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# [Commentary] Quo Vadis, Man? Common Sense Approach of Human Life Perspectives

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## Abstract

As long as man exists, any emitted idea, no matter how valuable or odious, cannot be killed or vanished. Only the man who temporarily lives and owns it can be killed or neutralized. Humans and their society exist on Earth for unknown reasons which nevertheless may be suspected by us if the question “why” is perseverently asked. We have some information about how humans appeared on Earth, but this is, until now, only a rough approximation. Given the evolution of society at up-to-today’s level we realise that our existence at the moment and in the foreseeable future on Earth is strongly connected with factors we do not master at all, such as the evolution of the solar system, climate variations, Earth row materials limits, means to support organic life, etc. There are also factors that we assume to understand while passing through different stages of our evolution and “power”, and that make it possible for us to adapt, answer and survive challenges. This non-scientific booklet shows the point of view of the author about how we should proceed on a long-term perspective to survive as a species stimulating, possibly, discussions and future actions in this respect. I wrote this text during a long-time interval occasioned my professional missions in Europe or abroad, when I was able to seize sometimes striking differences between people, countries, organisation forms of economic and social activities, and national and international elites.

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## Thoughts in Genoa (Italy)

From the beginning to date, the history of mankind proved to be an endless string of errors made by humans due to their ignorance. It doesn't matter if man has his origin in some monkeys or is created by GOD, since he always acted in the same way: against his material or divine nature and, more dangerously, against the Universe, without really following even by mimicry, religious doctrines transmitted to us in different ways, or recommendations of highly intelligent and reliable fellow individuals.

Looking at the human being, I wonder why and how it appeared: *via* natural evolution or *via* supernatural creation? Is it a form of evolution of matter, or spirit, or both, and if both, which is the dominant trait: the material or the spiritual one? Looking at humans' behavior now and observing their past actions it follows that, in any case, man is not fully aware neither of his nature, nor of his general purpose, if there is really a purpose, of his existence on Earth. In addition, it may be that, from his appearance or creation until today he has evolved much, much more than we suppose and claim, and it evolves today as well, without us being conscious of it. The evolution of complex entities of life on Earth can be subtle, not spectacular, in forms that cannot be noticed instantly. In other words, in the past and in today's societies the law of natural selection continued and continues to act, in spite of the advances of medicine.

Another law related to selection can work, the one that allows one individual "equipped" with certain capacities to reproduce so that, with great probability, if he has a talent in one field the tendency to have a talent can be transmitted to descendants/heirs as a talent, in the same or in another area. One may see it in any child, with respect to parents. If we look at the statistical evolution of talented people's families, including those of leaders, we can see that, in general, this is true in a convincing proportion, but for a limited number of generations. As a complement to natural selection, we may also speak about social selection which may generate leaders of society, outstanding intellectuals, exceptional working-class members, peasants, artists, the military, etc. This kind of selection does not produce people who have only a positive impact on society... sometimes their actions may be oriented against human nature and even society.

In principle, the members of the society are born with about the same "playing cards" in hand, except maybe those who present handicaps. It depends on them and on the societies of which they are members if and how they evaluate and use their "cards" to answer and valorize the challenges life offers them. This is a function of the education they receive from their families and the society, of their mental capabilities and, not negligible, of their communication abilities with other members of the society. The way in which they manage to transmit their achievements to other people and motivate them to follow their ideas is also important and depends on their empathy. Sometimes, the rule "5 % work and results and 95% advertising/disseminating" applied to society members proves to lead to good results.

Is man the only conscious life form in the Universe? Of course not. Can he be able to understand the Universe in all its complexity? Certainly not, at least for the foreseeable future. This point of view does not show an agnostic attitude of mine. Whatever his nature, man has limited and will always have finite capacities to judge and understand things, although his brain has the “power” to do it (i.e., store and comprehend) many times greater than we use today. Such a fact may be understood more easily if we think that something finite, cannot encompass (include, not measure) something infinite. This truth is one of the reasons why, until now, man has not been able to truly understand his life on Earth and how he must behave with respect to Earth, the Universe, and nature at short, long, very long, extremely long and “infinite” distances. The experts may know more, but many of them are conscious about how little they know.

(Here by the term “man” I define an average member of the society.)

## Thoughts in Vienna (Austria)

Therefore, even if the human mind and knowledge evolve exponentially in the future, it is unlikely that man will be able to understand the Universe, his creation and, above all, his own nature. He will not be able to say: now, I definitely and fully understand how the Universe was created, who GOD is and what He looks like. Is “He” the correct word to mention “Him”, what my own nature is, how can I master, understand, and reproduce things in these categories, and so on... For instance, physics made progress in describing the origins of the universe, but this is far from a coherent, logical and correct evaluation of things.

Other questions that should be answered on a scientific basis are what life actually is, how many life forms are possible in the Universe, and which was at a “historic” scale the first; what may and should be the relationship between different forms of life, to begin, first, with the life on Earth. Is it possible to have on Earth other forms of life than that based on Carbon cycles, and could these forms of life coexist? If so, how could we evidence this fact?

Anyway, can we know how GOD really created man and whether he created the other life forms? If He created all these, why did He do it and what was the role He conceived for each of them? This would be a deterministic approach! After all, in nature, the survival of one species takes place at the expense of other species, be they plants or animals, bacteria or worms, etc. Or maybe it is wiser to apply the old saying “believe and don’t search”? If this “believe and don’t search” applies to all aspects that characterize the human race, the problem may be that if man does not “search” it will come a time when the Earth will be too poor and too small for him, no matter how wise and apparently potent he will become.

On the other side, it is possible that GOD gave man one essential quality: curiosity. This may be also provided by man’s natural evolution and could help him in the efforts made to come closer to GOD and to reach Him. Actually, one may realistically suppose that our survival depends on the measures we will take to keep nature untainted and on how efficient will be the effects to controlling the quality of life on Earth; all these do not depend only on the economic development of the society and on the apparent standard of life. After all, man is a “component, member” of nature and our survival depends also on our attitude and our practical behavior with respect to nature. Preserving the quality of nature is not, and it should not remain only the task of the society as a whole. It should be a “must” applied by each individual who should

behave correctly in front of nature without having in mind, as the most important argument, to avoid coercive measures applied to him by specialized bodies. When we say “nature” we should actually consider not only what exists outside the areas where the modern man lives, but especially inside them. In fact, nature itself, meaning what exists outside human constructions and associated activities, is invaded by artificial “nature” created by man which he is a part of, as well. This nature is made up of constructed industries, settlements, transport systems, artificial cosmic objects, etc., and if left without direct and permanent maintenance is ultimately covered by the “natural nature” (see for instance archeological sites in South America). The “natural nature” may self-develop itself, which is not the case with the artificial nature created by man at least until now, since artificial intelligence is not yet developed enough.

