

WHAT DOES “ETHICAL MATERIALISM” MEANS IN THE 3RD MILLENNIUM ?

Abstract from the writings of Giorgio Fabretti. ©2012

Ethical Materialism is a scientific philosophy on the ‘human vision of the reality’, also called "Weltanschauung".

It is scientifically based on discoveries of the experimental methods of investigation on the matter of the universe, also called "nature".

It historically became a systematic philosophy with the studies of Giorgio Fabretti, Doctor *cum laude* in Philosophy and Anthropology, at the Universities of Rome and Berkeley in 1973, on the cognitive discoveries around quantum physics, cybernetics and Dna; it was while the Soviet type of Communism and the 1968's idealisms were failing.

Ethical Materialism is therefore rooted in the western category of the empirical philosophies and anthropological sciences, ranging from Aristotle to Thomas of Aquino, from Roger Bacon to Descartes, from Leibniz to Newton, from ‘space-time’ of Einstein to Dna discoveries by Watson and Crick.

It is a 'copernican' revolution, in its vision of the matter and its knowledge, as a synchronic property in the logic implementation of an ‘ethical’ originary field, meant as an axiomatic complex of original values leading to a material design and its cognitive representation. .

Such a vision, therefore called "ethical materialism" is not only present in most of the ancient philosophies and religions, including the Bible, but it is a logically necessary copernican revolution - or rather a 're-evolution' – of the cognitive systems and of the sciences, after the 'quantum theories', the 'big bang' and 'string' theories in physics.

The reality beyond our senses can only be scientifically imagined as made of logical and mathematical concepts rather than of physical matter, whose materiality can be homogeneously represented as a statistically compelling function of some logarithmic fractal sketches of our perceptions.

It is like an updated ‘logarithmic’ Sistin Chapel fresco, imagined through the ‘sixth sense’ of logics, capable of giving to a network of computers instruction to portrait the material universe perceive by our 5 senses.

Matter directly comes from the logic. It is made of logics. It contains logic things. It never lose its logic drive. It is driven by the logic that operates with time, in what humans nowadays tend to represent with compelling stringent algebraic fractal statistical logarithms.

The 'stringent' factor is the 'human factor': what we call "the material properties of the reality". It is not subjectivism. It is a matter of reality, and real limits of cognitive skills.

The Copernican radical change in such a perspective, is better understood by meditating on the recurrent paradoxical question: "Who is born first: the egg or the chicken?".

The ordinary answer is usually none. The ethical materialism instead answers: "The egg"; being logically and empirically evident in its vision, that the egg has the Dna code and the chicken is its material carrier. The small size of Dna, and its resilience in time, makes the primacy of the egg over the chicken.

So the universe rotates stochastically around a 'genetic' code, as well as the human mental 'micro-universe'.

The crucial difference with so called 'ethical materialism' of Thomas Hobbes is that hobbesian philosophy is not based on science and it is just a political philosophy, and rather a mechanical one and an ethical sociology.

A mechanical materialism was also among the Illuminists, who abandoned the newborn science and Arcadia of the 17th century, to follow the social needs of a decadent aristocracy first, and of a raising bourgeois later. Illuminists supported Mechanicism until today, that is the decadence of the industrial consumerism.

The crucial difference with Idealism is that codes and ideas are a subtle materials, not 'ideals'. 'Ideals' historically became a mild synonymous of 'failures'. DNA is instead a very small matter, but it is a crucial one to human identity. A software key is very small, but it can support a computer's network.

On the other side, the crucial difference with Scientism is that science, and matter, are logical constructions based on not-the-same logical premises of their construction, but on free founding choices, called 'ethical'. Science is a tool of knowledge, or at its best 'an efficient portrait of reality', but never an end of reality.

Try to hang an overcoat on itself: it can happen only on surrealistic paintings. Try to hang the universe on sciences; and you will build a self-serving cynical tautology. Self-referential attitudes to such an extent can sometime become psychiatric cases, like in "Doctor Strangelove" movie: a danger to humankind.

