



Research Article

## ANTHROPIC PUZZLING WANT OF SUSTAINABILITY

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### ABSTRACT

The survey looks at the men's civilisation on its galactic pre-setting. The account uses our beliefs in natural laws, taken as cosmos inborn or heavenly fixed truths. The two are absolute approaches. The contingent alternative builds around the relational reasoning construal, via agentic and cognition paths, adding the tied certainties, to the natural laws. The path accepts life and intelligence singularities. The progress becomes man-driven result, by gene evolution (backed by biology) and meme fruition (backed by cognition). The anthropic explanation of the universe by the human cavitation deployments is, mostly, unspoken option, granted by robots or intelligent observers' controls. The analyses based on intelligent observers offer plausible hints about the cosmos' rational involvement.

### KEYWORDS

Human Knowledge - Cosmic Information - Immanence, Transcendence Or Dependent Reasoning - Anthropic Principles - Progress And Sustainability - Robot-Like Paths.

### INTRODUCTION

The puzzles about whether, how and why the universe is explicable and understandable with rational coherence and wise insight are open enquiries, which happen occurring when thinking starts appear in it.

There is no way to give reasons for or to justify the sidereal bulky dispersals and force fields architectures, without intelligent observers or rational layouts. Do these puzzles are meaningful as absolute queries, or



they move as needy poses? The dilemma investigation has no claim to supply certainties, only to somehow help our thinking courses and theoretical guesses.

The human science, manly, links to the cosmic information, awarding total coherence to natural laws, to shape and rule bulks and fields. The explanation exists in the word cosmos, when we assume its orderliness, opposed to the chaos of messy sets. The picture identifies by inner or upper qualities of the material reality, say, by mere monism or by godly dualism. In the first instance, the material reality modifies because of its immanent information; in the second, the material reality alters, when transcendent governance rules it. By monism, information and material reality merge. The natural laws give coherence by deterministic, statistic or other structured logics, carrying immanence worth. With dualism, the adjustment of tangibles happens under the steering of spiritual controls. These belong to godly spheres, supplying transcendent governance (and timely miracles). The mere monism and godly dualism readings imply trusting in inner hidden logics or upper autonomous deity, providing roundedness to the tangible, without apparent justifications, only, the faith in immanence or transcendence laws, totally out of the men's control [01- 04].

The faith approaches to the cosmic information are men's built guesses, proposing human science views to share total, in lieu of contingent, consistency. The genuine attitude leaves out a priori trusts, to devise a posteriori conjectures, putting together the human knowledge by tests and theories. The tallying of the outer world by mental fakes creates incorporeal views; the mind cognizance yield to factual dualism, i.e., fit men's construal matches the reality, adapting abstract views and models by personal data and descriptions. The intangibles do not fashion at «god» ranks, but in men minds: they are personal clues, conceived and

shared through common education, as human knowledge by the clan and tribe. The contingent approach looks at tutoring and learning teaching of the citizens, aimed at idiom, trade and legality ideas. The absolute facts, if true, are hidden; their contingent detection may, perhaps, follow stepwise tracks, timely showing cosmos' routing chances, anthropic bents or other coupling options [05 - 08].

The universe we know combine tangible courses and event, with our observations and assessments of what seen: the processes and bystanders give aware sharing, leaving off mere monism sights. The presence of thinking onlookers suggests dualism representations, with factual restitution by mental images or godly guidance, bringing to spiritual ranges. The dualism pictures detach intangible (spiritual or mental) worlds, from material stuffs, as if they are independent realities. The monism depictions deal with a single reality, whose monitoring, just, detects qualities or aspects of a material pieces or states. The detection works on symbols or coded messages, never separated by corporeal carriers, actually. handled with entropy decay. The result merges carriers and information, joining material processes and parallel information contents to yield at forged monism, since data are inner qualities, made evident, because encrypted on supports.