Besides all the above, is Earth a safe place in the Universe? Is it a stable planet if we look at it as a celestial body? Specialists say not necessarily, and the activity of the Earth's crust that leads to devastating earthquakes, or the solar emissions of electromagnetic radiation and particles (very dangerous to Carbon-based natural beings), demonstrate how fragile is it and how vulnerable are we individually and collectively. This, without considering the possible collisions of Earth with meteorites and/or other outer space objects in spite of the protection other planets provide to Earth, and of our technological capabilities that might be used, even today, to avoid such phenomena.

From all these data, some questions follow that may be considered worth asking. The first would be what, we, humans understand by “history” and how we write it. Until now, history has been taught mainly, as a succession of battles and wars that have led to the domination of one country or people over others. The principle “the winner takes it all” has been and is still applied in different forms even today; the winner (person or nation) in a fight/war takes from the defeated entity as much as he/it can, this aiming first and foremost the material side: land, natural resources, energy-producing facilities, food, cars, technologies, pieces of art, archeological goods, properties of states, military systems, human experts in a different area, etc. This may follow from the animal instinct to defend one's territory in order to survive. The use of wars as instruments to dominate other people or countries takes place even today, at the very beginning of the XXI century.

In some cases, the spiritual and cultural heritages appropriation follows as history chapters; in general, “cultured man” is considered related mainly to artistic, philosophy, and data knowledge and not to the scientific and technological achievements accumulated during history (such as mathematics, physics, chemistry, biology, etc.). It is true that in history books there are also chapters describing the development or at least the evolution of the culture of civilizations, but the relationships between politics and war remain much more represented than those related to arts, constructions, and sciences. Periods of history are not described by really focusing on the evolution of science and culture, but on the succession of wars and their degree of efficiency that has ultimately led to the domination of a people, newer of a nation, on others. The mechanisms through which a successful society generates higher quality science, art, sports, and others in the same category are not convincingly described. Neither the historical time nor the probability when these may take place.

This approach to history is directly related to the violent nature of the human being, to the way in which even human reproduction is made and in the last instance to the material side of the human being. But human violence is not only about the physical crimes that people commit, some of which are accepted and even worshipped in wars, whereas others

are punished in the majority of cases when they are not related to the war itself. It is reflected, even if people do not realize it, in any form of competition, in which one participant must be better and defeat one or more adversaries. In this light, any competition is a manifestation of human violence that has as its ultimate goal the defeat of an individual or collective opponent. In sports, some competitions involve direct violence (see boxing, kickboxing, fights between animals, bullfights that are more than just a sport, etc.). Others, seen as sports of the mind (see chess) only defeating the opponent without the use of physical force, but the basic point remains the defeat of an opponent. In economics and under ideal conditions, the competition is used by a company to defeat another one, that is to gain an order, a position, etc. This is also true at any individual level during daily life and such phenomena may be even described by quantitative, mathematical approaches.

In politics, competition is everywhere and permanent. This is the order of the day in all democracies; opponents try to “destroy” each other with less fair play than in violent sports, and in any case to win in electoral competitions, for key positions in society. The action procedures recommended by Machiavelli or practiced by Richelieu are historical examples that are studied in some schools even today! Can you expect such people to hold positions and find solutions exclusively peacefully? Very likely not! On the other hand, voting based on the principle of one man – one vote, correlated with human violence, is very dangerous. It gives equal powers, at the level of expression of options to all kinds of individuals, i.e., the vote of an astronaut is equal to that of a homeless man, the vote of an academic is equal to that of a functional illiterate, the vote of a head of state equals the vote of a socially disengaged person. This type of vote favors ignorance, decreases the speed with which a society can evolve towards better solutions and in some cases may lead to catastrophic situations such as the installation of fascism in at least two European countries.

## Thoughts in Heraklion (Greece)

In other words, in order to correctly use democracy, it is necessary that those who vote, i.e., all citizens, are trained at least to a minimum level of knowledge so that they are able to understand the proposals of the politicians who call them to vote, and to identify even if partially and only at their level of interest the real problems they have, either individually or as a society. A homeless has his interests, doesn't he, and this should be reflected in his vote applied consciously.

If the population ("people") is not educated enough, democracy loses its value and can even generate risks because, simply, a handful of more or less educated and skilled enough members of the society can "convince" people to vote for goals that eventually turn against individuals. Two examples of the history of the XX century may be mentioned.

First, is fascism which came to power in the countries of origin in a more or less democratic way and which based on unprepared and unsatisfied populations led to the Second World War with its terrible horrors.

The second is communism. The communist doctrine says that the workers should use the "bourgeois" democracies to take power by democratic vote (due to their high numbers) and then establish the proletarian dictatorship, that gives powers to some individuals (who, practically proved to be unprepared and with little mental or abnormal capabilities) to act against capable members of the society who were acknowledged for their values. The reality, first in Russia and then in

the communist states established under its leadership and domination after the Second World War, was very different. In these countries, the communist parties did not come to power by popular vote. In Russia it was by revolution (not by democratic vote) that had some initial success because the Russian people were thick of the absolutism of the tsars; during this revolution, many crimes were committed (killing tsars' family is one of them). In the other countries, the communist parties came to power under Soviet pressure and by Soviet direct implication; here, taking over the power by communists was followed by "revolutions" in which crimes were one of the main instruments to keep power and to maintain it...and this "style" was preserved all over the communist period that expired, at least in Europe, in the 1990s.

The functioning of fascist and communist regimes, based on the lack of freedom of the individual, led to the total upheaval of well-structured and balanced societies/countries sedimented over centuries, although these societies were not perfect. This constituted a big blow to the notion of humanity acquired over centuries in the respective states. Actually, fascism and communism acted by laws conceived to illusory vanish the persons' individual and collective freedom, destroying the relations of real collaboration between persons, based on their education level, trust, free initiative and mutual respect at the individual scale and within and between social layers. These social systems replaced the organisation of the society based on a perfectible selection of values with the organisation based on hate and fear between people, social layers, ethnicity origin/data, political opinions carriers, etc. The actions were made in the name of an illusory wellness of the individuals and were based on fake patriotism, as appeared when the inheritance of these regimes was evaluated after their fall. If we think more about these historical realities, they originated not only in people's ignorance but in the criminal ignorance, tolerated and accepted by important parts of the society, of the men in power out of whom some were not mentally normal.

