

Chapter IV

Case study: Project of Intimism

We said earlier in this volume how we got to that idea of Infitimism before turning it into a project. After having a longtime thought, studied and pondered as a sociologist on the topics like the economic global crisis, the worldwide failure of the left-wing and right-wing ideologies, the general social distress, the widespread hidden nihilism among the youth, and the poverty of a majority of the global population, I dedicated two years (2019 and 2020) to research and write down my thoughts and findings and theorize them.

The question I wanted to answer was basic:

Why is our world in such a big distress for a grand majority of its members?

What I sought to know was not found in the answers that had been given, and did not have a positive effect; I supposed that if these answers had been

efficient we would not be where we are. So, avoiding the prepared answers to the above questions meant the necessity of searching for a new answer. This is the path that led me to the idea that the solution of our multiple human miseries cannot be seen through a shallow and habitual probe. The situation required a more profound analysis.

After looking for any kind of solutions in the different familiar fields of social sciences like sociology, psychology and political science, I ended up to the philosophy's arena. It was here that I found the root of the roots for any misery we are enduring centuries along. Combining History and Philosophy brought about an answer that became the pivotal element of the solution we finally formulated as the *Philosophical Theory of Infinitism*.

So, behind this theory –which was not an invention of my mind- was a discovery regarding human history. I found that, back to the beginning of the history of the Homo sapiens, they picked a wrong route; And because of this wrongness of the pathway, the latter

could never lead to a worthy destination. That's why, despite all the material progress we did in our history, socially, psychologically, ethically and humanly we are in the far profound stratum of our civilizational hell.

Am I exaggerating?

Take a close look at the human history! What do we see there continuously and pervasively? Wars, malnutrition, crimes, exploitation, colonialism, xenophobia, forced emigration, hate of aliens, slavery, inequality, violence, poverty, climate change, pollution, deforestation, mass weapon proliferation, extinction of millions of animal species...

This appalling record is nothing but unfortunate and shameful. So, I concluded that we did not yet possess that great idea we needed to change this wrong and damaging route of history. None of the doctrines did bring us the promises they gave to catch our attention to create a fate in us for themselves: None of the great Religions (Judaism, Christianity, Islam), none of the

schools of thoughts (Buddhism, Hinduism...), none of the universal ideologies (Communism, Socialism, Capitalism) and none of many other modern semi-organized creeds like Scientism or so.

In a word, we don't have any efficient remedy for all the pains that humankind self-inflicted and is now suffering out of that. So, what to do? Should we resign and give up by accepting the annihilating fate that is waiting for us? This was the question that I put at the end of the segment where I took stock of the global situation in my preliminary study.

As a Humanist who believed in the limitless capacity of the Human being, I could not give up by admitting the impossibility of saving Humanity. Resignation was never an option to me. So, I inferred this: *If there is no existing solution to this problem, we have to make one up for.*

This was in search of this solution that I should surpass the different usual branches of social sciences in which I was looking for this key gateway

for decades, and found myself in an interesting historical investigation.

By reversing the causal chains of our current issues, I could go far in the history and find what pushed us toward the aggressive and destructive behavior that we internalized in our psychological structures and institutionalized in our sociological organizations. Following this cause-and-effect chain, I reached the commencement of history where we started to believe that nature is a *limited* set of resources for what we need to survive. Everything was actually spoiled from that moment since this limitation-oriented view perverted our relationships with Mother Nature. Instead of being kindly and responsibly attached to our physical creator, we began to see it as hostile entity and arranged all our life based on this misrepresented image of the natural environment. A deformed worldview.

One concept was born to illustrate all this mess-up: *Scarcity*. This is undoubtedly the most important concept of the human civilization since all other

concepts, including God, the universe, creation, death, economy, and so on, stem from that concept; which embraces the idea of *ending* and *limitedness*.

We then construed our social relationships, our society, and our civilization grounded on this ending character that our imagination was assigned to natural resources. Through this false conception, we crafted all other constructions that deprived us, systematically and institutionally, of a collective natural happiness: social class, class inequality, exploitation, slavery, war, divestment, racism, massacre, colonization, discrimination, apartheid and so on.

