “the fundamental cause of the common difficulty of human society is the tension between the whole and the individual, the disconnection between thinking and doing. One of the strategies to get out of this dilemma is to move beyond the opposition of whole philosophy and individual philosophy to a co-philosophy. Accordingly, we develop a third philosophical thought different from ancient and modern times, and reconstruct the philosophical paradigm of new civilization as the second beginning”<sup>[17]80-93</sup>, which is helpful to deal with the ethical dilemma of emerging technology.

The co-philosophy of the second beginning holds that “the world is one, everything is interlinked, and everything is co-existing in the broad universe”<sup>[17]80-93</sup>, which aims to eliminate the opposition between individual and group, self and others, get rid of the existence state of “class construction” of individual sense, individual mind and individual view, and point to the “co-construction and co-existence state of co-person, co-heart and community”. It goes beyond the physical, data and representational understanding of people and technology, and walks out of the systemic structural defects of natural persons. Professor Zhang Shiyong also put forward a similar explanation from the three stages of individual spiritual development and national culture development. He believes that the early concept of human beings is “the original unity of man and nature”, which is a kind of pre-subject-object relationship between man and nature. In this stage, human beings lack independent self-consciousness. The second stage is the structure of the “subject-object” relationship, in which man highlights his subjectivity. The third stage is such a structure, which includes the 'subject-object' relationship, but goes beyond the 'subject-object' relationship, which is a 'higher unity of nature and man'. This is a structure of the unity of nature and man in the relationship of “post-subject-object”. In this stage, man not only realizes himself, but also transcends himself and merges into one with others”<sup>[19]</sup>. The co-philosophy at the beginning of the second is to ask what technology should do from the perspective of the intercommunion and coexistence of all things.

<sup>19</sup> 张世英 万有相通[哲学]. 外国哲学, 2021(6): 28-39.

First of all, based on the perspective of co-philosophy of the second beginning, it is proposed that technology development needs ethics first, emphasizing that all technology relevant person should have the sense of “co-responsibility” (shared responsibility) in addition to technology creators and users. In the traditional view, technical artifacts are created and used by people, and the moral responsibility falls on those who develop and use them <sup>[20]</sup>. However, in AI technology, the attribution of moral responsibility requires consideration of all stakeholders. From a co-philosophy perspective, all those who develop, create, use and even evaluate AI have a responsibility to develop and create AI, and to judge carefully the harm that the technology may cause to others and society.

In view of the technical finitude, from the international academic research institutions put forward on the development of artificial intelligence responsibly declaration of Montreal <sup>[21]</sup>. Non-profit social organizations have also proposed the Asilomar Principles of the Future of Life Institute <sup>[22]</sup>. The government department of the European Commission has proposed a Code of Ethics for Trusted Artificial Intelligence <sup>[23]</sup>. These documents all propose that AI technology is a tool, not an end, and that the development and use of AI should consider the growth of the well-being of all sentient beings and should aim at improving human well-being and freedom.

The more powerful AI is, the more it needs ethical guidance. When AI is endowed with autonomous judgments, decisions, and actions, its autonomous agents must be moral agents. Otherwise, an autonomous missile could set a target more accurate than a bullet. However, if the launch of an autonomous missile is out of human control, the disaster it will bring is devastating. We adhere to ethical guidance in technological development. If we absorb the co-philosophy of the second beginning, we will undertake our common responsibilities as members of the family community, the organization community, the regional community, the human community, the Earth community and even the universal community.

Secondly, technological development requires ethics first, not only because of the uncertainty it brings, but also because technology changes our symbiotic relationship with others and the world around us. As Professor Liu Xiaoting points out, “New technologies, especially the Internet and the metaverse, have highlighted 'common' problems in unique ways... The well-ordered structure of 'co-existence' faces a chaotic situation”<sup>[17]80-93</sup>. The appearance of babies edited by gene technology has changed the way of natural evolution of human beings, and human beings have gradually become

<sup>20</sup> Himma, K. E. Artificial agency, consciousness, and the criteria for moral agency: What properties must an artificial agent have to be a moral agent? *Ethics and Information Technology*, 2009, 11(1): 19–29.

<sup>21</sup> MDRDAI. 2018b. Montréal declaration for a responsible development of artificial intelligence. <https://www.montrealdeclaration-responsibleai.com/> Accessed 30 September 2019.

<sup>22</sup> Future of Life. 2017b. AAIP: Asilomar AI Principles. 2017b. <https://futureoflife.org/ai-principles/>. Accessed 30 September 2019.

<sup>23</sup> European Commission (EC). EGTAI: the ethics guidelines for trustworthy artificial intelligence. <https://ec.europa.eu/futurium/en/ai-alliance-consultation>. Accessed 30 September 2019.

biological beings intervened by technology rather than natural persons. This makes a person, as an independent individual, able to live independently without considering how to coexist with others, which brings about the disappearance or confusion of traditional family ethical relations such as the relationship between husband and wife. Another example is that in order to seek profit maximization, businessmen use technology to develop and abuse natural resources, which constantly destroys the ecological environment and threatens the survival of endangered species. How to solve these problems, Professor Liu Xiaoting's philosophy of the second beginning can provide some ideas. This is to get out of the state of interdependence due to the lack of living materials, and out of the state of independence due to material abundance, so as to step into a new form of human civilization, that is, the full realization of human freedom in the material abundance mentioned by Marx. This turning of civilization is the transformation from outward expansion to inward self-restraint and from external freedom to internal self-discipline<sup>[24]102-110</sup>. This internal self-discipline is the fulcrum of ethics and an important foundation of co-ethics.

Based on the common philosophy of the second beginning, the development of technology will consider ethics first, because “the philosophy of the first beginning started from the natural philosophy of understanding nature and laws, and finally achieved brilliant natural scientific achievements in modern times, and then constructed a modern scientific knowledge mansion based on physics along the original way. The philosophy of the second beginning is the philosophy of responding to the call of nature. The person of the second beginning is the person who responds to the call of existence, who is civilized, humanoid and full, who explores hope and self-salvation. It emphasizes the transformation from the philosophy of nature to the philosophy of practice and from the philosophy of law to the philosophy of rules”<sup>[23]102-110</sup>. The philosophy of the second beginning emphasizes the ethical concept of symbiosis and co-existence, which helps to cope with the one-sided prosperity of material civilization brought about by technological innovation and globalization after the Second World War, and helps mankind to get out of the blind optimism of technology. The sustainable existence and development of human beings depend not only on human cognition or intelligence, but also on human coexistence consciousness and symbiotic power. Technology and even artificial intelligence technology can replicate human intelligence, but how to conduct interpersonal/man-machine cooperation in a way of harmonious coexistence still depends on the co-philosophy, co-practice, co-ethics and co-responsibility of the second beginning.