And then, the question is how society should be organized in the future so that democracy is exploited to the fullest of the benefits it brings.

A partial answer is that the "sine-qua-non" condition for democracy to function properly is the training of the population at both, the general and specific levels. The freedom of individuals should be maintained, at all costs, regardless of the fortune, power, influence, and capabilities wealthy people (multi-billionaires) may have. Some of those who lead today are aware of this and knowing that a democracy built on the right ground can cause them great problems in the domination or leadership of society in the future, they act so that, in the name of "freedom" the population remains virtually uneducated in an alarming proportion. The growing number of "functional analphabets" is also alarming.

On the other hand, there are areas in which democracy is not the main instrument to use in order to obtain progress. This is the case of art, for instance, where one may not decide by vote or political decisions about the value of a created work. It might happen that an artist creates pieces of work that, when created, are not accepted by the majority of the public, but it is proved later that it is of high value and opens exceptional ways to make the field evolve. It is the same in science where one cannot vote if a law is correct or not... the law may be so revolutionary that it is validated sometimes in the far future based on objective criteria. This raises another question: how the great human discoverers/creators are treated by their fellow humans and societies, political factors included, during their lifetime? Are they encouraged and supported by society, or are they underestimated and sent to an anonymous position, or even worse?



With respect to the behavior in society, the trend to unreasonably exploit the opportunities opened by genuine democracy is noticed. This means, for instance, that the parties that obtained a majority by free voting consider that are entitled to take dictatorial measures in the name of the obtained majority even if this was relative due to the presence at pools; for instance, 55% out of the total number of voting persons present at pool, where the presence was 50% out the total number of persons with the right to vote, would mean about 25% persons voting for the winner and this does not represent a real majority.

One question is why would it be necessary to use democracy correctly and to its full potential?

Considering the genuine interests of each individual and, above all, of the human race, democracy if correctly used, is one of the main tools that we have at hand to ensure our real development and ultimately our survival. In some cases, the fact that democracy means the freedom of speech, of political association and initiatives and of public debates, favours the spreading of fake information and the propagation of lies regarding social and economic events. This is made by some countries in conflicts, which aim also to use the elections in the enemy countries in order to modify the political power and objectives of those countries to better satisfy their claims. What is interesting is that the states that use these procedures more often are not democratic states, i.e., in those countries if somebody expresses publicly or in private, points of view that are not in line with the official ones, they go to jail or even “accidentally” dye. In this way, the international equilibrium between states may be affected.

It becomes obvious that neglecting people’s education and the limited/partial use of democracy may lead only to the human species’ involution and may question its final survival.

## Thoughts in Catania (Italy)

In fact, given the above, what is the foreseeable future of the human race? Can man survive indefinitely? Does he want to survive? Is he conscious that he must take proper steps to survive and to do this in time? Does he have at the moment, already developed knowledge, means and tools to survive? Are individuals and human society aware of their fragility? The same for the land-we-inhabit/water-we-use, which have allowed us to survive and evolve until now. Is the society prepared in advance to make the effort to survive at the time when it will be absolutely necessary to do it? Is the man motivated to develop the concepts, means and tools he needs to be prepared for survival at the right time? And if he would have them, how would he use them? All these questions are becoming more and more actual. Finding the right answers becomes a problem that mankind will be forced to solve at a time not as far away as it seems.... The alternative might be the use of scientific achievements to destroy mankind and life on Earth, which is a realistic possibility considered by people and organizations preoccupied with the illusory and egoistic domination of some people and countries on other people and countries and, in general, by the satisfaction of their hate with respect to humans and everything that surrounds them.

On the other hand, it is clear that human survival depends on how man will know to treat and preserve the Earth and its reserves and ultimately how the capacities that human society has will be developed in order to be able to leave the Earth and colonize other planets.

It is quite simple to mention that man will have to leave the Earth, when and if necessary. But the main factor here would be his capability to support such a “transfer” and to survive afterwards considering his genetic structure, the time intervals needed to perform trips to other planets and the adaptation to the new environment conditions.

The problem of colonization of the Moon and Mars is already posed. Important states and groups of states have decided to undertake expeditions and study the characteristics of human stations inhabited on the Moon and Mars, one of their purposes being to send back on Earth, rapidly, raw materials which are lacking today and/or in perspective. This could be made in a few decades from now on and mankind will probably be surprised to learn that nature in colonized places is significantly different with respect to what we have on Earth and what we have imagined at a general scale.

But the fact that man considered the use of outer space to ensure his survival shows that there are people and organizations skilled enough to understand the alternatives we have in the future. The question is, do those who try this experience think that the effort should be made separately by the major technological nations or their alliances, without considering the participation of all mankind in these initiatives? This may be continued with the question of how humanity sees today the increase in the number of people and their education/preparation in the future.

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Speaking about secret activities developed by states, secret societies or organizations that work out of direct public access and without peoples’ knowledge is a subject that, in itself, is highly sensitive and explosive... may be the most sensitive and explosive. Given their specificity, there is not available for ordinary people too many correct data about their real aims, structures and working “parameters” and consequently fake information is abundant in the press, literature, military area, etc. ... This fact could be even encouraged by the societies themselves through their members to avoid unwanted publicity and keep a low profile. On the other hand, we are not sure that members of the societies in more or less secret leading positions are not ignorant, although they might consider themselves as genial beings. And from ignorance to crimes, it is only one step, not one leap. It remains for the future to observe that this kind of organization will be necessary for long range and how their targets would evolve.

The need to obtain from each member of the human society the maximum of his/her capabilities implies from the very beginning the use of the so-called persons with handicaps in society’s activities. There are countless examples of persons who are handicapped and declared so (even with legal documents) and who produced exceptional pieces of creative work for further use.

Besides, the differences in race, countries of origin, habits, traditions, and sex should not be obstacles to the integration of individuals within the society. Mastering and coherently approaching and using the differences between members of society may be a huge source of creativity that would trigger the invaluable progress of mankind. After all, at a historical scale, all of us are migrants on the same Earth. To pretend that I am 100% of pure nationality is not correct since none of us knows who his/her ancestors 1,000 years ago were, and how they were mixed with human beings of other origins during the time.



