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Progress Queris and Sustainability: Basic Views

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ABSTRACT

The sustainability of the wellbeing 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 eevet of the overall *cosmic* rationality or *heavenly* wisdom, which is universe design, not affected by what occurring in a negligible site. The immanent or trancendent reasons prospects sceneries, in which the men's relational abilities and technological innovations are *inner*/*upper* driven and the apparent profinciency is outcom of the extant backdrops. The comments offer hints along the two views.

Key Words. Progress myth - Political setups - Relational modes - Regularity - Ecology defy - Uniformity - Awareness - Harmonising.

1 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, maybe, 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 changeovers, 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 the *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* or

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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 potential political arrangement, to face the ecology sustainability requirements.

2 The Collective Breakthroughs.

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 brainwashing 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 the *native* idioms, which have parental education fir 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* views 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, show kings 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.

3 The Interactive Groundworks.

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 ad construal;
- market ranges 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. Communication 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 brainchildren, 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 suchh 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 lifeforms, 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 staedy equilibrium is dynamic path, between diversified efficiency parallel political organisations.

4 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 already 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-stale, nonetheless, is very instructive result, having, at least by Darwinism conjectures, wide consent. The guess 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 brings 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 ì 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 legitimation 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.

5 The Ecology Imperatives.

The globalisation, lately, advises that the organisations of parallel split-sovereign nation-states show low usefulness, dealing with scale chances 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 starts 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 am lowering industrial open tracks. The reverse logistics enable circular economy plans, reducing litters and using trashes in spare cycles. The industry steps, from the fir dine one, 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.

6 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

7 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, inn *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 be 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* improvememts. 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 *human* knowledge 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.

8 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 means 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* (mot *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 u*pper*/*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 venders 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 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 bystanders, 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 processing 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, he 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* e environs 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.

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