Short Communication

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Natural Mutation and Human Catalysis - Philosophy After the Big Bang Theory

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ABSTRACT

Purpose: The purpose of the discussion is to call for an experimental trial in order to optimize the sociology of knowledge in the astronomical and cosmological sciences from a cognitive science and developmental psychology perspective. The potential of such experimental trial may also correlate developmental psychology with cosmology and astrophysics, therefore, contribute to public health from an Astro biological perspective.

Method: The discussion adopts a philosophizing method for the multidisciplinary and transdisciplinary proposal, with the hypothesis that proton decay in cosmology is correlative to neuronal development in human biochemistry. The method adopts a humanitarian paradigm of pragmatism in natural mutation from cosmic changes, in exploratory heuristics for hydro-sampling of mutational potentials from environmental factors in cosmological large-scale structure.

Results: With an initial assessment on existing technologies, the potentials of the big data trend in astronomy and astrophysics can be applied to data analysis with solid-state electrolytes in sensor baselines to nuclear medicine methods.

Keywords: Humanitarianism; Consciousness Divide; Astronomical Big Data; Technology Management; Data Management

Introduction

The utilities of the natural sciences have been politicized. Two arguments distinct from humanitarianism have been humanism and human-centrism, which both fall into anthropocentrism.

Major Criticism on Contemporary Anthropocentrism Includes

a) Illegitimate human interests that goes to the extent of the exclusion, or at the expense, of interests of other species, constituting human chauvinism (Kopnina [1,2]);

b) Contradictory assertions to instrumentalize a nonhuman order for the benefit of humankind by self-instrumentalization (Mellamphy [3]); and

c) Polarizing humanity against the spirit of Universal Declaration of Human Rights and in consequences violating human rights in dichotomy to the liberal international framework (Gilabert [4]).

From the epistemology of natural sciences, if there is a cosmogenesis it does not necessarily originate from the solar system, and life on earth definitely did not start with humanity. However, human perception is still largely human-centric, and the concept of humanitarianism in pragmatic actions (de Haro, et al. [5]) relative to human-centrism in scientific thinking at times may have intercultural misconceptions (Kapur [6]). While acknowledging the necessities of humanitarianism, I raise the two points that

a) Humanism is a morality trap that everything has to do with humans, and

b) Human-centrism is a perception trap for scientific thinking.

In the development of biomedical and biochemical sciences, the pragmatism of humanitarianism risks of human-centrism putting aside the environmental factors to satisfy anthropocentrism. Albeit Darwinism itself was a human-centric theory. Its theoretical component of natural selection acknowledged the limitations of human-centrism in biological sciences (Peretó, et al. [7]). With

the interdisciplinary regard, the Big Bang theory is a humanitarian paradigm to cosmology, which is highly compatible to the nuclear pharmaceutical and biochemical sciences (Bailey [8]). However, relative to the universe made up of diverse matter forms and the genesis from the abundance to the matter forms that make up life form, it is not inappropriate to doubt if cosmology has fallen into a human-centric trap .With the theoretical saturation for knowledge production from cosmological research, cosmological mutation in the evolutionary phases of life forms becomes of the non-human-centric reasoning for humanitarian pragmatism in the cosmological sciences in relation to biochemistry. (Impey [9]) raised the notion of statistical independence resolving the humanitarian paradigm of the Big Bang theory to other possibilities. It means that quantitatively, hydrolyzed mutation paths can be empirically determined with the development of astrobiology and data transformation. (Bommier, et al. [10]) offered the insights that paradigms are "the abstract mirrors of our reality" in projection of scientific truth. The philosophizing approaches the question with proton sampling for cause and neutron degeneration for phenomenology (Simon, et al. [11-12]), with the neuronal developmental physiology from evolution theory.

Methods

If cosmological theory should be able to explain, at least quantitatively, biology, (Pachanki [13]) does it mean it is able to explain the biology of the person theorizing it? Why is it implausible in science? If not, is scientific method only a conscious phenomenon? A scientist may acknowledge cosmology being a conscious phenomenon led by scientific activities, whereas a non-scientist may still derive pragmatic consciousness from the climate (Faner [14]). With the scientific method, a scientist may know prior to a non-scientist on an event's happening, and the cause is comparative from the causal-inference of the scientist to the non-scientist. Therefore, scientific method cannot only be a conscious phenomenon. With the unidirectional becoming in individuality, a person cannot occupy a quantum state, and the implausibility is defined as subjective bias. When applied to systematic constructs such as organizational behaviors, existing scientific method lies with cognitive science.

Consciousness divide is a social normalcy, and knowing the consciousness divides scientifically may shed new insights for professional arrangements in an economically viable manner in human resource management, and possibly optimization on scientific methods in apparatus rationale. Furthermore, the sociology of knowledge's purpose in itself is to bridge the gaps in consciousness divides so that professional activities and social functioning can be coordinated. Since the Big Bang theory is spatial static relative to earth. Determining if block entropy (Vazza [15]) is a technological question or consciousness question will better optimize the technological management in the relevant sciences, including the strategic implications for emerging technologies such as quantum computers. The plausibilities can further determine if quantum decoupling of black hole and white hole is viable for astronomy. If so, further "degrees of freedom" will enable deeper explorations into dark energy and dark matter.

Result

The opinion philosophizes a biochemical perspective in outer space development. From pragmatic experiences, it is not impossible to correlate human biochemistry with cosmological developments. The big data trends of astrophysics and astronomy will render the possibilities in data transformation for cosmic environment predictions and the environmental factor for human biochemical security. The kinetic possibilities will have derivative capacities in peripheral RNA mutation, albeit on-ground research will still play the most important and primary role. An ethical concern for the big data developments is the shift from anthropocentrism to algorithmic-centrism, whereby machine and equipment reliance may shape collective unconsciousness. Consciousness studies for developmental psychological sampling may also delve into the area, especially with the structure of collective unconsciousness across professional groups. Biodiversity is a non-human-centric question inherent in the cosmological sciences. While acknowledging the necessities of humanitarianism, my opinion rejects anthropocentrism in cosmological causal-inference. Decoupling white hole tunneling from black holes may shape new spatial distribution and large-scale structure in cosmology, whereby observational cosmological schemes may not change for a decade. This means that data insights and cosmological observations will go hand-in-hand with astrophysical calculation and especially with Poincaré group. Data management may become a link between scientific advancement and transdisciplinary application

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