At the same time, people's education to use violence should be mastered, focused, and only specifically used, if, when and where needed. Education to obtain positive results by consciously using violence may have as objectives, the selection of people with native qualities in this respect and training them to refine these qualities and make the persons more efficient if needed on Earth or outside it. Questions may be asked here. Is it absolutely necessary to train violence? May we avoid this? It is hard to say it now, but, in any case, renouncing the unjustified violence with respect to fellow members of the society (in one's country or anywhere in the world) is a "sine-qua-non" condition to assist humanity's further development. It remains to evaluate also, the violence with respect to other forms of life. It is harder to answer this question, but, probably, the attitude towards other forms of life should be adapted to their behavior and actions.

In general, even if the use of violence is the object of education, people should be educated at the same time to use it under self-control and rationally, not for their own pleasure or ego. The same is true for hunting: whereas it is understandable when people kill animals to eat and survive, it should be avoided to kill animals as a sport and to praise with trophies.

A very important issue is the fundamental transformation of the man's approach, behavior, and actions with respect to his relations with GOD, by understanding the real senses of the religion (I have in mind primarily, the Christian religion) in the current conditions marked by the faster evolution of human scientific knowledge. In the basic texts of the Christian religion, aggressivity and recommendations to promote it with respect to humans and nature are not made. On the contrary, religion, in its own style and using specific arguments recommends a fraternal attitude with respect to each other and renouncing intentions and actions to dominate each other. This is not understood by a critical mass of people neither in its formal aspect nor in its fundamental motivations. Religion tells us that we cannot understand GOD in His complexity, nor His divine nature. This approach is correct at this stage of our knowledge, since at the moment and in the foreseeable future, we are not capable of understanding GOD's nature. We do not completely know what the divine nature is and what it means.

Related to this, we do not know where we are coming from, i.e., are we the result of the natural evolution headed or not by GOD or are we 100% GOD's creation?! Regarding our creation by GOD, the way in which this is described in the Holy Bible is compatible with our latest scientific achievements.

It might be possible that the answers to these questions may be formulated if we consider humans as a part of the Universe that is constituted from the same elements as it, but specifically organized; the "elements of the Universe" are actually not completely known to us. In other words, the question: is GOD everywhere in the Universe has not yet an answer that science is able to provide? But the facts that (i) people have verifiable premonitions, (ii) between living beings exist other ways to communicate than those which are understood/accepted today, (iii) the human consciousness is far to be known and defined in all its complexity, constitute the bases of the hypothesis that says that GOD and man are part of the same unique system within which each has its specific role. The question to solve remains what the role of man in this system would be and what is the place biology has in the adaptation of man to changes, on more or less long-time scales?

## Thoughts in Dublin (Ireland)

If we discuss people's education, we have to decide first what it consists of, or what it should consist of. The "creation of a new man" has been one of the objectives of many political regimes and, in particular, of two types of dictatorial regimes that marked violently the XX century: fascism and communism. The question is: are such "new men" needed or are they illusory artificial solutions to invented or real problems, being conceived to assure the domination of the society by groups of interests who cannot maintain power, but by dictatorship? The truth is that until now, the levels of culture and education of people show that rapid, radical, and fundamental changes may be made at large scale in human consciousness and understanding of society, but these take place during or following revolutions which are essentially violent events. Usually, such revolutions and the associated changes in people's consciousness are accompanied by too wide a spread of slogans (some of them disappearing quite fast) which replace the real understanding and justification of the decisions of the new, emergent society. Sometimes strong-hand regimes follow. This makes it necessary and possible that sooner or later, improvements of the characteristics of the society shaken initially by revolutions are made. As a consequence, the real changes in people's training, the society's understanding and evolution should be, and actually are, a continuous process, made without rush but fast and profound, so that it lasts. This implies that society should have as one of its main objectives the identification of the qualities of individuals and to educate each of them, in order to utilize at maximum their individual potentials considering that the use of these potentials may be even modified during an individual's lifetime.

Such a performance has not been achieved by any society known until now, and those societies that have managed a little more on this line have dominated their times: Egyptian, Greek, and Roman civilizations, and American society today. Such a global approach allows the population to be prepared from the historical perspective for the survival of the human race for periods of time as will be permitted by the evolution of the Universe.

In other words, society has the task to obtain from each member the maximum he/she can give without placing him/her in constraining and, at the limit, extreme conditions. The best outcome obtained from each individual should be a characteristic of a normal social status. In order to be able to do so, the society must ensure equal opportunities for all members. It must avoid placing in favored conditions certain classes, groups of people or associations that are more or less confidential and that may promote some people and/or some countries, being used as instruments of power towards other people and/or countries. From the outset, such an approach also involves putting to work the so-called disabled people: there are countless examples that show that people with different disabilities can be great creators and can be of immense benefit to human society. Besides, differences in race, customs, traditions, and sex should not be obstacles to integrating people into society and collecting their contributions to the evolution and well-being of it.

Talking in more detail about communication, this is evidenced not only between humans but also between other living beings. There are many forms of communication in which the working mechanisms are understood, but for many others (the majority?) things are not yet understood, not to speak about measuring or quantitatively treating them. What is reasonable to consider, based on credible reports, is that there are forms of communication not related to known phenomena or fields, that may overpass the five senses accepted up to now. Some people consider that this is the hand of GOD, others, more materialistic, consider that it is only a communication "procedure" based on unknown supports for

data transmission that work either continuously, or at different moments in time and in special conditions. What seems to be most probable, is that since the big bang, i.e., from the probable Universe creation by GOD's will or from natural reasons, there is a phenomenological unity in data transmission between its different constituents. Astrophysics progress in the last century describes that space and time as postulated by Newton are not the correct approach. Space is not a receptacle in which matter is placed, and time is not coming from minus infinity to plus infinity without being influenced by any factor. Space and time are the matter itself that is constructed on probabilistic grounds and somewhat chaotic phenomena. In this key, the gravitation results from the evolution of space form and its structure, possibly of a quantic nature. Consequently, as an example, inertia, as described by Newton centuries ago limits the speed with which objects can be moved. How about if the inertia can vanish in other forms of fields intimately related to space and time? It is possible that unknown forms of "fields" exist, through which animated beings may communicate using automatic, yet unknown mechanisms? It is also possible that the omnipresent Universe in its specific forms, includes fields that make available communication ways between people, outside those related to the already identified senses.

