

Progress Queries and Sustainability: Basic Views

Rinaldo C. Michelini DSM*

DIMEC-University of Genova, viale Francesco Gambaro 6-16146 GENOVA-Italy

***Corresponding author:** Rinaldo C. Michelini Di San Martino, DIMEC-University of Genova, viale Francesco Gambaro 6-16146 GENOVA-Italy. E-mail: michelini@dimec.unige.it

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Abstract

The sustainability of the well being is new challenge, when source exhaustion and space contamination grow to critical hazards. The circular economy is new myth, turning wastes in supply, but entropy implies decay. Sustainable courses for planet in the universe are realistic vision, due to the earth vs. cosmos disparity, using human intelligence. The optimistic views suggest the men's adventure as spot event of the overall cosmic rationality or heavenly wisdom, which is universe design, not affected by what occurring in a negligible site. The immanent or transcendent reasons prospects sceneries, in which the men's relational abilities and technological innovations are inner/upper driven and the apparent proficiency is outcome of the extant backdrops. The comments offer hints along the two views.

Keywords: Progressmyth; Political Setups; Relational Modes; Regularity; Ecology Defy; Uniformity; Awareness; Harmonising.

Introduction

The human progress typifies by technology innovations and political deployments, changing the original wilderness in more comfortable life conditions. The formers present revolutions, when clothing establishes the garbed societies; breeding/farming creates the agrarian economies; the work organisation generates the productive efficiency. The technical novelties start, may be, because of upper or inner causes, started by transcendent or immanent inputs. The latter sceneries connect to the relational modes that the assemblies have, adding faculties and functions not possessed by the singles, to obtain collective setups. The political novelties, again, are not just dependent men's conception; they might have upper or inner origins, having total worth. The two lines combine: the civilisation merges technical and political issues, with change overs, to distinguish history eves.

The progress due to technical or political spurs, thus can be contingent result, or total fact, for instance, scientific knowledge: we believe that the sciences duplicate the cosmic information of the entire universe. The mentioned readings tell that technology and politics can lead to total settings out, backed by upper or inner reasons. The political deployments quickly show alternate readings: civic orders, based on bottom up ideas; social orders, with top down total sources. The relational modes promote both results: the former, just, manmade; the latter addressing heavenly wisdom or cosmic rationality, as social orders with already fixed upper or inner instructions. The events happening on earth belong to overall phenomena, whose progression denotes coherent trend. The earth vs. universe links are hypothesis, providing plausibility to the human civilisation, as spot results of general designs, having upper/inner origins. The political deployments are helpful reference, to figure out

the behavioural description of peoples by their relational modes, say, the interactive patterns involving individuals and collectives. The men's actions modify by education and training: the taught manners and skills are the bases of the civic social orders. This means that teaching/learning is critical requirement, while disposition may add, with traits limited to the humankind or widened to upper or inner conditioning spurs. The alternate interpretations help creating bridges between human intelligence and heavenly wisdom or cosmic rationality, in view to involve the holy direction or the cosmos' information in the relational steps that implement the political arrangements. The upper/inner backdrops of social orders involve divine description of sovereignty or natural explanation of headship: the mix-up of interactive patterns entails access to concepts or mental items, to infer choices, not evidence of the entranced information: the men conceive perceptions and thoughts, using mimicry; the reality typifies by the embedded information and statistics.

The political innovations, in synthesis, connect to interactive modes and human laws or to ethical tenets and behavioural guidelines. Instead, the technical deployments link to matter transformations and physical laws or to natural rules and tangible constraints. We usually believe that sciences establish on total <truths> and get hints about our trusting in technologies; the parallel belief in obligations and moral principles, thus, shall turn in total <truths>, if aiming at politics trustfulness. The equivalence, mostly, does not exist and the human laws need enacting procedures, useless for the physical ones. However, the political deployments appear enjoying consistency, timely acknowledged by civic/social orders, with no distinction of contingent or total backdrops. The hereafter-collected hints describe such ambiguity, when globalisation turns into poten-

tial political arrangement, to face the ecology sustainability requirements.

The Collective Backthroghs

The civilisation implements collective organisations, which show the interpersonal intricacy of folks and individuals: the relational modes that apply to individuals, disappear in folks, with less educated reactions, as if the personal culture vanishes. The crowds simplify decisions, keeping extreme positions only: actually, each person seems share radicalism, dropping his usual fairness. The oddity soon evolves, forming close societies, i.e., regular setups of nation-states, keeping the pertinent citizens, with collective education along official canons. The grouping oddity, more generally, is useful for masses' indoctrination, known technique of political parties' propaganda. The personal and collective instruction modifies the linked behaviours: the natural demeanour is modifiable result, while the base relational features remain proselytization, coaching and brain washing possibilities, with personal and collective effects. The trends are tricky.

The political arrangements, timely devised by men, show the impressive inventiveness of individuals and collectives, from the earliest ages of the garbed societies. The creation of artefacts classifies as technology innovation, but, immediately, specifies interactive ingenious and crafty design: the building-covers personal objects and technical tools, giving evidence that men particularise reasoning logics, allotting functional or instrumental utility to the items. When the interpersonal clans widen skills and experiences, the grouping allots meaningfulness to diversified expansions or to deepening integrations, to shape civic or social orders, following the each time-preferred interpretations. The gathering of people supplies benefits: easy contacts modify acquaintance and private effectiveness; aggregation seems to be agreed chance, accepting the new-borns, with parental care and education.