### **COSMIC DEPICTION QUESTIONS**

The depictions need observation and grasp, i.e., the resort to independent knowledge (dualism) or to detected traits, giving implied knowledge (monism). The comprehension is abstract fact, in spiritual fields (godly dualism) or imagined (factual dualism), or it is implicit deduction, with forged monism detection. The cosmic information is starting puzzle. We observe around us a boundless universe, with astral bodies on tidy orbits and pre-set force settings. We are on a negligible planet, without chance to affect the reality,



but with the skill to understand our status and to develop our odd civilisation by rational ways. The in act clash is, maybe, avoided allowing cosmic pre-setting and stating suited anthropic principles, from which deriving that the reality and the civilisation are a fixed duo, properly described, when analysing the full universe.

The universe's setting, Fig. 1, provides the basic laws of the physical setups and the wise governance of the surrounds; it helps rationalising the civilisation backdrop. We become the interface with a universe or to a multiverse and if what we see define, being absolute reality, endowed of trustful truth. The sight uses the electromagnetic waves; from a point, the rays map 3D space, which changes adding 1D time. The 5D Kaluza-Klein frame ensues, with electromagnetic detection. The explainer follows the observer. The force unification needs a model, linking gravity fields to strong/weak nuclear forces; it, ends by the 10D Kaluza-Klein frame, with (quite recently) measured gravity

ripples, straining the 3D geometry. The physical mode suggests how to deal with current experimental dealings and theoretical guesses, with lots of peculiarities [09 - 12]. Laplace noticed that the cosmos' geometry is 3D, since only in this case elliptical orbits are stable. Moreover: the 4D time/space frame enjoys basic attributes due constant light propagation speed the 5D frame portrayal is stropky, unless accepting a path to the unique balancing of the cosmos' fields; the 10D frame is not less weird, unless the linked plots map logical results, by using cosmological models. We ignore why reality enjoys steady 3D plots of the matter layout (leaving out anti-matter) and what the result means. Yet, the analyses that follow offer hints, to figure out men's missions, if the cosmos' provision quotation makes sense. The observed/explained reality is so huge and complex that it becomes nonsense accepting the all as useless. Then, further cues arise. The parallel political setups have to follow wise moral principles, where the transcendence moves the tenets out of the sensible backgrounds.

- the physical laws strictly depend on the intrinsic cosmic rationality, maintaining functional causality
- the political setups enjoy dependence on the absolute ruling wisdom, with mandatory government

Fig.1. The inner/upper pre-setting.

The science setting implies using the nature laws, logged as absolute truths from always. The immanent monism deals with matter having embedded information, via faith act in inner logics. The transcendent dualism assumes upper (or divine) governance, via faith act justifying holy spheres. The cosmos tells that structured controls exist: performing inner automatisms (monism) or entrusting upper rules (dualism). The nature laws exist and the details are absolute truth, directly acknowledged. The

human knowledge links to cosmic information, when dealing with absolute truths. However, the tactic is faith, stated as anthropic principles: strong, if tied to absolute pictures; or weak, if connected to needy truths. The last construal, as said, leads to factual dualism, when the human knowledge has bottom-up worth, in progress built by tests and models. The monism vs. dualism dilemma tells if information is matter-embedded, opposed to spiritual qualities autonomy, forming abstract processing sources [13 - 15]. Anyway, the immensity and complexity of what appears being the cosmic information shows that, if men enjoy ruling jobs, fit anthropic principles shall



exist, to make believable the all. Besides, the science assumes that the research allows detecting the nature laws, in view that the factual dualism gradually discovers the absolute truths. The conclusion sees:

- Immanent monism: the «matter/information» duo has self-consistent coherence;
- Transcendental dualism: the «reality» is retrieved from the upper (godlike) layer;
- Operational dualism: the knowledge is experimental result of human processing.

The human mission is clear by absolute truth readings of the strong anthropic principle. The gene/meme track is determinist, via the immanent monism by Darwinism and forged monism. Else, it goes intangible: godlike, via transcendental and mental, via factual dualism. The last way follows abstraction by interacting brains, after education: the cosmic role is week pre-setting; it comes out analysing the basic modes, say:

- Astral layout: body-and-field architectures, having reliable earth-like habitats;
- Matter structure: due extents of atomic sets (hydrogen, carbon, oxygen, etc.).