Finally, the development of technology needs ethics first. The reason is that although technology, such as intelligent robots, can replace human beings to do hard work, it is difficult to eliminate the problem of human's sense of value and sense of meaning loss. Today, technological development has indeed changed the way humans live and work. In some fields, intelligent robots have replaced humans to do heavy, tedious, time-consuming and dangerous work, reducing what Morris called

<sup>24</sup> 刘啸霆 文明危机与第二开端的哲学[J]. 理论探讨, 2021(6), 102–110.

“useless work and useless toil”<sup>[25]</sup>. If intelligent robots can do all the work instead of human beings, and can meet all the needs of ourselves and our families, they can also compile *War and Peace*, even they can compile better than human construction. We start to think about what we're living for. When we ask about the ultimate meaning and mission of life <sup>[26]</sup>, we realize that the meaning of life is to communicate, cooperate and share, not to share a pasture and food like animals.

In general, technology, especially artificial intelligence technology, has crossed the boundaries of countries and cultures. We need to develop an ethical concept of symbiosis, coexistence and common responsibility based on the common philosophy of the second beginning to deal with technical ethical issues, instead of simply choosing a single theory in line with certain cultures and values. In terms of the function and structure of the human brain, we have different goals just like computers, and can achieve them by completing complex programs through computation. However, even if we are able to construct a moral robot, they can be like humans have moral executive ability, even if they have the self-awareness, to assess situation, automatic decision and action, they are hard to with the conception of co-philosophy, with the symbiosis, the co-responsibility, to make a sustainable, coexistence of ethical decision making.

Of course, we also need to be aware that just as telling a child about ethical principles does not guarantee that the child will behave ethically, when we embed ethical principles in a robot, the robot will not behave ethically either. Therefore, corresponding to the research and development of super artificial intelligence, the future ethical education on super artificial intelligence is also an important topic that we need to pay attention to.

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<sup>25</sup> Morris W. *Useful work versus useless toil* [M]. Hammersmith Socialist Society, London, 1893.

<sup>26</sup> Wajcman J. Life in the fast lane? Towards a sociology of technology and time [J]. *Br J Sociol* 2008, 59(1):59–77.

## **Единство органичного (заложенного-естественного) и разобщенность современного (искусственного-сложившегося) миров**

**Алексей Семенович КОЖЕМЯКОВ<sup>1</sup>**

За сложным названием выступления – извечный вопрос о первопричинах разделённости и разобщённости внутри сложившегося мира и соответствующего миропорядка. Попробуем поискать ответ на этот вопрос выйдя за пределы современной науки о международных отношениях (т.е. отойдя от позиции большинства учёных из разных стран, «удерживающих» общее знание о предмете в устоявшихся и строгих рамках неких созданных ими «правил»).

На фоне происходящей на данном семинаре дискуссии о важнейших мировоззренческих вопросах (органицизм, биокосмология, системность, самоорганизация, и т.п.) особенно впечатляет принципиальный разрыв между доминирующей у всех выступавших идеи органического единства мира (как космического, материального, так и производного от него социального), с одной стороны, и нарастающей конфликтностью в современном реальном мире, в частности в международных отношениях, с другой. В общественном сознании сегодня прочно устоялось представление не просто о «кризисе», но всё более даже о «конечности» сложившегося мира, о необходимости некоего «перехода» к новому, отличного от прошлого, мироустройству.

В этой связи встает ключевой вопрос: является ли столь устойчивое противоречие 1) субъективной человеческой ошибкой (ошибкой, прежде всего, политических лидеров и их идей), или 2) закономерной исторической заданностью – новым вызовом (задачей) для Человечества?

### **1. От Аристотеля, к Н. Данилевскому, и П. Сорокину – этапы долгого пути Человечества в космологическом понимании того, «как устроен мир»**

Надо признать, что мироустройство (само по себе) не было (да и не могло тогда быть) в центре внимания Стагирита – его мир был ограничен своим и ближним окружением - полисами и видением всей тогдашней истории, как «нескончаемой череды войн». Однако, это не помешало гению развить само понятие «государства» и «политики», как имманентной характеристики бытия («людей, живущих вместе») и, что ещё более значимо, «этических основ политики» (право, как «мерило добродетели» и необходимое служение государства «справедливости» и «интересами общего блага»).

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Николай Данилевский (а именно его юбилею посвящено данное мероприятие) сделал в видении мира новый и весьма существенный шаг: наш мир будучи «общим», разделён в то же время на «культурно-исторические типы». «Разделённость» эта изначально стала системообразующим, и, вместе с тем, движущим моментом мирового развития (за чем, позднее, появились известные концепты т.н. «цивилизационного многообразия и разных путей развития»).

Памятуя тему нашего семинара, необходимо упомянуть и весьма заметную (но на сегодня намеренно «стертую из истории науки») роль концепта «флуктуации социальной и культурной динамики» Питирима Сорокина. Её суть: циклические смены «культурных доминант», грядущий поворот Человечества от прежних (материальных и чувственных) к новым, синтезирующим весь прошлый опыт «идеациональным ценностям».

Три упомянутых автора (как и их последователи) – не альтернативны, а взаимодополняемы, находясь в органической связи.

## **2. Новое время – потребность переосмысления «теории международных отношений»**

Интуитивно, участники мировой политики («акторы» в современном русском научном языке, наполненном заимствованиями) изначально выстроили главные смыслы её содержания – экспансия, завоевания, территориальные расширения, контроль над новыми территориями, получение прибыли и наращивание влияния, и т.п. Разумеется, они и не могли тогда выйти за «положенные» (эпохой) рамки. Однако, как это ни парадоксально, прошли тысячелетия, но эти правила (в их многократно преобразованном «научно-оправдательном оформлении») остались прежними и сегодня!