We destroyed earth, ecosystems, natural balance, and our future; all because of that original wrong notion of *scarcity*; this toxic belief metamorphosed our genuine sociality and made us the wretched creatures that should invent many gods and religions just to make bearable this man-made misery.

So, the unhappiness we are undergoing now comes from a falsified worldview where we believed that there is not enough physical resources for everyone. Therefore, we firmly believed that we should keep the absolute majority of the people in the wretchedness so that a minority could get anything it wants. This was alike for the relationships between the Greek and Roman aristocrats and their slaves, and also for the current capitalist class and their billions of distressed workforce and frustrated consumers.

Once I diagnosed the origin of the evil, and at the same time did not find any existing therapy in the current social or physical sciences to cure it, I looked for other alternative remedies and realized that philosophy, as the mother of all sciences, could help us with this case. This is how I saw that, in front of the *finitude* -as the false ontology of nature's scarcity- the *ininitude* emerged as a realistic and truthful approach of nature and universe.

So, by putting together these two contradictory notions of *Finitude* and *Infinitude*, a hypothesis arose that could be formulated thus:

*The natural resources, seen subjectively as finite,
would be objectively infinite.*

This idea was born in an embryonic shape and attracted my attention. I then carried out studies and investigations to see if the above hypothesis could be verified and then confirmed or not.

The verification of this hypothesis revealed something even broader, as the philosophy was involved there with its characteristic generalization. There, we discovered that this is not only the particular case of ‘natural resources’ that could be infinite, but the general case of everything else. This means that *infinitude* will be the feature of matter in general, including the nature but also, world, cosmos, and universe.

Once we look for testing, this idea we saw that everywhere you go to discern the structure of a

phenomenon, you reach a point that you cannot express its extension but by infinity, as formulated in mathematics.⁵

You can look after the continuity of the constituting structures in microcosms or in macrocosms, and you will get the same result: Endless continuation of the composing levels of the structure in all phenomena.

Whatever was the occurrence we scrutinized, we got the same conclusion: The number of components that structure a phenomenon is just endless since each component is itself composed of smaller elements, and again and again and again. So, any phenomenon looked to us like an endless composite.

From this affirmation, we started to form a theoretical system with its basic concepts, interrelations between these concepts, and the subsequent interferences that come about under form

⁵ “Infinity, the concept of something that is unlimited, endless, without bound”.(source: britannica.com/science/infinity-mathematics) Or: “In math, infinity is a concept that refers to an endless quantity that's larger than every real number”. (Source: <https://sciencing.com/infinity-math-6460119.html>)

of assertions. And all of this gave birth eventually to the philosophical theory of *Informatism*.

The way *Informatism* has been formulated will be explained below, but I would like to present some of the main ideas of this theory here to introduce it, and then we will explain how we are organizing to make it a theory for potentially changing the world.

Informatism: A theory for picking a broken world up

Here are some of the main assertions of *Informatism*

- **Everything is infinite or is not.**
 - This is the most general assertion of *Informatism* according to which nothing can exist but in its infinite version. So, there is nothing in the universe that cannot be compositely infinite. This lead us to the following assertion below:
- **Everything is composite.**
 - This means that we cannot find a phenomenon that doesn't possess an endless structure. The shaping structure

of everything is composite, i.e. composed of smaller layers of elements. The character of this composition is explained in the below assertion:

- **Everything is infinitely composite.**
 - Not only every phenomenon is composite, but its composition is an ongoing structure with no end. After any given echelon of the composing structure of a thing, there is a lower level and this course stops nowhere and never. That's why this assertion can also be formulated as follows:
 - **Everything is compositely infinite.**
 - This means that infinitude in each phenomenon is omnipresent, including in the number of layers that are composing it. But this infinitude turns in all

configuration of a phenomenon including in the following assertions:

- **The number of the components and subcomponents of a phenomenon is infinite.**