The cosmic origin of the human proficiency is less stringent with contingent readings, unless the meme process require a singularity (in lieu of the materialistic Darwinism). The reviewed topics stress on details, which link the immensity and complexity of the

cosmos, to observers/explainers. The details unify sidereal stuffs, frames and forces; the connection tries to justify the wisdom of a balanced human mission, previous allocation, to make meaningful the universe. The summarised cues bring to the anthropic principles, stated from cosmic viewpoints. This earlier making has relevance, rooted in astronomy, cosmology, astrophysics, nuclear physics or matter sciences [17 - 19]. The human viewpoints offer supplementary insight, based on biology and genetics; they need high concern, today strictly confined to the earth, with remarks given in the following, when mainly bottom up reasoning is exploit.

### ANTHOPIC PRINCIPLE PROSPECTES

The meaningfulness and coherence of the universe appear pre-set optimistic chances of observers and explainers, if the «cosmic information», notably «nature laws», have absolute worth. The option is, certainly, improper, with factual dualism, but it is current practice. Indeed, we cannot use the strong form, Fig. 2, and only the weak anthropic principle, Fig. 3, is worthy reference. With the strong form, the alterations have immanent inner logics, or resort to transcendent upper steering. With the weak form, the variations follow bottom-up way, with the listed two restrictions by accepting two singularities and adding gene evolution and meme fruition suites. The two forms have traditional layouts:

<ul style="list-style-type: none"><li>• cosmic rationality or heavenly wisdom allow men to exploit the twin fundamental <i>life and intelligence</i> talents;</li></ul>
<ul style="list-style-type: none"><li>• side corollaries are: ■ the <i>intelligent</i> design oversees the all, to fashion the observers; ■ the <i>observers</i> are necessary, being the goal of the design; ■ the universe repeats to conclude the declared two oddities, as our earth has acknowledged <i>distinctiveness</i> (with or without <i>life/intelligence</i> reiteration).</li></ul>

Fig.2. Strong anthropic principle.





• the humankind is end-result of odd occurrences, warranting, however, cogent inner logics;

• the recognition of physical models implies matched probability, since the two restrictions exist: ■ to make the carbon-based life and the man-like intelligence, both, possible; and: ■ to allocate appropriate time and space frames, confirming that those accomplishments are already happened.

Fig. 3. Weak anthropic principle.

From the strong readings, by absolute truth, the human knowledge agrees with the cosmic information because it is god's gift or inner logics result. The transcendent dualism asks faith in the upper reality; the immanent monism requires faith in the cosmic information automatism. The latter machinery identifies as (materialist) Darwinism, with immanent inner logics, covering:

- Gene evolution: explicitly written in the «genome» at the birth of each living being;
- Meme fruition: faintly explored by the human species, to enable intelligence traits.

From the weak analyses, the human knowledge is (contingent) a posteriori outcome, processed after biology and cognitive swaps. The gene/meme way needs including tangible/intangible switch, creating the interpersonal relational surrounds with the invention of language, trade and authority. The abstraction establishes intellectual worlds, at immaterial (but non-divine) ranges [20 - 22]. The gene/meme route splits, with two singularities, marking the starts of agentive and cognition options, say:

- The gene evolution, binging self-active species, to selection mode scheduling;
- The meme fruition, with reasoning plans, after education, on relational ways.

The human knowledge does not links to cosmic information; genomics is biology backdrop,, identified

on the earth, prospecting self-ruling; completion is interpersonal invention, leading to:

- The build-up of human brains, up to support the relational thinking (biology stage);
- The creation of knowledge, to conceive/process intangible codes (cognitive steps).

The two courses exist on earth; it is unknown if they are repeated the cosmos over. The survey looks at inventing human knowledge as coherent explanation of the universe. The fact is weak anthropic guess, via gene material evolution; thoughts ensue meme interactive conception and trimming [23 - 25]. The issues are a posteriori results, obtained from two said singularities, by tangible/intangible swaps, promoted by:

- The origination of lives and the evolution towards surrounding adapted beings;
- The animated mock and progress mimicry, exchanging and storing information.