In this way, it is possible to realize a coherence between people's reactions to the same type of stimuli and conditions as well as some reciprocal communication mechanisms based on principles and rules that are not clear to us at the moment. This approach might explain the similar behavior among a great number of persons who are not necessarily well informed, during revolutions, in wars, or even in groups of supporters in sports matches.

The overwhelming unknown is how we may understand GOD in His relations with the Universe's laws, with the communication mechanisms between people and between men and Himself. May we know these forms? It is hard to say when we will be able to know these data and how could we reproduce the contacts with GOD if these could be practically made.

It is probable that this type of interaction is mandatory and related to unknown physics laws and non-physics laws according to which the Universe is built. For instance, the form, force and speed of thinking and imagination are much larger than the material speeds known today; by thinking, we may visualize/access a huge amount of data at speeds that were not calculated, but in any case, higher than the speed of light. Today, we know that the speed of light may be, and it is overcome by some other material phenomena that are more complex than the simple propagation of light.

If we analyze in more detail what we know about nature, its properties, and mechanisms of adaptation/reactions, it becomes obvious that we do not know even the Earth. We cannot predict when earthquakes will be produced regardless of their magnitudes, and when volcanic eruptions will take place, even if in some cases they may be predicted with some realistic probability. We do not know ocean depth-specific phenomena that are proper to high depths and the life processes that take or might take place there. We do not know convincingly the transport processes of fluids at extremely high deepness and pressures and how they may be used.

At the same time, at high altitudes, the man may live only assisted by specialized equipment. He does not know many specific phenomena there, out of which some are considered strange and full of not-understood significations. The question is if all these phenomena are related to the spiritual nature of the Universe and finally to GOD and the weir things

that accompany His interaction with individuals or groups of individuals. We have not to forget that most contacts between people and divinity take place in special conditions in which atmospheric and/or aquatic phenomena accompany the exchange of information or actions decided by GOD. To complicate even more things, these phenomena are quite simple but hard to understand. However, some climate processes may be associated with divinity manifestations that materialize themselves in natural phenomena.

On the other hand, the phenomena associated with contact with divinity are not limited to Earth, air, and water, but depend also on the Universe's content and structure: planets of the solar system and the sun itself, to begin with. It might be that the near Universe is not enough to understand the mechanisms of communications between men, divinity or other forms of life and spirit that may exist. This is why human society will have to deal with the need to know all these realities, if man wants to be better harmonized with the shapes of nature, be they material or not.

## Thoughts in Florence (Italy)

It follows from the Holy Bible and other writings that GOD not only created man and all that surrounds him, but also contacted him in order to transfer those teachings that man needs to live in harmony with himself and nature. It may be that the phenomena that accompanied GOD's contact with man, as they have been described, are specific to the contacts of man by other life forms that may take place on Earth or elsewhere. Some events were described by Holy Fathers as they were perceived by themselves and other witnesses at the time. After all, the Holy Fathers were not scientists and they described what they left, saw, learned, understood, and believed. All this information must lead us to deal with the problem of interacting with GOD and with other civilizations with maximum caution since things are not as simple as considered by some society members.

The Holy Fathers have warned us and have transmitted to us everything they have seen, felt, and understood from these contacts, but they certainly weren't and aren't the only ones placed in this kind of contact. Reports of possible more recent contacts with other intelligent beings were tainted by the secrecy with which they were most likely surrounded by the authorities of different states.

Nothing certain about this can be said, except that the only ones who gave us verified information were the Holy Fathers. The question is why? The answer may be that human society today thinks deformed/warped and does not take into account the fundamental interests of man but rather the more or less petty interests of groups of people who are by chance or on the basis of merits and positions, in the situation of "knowing" things. An alternative would be that such phenomena and events do not exist.

That is why we don't know for sure if there was or is contact between our society and other life forms, we don't know if the attitude of these life forms is friendly to us or hostile... most probably friendly. Consequently, we cannot define our reaction when we meet beings from another world. Not to mention what are going to do if we meet GOD, knowing that the religion says that we cannot see Him! What should be done? We should ensure absolute transparency between us and in our relations with the Universe and that should be done by all state entities at the same time.

We must understand that, in the evolution of society, the greatest enemy has always been ignorance. In general, the ignorant opposes with sincerity and with all forces at hand the changes, because he perceives them as a threat with respect to his interests, social position, wealth, even life, etc. So, he is opposed to real progress in his field and fights to keep things “as they were” ending with crimes which does not mean necessarily killing people but trying to discredit ideas, systems of relationships, individuals or organizations, etc., so that he feels safe and comfortable.

Therefore, for successful evolution, human society must constantly identify ignorance and its sources and must make a permanent and sustained effort to avoid its reproduction and transmission further. There are several methods advisable for this purpose.

One, is continuous education at all levels, bearing in mind that people are equal before laws of the society and GOD, but biologically they are not equal because they differ by intelligence, temperament, sex, moral-volitive qualities, psycho-social environment in which they grow and live and many, many other. Another method is the organization of each field of activity, and primarily research and learning, in open systems in which the flow of information is permanent, strong, profound and at all levels so that ignorance cannot survive. We have to consider that education and research are two strongly connected fields which improve human knowledge. Very good science books describing already known phenomena have by themselves the role of important progress of knowledge. A third is permanent education in the religious spirit so that religion unites people and does not disintegrate their relations. In the end, this assumes that people will have only one religion, even if manifested in specific forms.

After all, there is only one GOD, isn't it?...

## Thoughts in Brussels (Belgium)

Actually, important questions may be asked, at the end: from the historical perspective, how people should organize their society, families and their proper actions? Should we try to search as fast as possible to get a better understanding of who we are, why we are and toward what and where will we evolve in the Universe perspective? What is our historical perspective? Or, alternately, should we follow our well-schooled daily life which might temporarily assure our comfortable biological and maybe spiritual survival?

The answer to these questions must be given from the perspective that human society has at the scale of longer and very long future time intervals. The foundations of our evolution in a few thousand and tens of thousands of years that will come must be laid now if man and his society are to survive. It is generally accepted that, on a small scale, life on Earth is inextricably linked to the existence and activity of the sun and planets. On a larger scale, the evolution of the Universe from the Big Bang up to now is such that we don't know what life premises were and how they worked. A question would be, for instance, did life forms exist at the Big Bang? Nowadays we know that the biological structures of Carbon-based beings are constituted from the same simple elements organized in a huge number of modalities. What if elements capable of generating by combinations in the dynamic Universe based on probabilistic evolutions, and forms of life, coexisted at the Big Bang?