- This retakes the notion of composite, mentioned above, but describes its combination, its composition, and its details. The composite structure is formed by components, and each component is composed of subcomponents, and each subcomponent is made of smaller rudiments and this sequence goes on endlessly. This process results in this conclusion that *the number of elements constituting a thing is infinite*. But not only that, the infinitude is also in action in something else presented in the following statement:

- **The interrelations between components of a phenomenon are infinite.**

- This means that the connections between components that constitute a level of the structure and also the connection of this level with other levels of the structure are also uncountable, then infinite. Each component has endless subcomponents, and the number of the interrelations between these subcomponents and their inner elements is also infinite. Even there, the infinitude doesn't touch the culmination of its mission. There is one other aspect in which the infinitude is highly active, described in the below statement:
 - **The ways the interrelations between the components are shaped are of an infinite number.**
 - A more detailed formulation of the above assertion will be: The endless interrelations between the uncountable components of a phenomenon take place

in an infinite number of ways. This shows the rich character of the mechanisms which are going on within a thing to connect its different components and subcomponents to each other. Accidents and rules interact to shape the uncountable ways the interrelations between the components are taking place.

Then, all these statements about the configuration of phenomena brought us to the structure of matter in general as the main reality, of which all things are made. As we had described earlier how everything is infinite within a phenomenon, we then had to extract the definition of matter in accordance with the features created by the infinitude that was going on actively inside every phenomenon.

Some elements have therefore been extracted from the above assertions:

1. Composite character of the structure (components, subcomponents ...)
2. Interrelations between these composing elements (interconnection of components and subcomponents)
3. Mechanisms that shape these interrelations (the ways the interconnections can be formed)

We then needed a concept that can integrate the actuality of these three characteristics: *Causal chains*. But why this concept?

A *causal chain* is a relation between cause and effect. But in our case, this relation gets two individualities:

1. The relation between cause and effect is not unilateral but bilateral: From cause to effect and then, from effect to cause. So, this is an interrelation as we saw it in the above assertions.
2. Not only is the effect affecting its cause (mutuality), but it also becomes a cause of its

own effect. This is what creates a chain; a causal chain.

3. And finally, we should know that this chain of cause-and-effect doesn't stop nor end. The causal chain is endless.

Two other questionings came up as well in this argument:

1. How many causal chains can we find in a given phenomenon?
2. Are the causal chains related to each other, as are the components and subcomponents?

For the first question, we can refer to the infinitude of components in a phenomenon; since each level of components is acting as a causal chain, the unlimited number of the structural levels of a phenomenon equates the unlimited number of the causal chains, running within the structure of matter.

The answer of the second question also gets clear when we know that each component contains a causal chain of its subcomponents. Consequently, if the

components are interrelated, so will the causal chains that shape them. These causal chains are interconnected as well.

In the next step, we asked why these interrelations are getting set there. In other words, what is the function of all these interconnections between the causal chains? There, we saw how the causativeness of these chains could account for their function as well. This means that the chains are causing each other -the causal chains are *creating* each other. From this fact, we can draw the conclusion that an intercreating process is happening within matter.

And by compiling all these points, we get the following definition for matter:

Matter is infinite interrelated intercreating causal chains.

This is an all-encompassing definition regarding microcosms and macrocosms. It includes all the universe that is made of matter.

Once we established this configuration for the fabric of matter, one other question came up:

Is this view of matter different from the conventional theory about the material universe?

Looking for an answer to this question, we saw that the primitive idea of scarcity and finitude was not only affecting economy and society, but also science. Even in Physics as a branch of natural sciences, we have many ideas and statements that are based on this belief which is integrated mainly in the unconscious part of our mind: that ‘there is an end for everything’.

So, if there is an ending point for all, why not for the components of matter? This is how we landed in these unbelievable theorems of physics on particles and sub-particles. Even science bowed down and accepted that some particles are ‘*elementary*’ or ‘*fundamental*’ and -listen to it- are done made of nothing; they cannot be divided anymore in the smaller parts. (!)