The generation and evolution typify the biology and organic processes, to run autonomous activity; the simulation and emulation typify the cognition and knowledge handling, to do modelling and understanding. The life organization and the culture/ethic traits are striking vision in the cosmos information. Even by weak anthropic principle, the conditioning setups are so relevant, to put rationality or wisdom among the ways, opening and maintaining innovation and progress, compared to deterministic



courses: rationality permits choosing proper benefits; wisdom allows avoiding dangerous traps. Forged monism, by Darwinism, looks at rational adaptive advances; godly dualism, by spiritual goals, aims at wise safe benefits. Leaving out strong guesses, the weak course explores creativity: intelligence expands the reality by intangible interpretations, evaluations or assignments. The relational modes, language, trade and governance, are abstract chances, stated at interpersonal range, out of tangible modes and source, but mental inventions. With humankind, the reality expands to include imagination styles and routines, out of deterministic contexts. The minds add as useful help, picked by interpersonal conceptual items. The anthropic principles are odd quirk: the strong deals with a priori absolute truths: cosmic and heavenly hints; the weak one, with a posteriori relative cues, created by culture/ethics processing of abstract concepts.

The civilisation is manmade adaptation of the earth's life conditions, using as first front-end instance the human intelligence, namely, the inventions leading to technology innovations and the appointments made possible by the political deployments, typifying the human settlements, with creation of civic/social orders. The analyses move from the latter topics, providing only preliminary hints, relating the passing humanity, to the inner or upper conditioning phenomena, having total worth.

The basic civilisation peculiarities concern the relational modes, binding individuals, clans and collectives by communication, business and leadership. The set ranges typify men, since the personal contacts, private dealings and official intercourses follow peculiar formats of friendship, market or government, each time in view of the overall efficiency. The standard relational options, Fig. 4, entail the personal ability to talk and communication, the parental fitness of goods' providing and the collective shelter by organised headship.

#### THE COLLECTIVE DEPLOYMENTS

- the language: the interpersonal communication codes of the clan's members;
- the trade: the good/service interchange's outlines, to manage the community;
- the governance: the control and legality patterns, to lead and rule the nations.

Fig.4. Humankind relational modes.

Basic impasses concern how far the human intelligence devises the relational frames, either the cosmic rationality or the heavenly wisdom supplies dispositions or controls. The civilisation written in the stars wit deluges and imperial settings, the godly grace king or holy chosen people are narrations, stirred by absolute truths, with faith in natural or spiritual supremacy. The relational backdrops show

the invention of idioms, with intricate grammar and syntax and outright phrasing, hard to conceive, unless pre-set; the ordination of buying/selling, with money transactions, backed by banking and finance; the discovery of regimes, enacting edicts, with autonomous worth. The picture distinguishes countries (or peoples), having national language, leading sovereigns and characterising politics [26 - 30].



By transcendent reasons, the total truths deal with myths and folklores; by immanent causes, with Darwinist adaptive settings. By bottom up sources, barely contingent political arrangement develop; this way, the human course develop civic orders, with suitably implemented a posteriori effectiveness. The reality is, however, also compatible with top down political setups, with upper (spiritual) or inner (natural) origins. The outright worth of these a priori driven paths is relevant, to assign trustfulness to the human and the physical laws; the ensuing social orders are, most of the times, indistinguishable from the previous civic orders, even if the second enjoy total worth.

The humankind civilisation enables applied results of the said absolute/relative readings. The lessons of the history provide the example cases of European and Chinese peoples. The role of the «natural traits» vs. the «relational coaching» is noteworthy, also, in connection to fragmented or unitary idioms, markets and empires. Special stress needs the political officialdom. It exemplifies the nation-state experiences, with the coherence of alternative legality origins (gods, races or constitutions), each authorising competitions and wars. Split-sovereignty is regular setup, unless conquest unification: imperial options routinely leave out barbarian populations. The regularity involves communication with local idioms; economy via competitive markers; management exploiting differential efficacy: the clan-community-nation-empire trail involves the causal (god, race or constitution) starts and never aims at uniformity. In the empire, we have «developed» and «developing» countries: the upper (god) and the inner (race) motivations are typical absolute data, if due faith exists: science establishes as if the transcendence/immanence is correctly depicts the reality. The total readings are plausible [31 - 34]. With contingent readings, the human knowledge, by democracy, looks at a posteriori construal of local