The social orders enjoy of inner or upper features, believed inspiring the creation of get-togethers, from families to peoples, of the human beings. The principle faces the initial limit with then ative idioms, which have parental education for teaching and learning purpose. The language invention happens to be local: it follows pace wise processes, so that communication is common human capability, based on coded spoken and written symbols, with local choice. The language communication is unifying chance, with native easy comprehension, according to idioms or dialects. The assembly processes appear starting on locally symbolic picks, perhaps using spot customs to orient graphic and spelling habits; it progresses to civic orders, pace wise implemented, marking the autonomy of local communities. The civic vs. Social orders are open query:

- the earth and linked occurrences are negligible anomalies, not affecting elsewhere courses;
- the universe has own coherence, with cosmic information, itemising local transformations.

Leaving open the choice, the narration addresses men centred contingent viewers or cosmos centred total facts; the latter accounting is fictive. In any case, the collectives' formation shows the possibility of parallel autonomous assemblies, with relational modes, which define civic/ social political entities. Soon, structured assemblies establish, with members, elites and leaders for the different tribes. Peoples happen designating single individuals either entire rallies or tribal groups, giving evidence of the meaningfulness of the ethnical partitions. The

records, telling the history of timely ruling peoples, showings by godly grace or holy passed commandments or elected peoples, which state the transcendence of their selection, justifying their acts. Otherworldliness simplifies extracting sovereignty, wisdom or otherness by faith settings, with removal of possible checks in this world. The history, mostly, implements these views; the regular societies separate citizens from foreigners, dwell specified territories, have national rules for the inhabitants and international treaties among parallel countries. The regularity, originated by ethnic or cultural reasons, has apparent backing in the spoken idioms, with splitting of political entities, along to national partitions. The analyses, then, distinguish three situations:

- scattered political structures, carrying null or loose mutual interactions;
- independent political setups, interacting with local hegemonic chances;
- dependent political layouts, each other affecting planned deployments.

The list shows the political assemblies are natural fallout (typifying men from other animals) so that the relational modes are regular human quality; however, the overall deployments are open question, being conditioned by what is happening on the earth or, more in general, at cosmic range. The recalled political sceneries shows that collective aggregations form since the earliest age; the regular society is continuation, distinguishing citizens, from foreigners, so that sorts of <masses' indoctrination> are as old as the formation of communities. The citizens need upbringing, teaching and coaching courses and solidarity or cohesion is agreed request in the <nation-state> settings, with automatic rivalry and competition fallouts on the parallel institutions. The trends have reason to modify, if the progress becomes impossible, because we live on the small planet earth, with limited sources and contamination bonds. The last scenery is, possibly, unexpected occurrence, maybe, leading to the progressive end of the humankind.

The investigation shall look if changes are possible to grant the supply continuity and the safe rescue; the vicissitudes will affect the political setups and the analyses shall review the necessary innovations for the progress sustainability. The physical laws describing the universe include irreversible facts and entropy, making evident the progressive decay of the material surrounds; however, the earth is negligible spot in the universe: the enquiry may limit to the salvage of our planet inhabitant, maybe, along interstellar travels.

The Interactive Ground Works

The relational modes are human characteristic, showing the capabilities of political deployments. The current analyses distinguish three relational spheres, to predispose the familiar informal connections, the personal operational conducts and the public official obligations. The setting of tree layers is questionable viewpoint: possibly, it is just a posteriori issue. In any case, the relational modes cover:

- communication ranges by native idioms with linked vocabulary and construal;
- market range trade managing with legal exchange and financial inventions;
- headship ranges through decided governance and officialdom architectures.

The brainchildren are coherent, if abstraction and encrypting are ways to thinking and creating symbols for ideas. Com-

munication establishes, when, among the members' group, perception and encoding bring to agreed formats with shared meanings; similarly, markets occur, when fit bargains satisfy sellers and clients; leaderships create, when the hierarchic authority improve the executive efficiency. The subsequent civic or social orders show the practicality of politically organised societies, via contact, trade and governance that enjoy locally shared readings. The nation-state construction moves from such bases and leads to the split-sovereign counties, today, considered standard reference in describing the world's political evolutions.

Language, business and governance require the availability of <knowledge>, to assure awareness of the relational framework according to abstract concepts, encoded to be understood by the interfaced people. The mental processing provides consciousness of the interpersonal connections, whether just developed by bottom up ideas, or implemented using already entrenched upper or inner instructions.

However, the relational modes transformations follow higher complexity patterns: the three ranges are just starting domains, from which explaining, on the earth, the civilisation anomaly, supported by human intelligence or promoted by heavenly wisdom or stayed by cosmic rationality. We are aware of glitches, if progress shall develop on sound causal tracks, with the automatism of self-sufficient biology processes and of autonomous cognizance procedures. The justifying guesses look after instant logic, each pace choosing benefits and avoiding detriments, in view of welfare: the human intelligence properly elaborates such logic, based on timely assessments and judgments. The decision basis avails of knowledge, contingent appraisals, collected by human intelligence. The bottom up relational construction has dependent worth, never owing absolute information, unless the cognizance procedures could lead the total assessments.