Infinitism rejects literally these so-called scientific creeds and elaborates a more realistic view on the building of matter. This is our argument extracted from a review of the history of science:

By referring to the latter, we can see that with our progress of knowledge and technology, we get an understanding that is more accurate, more exhaustive, and more detailed about how nature and the universe are shaped of what they are made. The more tools we get -and the more perfect these tools are- the more composing elements we discover regarding matter. The latter is getting further naked before our technological eye and we see that this course has been unstoppable. Science is strangely putting a barrier to some particles so that our speculative ability cannot go further and deeper there. But the reality is denying that.

First, through a historic fact that shows there have always been more elements and levels and sublevels to discover, and second, that this course will never halt unless there is no longer a discoverer to act. This

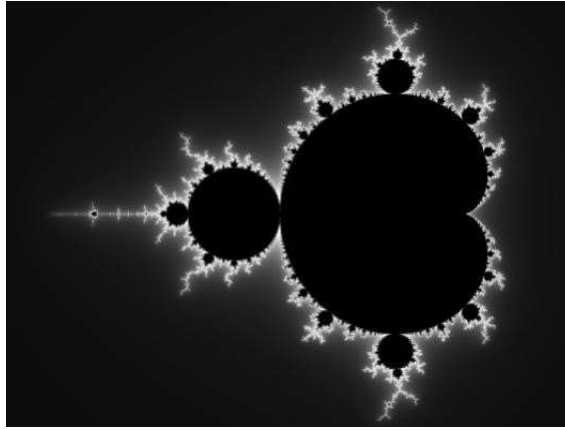
is also one of the reasons we are worried about the current situation that can put an end to the presence of the human beings -the discoverers- on the earth.

So, we think that as long as there are new scientific theories and fresh technological tools, we could notice more details about matter and its structuring blocks. So, if we assume that humankind will continue its progress, we could believe that the detections will go on as well and will never end. This logical conclusion brings us to the idea of the *infinitude of matter* and the fact that within the matter there would be always further components to find.

The *Mandelbrot Set* is an illustration of what we suggest about the endlessness of the components of matter:

“Images of the Mandelbrot set exhibit an elaborate and infinitely complicated boundary that reveals progressively

ever-finer recursive detail at increasing magnifications, making the boundary of the Mandelbrot set a fractal curve.”⁶



The Mandelbrot set (black) within a continuously colored environment

So, step by step in this theorization work, the concepts were shaped and they started to interconnect with each other for modelling a theoretical system of the explanation of everything. This is what the scientists name the *Theory of Everything* (TEO). We saw that very natural outcome of the infinitist theory was actually a theory of everything. This is how we could see this track step by step:

- since everything was infinite,
- everything was composite,

⁶ en.wikipedia.org/wiki/Mandelbrot_set

- everything was infinitely composite,
- everything was made of matter, therefore
- everything was composite matter and
- matter was composed of components and
- every component was composed of subcomponents and
- this course was also infinite and
- all components were interrelated and
- interrelations were made by infinite ways and
- interrelations and their shaping ways were organized as cause-and-effect relations and
- cause-and-effect relations shape the causal chains and
- causal chains were themselves as well infinite as they were interrelated and
- interrelations of these causal chains are creating each other within matter in the universe.

All these points combined gave birth to the definition of matter or, ALIAS, everything: ***Infinite interrelated intercreating causal chains.***

Once we could define matter, the question of infinity emerged again. Now, based on this definition that makes *infinitude in action* a reality of nature and the universe, how can we face the well-established and well-anchored idea of ‘scarcity’ and finitude? How can this definition make infinitude prevail to finitude?

To answer this question, we should refer to the definition of matter. There is a subtle point here that deserves our attention: If matter is made of causal chains, it means that if we change a component of a it, we could change the rest of the chain as well. Here is an example:

“Rainmaking, also known as artificial precipitation, artificial rainfall and pluviculture, is the act of attempting to artificially induce or increase precipitation, usually to stave off drought or the wider global warming”.⁷

So, if we can make rain, we can get water where it’s not raining enough, and through this supplementary

⁷ wikimili.com/en/Rainmaking

source of water, we can make lands cultivate and by that, we can get products and feed people, and then use the people as a workforce to produce in the economy, which will bring income that could be applied for wellbeing and development. This in turn incites more investment that assures higher economic growth and it keeps continuing.