(constitutional laws) drives: the factual dualism supplies interpersonal civic orders, inclusive of political and economic inventions of culture and ethics deployments. The control does not enjoy uniformity; it builds from rulers to ruled peoples, sorting local efficiency. Back to total analyses, religion wars are ancient peculiarities; these a priori trends struggles have sound absolute readings, where political supremacy and economic goals disguise under different motivations. Lately, the democracies turn the Constitutions inn absolute charts, with ethical foundation: split legality becomes puzzling enquiry. The multiple officialdom of countries is option, putting in opposition several culture and ethical imperatives, as if lot of truths exist, each voted by the split-sovereign nation-states. A sort of religion wars re-establishes, in which democratic constitutions play quirk roles. The subject deserves attention, revising the notion of split-sovereignty and the multiple autonomy, since the earth's political setups shall share limited resources, with the causal reasoning and relational constraints, already, biased by the extant outer phenomena.

### THE SYSTMOC INNOVATION TRAILS

The manmade side of the progress mostly links to the technology revolutions: the growth promotes life quality, exploiting men's discovered practices and innovations, which convert wild environs, into upgraded settings. The progress, by scientific theories, combines intangible inventions and tangible implementations: chemistry/physics laws manage and exploit the natural capital, towards friendly and helpful artefacts or rigs [35 - 38], tracking technology revolutions and collective breakthroughs. The progress arises, discriminating:

- The natural resources, providing nourishments and fundamental outfits;
- The interpersonal activity and reasoning, by discoveries or contrivances



The ones involve natural laws, the others, human proficiency. The formers, worthwhile detection, show that the cosmos supplies to all necessities if, however, the suited transformations are discovered. The latter tell that, after due education and training, the human diligence and knowledge develop diversified sources and efficiency improvement, to satisfy wider populations. The universe's disposition is generic trait and the anthropic principles apply as if the natural laws discovery is necessity to interact with the material environs [39 - 42]. Instead, the human laws invention entails stipulation of rights/duties, with public views, but not physical relevance. The existence of laws is sign that pre-set frameworks tie up the cosmos. The bond is explicit with the natural laws, once identified their structures by experimental tests; it is invention with

the human laws, since the men belong to the universe and their behaviours cannot escape the conditioning makeups. The remarks express, in generic way, the anthropic principles, to characterise the cosmos' order, explaining the appearance of the men on the earth [43 - 46]. The technology revolutions, Fig. 5, cover the breaking in framework (essential upturns) that shape up the civilisation (progress steps), by future forming methodologies (human sheltered survival, nursing capability and robot-like efficacy). Each time, innovations supply wholly new chances, starting the possibility to shelter, to nourish and to recover safe conditions.

- «clothing revolution»: archaic layout of garbed societies, living in aptly built houses;
- «agrarian revolution»: old structure of settled societies, fed by breeding and farming;
- «industrial revolution»: coming setup of open societies, aimed at robot-aided being.

Fig.5. Typifying technology revolutions.

Since the beginning, the humankind seems affected by physically critical circumstances, suitably remedied by personal dresses and coats for the hairless body and by parental dwellings, housings and hamlets. Then, the spontaneous sources of food from the surrounds offer random and limited stores, forcing the nomadism unless turning to planned husbandry.

Finally, the structured activities required work organisation and zeal, moving from manufacturing to, progressively, cover management, business or administration functions. The industry steps, Fig.6, assign the task execution to men or to robots, for the organisation efficiency.

- «industry first step»: cycles are analysed, to have optimal *scientific* accomplishment;
- «industry second step»: *scientific* work organisation has fixed automation fulfilment;
- «industry third step»: *intelligent* work organisation aims at *just-in-time* manufacture;
- «industry fourth step»: *intelligent* organisation entails on-line *robot* decision-making;
- «industry fifth step»: eco-sustainability needs direct *artificial* life/intelligence rescue.

Fig.6. Activity organisation for efficiency.