The knowledge is not just human discovery; it collects actual data on the reality, together with personal feelings and natural characteristics, composing the spiritual reality: the overall actuality combines material and spiritual entities, the ones with physical evidence, the other with heavenly sort. The knowledge belongs to the spiritual spheres, representing the intangible characterisation of the universe, when the depictions use godly dualism. The previous depictions, too, accept dualism; the holy reality vanishes, turned in mental spheres, so that we develop factual dualism, replacing spirituality, by imagination. The knowledge is wholly different entity, even if we keep the same word and we look at unified designation of the mixed trails.

The relational modes bring to abstract brain children, detailing knowledge flows, with contact, trade and authority functions. This reading applies on dependent bases, figuring out the contingent knowledge, built by human intelligence. The cognizance by abstraction and encrypting procedures is oddness, whether the imagined mental worlds happen replicating the extant reality; the discovery advises conceiving the spiritual dualism, as if reasoning and deciding belong to higher spheres, in which holy wisdom is fundamental trait. The separation of the spiritual from the material reality allows dealing with total knowledge and defining concepts such as legality or sovereignty with absolute worth. The dualism is arbitrary if abstraction and encoding have explanations, even without resort to imagination and linked mental worlds, but just having inner procedures performing the mentioned functions. The immanent, as the transcendent ways, lead to total knowledge, but these, also,

require redefine what we define with (intrinsic) knowledge. Biology and cognizance are earth variances, starting life forms, with agentive capabilities and intellects, with reasoning aptitudes. The biology has information in the genome, series of instructions, transmitted by the living beings, with proliferation and generation of new life species by gene evolution; the cognizance has origins with the human species, with emulation and simulation procedures, allowing the replication of behaviours and functions, with the resort to synthetic symbols, having agreed meanings as meme fruition options. Apparently, biology and cognizance profit of inner data, already cosmic information, starting life and intelligence on our planet, with gene evolution and meme fruition patterns. The cosmic information is aspect or quality of the universe, never requiring the separation of spiritual reality or the imagination of mind worlds, but only the detection of intrinsic aspects or qualities of the tangible reality. The knowledge identifies with carried features or attributes of the extant reality, since cognizance directly involves cosmic information; the autonomous thoughts or spiritual entities are intangible entities, incompatible with mere monism. Reasoning and judgment via forged monism follow, however, material paths ways neuronal nets, processing carried qualities, handled as intrinsic or implicit knowledge, without any abstraction.

The interactive surrounds of men shows the cognizance procedures, with the abstraction and encrypting peculiarities. The relational modes allow devising coherent political infrastructures, where communication, trade and authority offer balanced helpfulness, with parallel <nation-states> in competition. The balance is stated by simulation procedures and mimicry practices, telling that the steady equilibrium is dynamic path, between diversified efficiency parallel political organisations.

Regular Split-Sovereign Countries

The relational modes have complex definitions, depending on the models, used to describe the progress and the civilisation conquests. Presently, the split-sovereign nation-states seem obvious outcomes, as if the origin autonomy and self-sufficient organisations are intrinsic truths. The parallel self-sufficiency has office and economic reasons, with administrative staffs and payment roles, purposely orienting the transactions. The different nationalisms have standard supports stoic facts and narrations, fostering alterities or realities. The regular parting leads to closed societies, with governments, inter-state treaties and citizenship rules. The devised models differently explain the parallel closed societies, always acknowledging the partitions as adeptness and efficiency marks of the political setups.

The factual dualism operates with local native languages: as expected, contacts and communications are easier with no need of translation. The godly dualism benefits by holy grace kings, simplifying all choices by homogeneity. The forged monism resorts to Darwinism, presuming gene dependence for headships or race partition. All three models justify parallel political structures: since the incentives differ, we may check the related plausibility. Divine or racial motivations are hard to prove; cultural backing switches investigation to meme fruition, with three definitions of knowledge: contingent invention, spiritual entity or matter aspect. The conclusions, however, are never final: substitute viewpoints may advise differently reading the settings or adding further conditions, to deliver total steady solutions. The relational modes are human inventions, but upper or inner reasons may exist, showing that the outcomes are al-

ready specified by transcendent or immanent causes, according to a priori settings. The regular split-sovereignty political connotations are example issues that progressively appear, providing balanced stability among the world populations, even if the sectional constancy cannot be permanent.

The nation-state, nonetheless, is very instructive result, having, at least by Darwinism conjectures, wide consent. The guest adapts gene selfishness into group self-centredness or nation solidarity of each given closed societies. The solidarity shows that egoism or self-interest allows enhancing the personal profit, with the benefit of the common clan: the inference requires appraisals and checks, but also trust in the group: both entail meme fruition, further than gene evolution and Darwinism merges the two phases, processing intrinsic knowledge. The solidarity concept is evident option, with explicit knowledge: the factual dualism exploits open reasoning, conjecturing the communality's returns; the godly dualism looks at holy rewards. The unity or harmony at the clan range does not automatically bring to the opposition or rivalry against parallel clans: such ends are implicit in forged monism; otherwise, the explicit knowledge avoids automatic dispositions and the local rules establish compulsory acts, to obtain the nationalistic bias. The conclusions about nation state's solidarity show the implicit either legal regularity of the practice in view of safeguarding the unity or harmony of the institution. The nation state has the mission of protecting its own citizens, promoting treaties and alliances or performing wars or conquests to destroy enemies and to reach hegemonic power. Conflicts and struggles are permanent necessity, with battle and engagements to define overall equilibria between armed coalitions. The world distinguishes the relevant influence areas from the residual spaces, without critical effects; thereafter, the world decides the nation states according to the affluence, from development levels, down to different under-development ranges. The euphemistic classes show several sceneries, depending on the local past traditions and on current resource availability weighted through the instant administrative effectiveness. The world over situations show huge disparities, with many under-developed countries and large amount of peoples lacking of food survival ratios; the earth sources hardly satisfy the current populations and cannot face increased necessities.