In line with the above, it is also realistic to consider how the Universe will evolve in the future. We only have working hypotheses, but as we deepen the subject, we realize that we know too little about what confrontations await us in the perspective of our evolution in a dynamic Universe. From the current scientific data, however, it follows that the Universe is not only made up of what is called accessible/normal "matter" and "energy". We also speak about dark matter whose experimental properties are not known to us, if any. There are much deeper and undeciphered realities relayed to spirit, soul and other notions connected with them that result from the nature and structure of the Universe and which, once accepted at least intuitively, can explain strange connections that arise between people, between themselves and other life forms and material things and many others. We are obliged to formulate such hypotheses in order to understand what are the mechanisms of (i) transmission of information – conscious or not – between humans, in ways other than known ones (which are related to the five known senses), (ii) communication between humans and other biological beings (usually animals and plants), (iii) communication between humans and simple formations of life and (iv) communication between people and divinity.

All these contain in embryo some important data man needs to have in order to survive at the Universe's scale and in the perspective of its evolution. We only need to correctly decipher from the historical experience what we need to know and do to perpetuate ourselves, because given the qualities of the human race it is very likely that our appearance is a solution that the Universe has developed to perpetuate itself, conscious or not.

And then, the first solution we have at hand to survive is mastering and properly using differences of all kinds. Perhaps, the theory of differences is an area that people will necessarily have to address sooner or later in more detail. Another solution would be for us to learn to respect life, in all its forms.

## Thoughts in Stockholm (Sweden)

So, if we want the human species to survive in the distant future, we should develop some tools to achieve the goals of evolution and the survival of society. From the point of view of the organization of human communities, separation into more or less powerful or isolated states, separation into regions or alliances to be directed against each other must be avoided. This would ensure real respect between people regardless of race, training, religion, or appearance and allow people and states to successfully repeat examples given by GOD without them playing the role of GOD. And there is something else: communication between individuals by artificial means created by them, such as would be now Facebook, Google, ResearchGate, Twitter, Instagram, Messenger, etc., has already proved to be very important and will definitely be essential in the future. In principle, this could become a communication that does not pass through the restrictive filters of the society and that must be left free enough, in order to ensure a real contribution of the members of society to its organization and successes or failures. At the same time, free communication between individuals would mean avoiding the interference of the networks' masters/owners with the communication itself. This would be a way to discredit and give up the war, the secrets kept either individually or by organizations because this is the only way to avoid obstacles installed by societies to establish relationships between people.



At the same time, the communication of data between individuals and about individuals should be conceived so that personal freedom is not limited or touched somehow keeping in mind the need to exclude fake information, regardless of its targets.

This could also ensure the right balance between the material and spiritual nature of the human being. Free communication (seen as a strong part of the structure of freedom) between people remains one of the fundamental solutions for optimizing human society because only a unified, organized, balanced human society capable of mastering its knowledge, information and weapons can evolve toward survival. It remains, though, one problem: which is the definition of free communication between individuals, societies, etc.

To start with, until trust becomes the foundation of relationships between people and states we may develop systems of balance between peoples, nations, regions, and states. It must also be associated with the will to renounce domination, separatism and inequalities between people, nations, states and races which in practice means the refinement of a single open society, where ignorance of individuals and/or organizations is marginalized, and each man can make the most of his own use for society according to his capabilities and goodwill. As a matter of fact, we do not know which of the human races are more resilient in a hostile nature, given the natural selection “rules”!

A mandatory step appears to be building a critical mass between people and states convinced to follow and apply such a behavior. This could be achieved by replacing the financial approach to make society work with other solutions that exclude wealth polarization in society. Looking from the historical perspective, money has proved to be an instrument to assure a coherent functioning of society and human interrelations, but they are not the only solution to do this while keeping the safe existence of individuals and families.

## Thoughts in Bucharest (Romania)

On the other side, the future evolution of humans on Earth cannot be produced without mastering population growth. This cannot be achieved using the methods of the past. A permanent equilibrium must be kept between the number of humans and the Earth's capacities to support them. This should be tightly correlated with the increased respect and understanding that people should have about nature and the environment on Earth, to begin with. The number of people may be controlled, but not by using race-based politics (as sometimes tried in the past) and/or similar methods but by applying dedicated criteria to educate all individuals in all countries at the same time and all states so that the society agrees with the population growth rates and the conditions to master this growth. An interesting observation is that today, in some cases/societies one may observe that the number of children born in families is inversely proportional with respect to the standard of life of the same families. This can be related to the ignorance of the people and the uncoherent approach to their life unfolding.

The solutions to control natality should be selected by society's practice and must be approved by people, being compatible with the positive human qualities and their use for the progress of human nature. The larger acceptance of relations between individuals of the same sex could be a partial solution to control population increase, but this is an

approach that contradicts the very human nature and may be accepted as an exception, not as a rule.

At the same time, the church must adapt, as an institution, to the biological evolution of man and the important growth of his knowledge about nature and, possibly, GOD. It should not be forgotten that GOD gave man among other qualities that of being curious, of wanting to know. But the knowledge and science must not be directed against GOD by denying Him or His followers, Holy Fathers included. Conceptually, the adaptation of the church as an institution to the evolution of human society does not at all contradict the content of religious beliefs. On the other hand, it is not out of the question that religious methods themselves should be adapted to the evolution of the human species towards forms that we cannot foresee now. Haven't religions evolved in the past, sometimes dramatically, according to historical records that include information about stages of human society? In the past, heads of the church in different states started wars between states pushing people, Christians, to fight each other, which is not agreed or recommended by GOD. This is due to the mixture of politics as human material tools and religion as spiritual support. Even today we see priests blessing fighters and even the bullets they may use to kill other people, all of them being Christians. Religion, which does not address specific races or societies, but all of them, equally, must avoid such "phenomena", and refuse to motivate people to commit crimes.

All that is said so far, leads to a conclusion: in order to ensure the safe survival of humanity, the role of the national states as it resulted at the end of the 19th century must be diminished so that it is no longer possible to enslave nations and states and to start the devastating wars that have taken place since the second half of the 19th century to the present. Today, man has been able to reach a level of development of technology and industry that is superior to his thinking in the fields of social, political, philosophical and, in general, humanist areas. It is therefore possible at any time that his weapons and technological capabilities lead to the destruction of mankind, if those who can do so are not mentally healthy people and are not included in a global political system that has the real power to stop them at the right time, if needed. But this implies a simple thing that is very difficult to accomplish today: that all citizens of the world should be treated suitably regardless of which state and/or society they belong to. The future society should keep and encourage the differences between populations in terms of habits, specific preferences in life, housing, eating, wearing suits, languages, etc., i.e., in the domain that is defined as national specificity. This should accompany the diminution of the states' roles in societies' organisations. The objective implies a fundamental change of thinking at the level of the whole communities/societies. In essence, it implies, in fact, a first and perhaps the most important attitude: that man must respect life, in any form it exists or may appear, embryos included.