Со времен Гуго Гроция и до начала XXI столетия (на фоне всё нарастающего подъема «теоретических исследований мировой политике» на Западе, причем в обеих сформировавшихся школах – «реалистов» и «идеалистов») сама «внешнеполитическая мысль» не далеко ушла от первоначальных замыслов и времён греко-персидских войн («от конкуренция, к соперничеству, а затем враждебности, конфликтам и войне...») – эта цепочка, несмотря на все «гуманистические ограничения», введённые международным правом) и сегодня она видится, как «нить Ариадны» в мировых делах, а м.б. и как сам *raison d'être* существования государств в их множестве.

Всё более комплексные по составу и скрупулёзные подсчёты концептов «силы» и «потенциала», «соотношения сил», «национальных интересов», «лидерства», «союзников», и «коалиций», «степени влияния», и всех этих бесконечных «игр», «ставок» и «цен» (список этих «старых клише» можно продолжить...сегодня к ним добавились хитросплетённые и

изменчивые «красные линии»), которыми, якобы, должны быть «ведомы и ограничены» все участники, – всё это так и осталось (изменяясь лишь по форме) главными «постулатами» современной «науки о международных отношениях». К сожалению, подобное видение мира сложилось и в России, политическая наука которой полностью вписалась за последние 30 лет в эти «концептуальные рамки» (так и не выработав своих собственных).

### **3. Откуда ждать появления новых идей в науке о политике и международных отношениях?**

Несмотря на «тягостное» (полностью зависимое и «удерживаемое» доминантным влиянием) положение в этих областях науки, альтернативы этим взглядам неизбежно возникают («Биокосмологическая Инициатива» и осознание «космологической недостаточности» – одни из многих подтверждений этого тренда).

Как ни парадоксально, «возвращение к Аристотелю» даёт этому не совсем пока осознанную всеми, но важную опору – это его «Этика», концепты «самоценности морали» и «этический абсолютизм», «счастья, как следствие добродетели», вписанные в его целостное мировоззрение (дохристианское понимание этих ценностей только усиливается в дальнейшей истории «христианским откровением»).

В силу сказанного выше, на мой взгляд, следует включить в «Биокосмологическую инициативу» и размышления о преодолении центральных постулатов прежней «науки о международных отношениях», рассматривая её, как «начальный (прошедший, уходящий) этап в науке мироустройства для будущего». Некоторые мысли на этот счёт были сформулированы мной на конференции в Женеве в 2016 г. (см. ссылку в приложении).

Следует добавить в заключение: поскольку китайская доктрина «единого человечества общей судьбы», как представляется, остаётся на сегодня единственной новаторской и поистине «глобальной концепцией», следует уделять ей постоянное внимание на семинарах ISBC (например, сделав постоянной темой программы, разумеется, с согласия китайских участников).

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## Meaning and trend of future environmental philosophy

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Currently, the world environmental questions have triggered the profound concern of human society. Contemporary people can no longer take from nature as a hero as before. People begin to reflect on their own ecological environment, thinking about ideas and theories that can provide and adapt to them. Environmental philosophy is the source of the concept of global ecological civilization theory in the new era, and it is related to the theoretical basis of the new practice of socialist ecological civilization construction with Chinese characteristics. Future environmental philosophy is manifested as the new viewpoint, new system and new journey of environmental philosophy in the new era as the focus of the new environmental philosophy. Meanwhile, its orientation and trend lies in clearly responding to the development trend of globalization, with thinking about a changing world of internal and external environments.

### 1. The conceptual implication of the new Environmental Philosophy

This paper calls the future environmental philosophy as the new environmental philosophy. The connection between the preceding and the following, the new environmental philosophy, which is a theoretical system generated in response to global climate change and a profound understanding of the orientation and trends in Xi Jinping's Theory on Ecological Civilization, has unique conceptual implications. It opens up a new vision, new interface and new scope for the Marxist view of the environment. In response to the great changes in the mode of green development, the new environmental philosophy integrates the modernization concept of harmonious coexistence between man and nature into the construction of ecological civilization in the world. It shows a new condition, a new pattern and a new style. With the development of green economy, the construction of ecological harmonious society and the construction of human and natural life community for ecological environmental protection, the trend of new environmental philosophy can be endowed with a new connotation of The Times, reflecting the philosophical essence of the world environmental spirit in the new era.

With the deepening of the construction of global ecological civilization, the new environmental philosophy is not only the theoretical basis for global green development as a reference for the Marxist

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concept of the environment, but also the organic integration of Chinese and Western philosophical concepts and ecological environmental protection. Chinese president Xi has pointed out: “Nature is the mother of all living things on earth. Moreover, man and nature are a community of life”; “Mountains, rivers, forest, farmland, lake, grass and sand are a community of life.” With the co-construction and sharing of Chinese ecological harmonious society, the environmental philosophy of the new era highlights the future orientation for the construction of a beautiful world of harmonious coexistence between man and nature.

The new environmental philosophy is based on the new environment, which is derived from the new environment. Along with its own productive labor and its improvement over the external world, the material world into which human beings have successively integrated will become more and more concrete and closer to the real appearance of everyone with philosophical thinking. Based on the procedural understanding of its essence, the new environmental philosophy will be more global, life-oriented, three-dimensional and scene-based in the new world field. On the basis of the current characteristics of matter, movement, connection, shift and development, it will cover the currently unknown environmental conditions, the field of things and the situation of universe more deeply and comprehensively.

With the new context for unprecedented changes in the world in a hundred years and the great rejuvenation of the Chinese nation, the new environmental philosophy clearly takes the new environment as the object of philosophical research, studying the spiritual conditions of the human living environment at the metaphysical level. Feng Youlan considered that “philosophy is a systematic reflection on life.” Influenced by the universal living environment, the new environmental philosophy feels the diversity of life in a specific way in a particular environment. It is the central issue of environmental philosophy to explore the value relationship between human beings and all natural things.

The new environmental philosophy is a philosophical ethics that directly faces the new problems and challenges of the current global ecological environment. The inter-generational environmental ethics contended that human beings should bear moral obligations to the natural world. Furthermore, the future generations of human beings have the same right to enjoy the earth's natural resources and a good living environment as we did before. The new environmental philosophy is the study of environmental wisdom in the new era, the source of concepts for the theory of ecological civilization in the new era, and the theoretical basis for the new practice of ecological civilization. It is the new environmental philosophy for the future and the world. Indeed, it is an intellectual integration of new

questions, new methods and new thinking in environmental philosophy.