What the biblical metaphor is saying is that the Logos created the universe, as a carrier of its code, called 'ethical', because in our vision it is oriented to implement a final design.

Then all the matter contains a logical code, which needs matter as an implementation to its ends. That is why we need a philosophy defined "ethical materialism", capable of unifying ethical spirituality with its axiomatic synchronous implementation, from the logical to the physical matter, where nowadays the sciences start their work.

The Copernican revolution - of the 'Columbus's Egg' type - consists in relying on the informational logics of cybernetics, to break an ancient 'nonsensical wall' between logic and empirical evidence, consciousness and matter; and thus connecting spiritual investigations with the originary metalogical axiomatic foundations of all mathematics of empirical reality.

Our one is a deeply materialistic philosophy, spiritually founded and consequently ethically guided, in a scientific way, open to a spiritual search of ethical codes.

It is a solution for the scientific community, to clarify that spiritual and empirical quests have always been a 'Continuum', not only in the Middle Ages, but overall in the informational technological present; in where chosen codes guide visions and constructions of matter, from steel, hardware, software, to living and self-conscious beings.

The Ethical Materialism is therefore a philosophy that lays the logic foundations of a joint approach of religions and sciences to spiritual and realistic bioethics.

Ethical Materialism is 100% a laical philosophy, and an intercultural 'link' for all religions, including Agnosticism, that it holds all in a great regard, as masterpieces of spiritual and material intelligence, as some of the highest contributions to human civilization.

Our Ethical Materialism sometimes quotes the Bible and Catholicism, because it was conceived in Rome, and no philosophies grow from no-cultural roots. Also in this regard, materialism is 'non-idealistic', because it observes that every matter and every spirit is born in time from its roots.

The biblical episode of Adam and the Apple in the Garden of Eden, is the ethical materialistic instance to explain that the Fruit is born before the Man, who has been created around the fruitarian code, in order to carry and to implement the ethical synchronous ends of the fruit's genes.

That is the sense of the Bible's Genesis, 'revolutionarily' re-proposed by ethical materialism in the fruitarian nutrition, as a discipline of eating to implement the ethical code contained in the fruit: in the consequential behavior and culture of human beings evolved around the fruit's common or complementary (with human Dna) genes.

That is why fruit is seen as a synchronous 'gift of nature' to frugivorous man, in order to let him spread seeds of ethical material content and ends.

So a cultural 'Copernican revolution' means looking at man rotating around fruits, rather than fruits rotating around man.

That is - by the way - why Ethical Materialism layed the ground for Giorgio Fabretti 're-founding' the Franciscan, Arcadian and Gandi's fruitarian movement in 1972 in Rome.

The Original Sin in the Genesis, is the presumptuous inversion of the Creation's sequence, by stressing the 'matter', and ignoring the 'ethics'; these prepared the ground to both nature and man, letting the nature to "serve the Man", in order to implement the common ethical ends.

Note that fruits and seeds in the Genesis were created in the third day. Animals were created in the fourth and fifth day. Man was only created in the sixth day, and given to him a fruitarian nutrition, being the grass for the animals to help the man in the common end of doing Good, as God wanted.

In the Genesis, predatory animals and human carnivorous instincts are only implicit in the mentions of "wild beasts", meaning that it is a human ethical duty to convert wildness into an more harmonious order, possibly by feeding predatory beings through intelligence and abundance.

So the spiritual foundations of science confirms the technological achievements of physiological sciences; and it confirms the compatible use of nature to implement an ethical metaphysical choice.

Such a founding method leads humans to use science and technology to preserve and to implement a natural order, rather than to destroy it with their anthropocentric presumptuous and lazy perspectives, or vices.

That is why science leads to a Copernican evolution in culture, toward harmony rather than extinction.

Religions are the spiritual search of the ethical logical substance of the matter and its understanding, while their actions aim at the material implementation of ethics, as well as sciences should do, not to let 'technologies' out of control, and toward the humankind extinction. The episodes of Noe, again in the Bible's Genesis, clearly metaphorically explain what biology confirmed: that is why human extinction is a real risk.