The organisation of parallel split-sovereign nation-states allow hiding the critical supply unbalance: sets of affluent societies exist also in the under-developed countries and the statistics show not clearly allocated stored wealth. Moreover, the world division, with allotted formal autonomy of competing countries make clear the respective proficiency or incompetence, with legitimisation of disparities. The idea of free and equal men is utopia; the regularity shows differences and constrained behaviours, biased by education chances: the relational modes are just further element for learning the effectiveness that is more appropriate. The efficiency requires diversity and rivalry, each one, individual or country, having suited goals and functions.

In the today world, the <regular societies> transform in local <nation-states>: no people remains without citizenship and the legality implies allocation and integration constraints. The repetition of individual and collective selfishness at industrial effectiveness spreads the world over, with over-consumption and over-contamination fallouts: the natural balance disappears and ecology starts being critical concern.

The Ecology Imperatives

The globalisation, lately, advises that the organisations of parallel split-sovereign nation-states show low usefulness, dealing with scale changes in communication, trade and domination. The worldwide web, bond-free market and universal management provide economy efficiency, with spread-out access to services and facilities, if the local political rules do superimpose obstacles or biasing effects. At the point, the regularity of closed societies' structures appear abnormal, adding unfitting bureaucracy and governing costs and jobs with no benefit of the people involved in the actual business. Most of officialdom and management adds clerical duties, with organisational purposes, not useful for financial enhancements.

The globalisation, soon, turns from economy, to ecology objectives: the financial efficiency has to deal with material sources exploitation, since all physical transformations happen with increasing entropy and our surrounds keep memory of all previous exploitations. Today, the extant parallel nation-states are cross dependent, not only, because politically not split-sovereign, also, because technically carrying too many irreversible exploitations. The ecology globalisation is XX-century's challenge, with still unknown outcomes. Economy and ecology seem belonging to opposite cultural context, even if linked to the root 'oikos', house or home, meaning 'house ruling' or 'homeland description' and, both, implying global issues, after the local attention of the three-range relational modes. Actually, both investigate what happen on earth, leaving the universe in the backstage: economy shall look at efficient and safe use of sources; ecology shall keep home friendliness. The technology revolutions are instrumental aids, on our planet to create improvement and, at the backdrop, the universe is source, almost unlimited, of useful provisions.

The ecology start having critical relevance, when over-consumption and over-pollution has steadily to increase, if the life quality need to be remain unchanged. Our planet is bounded space, with finite storages and limited balancing aptitudes: if human actors simultaneously transform resources and pile up wastes, the exhaustion of useful fonts and contamination of cheaply reached territories become widespread effect. The realistic analyses require continuously more impressive recovery and salvage measures, for the rescue and offsetting necessities. The ecology imperatives shall grow, leaving no freedom to political selections or economical arrangements: we all are compelled to assure the control of the earth's habitat, because each one affects global village, with non-negligible drawbacks. The global warming is example issue, with parallel fallouts in climate spot anomalies and general agricultural modifications. The ecology imperatives are, certainly, disputable: the Greenland, free from ice, shall be back what seen by the Vikings; the navigation of the Arctic Ocean will speed up transcontinental migrations; the different new environments are, possibly, caused by the heavenly wisdom or by the cosmic rationality, and we, only, have to wait and see. If caused by the human intelligence, our responsibility is involved. The third guess is plausible: we might just try to combine additional guesses, aiming at possibly harmless ecology imperatives. For sure, our science happens trusting on total physical laws (closer to absolute knowledge of godly dualism or to intrinsic knowledge of forged monism, than to contingent knowledge of factual dualism), thus, also for ecology, we shall look after total reasoning and decisions, to prospect optimistic ways out, parallel to the

realistic ones. Ecology has not at all straightforward approaches, aiming at vague sustainability.

The compulsions involve greener policies by enhancing agricultural value added and lowering industrial open tracks. The reverse logistics enable circular economy plans, reducing litters and using trashes in spare cycles. The industry steps, from the first to the fifth, include robotic devices, for on process decision schedules and, progressively covers many other processing tasks, out of machining, to perform administrative, clerical or abusiveness functions with industry forth step and, with industry fifth step, also, recovery and salvage. If looking at the productive apparatuses, ecology develops parallel to intelligent programming and control: fit visibility and monitoring are options, allowing customer's satisfaction and spare permanent management. The discernibility is routine of the technology innovations, but the parallel collective breakthrough, as well, happens with the globalisation, reply modifying the political societies, by worldwide coverage.

