

 [yin yang, Bohr, Hegel, and other shades of dialectics by Xin Li](#) by Louise S. [2014, Dec 28]

Dear Louise (and all),

I, together with my colleague Verner Worm, have written a paper submitted to Academy of Management 2015 conference, which includes some of the ideas about the difference between Bohr's philosophy and Yin-Yang.

Please find attached paper, if you are interested. Your comments are welcome.

Best, Xin

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 [Solutions to Organizational Paradox-Li & Worm 2014](#)

 [Comment by Louise Sundararajan](#) by Louise S. [2014, Dec 28]

Dear All,

I am resending Xin Li's paper in two formats, just to make sure you have no problem opening it.

I find the paper extremely interesting. Xin Li has mapped out nicely the structural differences in the logical systems across cultures. Looking at Xin Li's Figure 2, I would agree with Peter Li, if Peter is willing to change one word in his claim of superiority of yin-yang-- "uniqueness" rather than "superiority." Figure 2 suggests the uniqueness of yin-yang in that it is the only logical system which has both attributes of "involving a third element" and "embracing multidimensionality." Also, as suggested by Figure 2, yin- yang specializes neither in separation nor in integration, but does it own thing--neutralizing differences and diversity through its multi-dimensionality.

This paper facilitates cross cultural comparison of thought. A few observations along this line:

Aristotle's Either-Or logic and yin-yang's Both-And dialectic have one thing in common: They seem to be the foundations of Western and Chinese thought, respectively. And probably because they are so basic to the structure of thought of a culture, they seem to be static in comparison to the rest of the logical systems as represented by Bohr, Hegel, and Hui-Neng.

A=Aristotle and yin-yang;

B=Bohr, Hegel, and Hui-Neng.

A does not show progression in thought in comparison to B in which the point of departure differs from the point of arrival. In A the point of arrival is the same as the point of departure. Thus A seems to be in the same conceptual space throughout--no progression to another conceptual space.

By contrast, the B logical systems all show movement in thought. In Bohr and Hegel, the point of arrival is a different conceptual space than the point of departure. In Zen (Hui Neng), the point of arrival is another level of consciousness--a totally different ball game than thinking in concepts.

That's my observation. What's yours?

Cheers,

Louise

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 [Solutions to Organizational Paradox in Word](#)  [Solutions to Organizational Paradox-Li & Worm 2014](#)