The positioning of the new environmental philosophy is a philosophy of the times with inclusiveness and depth, which is embodied in the theoretical reconstruction of the restoration of the status of national subjects and local cultural concepts. Based on the Chinese national condition, facing the world and revitalizing environmental philosophy in the future, the new environmental philosophy is not only to clarify the positioning and role of philosophy, but also to clarify the orientation and trend of environmental construction. In the process of the great rejuvenation of the Chinese nation, we will fully practice the function of the new environmental philosophy, completing the purpose and mission of environmental philosophy in the green development of the new era. The new environmental philosophy, which continues to expand inherent disciplinary territory in the frontier field of interdisciplinary, actively explores the development law of future environmental philosophy. At the same time, it deeply refines the value orientation of future new environmental philosophy in its development and change to construct a theoretical system.

## **2. The Orientation and trends of the new Environmental Philosophy**

The conceptual implications of the new environmental philosophy set the foundation for its orientation and trends. The Orientation is the refinement of the general direction of the trend, in other words, the decomposition and description of the trend at the medium view and the micro level. After nurtured in a diverse world environment, the orientation of the new environmental philosophy is derived from the excavation and interpretation of the harmonious and authentic relationship between human beings, nature and society. To correctly predict the trend of the new environmental philosophy, it is necessary to achieve the following orientations: First of all, we must correctly interpret the environmental culture based on the traditional Chinese people; In the second place, we need pay attention to reconstructing the ecological harmony between man and nature in thinking; Moreover, we should follow the needs of the green development of the real society in the process of conceiving the future; Furthermore, we have to serve the natural and happy life of citizens from the material and spiritual needs of the people; Finally, we ought to comprehend the ecological concept in the background of the Times and cohesion of habitat and vibrant green ecological purpose.

The trend is the prevision of the future development direction and of macro direction. Dependence on Chinese president Xi's Theory on Ecological Civilization, the new environmental philosophy combines the four core concepts for green development, along with political, economic, cultural, social, ecological development to transform into an ecological civilization society. The new environmental philosophy is a new concept philosophy advocating innovation, coordination, green,

openness and sharing; The new environmental philosophy is a new perspective philosophy led by orderly, powerful and effective concepts; The new environmental philosophy is a new natural philosophy based on the inclusion of all things, symbiosis and coexistence in nature, and the circulation of matter; The new environmental philosophy is a new habitat philosophy in which the environment and ecology are integrated; The new environmental philosophy is a new world philosophy about all organic integration of man, the earth and the universe; The philosophy of the new environment is a new philosophy of imagery applicable to multiple environments; The new environmental philosophy is a new earth philosophy based on the symbiosis of the whole human race, moving towards poetic in habitation; The new environmental philosophy is a new structural philosophy with real existence, synaesthesia, feelings and ideals; The new environmental philosophy is a new strange philosophy that integrates different paradoxes of at all times and in all countries.

There is no doubt, the new environmental philosophy is a new chapter of philosophy for the new era, the new world and the new pattern. Its spiritual essence is philosophy. Its research object is the new environment, the coordinates of time and space are the future world. It is not only connected with the deepest and most primitive theory of natural values, but also with the ecological and environmental problems that human beings are currently facing that urgently need to be solved.

To sum up, the new environmental philosophy will accumulate in the era of everything interlinked, striving to gradually move from the periphery to the center, with its goals of playing important significance and value for the economic transformation, political progress, social development, cultural renewal and ecological harmony in the world. Through the establishment of a new ethical concept and moral standard at the concept of green development, the new environmental philosophy will improve the green development model of the entire human society to be more coordinated and efficient, and the community of human destiny to be more vigorous and energetic in the new state of the world environment. Under the guidance of Chinese president Xi's thought on Ecological Civilization and the Marxist view of the environment, the new environmental philosophy applies the ecological ethics concept of socialism with Chinese characteristics in the new era and forward-looking world environmental ideas to better improve the global ecological environment, even as the modernization of harmonious coexistence between man and nature.

## On the organic nature of the two-way construction of ecological civilization and life civilization

Xuefang CHI<sup>1</sup>

The COVID-19 exposed a new life relationship between human beings and viruses,<sup>2</sup> projected the inherent internal vitality of Aristotle's physical subject, the power of entelechy, which means unlock the potential.<sup>3</sup> Some scholars suggested that viruses will rewrite the history of human beings and become a natural factor that influences or even governs the fate of human beings, and some scholars even suggested that "we definitely do not live in the Anthropocene, but in the Microbial World (微生物世)"<sup>4</sup>. These views are worth analyzing and discussing from the organic perspective of "two-way construction of two civilizations" of ecological civilization and life civilization.

### I

Why do viruses, as one living state in nature, occur at a specific time and place in the relationship between humans and nature, and then infect and mutates between bodies? Is it natural or human inspired? Or both? This type of ontogenetic question can also be translated into a consequential question: how can humans live in harmony with viruses? The answer is obviously that humans need to be civilized about ecology as well as about life. On the one hand, COVID-19 essentially reveals the conflict between life and development. We propose the urgent need to build a civilization of life along with an ecological civilization. It is necessary to issue relevant regulations in the context of the "two-way construction of civilization", crack down on indiscriminate hunting and illegal wildlife trading, ban illegal wildlife markets, overhaul wildlife artificial breeding and management and utilization institutions, and stop all management and utilization activities of terrestrial wildlife for food purposes.<sup>5</sup> Of course, to effectively change people's views and bad habits as well as to clarify

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**Fundamental project:** "Research on the History of Chinese Eco-Philosophical Thought in the Past 40 Years" (18ZDA028), a major project of the National Social Science Foundation of China.

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<sup>2</sup> Living matter is the sum of the organisms on Earth. See: [USSR] V.I. Vernadsky. *Living Matter*. Beijing: The Commercial Press, 1989: p. 64.

<sup>3</sup> Addressing the scientific community – the *Biocosmology Initiative* [J]. *Biocosmology – Neo-Aristotelism*, Vol. 11, Nos. 3&4 (Summer/Autumn 2021), pp. 147–164.