When looking at the general laws of physics, <ecology> directly links to entropy and other irreversibility phenomena: the natural thermodynamics moves from regular order and aims at uniform chaos, even if, timely, singularities may happen (biology, if genome ordering is stochastic issue). The <cosmic information> includes one-way transforms, without regeneration chances, when tangible stuffs have to be processed; the scenarios modify, with intangible operations, exclusively running along spiritual or imaginative tracks: the logic and reasoning are quizzical query, requiring proper elucidations.

Uniform Global Village Society

The three-range regularity of the relational modes becomes arguable, when ecology obligations become compulsory rules. The single nation-state has no interpretation freedom and unchanging limitations apply to every collectives or individuals, without exceptions. The uncertainty, mainly, entails the group self-rule, when the people assembly cannot justify inclusion or exclusion on clear-cut reasons. The relational layouts operate with evident approaches. To organise the citizens along different determinations:

- friendly contact, using informal acquaintance to share moods, opinions and assistances;
- private connection, with interpersonal links for trade, business and managing purposes;
- official association, with collective ruling by agreed leadership and regular government.

The three ranges are regular setups, once looking at closed societies, which have to rule the connection between members and the links with the parallel societies. The political arrangements apply on assemblies, since the individuals chose to gather or not and suited rules shall define the belonging or not. Maybe, this is natural condition, proved in Darwinism by group selfishness and solidarity, or godly privilege, allotted to chosen individual or people. Indeed, the a priori officialdom of governance setup is possible, resorting to inner or upper routes with total schedules: natural (racial) or holy-grace headships. Presently, we have to investigate if such local regularities persist with global assets, when worldwide contact, universal market and uniform management start. With globalisation, the query entails how the regularity of closed societies could modify, yielding the uniformity of the open society, with the known relational modes.

The global official association, now, does not enjoy bottom

up construction, at least, having anthropic backdrop: the immanence or transcendence of the guidelines directly links to total cosmic rationality or to heavenly wisdom. The directions follow spiritual or intrinsic orders; <big data> issues are example settings, in which information processing offers inner (or upper) induced instructions, with special (natural and total) <knowledge>, supplied as autonomous robotic creation. The <synthetic> hands and minds happen already to have inner (or upper) control: the global breakthrough avails of hidden <robot's paths>: the communication, trade and govern are inborn milieu facility, with uniform spread out over the extant populations, as open society, without closet boundaries. The <big data> structures have to follow suited inner/upper processing, allowing the worldwide control on the ecology data, with, on earth, balanced circular economy figures.

The uniform <global village> is wholly new prospect, compared to the older closed societies' standards. The regularity starting from below, on direct contacts, home connections and collective assemblies, does not develop, replaced by instrumental facilities providing information aides and duty controls:

- computer web: communication avails of operation systems and standard routines;
- net economy: market benefits of shared grids, personal logistic and home delivery;
- global ecology: monitored recovery/salvage has to satisfy compulsory imperatives.

Communication becomes free from native languages, with worldwide web formulations. Trade does not any more depend on local biasing effects and can exploit universal provisioning. Whole sustainability needs avoiding spot privileges and has to oblige strict rescue homogeneity. The information innovation is result of computer technologies, which modulate the <industry steps> with data processing practices and not before available potentials, such as <big data> discoveries. The relational ranges are, now, substantially different: the lowest explicitly refers to computers, with the hardware and software improving rigs. The intermediate range uses computers to widen the engineering areas, to business, service and management goals. The last range supplies the ecology imperatives, transformed in technical conditions: the authority does not allow autonomy and sovereignty, because technical imperatives are themselves compulsory. The <global village> enjoys unbounded communication and market face to ecology constraints, without regular political dividers for locally adapted and, possibly, less stringent recycling and rescue obligations.

Without administrative, fiscal and financial partitions, split-sovereignty comparative efficiency ceases to exist and uniform controllers ought to apply everywhere the ecology imperatives, without the leaving out undue profit to illegal local swindlers. The uniform society is, nonetheless, oddness, because:

- personal diversity: equality of citizens is myth, to justify parliamentary democracy;
- judgmental autonomy: decision freedom is legend, ignoring information backdrop;
- relational intricacy: interpersonal architectures bias private/public legality canons;
- knowledge variety: cultural formation modifies priorities of communal obligations.

The behavioural uniformity looks at the ecology effects consistency on the earth's surrounds, even when the individuals react differently. The <big data> anomalies apply for combined reasons: to supply equivalent controlling schedules; to enable

upper/inner command, if present. The switch local-to-global requires that the previous self-rules vanishes, without authorisation of spot efficiency or optimum. The <uniform society> does not empower distributed intelligence, as if cohesive wisdom or unified rationality is already fixed, not allowing alterations. The <global village> avails of worldwide communication and economy; it expands over uniform society with universal ecology constraints. The total heavenly wisdom or cosmic rationality takes the places of contingent human intelligence, to establish the civilisation innovations, modifying the current wilderness. The outcomes follow optimistic hypotheses, with planned improvements, having spiritual or natural origins, rooted in the universe's design and started by upper miracles or inner stochastic events. The planning requires awareness of the choices, distinguishing progresses from deterministic alterations

Aware progress Settings

The up to now path links progress and knowledge and depicts the human knowledge by series of steps, joining collective virtues, relational modes, regular societies, ecology fears and uniformity, but replacing the human intelligence with options, with cosmic or heavenly sorts. Shall we widen the knowledge idea? The said cognizance path, by relational modes, follows mimicry way, yielding human knowledge. Yet, we have:

- contingent knowledge: human concepts, carrying clan's agreed values and meanings;
- absolute knowledge: spiritual entity, expressing holy designs and righteous wisdom;
- intrinsic knowledge: cosmic information, showing the qualities of the material reality.