So, at any level of the universe, nature and matter, we can introduce some changes in the running causal chains and get some results. If our intervention is well organized, and well targeted, we get the expected results. Consequently, the more our technology and know-how get improved, the more efficient our intervention will be; in such a way that we can finally plan changes and intervention in smaller and smaller stages of the structure of matter. As the causal chains change in an ascendant direction of the structure, we will get ensuing modifications in the configuration of the superior levels and finally, the outcome of the operation will be the one we had expected.

So, in this case, in order to be supplied for this or that substance, we don't need to find it as such. We could work on any other matter that has a shared or adjacent substructure, and through some targeted changes in its micro-strata we can modify the superstructures and get the targeted upshot as planned.

In this way, from production of matter, we go to the modification of matter. The former means many tools, energy, time, cost, and efforts, while the latter suggests interfering in the causal chains of any matter's structure and the desired stuff will be there. From the mere production of matter we get to reorganize the making of this or that material.

We are already doing it through some isotopic activities or by getting energy from atoms. But we can go deeper in the edifice of matter, and since there is no finite echelon in this structure, we can start up the mass production of whatever we want as much as we want, thanks to manipulating the inner sublevels with a minimum of cost and effort.

This technical perspective made the theory of *Ininitism* say: *There is no limit for the resources we could get from nature* if we know how to utilize the infinitude in action within matter.

Things start to be even more interesting when we know that the interrelations we pointed to are in all directions, between all the phenomena and in all levels of the universe. We named it *Universal Solidarity*. This concept suggests that:

1. Every phenomenon is affecting the whole universe.
2. The whole universe is affecting every phenomenon.

Through this bilateral connection, we can see the impact of our actions on the wholeness of society, nature, world, cosmos and even the universe as well; and also, the impact that they all have on us. This mutual affection is sometimes hard to conceive; that is why many people, who look for its explanation, detour to the fantasy of ‘Karma’ or “Laws of

attraction” or likewise; but *Informatism* sees it as factual reality of the technical mechanisms running in the universe and nothing mysterious beyond.

But the exciting point is that, because of Universal Solidarity, when we start touching and changing the subtler echelons of the fabric of matter, we trigger the changes in the levels that we had never touched when we were too busy with production and reproduction of our needs solely in some gross, unrefined and superficial ranks of the structure of matter. By becoming operative in the minuscule particles of matter, we can rearrange this latter’s structure and, depending on the scale of our intervention, we can redefine the configuration of man, society, nature, world, cosmos, universe and even existence.

This is where the theory of *Informatism* starts to project a forthcoming time that is as well futuristic as it is realistic. The informatist utopia is highly technical and project-oriented; its technicality alienates any

phantasmagorical paradise, out of our deliberate imagination so far.

Infinitism leans on the reality of infinity as its acting vector and draws the lines of a movement that could be organized and achieved, thanks to the treatment of material world in a different way; but all the points drawn by *Infinitism* remain purely material and factual.

Nevertheless, this realism will appear weak and insecure as long as *Infinitism* cannot produce the convincing arguments and proofs for those who have to become the actors and activists of this movement: Scientists, Investors, Social Activists, Environmentalists, Deciders and ...

That's why, once the relative completion of the theory of *Infinitism* was done, we realized the necessity of an accompanying work through which we should examine the *Infinitist* assertions and statements to provide the proof and evidence needed. This was a new and separate adventure. We literally needed a

new discipline specific to and specialized in the study of infinity.

Infinitylogy was born

Naturally, the best name for such a discipline was *Infinitylogy*, meaning the methodical study of Infinity. But the important point was its mission, and based on that, the strategy for its elaboration and establishment.

So, founding the new discipline *Infinitylogy* became a sub-project inside the main project of *Informatism*.