<sup>4</sup> Song Bing, ed. *Out of the Anthropocene: Philosophical Reflections on the Harmonious Coexistence of Man and Nature*, CITIC Press, 2021: p. 21.

<sup>5</sup> See "Decision of the Standing Committee of the National People's Congress on the comprehensive prohibition of illegal wildlife trade, the elimination of the bad habit of indiscriminate consumption of wildlife, and the effective protection of the life, health and safety of the people", issued in February 2020.

the organic nature of the “two-way construction of civilization”, it requires not only the inculcation and education of social culture such as ethics, morality, philosophy and literature, but also a new scientific view of knowledge that intersects science and philosophy to provide the epistemological and methodological basis

On the other hand, the COVID-19 did awaken mankind and made humans realize the fact that the human-virus conflict is essentially an extreme expression of the human-nature conflict at the level of interaction between viral microorganisms and humans and the Earth's universe. COVID-19 captures humans as hosts and produce mutated strains in the struggle with humans. The prevalence of COVID-19 will refresh traditional concept of the relationship between human being and virus microorganisms, thereby changing the production mode, lifestyle and daily living habits of humans. Especially it will influence the decision making of various major engineering projects involving the relationship between man and nature, it should take into account not only ecological civilization considerations, but also the awareness and concept of life civilization. Thus, in this sense, “we definitely do not live in the Anthropocene, but in the Microbial World.” This viewpoint defines the new relationship between human subjects and viral microbial subjects in the post-epidemic era by comparing with the human world, and proposes a new concept of the microbial world “which refers to the world from the perspective of viruses,” thus forming a new cognitive framework and thinking mode of the relationship between human and virus microbe, which is mainly reflected in the organic nature of the “two-way construction of two civilizations”, i.e., the inseparability of the civilization of ecology and the civilization of life.

## II

From the ecological perspective of the external manifestation of the relationship between man and nature and the vital perspective of the internal essential connection, we find that the Anthropocene perspective lies at the ecological level and the Virus-Microbe perspective lies at the vital level, and both are organisms that virus microorganisms and other animals, plants and humans all have two inseparable levels. (1) The ecological level contains things visible to the naked eye, embodying the manifest order universe. While the life level contains things invisible to the naked eye, reflecting the implicit order universe. (2) The existence of human beings and other diverse organisms - ecological manifestations, reflecting the species nature of species diversity, such as tigers and lions are the same genus but different species.<sup>6</sup> It can be seen that humans and other animals are both different genus and different species phase. However, human beings and other living beings have the essential connection at the level of life. Any living species, including human beings, is alive and active, or

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<sup>6</sup> Li Chaodong. On Plato's Dialectics of the Theory of Idea, *Northwest Normal University Journal* (Social Science Edition), 2001 (6).

*entelechia*, and human beings and other living beings have a living nature as opposed to the dead things.

(3) From the perspective of biological diversity as a whole, the accelerated extinction of wild species manifests itself in the accelerated extinction of individual species. However, the reason for the accelerated death of individuals is the loss or destruction of the entelechy or living nature, which is due to the destruction of the hidden order at the level of microorganisms, that is, the destruction of the subjectivity of the living form that maintains life.<sup>7</sup> Therefore, in this sense, “we definitely do not live in the Anthropocene, but in the microbial world”, because, in fact, viral microorganisms have always been with us humans. If we only pay attention to the construction of ecological civilization and ignore the construction of life civilization at the level of viruses and microorganisms, as we did in the past, then it is not only a problem of perception that human and viruses and microorganisms are a community of life, but also a violation of the overall law of human and nature, ignoring the basic principle of “ecological dependence on life” and cutting off the organic nature of “two civilizations constructed in two directions”.

### III

From the perspective of ontology, the claim that viruses are microorganisms stems from analogous reasoning with microorganisms, but strictly speaking, it is problematic. Because microorganisms are living things, while viruses are not. Viruses are simple organic matters, which are 100 times smaller than microbial bacteria. From the perspective that virus is a microorganism: after entering host cells, Viruses replicate and release their progeny viruses by virtue of the energy and metabolic system of host cells and display microbial characteristics. While perspective from Vernadsky’s living matter: viruses, as part of the total of organisms in the biosphere, are potentially active organic chemical substances.

If we take a broader view, from the perspective of organic cosmology, we find that “the real world is a unified, natural, dynamic, living and indivisible universe.” This includes every physical subject, “from physical fields and energy, to particles, atoms, molecules, bacteria, and the plant, animal, and socio-cultural worlds”; as well as the geosphere, biosphere, social sphere, and intellectual sphere, in which every physical subject naturally obeys the same laws. In this universe, the physical subject can refer to both the modern conception of physical entities, such as river life<sup>8</sup>, (wandering) viral organisms; (entering the host) viral microorganisms. It can also refer to human social material existence entities and aggregates, such as artificial objects: driverless cars, or intelligent robots; artificial nature: urban aggregates; humanized nature: rural aggregates; wilderness aggregates. This organic cosmological perspective not only embraces the microbial perspective and the living matter

<sup>7</sup> Ye P. Environmental theory analysis of biodiversity conservation, *Journal of Poyang Lake*, 2010: No. 4.

<sup>8</sup> Ye P. *Theory of River Life*, Zhengzhou: Yellow River Water Conservancy Press, 2007 edition.

perspective, but also extends to human society and its material entities. This opens up a broad logical starting point for understanding and interpreting the organic nature of the “two civilizations constructed in two directions”.

#### IV

The emergence of the COVID-19 is not an isolated incident, it certainly has extensive and very complex background. It is undeniable that the human scientific and technological revolution has the power to trigger the material revolution, the energy revolution, and the information revolution. And now the life revolution is taking place. If we superimpose the many industrial revolutions that have occurred in history to date, the result will be subversive. As the Soviet biogeochemist Vernadsky states – man becomes a geological factor and the biosphere becomes the wisdom sphere – Noosphere.<sup>9</sup> It is documented that every 20 minutes, one species is extinct and biodiversity is destroyed. Bill McKibben published “The End of Nature” to describe the future of the natural world. He also wrote in the preface to the 10th anniversary edition of the book, “When I wrote The End of Nature in the late 1980s, I made observations from two aspects. Firstly, we have misrepresented time, we once thought that the earth was changing very slowly, but in fact this change is accelerating. The earth’s change is drastic, dangerous and mysterious, however, this is due to our own change.