The godly dualism assumes existing spiritual, parallel to material reality, stating abstract and reasoning occurrences, so that the knowledge is just the spiritual component of the universe. The lack of knowledge, in mere monism, dodges the facts' consciousness; the forged monism detects the cosmos' qualities, with linked men's sentiments and judging features, by natural cognizance instructions. The spotted details are matter qualities, not separable from the support: the tied information repeats abstract spiritual specifics. The absolute and the intrinsic knowledge gives the same total data, one by acceding to the holy reality, the other by reading natural attributes. In the latter case, the knowledge is just implicit feature, possibly moved to new carriers, but never handled without upkeep. The factual dualism adopts bottom up construal: the human knowledge is mental by-product, imagined giving material qualities by abstraction and encrypting; its existence requires the shared agreement of codes and readings. The data supplying is manifest result of the relational frames at the cognizance procedural levels if interacting peoples.

The dualism distinguishes facts from knowledge of facts, with conscious narrations, ensuing cognition capabilities. The godly dualism has the spiritual reality for the intangible processing, parallel the physical transformations. The factual dualism resorts to the intellectual imaging, with reasoning and judging worth. The forged monism enjoys knowledge of facts, without separating the information from supports, since the meme fruition procedures are inner encoded instructions, spot enabled (out of the current determinism). The spiritual/imagination ways give knowledge autonomy; the encrypted qualities of material items involve critical output, possibly, in forged monism, avoided if cosmic rationality is backing asset, but the

awareness of the trends is just implicit postulation, under <big data> options. Ecology and joint sustainability hitches appear requiring the switch from nation-states, to <global village>, when the recycle and rescue targets, in lieu of factual dualism realistic chances, should look after forged monism optimistic achievements. The new horizons seem giving the possibility of total, not just contingent, recovery objectives.

The relational infrastructures always typify men on earth, only changed, from bottom up, to top down issues. They allow deriving knowledge or consciousness, to justify and to describe intelligence, rationality or wisdom. The relational organisations are, perhaps, men invention, either total traits, already pertaining to the universe, with projection on men. The two conjectures advise defining three ranges, within which the dealings develop mutual understanding, impartial conducts and endorsed headship, by suited frames:

- friendliness: easy acquaintance, with alliance and native language communication;
- lawfulness: correct behaviours in interpersonal trade and collective engagements;
- governance: resourceful domination and ruling, under acknowledged leaderships.

The relational frames are liable mind's option, to recognise sensed facts and to elaborate thoughts. The concepts build identifying and describing the details, we collect from the environs and among us: this way, the results are contingent, but the human knowledge has independence, perhaps human phantasy, perhaps spot insights of perceived hints. Only the godly dualism allows access to absolute knowledge, spotted in the spiritual reality. The dualism distinguishes reasoning, from spotting; the cognizance provides explanations, having agreed interpretations. In forged monism, ideas and notions build scanning the reality and detecting the qualities by agreed formats and codes, using the inner guides of the gene/meme courses. The intrinsic directives belong to the material reality: reasoning and consciousness avail of immanent information, which is, as well, attribute of the same reality. However, it is awkward proving the non-contradiction of an axiom-system, within the theory: the inconsistency entails the system non-completeness, by mathematical logic, stating the non-sufficiency of self-reference schemes. The issue applies to mere monism; to forged monism, the non-contradiction becomes arguable, since such monism coherence accepts thoughts and judgments.

With immanence or transcendence, the access to total descriptions authorises using cosmic rationality or heavenly wisdom and the linked intrinsic or absolute <knowledge>, in lieu of the human one. The idea of uniform society requires looking after upper/inner enabling instructions, so that the civilisation is issue of universal figures. The relational frames and selection awareness have natural or spiritual origins and direct impact on the human world, rather than just giving directives to men. The intrinsic/absolute <knowledge> happens to be peculiar entity, when we look at progress' chances, granting sustainability prospects. The aware advances build on organisations (relational frames) and facilities (technical gears); classic analyses involve technologies and require options with innovative knowhow; the linked progress has just human intelligence promotion and the possible salvage looks after realistic improvements. Only atypical analyses include total projections and principles, with cosmic or heavenly backups and the fantasy recovery explores optimistic hypotheses, as if inner/upper causes will grant the earth's safety by universal balancing aids.

The impacts due to global steady settings are complex: the results are ambiguous, even if the cosmic rationality or heavenly wisdom certainly assures progress sustainability.