## Thoughts in Sangeru (Romania)

To continue, some general ideas may be mentioned about the evolution of human society, considering that the shattering wars must be avoided by society which evolves permanently and fundamentally by redefining itself.

With the unpredictable and very fast evolution of the technological capabilities and knowledge of man to use nature, society should not lose its human content and approach, which in usual terms at the individual level is called humanity.

People should not be subjects of intentional deformations that may lead them to permanent hate status with respect to each other, ending with the actual destruction of persons, and all these springing from the wish “to have”. It is questionable, for instance, why a person needs to own a building, castle, etc. with 100 rooms for his family that include let’s say 20 persons. It is also not acceptable that a state invades another one simply because its leading class considers this normal, without taking into account that each people and state has the right to define by themselves their future evolution and consequently national structures and international relations, in line with the new trends in national states evolution.

The rapid development of technologies must be associated with the society’s flexible organization to allow it to adapt to changes, based on the adaptation of “all individuals” (or at least of a critical mass out of them), not only of experts/specialists that are at the origins of the new technologies. There are current cases in which it is hard for individuals not only to understand the new outputs of the technologies but to simply use their results. In some cases, in order to use computers for some applications, there is no need to know how to write and read...what you need to do is to speak (it remains that people speak correctly one language, at least). The computers follow your orders expressed by voice, i.e., acoustic transmission of data. For a consumer market this is profitable, but with what costs? Is the society prepared to pay such costs and should be encouraged such a trend? In other words, people’s integration into an advanced, free of corruption and fast-evolving society must be made with higher speed not only at the level of the elites, but at the level of all social categories, as well.

On the other hand, the progress of society should not be left to the free will of individuals and/or private initiatives but it should be guided by upside-down methods always applied in a free-market economy and in a democratic environment. This approach should be weaved with the bottom-up procedures to ensure the fast diversification of answers aiming to solve people’s current needs that are subject to fast modification/evolution. This would mean that the investments guided/supported by governments should be proposed to solve fundamental challenges addressed to society, in case they have a high complexity and degree of difficulty. The big projects should not be left in the exclusive properties of some individuals or groups of individuals, regardless of how capable, wealthy, kind, and full of goodwill they are; even if developments are made by individuals supported by states using their own financial contributions, the results in this class of achievements should be passed under the exclusive control of the society, states included (as long as they exist). Based on historical experience in the successful production of goods, the states should encourage, with priority, the persons that develop productive businesses, rather than speculative ones. This could be justified by the fact that new technologies and products assure the development of society, rather than the financial speculations considered alone. As a matter of fact, the financial organization of the world today proved its important merits in society’s positive evolution, but it is not the only possible scheme that may be used to assure the functioning of the global society in the future. From this perspective, we may observe that the spectacular and revolutionary phenomena that take place today in the spheres of knowledge and technology should be considered as only a step further in human society’s evolution and its struggle to survive.

Otherwise, why do we encourage the fulminant development of new technologies?

The most important energy source in all these processes is the human being which is quite seldom investigated and only in part, as an energy source, or as an element that moves the knowledge, or produces movements in the knowledge processes. In the bottom-up approach, the source of energy is, at least at the beginning, the energy of the inventors/dedicated scientists expressed by their intelligence.

The evolution of society should be followed and controlled, as well, from the points of view that describe the human morals and ethics related in the first line to mastering the methods and means for development and application of the competitiveness at the material but also spiritual level. Technology shouldn't be the vector on which mankind claims the right/liberty to kill today or from a historical perspective. For instance, persons who claim that they cannot kill a dog but develop successful research to kill people at war should be helped to "redefine themselves". In other words, democracy as a form of organisation of human society should not be used to destroy human beings or cultural, material and/or societal goods. The conservation of the fundamental values, tested during history, regarding interhuman relations and the connection with divinity should remain one of the permanent keys to evaluating the status of society's evolution. In this respect, it should be permanently evaluated how one of the fundamental norms of the Christian religion at its origins is fulfilled, namely that which says that individuals do not have to be encouraged to be egoistic and to earn as much wealth as possible. History shows that even within the Christian church, from one moment on, some people considered that it is not a sin to wish and to fight to become wealthy, to have, to possess and to possess again. The question we have to answer today is which is the price society must pay for this approach and how could we avoid extreme cases in this domain.

On the other hand, the organisation of society based on democratic methods means and solutions should not be confined to "tabu" forms. It is not sure that the trends identified today in the evolution of society's organisation will be 100% certified in the future. There might be other variants for the society to work, the only mandatory elements being the respect of life and of the democratic norms that are based on individual and collective freedom of people. It is not mandatory that the form(s) of states foreseen and proposed today are developed in the future; they, ultimately, reflect the profound characteristics of the human beings that remain yet, to be studied. The "respect of life" addresses all living beings on earth but also other forms of life that may be based not on Carbon cycles, but also on other elements, such as Silicium, for instance.

The future evolution of human society is indissolubly related to the evolution of knowledge. With respect to physics and astrophysics, we are only at the beginning. For instance, considering the deformation of space and time we must see if we could master time and in which conditions may we do this, with the purpose of generating a leap in our capabilities to understand nature.

Another important information would be which is the maximum lifetime for which the human organism is "designed" to survive. More, it is to analyze and estimate the role and the extension that are recommended in the future, for the trans-state NGOs to work, considering the communication forms between people originating from all the current culture structures, or even from the so-called dead cultures. If we look carefully, the church regardless of its internal structure, is a trans-state organisation in which people of different mother tongues and cultures, once becoming Christians, have general

but specific forms of communication that do not depend on countries, their powers, economic development, language, etc. International scientific organisations, such as (examples) European Physics Society, SPIE (International Society for Optics and Photonics), International Society of Neurology and Rehabilitation Medicine (ISNeReM) and many more, international sports organisations such as (examples) UEFA, FIFA, IBA (International boxing association) and many more in other fields do not necessarily follow Governments' requirements and may impose, at national levels, rules, procedures, protocols for activities, etc. Which role will have they in the future? Most probable this will increase for each of them.