Secondly, we misconceive the space. We used to think that humans are tiny while the earth is huge, but in the time we live in, the situation has changed.<sup>10</sup>” This is the author’s reflection on the impact of human beings on the ten-year changes of the earth’s space-time. Now it has been more than 20 years (2022), we continue with the author's observations and conclude that: firstly, we have misrepresented the nature of the earth. We used to regard the change of the earth as the ecological change of the earth's surface, but in fact this ecology is only a surface phenomenon, while life activity change is the essence of earth change, and now, the change has touched the bottom line of human life. Secondly, our ideas about the origin of human intelligence are also limited. We used to believe that human intelligence originated from human beings and the natural world, but in fact it also originated from the (viral) living world. A change of beliefs from the traditional concept of life to a pan-life concept heralds the advent of an epoch-making era of civilizing life while civilizing ecology.

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<sup>9</sup> [USSR] by V.I. Vernadsky. *Living matter*. Beijing: The Commercial Press, 1989: p. 1.

<sup>10</sup> Bill McKibben. *The End of Nature* [M]. Translated by Sun Xiaochun, Ma Shulin, Changchun: Jilin People’s Publishing House, 2000: Author's preface.



## **Ecologization of education – a necessary condition for forming a healthy human lifestyle**

**Nikolai N. MAKSIMIUK<sup>1</sup>**

The ecological crisis of the modern world has shown that industrial civilization no longer corresponds to the processes of progressive development of human society, and cannot control the relationship between man and nature. Long-term consumer attitude to nature everywhere contributed to the emergence of factors that destroy the natural environment. Humanity has entered the stage of a global ecological crisis, which cannot be overcome by the forces and means of technogenic factors alone. In historical development, primitive civilization has been replaced by rural, rural industrial civilization, and at present it is necessary that industrial civilization be replaced by a completely new type – ecological civilization. To get out of the widespread crisis of industrial civilization, it is necessary to carry out the difficult process of turning the consciousness of mankind. This can be facilitated by environmental education, as the main means of shaping the modern generation of environmental consciousness, responsibility and creative attitude towards nature.

The current environmental situation and the presence of a worsening crisis puts forward new requirements for specialists in various fields: they have not only functional mobility, but also environmental competence, as well as a sense of responsibility in making decisions. One of the priority values of modern education can be considered the creative thinking of a future specialist, which will allow making effective constructive decisions not only in professional, but also in specific life situations.

Many years of pedagogical experience shows that the most solid knowledge and ethical norms of behavior in society are reliably assimilated from an early age. Therefore, in the learning process, it is necessary to emphasize the real negative consequences of pollution, the consumer attitude of man to nature, and also to strengthen the sense of responsibility of each member of society to protect the environment and natural resources [1].

One of the first tasks in environmental education is to increase people's awareness of activity in protecting the environment, the pollution of which has become a serious threat today, and not in the distant future. In environmental education, the definition of time must be transferred from the “future” to the “present”. Based on vivid examples and available data, it is necessary to conduct the educational process in such a way that students feel a direct, threatening danger in real life. Since the field of environmental education is related to the objects being taught, teaching methods, learning content

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and the breadth of learning activities, it is necessary to develop environmental education in all areas of training [2].

For the effective implementation of comprehensive environmental education, it is necessary both to expand the objects of environmental education, and to form new criteria for educating a caring attitude to the natural environment and natural resources. It is necessary not only to form in a person the qualities of a caring attitude towards nature, but also to teach him to take into account the laws of nature for mutually beneficial harmonious existence and development. Then it will be possible to get out of the ecological crisis. Therefore, environmental education plays a significant role [4].

Increased attention to environmental education is also needed on the part of managers. Compared with ordinary citizens, civil servants have greater opportunities to make appropriate socio-economic decisions and control their implementation. Given the influential position of civil servants and leaders at various levels, it is necessary to organize their environmental education by organizing an appropriate system of training and control. It is also possible to include the ecological state of the territories as an indicator of the assessment of the activities of regional officials.

It is advisable to conduct environmental training at enterprises to improve the model of the technological cycle of production and the lifestyle of employees of enterprises. Since industrial enterprises of different forms of ownership as a result of their activities create a positive or negative impact on nature, they should be the main objects of environmental education. While training entrepreneurs in the basics of environmental knowledge, it is necessary to strengthen their environmental responsibility in economic activities. This will facilitate the transition to environmental models of work, as well as the development of an assessment of the consequences of the impact of economic activity on the ecological state of the natural environment. These factors will help reduce or even abandon such economic decisions and activities that harm nature and its resources [3].

Environmental education of consumers will be justified to realize the need to protect the natural environment in their daily activities. It is necessary to form an understanding that their lifestyle of uncontrolled consumption and accumulation of mass waste also negatively affects the natural environment. As a result of educating consumers to change their attitude towards nature, they will strive to create goods and products that would not harm nature and humans, and thereby accelerate the creation and development of environmentally friendly production.

The main way of implementing environmental education is the educational process. Its success and effectiveness have already been proven in practice. Given the experience gained, in the future, it will be necessary to pay attention to the environmental training of teaching staff, the development of curricula, teaching aids and methods [1, 2].

In addition, in environmental education it is necessary to use the potential of the media. The Internet, various instant messengers, television, radio, and the press have now become the main channels for

obtaining information and knowledge. With their help, environmental education can not only expand its sphere of influence, but also lead to universal environmental education. It will be effective due to its advantages: expressiveness, convenience, specifics of modern information technologies, the possibility of introducing business games, excursions and others into the educational process. Using all these tools, environmental education can be widely promoted and its benefits can be demonstrated.

The relevance of the formation and development of environmental competence is due to changes in the life of society: socio-economic transformations, new requirements for the introduction of modern production technologies, the need to optimize various areas of environmental protection, as well as the spread of flexible, adaptable to new constantly changing conditions, forms and methods of environmental education among the population [3, 4].

Being engaged in public activities in the field of ecology and life safety and communicating at the same time with students of schools and universities, we came to the conclusion that most of them need to replenish environmental knowledge. The lack of environmental principles in relation to the environment and environmental ignorance is observed in many people, despite a good special education. The vast majority of university graduates have not systematized environmental knowledge.