The data supplying is manifest in factual dualism, when humankind builds pace wise, acquiring details by experimental procurement and collective settlement. In the godly dualism, the spiritual reality is all comprehensive actuality, collecting the immaterial beliefs that explicate the material universe. In the forged monism, matter and information merge: detection and description use aspects of the processes, not imagined concepts. The contingent knowledge is, maybe, fantasy; the absolute knowledge is spiritual item; the intrinsic information allows fictitious reasoning. The relational settings link to how men acknowledge the surrounds, to fashion our science: imagined narrations, spiritual explanations or natural accounts. With dualism, the knowledge is explicit and we deal with intangible worlds; with monism, only tangible aspects occur and may connect with qualities, perhaps, encrypted and shared within the interactive clan.

Harmonising Communal Grids

At the point of the notes, knowledge formation and relational modes happen to be connected fetishes, symbolising how men become conscious of the surrounds and of the events occurring around them. The awareness does not mean that we may control our future; it denotes our cognizance of the events, with possibilities of selecting or refusing the scheduled travels, for improved life quality. The prospects appear questionable: human behaviours and political attainments show relational modes or knowledge grounds with twin interpretation possibility and we shall properly distinguish:

- civic orders, showing relational autonomy, imagining contingent knowledge;
- social orders, assuming inner or upper situations, which lead to total findings.

The replacing of contingent knowledge, by absolute or intrinsic knowledge entails pervasive changes, if this swaps from human intelligence, to heavenly wisdom or cosmic rationality. The regularity has coherent hierarchies by holy grace headship or genetic supremacy, leading to split-sovereign nations. The intricacy of consequences hints that the discovered pictures give access to total data, because upper or inner reasons provide backdrop control. The choice of social (not civic) orders ensues civilisation's sophistication, with technology revolutions (garbed, rural or industrial societies) and collective breakthroughs (scattered, local and global setups), yielding new life styles, due to technical finds/devices and to political organisations. The choice is, however, dubious, if the top down involute social orders compare to the intuitive bottom up civic orders. The intricacy worsens, if, with globalisation, uniformity replaces earlier regularity, when hierarchic settings have (apparently obvious) upper/inner reasons.

Actually, globalisation, with ecology necessities, seems turning to the open uniform society, collecting everyone in a bondless assembly. The setup appears, if the political orders build on unified communication aids, ending in 'global village' with civic modes' construal. In the reality, many communication aids occur and parallel idioms offer choices, being unique only the abstraction-and-encrypting idea. Alternatively, by social modes' reading, the abstraction-and-encrypting idea is upper/inner process, with holy/cosmic origins. The history registers multi-lingual (then split-sovereign) nations; the regular

societies seem original social setup, with parallel autonomous courses to civilisation. The uniform society of the globalisation, thereafter, looks as if the ecology obligations are dangerous criticism, modifying the previous situations: the invariance of constraints is necessity, with no exceptions, which destroy steady safe recovery. Communication and, in general, the relational modes might follow automatic adaptive alterations, with upper or inner drivers, via 'big data' facilities or along 'big-brother' procedures, perhaps, managed through 'social grid' options. The contingent knowledge is illusory or temporary formation, properly turned in absolute/intrinsic knowledge, when stray situations arise. The regularity, as well, is anomaly, against stable uniformity. We cannot deal with men centred solutions; only cosmos centred answers might exist, if meaningfulness has sound truth.

The outlined propositions entail looking after preliminary guesses or sound theories, giving:

- provisional balancing, with sustainability, prospected using holy/cosmic opportunities;
- permanent steadiness, after discovery of universe's physical laws and tied solutions.

The recovery possibilities supported by upper/inner causes require absolute/intrinsic knowledge and this happens, if we may trust godly dualism or in forged monism. The 'social grids' are recent aid of computer nets, allowing worldwide communication, with creation of thematic webs, accessed by current users. The 'social grids' have explicit and implicit ruling vendors or masters, which grant the network coherence, bring up-to-date the users' profiles and distributing back the information, to satisfy all current requests. The net updating systematically affects the clients, due to the upper or inner causes and the on duty masters; the renewals, in our analyses, include deterministic trends and wily choices. The latter only yield civilisation, from wilderness and are typical, but not exclusive, issues of robot-like processing abilities.

The people balancing by communal grids combines knowledge awareness and uniform society. The grids offer network's chance of spiritual or natural backings. The holy origins lead to miracles, inexplicable facts that change the causal courses; the expected sequences abruptly may change, due to intrinsic 'big data' effects, with inner instructions already written in web structures. The two courses denote, either, the steering of godly wisdom or routing of cosmic rationality, with upper or inner reasons behind improvement. The social grid's alternatives are options only lately prospected, as if transcendence or immanence effects operate as trapped databases. Our faith in them is, just, the acknowledgment, which affect the progression around us, by already encrypted spiritual or natural reasons. The resort to transcendence or to immanence facts is, possibly, conventional way to show preference in explicit knowledge and self-sufficient means and embedded knowledge and hidden details. The sketched hints suggest that the sequence: collective breakthroughs, relational foundation, regular societies, ecology imperatives, uniform community, progress awareness and grid balancing, may offer the chance to not stop the extant civilisation, swapping from human intelligence, to heavenly wisdom or comic rationality. The relational abilities, at first, are bottom up contingent inventions of regular societies, then, they transform in upper/inner reasons, continuing awareness and matching in the men adventure, with fit sustainability fallouts. The last two steps are optimistic view, but also awkward chance: if we may trust in heavenly wisdom or comic rationality, the

provisional balancing seems poor aim and the steady progress should be achievable. Once acknowledged the initial five steps (joining collective virtues, relational modes, regularity, ecology fears and uniformity), the regularity vs. uniformity mismatch should not address along the later interim attainments (consciousness and networking choices), rather it shall look if the coherence of cosmos centred theories provide grant solutions by bypassing the human intelligence.