The benefits of the revolutions aim at manmade or artificial novelty (not natural), like artefacts (clothes, coats, etc.), procedures (farming, breeding, etc.) and





work-cycles (in manufacture, administration, etc.). The handling, biology and reasoning make likely the technical inventions, but threads or fabrics, sows or harvest and zeal or require clever insight, joint to scientific backing [47 - 49]. The economic ideas affect the wellness, whatever stated by extant political organisation. The social (or civic) setups are interpersonal regulations; upsetting the earth inhabitants, face to redundant political institutes. The analyses address the universe, i.e., what our sight identifies as astral space, ruled by natural laws. Within it, our earth is negligible speckle enabling the man civilisation. The cosmos opposes to chaos, order to mess, regularity to bedlam. Should this be true, the chronicle of odd earth facts, life and intelligence, provides reasons to the progress, built by agentive and thinking abilities, awarded to men.

The progress and life-quality has cosmology back or foundation inspired to natural chances or gambles. Can we feel relaxed on these ideas? It is hard to feel comfortable, looking at future. Technology and politics are quizzical. The explorations shall develop over a set of cues, containing [50 - 53]:

- The oddness of men's adventures: the tacit trusts in our planning and proficiency talents;
- The quirk of uncalled-for backdrops: the science reports, appending men in the universe;
- The weirdness of the trivial planet-earth: the happening of agentive/rational singularities;
- The inborn issues of man history achievements: the mental politics of <collective orders>;
- The lucky either in-built socio-economic fallouts: the crankiness of idiom/trade inventions.

The technology revolutions seem trust in the human intelligence proficiency, but do not exclude that all results inspire to cosmic rationality or to heavenly

wisdom. The civilisation intentional changes of the reality are worthy artificial shifts towards men's steered improvements. The technologies bring about the efficacy of creative discoveries, entailing modifications, conceived in the abstract mind worlds, which (apparently) entail drifts when transferred into operative plans. The mind world is origin of knowledge: the sharing and storing abilities, resolve in purposeful culture and ethics, turning in artefacts, procedures and efficacy what tested as material reality. The civilisation alterations aim at social improved life quality and the technology revolutions are unique changeovers: the clothes make men to be animals for all climates; the farming gives adaptive food production; the activity organisation opens to moving off-line the human workers,

### THE PROGRESS SUSTAINABILITY

At the XX century end, the ecology opens doubts on the progress because of the depletion and pollution figures, in the lack of recycling and recovery policies of defective circular issue, due to entropy. The parallel globalisation is challenge, entailing a collective breakthrough, out of the political trends. The ecology plea, after economic outlooks, involves updating operations, comprising the overall reverse logistics. Progress is, surely, man's invention, but the natural surrounds, at least, limiting the attention to the planet, does not offer safe continuity for managing and exploiting material sources. The global village is inevitably bounded reality, not authorising divided steadies [54 - 57]. The cosmic information links civilisation to strong or weak anthropic principles. The natural laws, either, as gene/meme automatism fix the one or the other trend. In the following, the progress is extraordinary outcome connected to the past facts, out of pre-set goals. The future is not predetermined; the economic outlooks or, notably, the ecologic



disposition shows that the sustainable growth is defective.

The civilisation will end; the human intelligence shall plan-out strategies for recovery or progress stops. The trend is clear, unless cosmic or heavenly reasons supply aids to the men's adventure, creating by robot evolution, coaching, learning and understanding as interpersonal invention, baked by inner/upper sources and strong anthropic principle. We are aware that, in men, evolution includes message passing (by words) and coaching embraces sentence exchange (grammar buoyed). Instead, we may trust in cosmic information or in spiritual aids, to obtain absolute or intrinsic knowledge, adding improvements to determinism. The civilisation becomes total attainment, having intangible ciphers, due to the relational interactive

paths, by balancing incorporeal programmes, basically, by natural/spiritual advances [58 - 61]. The innovations concern the new collective breakthrough, towards globalisation under ecology imperatives. The technology innovations involve the men-surrounds' interactions, once invented fitting routine practices and devices, never conceived by living beings, but supplied by inner/upper causes. The collective breakthroughs, Fig. 7, mark the current civic/social modes for the legality and authentication of communities. Men and animals start with wandering and informal habits; then, men invent sovereignty, with laws enacting; finally, men become aware of ecology and, perhaps, enjoy of the cosmic rationality or heavenly wisdom, if the option is available as natural occurrence or miracle [62 - 65], enabling robot-like salvage.