Religions and sciences follow both a common ethical direction in operating matters.

The faith in God and his existence is 'ana-logical'. The atheism is a misunderstanding of the sixth sense: the logic.

An example of logical misunderstanding is Marxism, but not in its good pray for social justice. It wanted to be an historical and scientific theory, but it was an 'idealistic-born' philosophy, and it developed back to Idealism, based on often vain 'good will', of supposedly envious human nature. It was too much of logical contradictions. Technology was supposed to be the engine of evolution in civilization, while idealistic 'class struggle' completely overshadowed technological factors. Mainly the Confucian pragmatic philosophy was able to re-cycle Marxism into an ethical ideology, for social purposes of public administration.

'Class envy' was consequential to the industrial excesses. Inversion of causal sequences in Marx was due to what his friend Engels later revealed as a 'lack of anthropological studies' of man's nature.

Marx and Engels failed to be materialistic, because they ignored the chronological functions of ethical cognitive values, changing the society through technologies, which can be 'time-machines', 'clockworks', regulating the construction of the social material reality.

An ethical culture of time and of synchronous technologies were, in facts, empirically observed as the real contribution to social justice, rather than the 'idealistic class struggle'. We had to wait computers to let the Old Marxists to understand it.

Our era, counting about 2000 years today, is due to the progressive perception of the logic in reality. This process dematerialized reality in favor of self-consciousness, that is made of logic 'subtle matter'. That is why, if we need the concept of God: that is the way he revealed his existence; in facts simply truly truth, made of subtle matter, as faith and coherence makes meanings.

The new technological world is substantially based on a growing consciousness of logic. Its message is: human central biological value is 'medium', or: 'balance', 'coherence', 'harmony'. 'intelligence'.

In the 'jungle zoo' of million years ago, evolution of anthropomorphic monkeys began by shaping them 'not-too-big-size' and 'not-too-small-one', not too much grass-eater and not carnivorous, not passive and not predatory, made to be 'in between different animals and plants', and to use intelligence rather than force: in his biological matter there was an 'ethical imprinting' of a harmonious nature.

It is then spontaneous that humans have developed 'artificial' technological skills in their 'dia-logic' relation with the nature: not to exaggerate and to overdo, but rather instead to restore and keep an ethical balance for themselves and their environments.

Since 'balance', Equilibrium, is a logic concept, the rationality had to be developed within the boundaries of 'moderation'.

A Supreme Being or Logic Principle was then the necessary discovery, as a matter of chronological 'gravity'; that is of a general 'synchronous coherence' of all: like the orchestra director, and the logical pentagram of universal symphonies.

When someone has ears to listen, some sounds will be heard. How to deny that those sounds exist, and existed before our ears?

So humans were meant to develop logic and the idea of God with it. It is a matter of 'seeing-through-matter'; and that is what the logic is made for.

Abstract logic thinking guided civilization and all its technologies. That is why Prof. Fabretti founded the new discipline of the Cognitive Anthropology of History (see his book published by Ed. Franco Angeli, Rome, 2005). But all technologies together say nothing about the glue that sticks logics together.

There is no 'logical demonstration' of the starting codes of a logical system within the same system: that is how even an academic logician like the author of 'the theory of incompleteness', Kurt Godel, close friend of Einstein, arrived to demonstrate God's existence.

Fabretti was used to say: "Relax, please: matter has a soul". It is ethical. That is why the more advanced and complex the man is, the more human and ethical he has to be. That is why technologies have to be ethical, or they become just 'special effects', or exaggerations leading to apocalyptic catastrophes.

"Nowadays technologies have to be 'friendly human engineering', or nothing." It is logic. It is Dna. It is ethics.

No more bloody wars, but softer 'software conflicts', where suffering is waiting for your turn, while you would possibly be meditating on 'if-what-you-already-have-is-maybe-enough'. "Cure envy and greed rather than excite and abuse them."

The moral conclusion of these considerations on technological 'abundance/scarcity', or on the ethical sense of matter, is: "There is a time for everything, when things are set in time."

This is an ethical sense of things.

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