Conclusion

The civilisation is earth's oddity, improving men's life quality, face to wilderness, with consciousness of the results of the done acts, after experiential tests. The progress combines technology innovations and political deployments, built by interpersonal skills, collectively endowed as relational modes, at personal range, or with upper/inner driving inputs. The political setups distinguish civic from social orders, by means of human intelligence inventions, in lieu of heavenly wisdom or cosmic rationality events. The separation of contingent, from total results, allows understanding when the arrangements have upper/inner origins: the details are relevant, to assess the progress sustainability chances.

The contingent knowledge implies the weak anthropic principle, with native idioms, local markers and split headships. The ecology fears, by cosmic centred views, lead to the strong anthropic principle, by trust in upper/inner truths and cosmic centred chances. Absolute knowledge implies transcendence and spiritual reality, leading to godly dualism; intrinsic information entails immanence and implied knowledge, bringing to forged monism. If civilisation is effect of upper wisdom or inner rationality, the anthropic awareness and matching establish robot-like paths. The conscious upgrading and collective balance safeguard men aimed civilisation, with allied knowledge handling, for depicting and judging the universe. The material events and the events' knowledge mix tangible and abstract structures, as if facts and narrations are independent and the reasoning power has spiritual consistency. Indeed, facts do not need accounts, but, without onlookers, they remain implicit. The physical world's authorisation need by standers, which only have consciousness of the transformations; without witnesses, descriptions and assessments are absent. Yet, the elucidations and evaluations are intelligence outputs and require men-like or robotic competences, for knowledge database and reasoning effectiveness, in view of conscious decision-making proficiency. The harmonisation can have robotic authentication, being embedded property of the upper wisdom or inner rationality.

The sketched approach follows conformist routines: relational modes, to implement civic/social orders; cognition procedure, to instigate reasoning, planning and progress. The relational modes build knowledge by abstract concepts, through encrypted formats: it shows sets of acts, facts and objects and gives insight on reasons and effects by symbolic stories. The all is meaningless, unless the restitution keys are available, to decrypt the details. By dualism, we have knowledge independence: spiritual reality or mental worlds; only, data handling, storing or narrations needs hardware equipment, with entropy effects. By monism, we have information immanence: the abstract reality does not exist; possibly, the knowledge is intrinsic aspect, picked by agreed procedures. The dualism invents the simultaneity of abstract worlds (spiritual or mental); the monism handles implicit knowledge, when doing explicit process-

ing of carriers. The (explicit or implicit) knowledge appears comprehending natural details (holy edicts or physical laws) and personal particulars (feelings, thoughts, or judgments). The specifics appear scrambled, with men's choices codes, selected for local shared understanding; the formatting implies encrypting and restitution, following agreed formalisms.

Men only deal with contingent knowledge; the absolute or intrinsic knowledge links with transcendence and spiritual reality, or with immanence and natural laws, both, singled out to justify total truths, changing the ethical rules by heavenly wisdom, or the physical information by cosmic rationality. The liable assets are enough for provisional progress without outright certitudes; the twin total contexts are amazing; the whole chattels do not provide responsiveness at conscious levels, if just heavenly or cosmic linked. The delineation of knowledge and of relational frames offers hints on how the civilisation is strictly human wonder, with in backdrop only the universe. Yet, the three specified models are substitute, but, perhaps, not exclusive, if fit conditions overlap. In the study, ecology and globalisation offer hints, to conceive sustainability view. The standard civilization plans look after human intellect and contingent knowledge. The alternatives believe in upper/inner truths and trust that ethical tenets and physical laws already exist and are not men dreams. The faiths in absolute or in intrinsic knowledge, equivalently, acknowledge total environments and describe the all by agreed encrypted formats: the former, spiritual entity and the latter, detected quality. Then, ecology, as well, becomes current aspect of the reality, with standard inclusive sustainability effects: the civilisation shall remain unchanged, since the earth's downsides are negligible, face to universe's trends. The ensuing strong anthropic principle is cosmos centred, but it needs aware choice of changes and balanced network management, to specialise the civilisation along the ecology necessities of sustainability.

The anthropic biasing is manifest, when considered the role of knowledge in the study: dualism allows explicit narrations; monism reduces to forged setting, to permit intrinsic firms. Still, in the universe, the humanity is, perhaps, marginal fact (if limited to our earth): heavenly wisdom or cosmic rationality, thus, transcendence or immanence are thorough concepts, or they exist with no need of onlookers. Besides, if we believe in the entropy and decay of the physical reality, say, the whole universe tracks exhaustion and contamination, only provisional harmonization is feasible. The permanent steadiness, if upper wisdom or inner rationality is total option, cannot contradict the backdrop laws: the optimistic views are, perhaps, at the end, quite similar to the realistic pictures offered by the human intelligence, without the tricky trip to transcendence or immanence conjectures.

References

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