Therefore, productive educational and educational work among the younger generation can also bring a positive result in that it will contribute to the involvement of their families, peers, and teachers in the discussion of modern environmental problems.

The formation of an ecological outlook and ecological culture through environmental education is justified by a vital necessity, which is determined by the interaction of man and nature.

**Keywords:** natural environment, nature protection, ecological safety, ecological crisis, ecological education.

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## **Биокосмологический разворот, сообразуясь с поразительным соответствием (в отношении к Российской цивилизации) выводов теории Н.Я. Данилевского (150 лет назад) и текущего момента мировой истории (социокультурной эволюции)**

**Константин Станиславович ХРУЦКИЙ<sup>1</sup>**

Обрушившиеся на РФ в 2022 г. санкции (т.н. «санкции из преисподни»), как и другие (гибридные) формы внешнеполитического давления и принуждения России – все это отчетливо имеет двойственный характер. Да, безусловно, с одной стороны – это явное подавление и принуждение; но, с другой стороны – здесь нельзя не усмотреть (и здесь обнаруживается поразительное сходство с выводами цивилизационной теории Н.Я. Данилевского), что Российский общественный организм в настоящем претерпевает свое непосредственное стимулирование и активизацию (теперь уже не в научно-рекомендательном, как в теории Данилевского; а в прямом значении) – свое возбуждение к раскрытию и реализации собственного (присущего) цивилизационного потенциала, и его всемерного осуществления на благо развития всего мира.

Николай Яковлевич Данилевский родился 4 декабря [16 декабря] 1822, в селе Оберец, Орловской губернии. В 2022 г. исполняется 200 лет со дня его рождения. В 1869 г. на свет явился его феноменальный труд, заложивший последующее (научное) развитие мировой цивилизационной теории – «*Россия и Европа*». В 2019 г. мы отмечаем 150-летие выхода в свет этого великого произведения; в этой связи, в *ВСнА*-журнале появился труд «Данилевский 2.0 (150 лет спустя)» (DOI: 10.24411/2225-1820-2020-00006). Известный исследователь Дэвид Уилкинсон, профессор Калифорнийского университета в Лос-Анджелесе и один из руководителей Международного общества сравнительного изучения цивилизаций (ISCSC); видный ученый в статье “*Comparative Civilizations*” делает заключение, что «в истории мировой культуры отмечены всего пятеро мыслителей, кто соответствует уровню классиков в изучении макросоциальных систем – подобной оценки заслуживают только работы Гегеля и четырех других ученых – Николая Данилевского, Освальда Шпенглера, Арнольда Тойнби и Питирима Сорокина [Wilkinson, 2010; DOI: 10.1093/acrefore/9780190846626.013.125]».

При жизни ученого, его авторитет и научные достижения не могли быть поколеблены. Но, после его смерти, теория Данилевского подверглась атакам со стороны ее противников. Когнитивную агрессию возглавил публицист, теолог и философ Владимир Соловьев. Усилия антагонистов цивилизационной теории Данилевского преследовали (и, к сожалению, достигли) целей дискредитации величайшего вклада (в мировую науку и культуру) русского гения. В этой связи, автор включает (к обсуждению в своем выступлении) вопрос

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чрезвычайной важности : об активном применении в современной социокультурной жизни средств воздействия, направленных на подавление и подчинение (движущих сил) у неприятельских цивилизаций – т.н. «когнитивных ловушек». Так, в отношении к теории Н.Я. Данилевского, главным образом, ‘когнитивная дезорганизация’ достижений русского ученого заключала себя в навязывании ‘критиками’ (во главе с Вл. Соловьевым) общественному мнению – принадлежности Данилевского к *славянофилам* (подробнее в этом, см. ВСнА-публикацию «Данилевский 2.0 (150 лет спустя)»). Нельзя не отметить, что в результате проведенной (виртуозной) работы – в эту ‘славянофильскую ловушку’ угодили даже оба редактора последних изданий «Россия и Европа» – Н.Н. Страхов и А.А. Галактионов.

Также из средств Внешнего (в отношении к *внутренним* присущим потенциалам культурного развития цивилизации) воздействия, в т.ч. именуемых как ‘мягкие’ (и включаемые в ‘гибридные’ способы современного, военного и невоенного), но насильственного подавления и подчинения себе цивилизаций, претендующих на самостоятельность в своем развитии : в этом плане в выступлении (и поддерживающих его опубликованных работах) – фигурирует уже ‘ловушка’ Марксизма; но которую мы именуем как ‘Марксистская суперловушка’; см. ВСнА-публикацию [2022; DOI: 10.24412/2225-1820-2022-12-37-261], здесь рассматриваются две исторические фазы в существовании советского (марксистского) общества. В этой взаимосвязи, в выступлении также отмечается событие (и его столетие), но уже иного (мрачного, негативного) свойства. Дело в том, что в XX в. первая русскоязычная публикация «Россия и Европа» состоялась только в 1995 г. (это стало ее 6-м изданием, под редакцией А.А. Галактионова), тогда как предыдущее (5-е издание, под редакцией Н.Н. Страхова) появилось в 1895 г. – ровно 100 лет назад! Таким образом, для всех поколений советских (русскоязычных) людей : достижения Данилевского, основателя цивилизационной науки в России оказались принципиально недоступными; т.е. их намеренно (искусственно, включая и ученых страны) сделали невежественными, значит – неспособными разобраться в вопросах цивилизационного развития. Но Питириму Сорокину удалось прочитать «Россия и Европа», изданную на французском языке, в 1930х гг.; в последующем Сорокин стал убежденным последователем Данилевского. В целом, несмотря на тяжелые условия исторически обусловленной несостыкованности (искусственно созданной разорванности в культурной жизни) научных достижений русских ученых : но, тем не менее, в российской культуре на свет явилась научная школа цивилизационных исследований; а, здесь – мировая культура приобрела существование и ресурс ‘Большой Пятерки’ выдающихся ученых: Данилевского, Леонтьева, Вернадского, Сорокина и Гумилева.