- <spread breakthrough>: scattered populations of nomadic tribes of garbed societies, looking after spontaneous food;
- <nation breakthrough>: regular societies in territorial settlements, with agrarian/industrial economy and competing;
- <global breakthrough>: uniform communities of the global village, supported by robot-like progression and rescue.

Fig.7. Typifying *collective breakthroughs*.

The robot salvage is strong anthropic principle faith; also, credible guess if, trusting in cosmic rationality or in heavenly wisdom, we compare the negligible earth to the huge universe and we conclude that trifle derails never affect the end outcomes. By weak approach, the progress has peculiar man's metrics: it shows the parallel between objects and abstraction, cloning spirits. The end is factual dualism, fashioning passing human intelligence. By strong approaches, the progress ensues inner/upper causes: the growth is top down result, with already coded natural instruction or on-going spiritual controls [66 - 69]. The

robot-like paths follow forged monism, grounded on inner rationality or upper wisdom, driven by <big data>

effects or giving <big brother> drifts. The gene evolution, before, and the meme coaching, in the following, have inner coded instructions, started by stochastic events, having cryptic locations in cosmos' information or timely started by spiritual miracles. The globalisation new dilemmas at economic managing and ecologic imperative ranks. The <big data> effects and <big brother> drifts are inner/upper origins of robot-like planning.

The progress sustainability looks at the ecology imperatives with related exhaustion and contamination warnings, acknowledges the limits of what implemented by the human intelligence, but trust in the power of what identifies with the cosmic rationality or heavenly wisdom. The avowal builds on



the faith replacing factual dualism by forged monism: the humanity covers complete wherewithal, being end conclusion of an absolute design. The statement combines the faith in whole trustfulness and proficiency of the cosmos with the confidence that the humankind enjoys anthropic privileges. Today, ecology is needed entry: it requires transforming supply chains, adding reverse logistics and exploring the proficiency universal construal. The old revolutions aimed at the humanity survival, providing wrappers and shelters; then, at mastering biology for food; finally, at synthetic activity/thinking with artificial energy and cognition. The green economy says that the mastered biology is conservative (this is almost true); the mastered cognizance is safe, if confined to abstract processes. The deployment of emulation/simulation options shall work according to the green economy specifications, to be conservative under planned constraints [70 - 75]. Can we expect programmed sustainability chances? The globalisation and ecology queries imply negative answers, if aimed at absolute construal. The entropy is fundamental truth of the physical laws: men's devised tricks to improve efficiency, just, enhance waste and speed up decay. The question, perhaps, is again open, when addressing the cosmic rationality or heavenly wisdom. We may trust in the nonappearance of limits of the universe: the intelligent life will move the increasing entropy out of the inhabited spaces. We may trust in miracles. Godly dualism tells that decay affects matter, not spirit; the civilisation can be absolute design. The faith helps our clues, but we, today, just relay on our invented science, say, possibly, a posteriori knowledge, set by falsification rule, only, allowing contingency construal. The line does not enjoy strong logic: the weak course, however, can explore factual dualism, if singularities occur and open peculiar options. On the earth, the life and intelligence are odd discontinuities, bringing in fit agentive and reasoning wherewithal, thus, the bases of the men's civilisation. The progress, built by contingent construal, is provisional or conditional upshot; its sustainability is not a priori certainty, but just a posteriori upshot. The developed investigation offers cues on the subject, telling that sustainability is restricted and temporary aim, as any other men's conceived invention. The

forged monism prospects are optimistic hypothesis, more than realistic forecast: the intrinsic robot-like chances goes around absolute rationality or wisdom, to say that it cannot become contingent.

## CONCLUSION

The civilisation opposes to wilderness due to improved life-conditions, developed by the men, based on co-operative interpersonal engagements. The progress is conquest, which establishes because men create understanding, trade and running layouts. The progress, maybe, is automatic pursue, already written in the cosmos logics or directly/indirectly plugged by the humankind rules. For sure, what confined happening on our earth, are fully negligible occurrences, compared to phenomena affecting the sidereal spaces and the discovered for fields and matter assemblies. Links might establish as anthropic principles, deriving causative frames, for the promotion of the human civilisation from the universe's laws or the linked gene/meme trail. The picture s are clear. The description avails of absolute reference data:

- Transcendent dualism: a «godlike reality» rules the «material» processes;
- Immanent monism: the «information» is intrinsic quality of the «matter».