On the same line, the languages spoken by people are obstacles in the communication and transmission of information between them and in order to avoid this fact, without making some languages disappear, we should rely on communication elements that do not need language, such as: music, painting, sculpture (in general arts), sports, technical representations (such as plans, schemes, etc.), mathematics and in general natural sciences. Of course, some languages may be used by a larger number of persons and organisations, such as English, Chinese, French, German, Italian, Spanish, Portuguese, Hyndu etc., but this may raise opposition based on cultural reasons. The use of communication procedures that do not need language, may allow the instant transmission of sentiments, emotional states, etc., which is much more than a simple transmission of information. The more so, considering that the forms of communication accepted and somewhat proven until now are based on the 5 senses: visual, acoustic, tactile, smell and taste.

There are different forms of art that show in advance possible evolution trends of the society. It is the case for all of them, but in a more pregnant way, this is achieved, lately, by movies which "describe" ways of life and actions in the more or less near future. These are already not only SF films...

In all social processes that evolve very fast, people should more clearly define what elites mean, how they may be preserved and developed, enlarged and which would be their roles. In principle, the elite is not and it should not be an organisation in which new members are received by the existing ones (like in academies), but must be a flexible and dynamic layer of the society that must include among members high-value experts in a number of domains as large as possible, without being elected, but acknowledged as such due to their achievements. There is the danger that elite "constituent members" are considered as such based on their ambitions, self-appreciation, descendants, group memberships and interests, wealth or political positions and connections. This must be avoided. It is recommended that the elites contain virtual structures to flexibly answer the evolution of the domains or of the society as a whole. This could in turn generate much higher and adaptable political instruments and associated methods to lead a unique society.

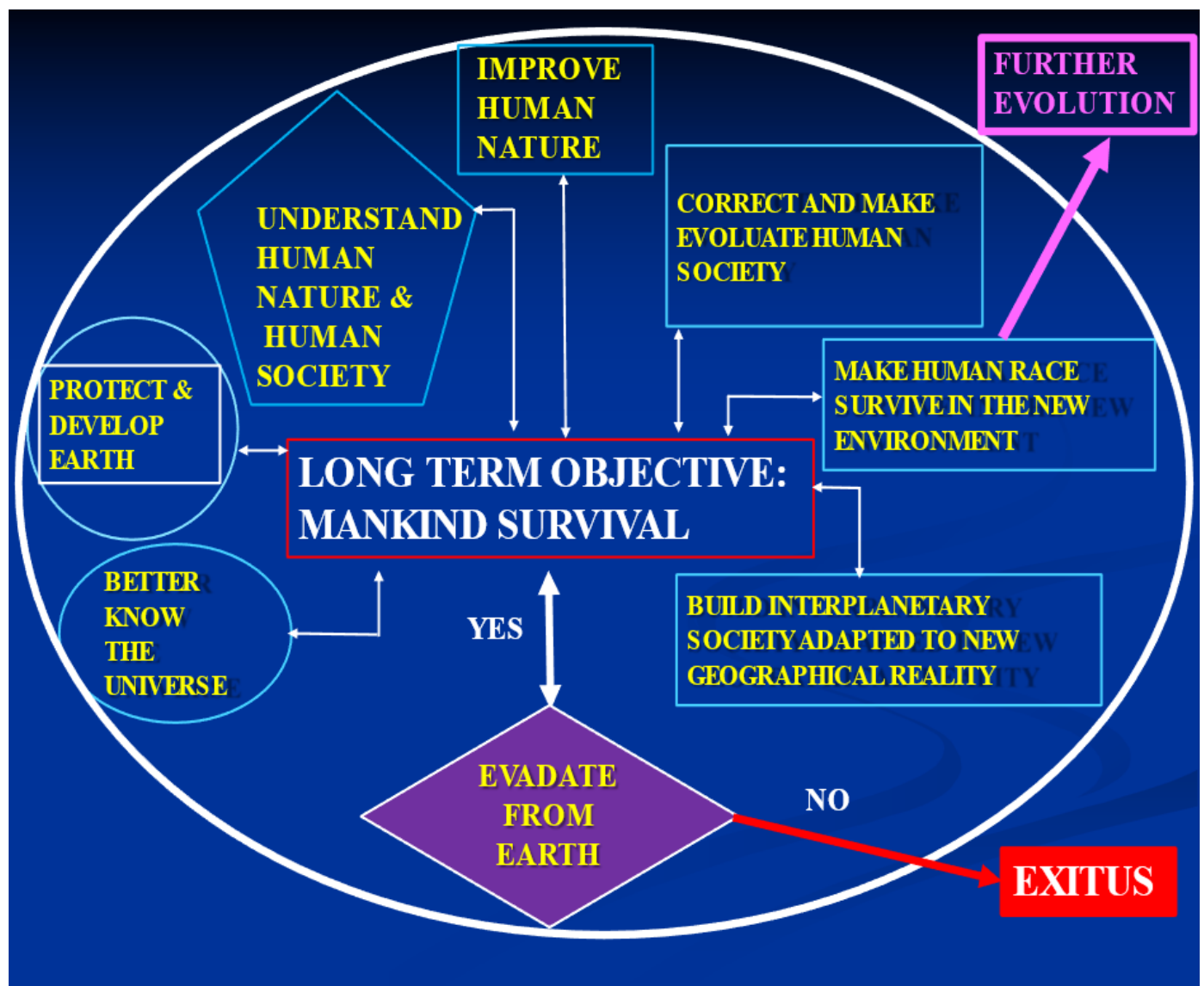
**Post Scriptum 1:** It might happen that some of the ideas exposed here disturb some readers. I think that the bothered people may have a look at them and if they think it is worth doing this, may expose their points of view. The text was not made with hate or in a consciously biased manner. My wish was to draw attention to some things that seem to be realities and their consequences that may be useful in the future in the fight for human survival not only on Earth but in the Universe as well. In any case, my opinion is that "As long as man exists, any emitted idea, no matter how valuable or odious, cannot be killed or vanished. Only the man who temporarily lives and owns it can be killed, or neutralized".

**Post Scriptum 2:** In the Annex are introduced in a synthetic form some ideas about different components of importance in human survival at a cosmic scale, organised by categories, and classes of problems as well as activities that may be

detailed if and when the case will be.

## Annex

### Ideas Selected for Further Approaches and Related Questions



General Panel Regarding More or Less Overall Objectives