We said that *Infinitylogy* was charged to study methodically infinity. For that, we needed first to define infinity itself. We started to use our arguments above to define it as “infinitude in action”.

But let me explain what we mean by that.

First of all, the term ‘*infinitude*’ was, etymologically, considered as “the state or quality of being infinite or having no limit”. So, we could use it interchangeably, but always with some subtle nuances - the synonyms

like ‘endlessness’, ‘limitlessness’, ‘boundlessness’ and so forth. But, it was not really what could describe infinity. The second part of the definition was necessary to give an idea of what infinity really turns to be: “*in action*”. *Infinite in action* means that the endlessness is being processed in an ongoing development. This is what creates a permanent dynamism that made the materiality possible. This means that Infinitylogy has not to look after something abstract or subjective when it comes to demonstrating the concept of infinity; on the contrary, this latter cannot be demonstrated except through action. This means the ongoing action of infinitude makes possible the existence of matter: *Endless Interrelated Intercreating Causal Chains*.

So, any conception -but not necessarily any conceptualization- of infinity will be possible through matter, and matter in the sense of infinite interrelated intercreating causal chains; which is possible only because of *infinite in action*.

Anyway, once we have our definition of Infinity, we can launch the establishment of Infinitylogy as a new discipline charged with the study of Infinity defined as such.

The question that came up soon was in which field of human knowledge we should found it: Physics? Astrophysics? Quantum Physics? Phenomenology? Chemistry? Or, far beyond any specific branch of natural sciences, in Philosophy? Or maybe in the frame of technical knowledge and engineering?

By going through the assertions of *Ininitism*, we saw that there is a back and forth between macrocosm and microcosms, and at the same time, the notion of ‘everything’ was far beyond any specific material occurrence or category of exertions. This hinted us to think about a broad framework that could include the general, just as well as the specific. This required that *Infinitylogy* encompasses, for sure, philosophy. So, the latter, as a methodical system of production of conceptual realities, became one of the main composing elements of Infinitylogy.

Then we saw that treating the notion of everything necessitates that all sciences be included so as not to omit any specific physical category or any particular manifestation of matter. Therefore, Science or more precisely sciences became the second pillar of the edifice of Infinitylogy.

But it was not still enough. As we projected to use Infinitylogy to support the thesis of Ininitism, we should demonstrate the operative character of the latter's assertions. So, after philosophy and science, we needed a field that frames all of humankind's operational abilities, namely Technology. The technological abilities of our civilization are the vector of action for the infinite potential capacity that we have to act and change our fate through modifying and manipulating matter.

So, *Infinitylogy* found the three pillars needed to start building its theoretical edifice: Philosophy, Science and Technology. We predicted the following complementarity between them in the frame of Infinitylogy:

- Philosophy will provide the unlimited conceptual constructions that we will need to make of infinity an operational concept, capable of supplying the unrestricted frameworks to all sciences and technological endeavors.
- Science will discover the ways *infinitude in action* is materialized within various categories of exertions of the reality. It will use the speculative suggestions of philosophy for exploring, without preconceived restrictions, the immensity of the fabric of reality and will, in return, support philosophy with stuff and evidence for broader and more powerful conceptualization.
- Technology will operate on the matter with the idea that there would not be any perimeter or bound that could limit our practice if it's not the feebleness of our tools and means. So, the technological prowess will be as routine as any ordinary exercise when the engineers and

instrument designers will be equipped with the idea of boundlessness for the aptitude of matter to be changed, modified, and manipulated.

In this cooperative scheme where philosophy, science and technology work together purposefully, Infinitylogy finds all its functions and usages.

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So, this chapter presented the history of the *project of Infinitism* with two major tasks:

1. Making the theory of *Infinitism* known to the general and specific public so that it could be followed by the people as a theory of change and improvement of humanity's fate.
2. Establishing the new academic discipline called *Infinitylogy* to support the thesis of *Infinitism* through the verification of the assertions according to which infinitude in action within matter will be the keystone of fundamental changes.

In the next chapter, we explain how we would act to achieve these two related goals, and where we are right now.

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