В трудах и консилиумах ученых Биокосмологической Ассоциации (БКА) сложилось мнение, что ‘Большая Пятерка’ представляет собой важнейший ресурс научных знаний, способный обеспечивать проведение стратегических инновационных изменений в мировом развитии – в отношении как разрешения возникших глобальных проблем, так и обоснования и целеорганизации движения человечества в безопасное и благодетельное мирное (peaceful)

будущее; подробнее, см. ВСпА-публикацию «Россия и мир (peace)» [2022]. Существенно, что всех (и каждого из) пятерых русских гениев, помимо колоссального вклада каждого в развитие цивилизационной теории : каждого отличает уверенность в неотъемлемом значении (для успешного мирового развития) как Западных, так и не-Западных КИТ<sup>2</sup>-субъектов мирового развития, начиная с Российской цивилизации и её Восточной ориентации; а также, что является отличительным для всех – это устремленность цивилизационной науки в новое и лучшее (и более сложное по организации), востребованное Ноосферное Органицистское Общее Будущее, равноправное (для осуществления собственного вклада) каждым задействованным активным субъектом Общего Дела и Общего Блага.

До сих пор, достижения ‘Большой Пятерки’ остаются в тени; хотя они являются неотложно востребованными как для России, так и для всего мирового развития. Главной причиной подобного состояния дел, как ее устанавливает Н.Я. Данилевский – является тяжелая (и угрожающая благополучию России и мира) «болезнь русской жизни». Ученый устанавливает ‘диагноз’ этой болезни, поразивший русский общественный организм – это «Европейничанье» [Данилевский, 2011, с. 315]. Ученый отмечает прогрессирующее развитие этой болезни, отсюда малоуспешность цивилизационного развития России в (современном ему) XIX в. Его строгое прогностическое предупреждение звучит как набатный звон:

*Болезнь эта в целом препятствует осуществлению великих судеб русского народа (здесь, и далее, курсив мой. – К.Х.) и может, наконец (несмотря на все видимое государственное могущество), иссушив самобытный родник народного духа, лишить историческую жизнь русского народа внутренней зиждательной силы, а, следовательно, сделать бесполезным, излишним самое его существование, ибо все, лишённое внутреннего содержания, составляет лишь исторический хлам, который собирается и в огонь вметается в день исторического суда» [Данилевский, 2011, с. 359].*

<sup>2</sup> **КИТ** – культурно-исторический тип : ключевое понятие из цивилизационной теории Н.Я. Данилевского; и что обозначает Саморазвитие (т.е. за счет внутренних присущих потенциалов) общественно-исторического организма; и который (КИТ) принципиально способен реализовывать и осуществлять вселенский вклад в мировое историческое (эволюционное) развитие. Сам Данилевский, в изложенных им «законах исторического развития» : ученый дает (в «Законе 1») следующее определение: «Всякое племя или семейство народов, характеризуемое отдельным языком или группой языков, довольно близких между собой для того, чтобы сродство их ощущалось непосредственно, без глубоких филологических изысканий, – составляет самобытный **культурно-исторический тип**, если оно вообще по своим духовным задаткам способно к историческому развитию и вышло уже из младенчества» [Данилевский, 2011, с. 113]. В свою очередь, в «Законе 3» русский гений выводит, что «Начала цивилизации одного культурно-исторического типа не передаются народам другого типа. Каждый тип вырабатывает ее для себя при большем или меньшем влиянии чуждых, ему предшествовавших или современных цивилизаций» [Там же].

Со своей стороны, в изучении этого вопроса : мы пришли к выводу и утверждаем существование в России и мире в целом **ХИПЗ** – хронического иммунопатологического заболевания (см. *ВСпА*-публикацию «*Россия и мир (peace)*» [DOI: DOI: 10.24412/2225-1820-2022-12-37-261]); здесь понятие ХИПЗ применяется не только к физиологическому, но и к организму исторического процесса – человечеству; и его цивилизационным органам-субъектам (этническим и суперэтническим).

Наконец, чрезвычайно важным является открытие Данилевским четырех основополагающих принципов успешного существования любой мировой «положительной» цивилизации (в прямом его цитировании; и что он также называет как «*Геркулесовые Столбы*» цивилизации; **ГрС**, в сокращении) – раскрытых гениальным ученым «общих разрядов культурной деятельности, в обширном смысле этого слова, не могущих уже быть подведенным один под другой, которые мы должны, следовательно, признать за высшие категории деления, – их насчитывается не более и не менее четырех» [Данилевский, 2011, с. 566]. Соответственно (следуя теории Данилевского) : мы выделяем в исследовании четыре ГрС [2022]:

- космологический – 1ГрС;
- научно-теоретический и других сфер культуры – 2ГрС;
- военно-политический – 3ГрС; и
- общественно-экономического развития – 4ГрС.

В общем сложности, выдвинутая учеными БКА *Биокосмологическая Инициатива* приобретает в современных условиях действительно актуальное значение. Обоснованно полагаясь на естественнонаучную состоятельность Биокосмологических фундаментальных оснований – все ученые мира, сегодня, вправе чувствовать себя свободно и уверенно – в плане выдвижения и реализации целей построения нового общего (более сложного) будущего (как раз на Органицистских – нео-Аристотелевских), безопасного и мирного (peaceful) сосуществования и благодетельного развития основаниях. Поэтому, для реализации этого генерального вектора : нам требуется реализовать решительный организованный *Биокосмологический разворот*. Последний осуществляет кардинальный (на 180°) разворот генерального вектора мирового социокультурного (космологического) развития : от общей организации жизненной активности на основаниях Трансценденталистского полюса – к новой эре доминирования Органицистского полюса в общемировом порядке; естественно, что во всем этом полагаясь и содействуя уже действительной реализации великого плана Китайской культуры по построению мирного Общего Будущего для всего Человечества.

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**Сборник тезисов докладов**

**XXIII Международного семинара по Биокосмологии (23ISBC)**

**по теме:**

**«В год 200-летия со дня рождения Н.Я. Данилевского : К реализации мирового (мирного) Биокосмологического (Органицистского) разворота – через первичную реорганизацию культуры Российского научного и образовательного процесса»**

**В рамках II Международной научной ассамблеи**  
**«Международное сотрудничество в интересах устойчивого развития»;**

**4-7 октября 2022 г., на факультете глобальных процессов,  
 Московского государственного университета имени М.В. Ломоносова;  
 г. Москва**