From Newton on, the gravity's cosmology joins central stars and elliptical orbit planets (possibly ran by god); Einstein general relativity aims at unifying all force fields with Big Bang and Black Hole models, lately empowered by gravity's waves. The immanent monism is appealing clue, describing many details, as if the universe's laws have fully deterministic inner logics. Their self-sufficiency, however, clashes against the Gödel's theorem, Fig. 8. Moreover, the «absolute» cosmos' data show that the shaping information does not avoid entropy growth, i.e., the progress cannot continue or the growth trend is not sustainable, because the entropy is universal constraint.



It is impossible to prove the non-contradictoriness of an axiom system, within the theory. The lemma shows that inconsistency entails the system non-completeness, with mathematical links that cannot have self-sufficient proof.

In conclusion: it is hard knowing if a unified physical theory exists; if obtainable, its logical coherence is defective, at the range of the human science. It could exist as absolute information; yet, out of factual logic.

Fig. 8. Gödel's theorem vs. *absolute/contingent self-sufficiency*

The universe appears enjoying absolute self-reliance; in alternative, weak description avails of relative reference data, but complete levelheadedness establishes with godly dualism. The mere monism shall face Gödel's theorem; the forged monism is hybrid situation, with intrinsic knowledge:

- Forged monism: the cosmos' information is accessed as implicit knowledge;
- Factual dualism: the human knowledge describes the physical processes.

The mind invents and processes knowledge, prospecting technical innovations by clothing, agrarian and industrial revolutions, to help allaying the growth. The earth characterises by anomalies:

- Life or biology courses, conferring autonomous agentive operation ability;
- Intellect or interpersonal mind abstraction skill, to intellection rationality.

The interpersonal abstract conventions are coded, covering a huge quantity of acts, facts and feelings, conditioning the current behaviours and inventing culture, economy and supervision areas:

- Communication language, with wording, lexical and grammar specifications;

- Trade organisation, with the exchange of goods, properties and belongings;
- Authority pattern, with the creation of legal hierarchies and governance rules.

At this stage, the knowledge has contingent worth, but the number of covered details expands, entailing the detected reality. The ensuing progress combines technical revolutions and collective breakthroughs, by the known trends, modelled using factual dualism and, also, godly dualism or forged monism.

The technical knowledge develops, providing the exploitation and control on the surrounds (agriculture) or discovering and exploring artificial contrivances (industry). The technologies add options to the existing natural backdrops, to enhance produced outputs and enabled productivity. The revolutions are impressive work-organisations, which totally alter the economic surrounds. The revolutions are local attainments and distinguish countries and populations, as the technical knowledge upholds parallel political settings, built on civic/social ideas. The future shall turn to the uniform society, which shows the switch to robot (artificial life/intelligence) technologies, to grant sustainable recovery, along the discussed optimistic lines, backed by inner rationality or upper wisdom [76 - 80]. The collective breakthroughs typify the organised communities, through man-enacted laws. The nation state has specified corpus juris. The absolute modes simplify the authority pattern, according to god ruling





(transcendence) or races (gene evolution). The contingent mode identifies just conventional authority pattern (meme fruition) by Constitutions or Decreed Acts. The nation breakthrough is coherent, until the global breakthrough is ecology necessity. The closed society builds on gene selfishness and solidarity biasing shall turn to open society, built on meme cooperation and altruism efficiency, requiring the removal of the Constitutions splitting hitches. The uniformity of the globalisation, after the regularity of the nation split-up, is practical option: the local ranges starts on multiple dialects, to move to nations and idioms. These are bottom up results, if no top down inner/upper reasons modify the setting. The meme fruition destroys marginal talks and languages; it establishes cross-border markets; it merges folks and the Decreed Rules. The uniform imperialism (China) can millennial stability. The parting into hierarchic setups (Europe) needs spot enhancements, being the neighbouring site second or third class worlds. The latter scenario has city-states and nation-states; the former require strong inner/upper rulers or imperative motivations such as the coming ecology hassles.

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