



Humankind Engineering and Management: Robotic Track

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Abstract

The *urbane* behaviours distinguish men, from the other living beings. After birth, the human babies receive education and training, teaching to them the «civic modes» of «cultured» and «ethical» persons. The children, this way, develop abstraction talent, creating «knowledge», «relational» backing for «idiom», «trade» and «authority». These three are «interpersonal» inventions built by the human «intellect», i.e., by «mind» interactions through «meme» fruition. The «relational» depiction of the human «intellect» gives, here, way to model civilisation trends, with due account of past technology revolutions and social break throughs. The models allow devising the «progress» course, from agrarian and industry, to cognition ages, or from split sovereignty, to ecology cogent global village. These hints suitably explore the «civic modes», specified by the «relational» depiction of the human «intellect». The sketched «robotic track» organises with on-process artificial intelligence, with the monitoring and remediation of depletion and pollution trends.

Introduction

The earth is trifling space twist, in which «life» and «intellect» occurred, adding as especial gifts, to bestow *agentive* skill and to impart *rational* wisdom. The *agentive* talent supports the event self-generation and the *rational* insight allows unravelling the sets of facts. The «life» and «intellect» link so well, to see in them complementary goals: history's formation and accounts' explanations. The comprehension may lead to provisional or contingent descriptions; alternative, the «cosmos» information is available, justifying the apparent events, with details unfolding what happens around us along the history. The access to *total* truths presumes the existence of these (e.g., as «natural laws») and the human ability to acquire the data. The *rational* perception is result, which we shall prove occurring through the «intellect», granting the suited accomplishments.

The *rational* awareness is, possibly, conditional and depending construction; the wisdom could defend the civil interaction of men's assemblies, by organised common behaviours. The civilisation on the earth is based on the men's «relational» skill, which allows creating the interpersonal world of the thoughts, picking symbols for what seen and felt, having shared meanings. The overall result is centred on the «knowledge» creation, i.e., on the change of «brains» in «minds». The «knowledge» is «relational» issue, making adept the assembly of groups, granting the interaction proficiency and hierarchic control and assuring civic mode communication among people. The carrying out of *civic modes* is human peculiarity, typically linked to the civilisation and referred to:

- The *relational* talent, supporting the interactive tools: idiom, market and authority;
- The *overriding* spirit, promoting sorts of authority

autonomy at the country range;

The creation of «civic modes» is «relational» issue, moved by *rational* insight. The human groups lead to «closed societies», with structured setups. The study requires exploring helpful schedules, having authority autonomy factually empowered through organised «governance institutions». The social structures of the ruling authorities inspire to total architectures or they build on contingent choices, namely, the sovereignty settings distinguish:

- The *apriori* running options, governing via upper or via inner imperial reasons;
- The multiple-management, ruled by *a posteriori* split-sovereignty nation-state.

The recalled topics collect typical ideas, in the past currently agreed as standard explanations, if dealing with the civic interpersonal arrangements, or with the governance policies. The two issues characterise the civilisation through «progress», as if the trend looks towards higher life-quality. The ecology is recent impending duty; the changeover occurs as compulsory procedures, with apt innovations, pushed by extant requirements and spread damages, i.e., forcing:

- The production planning change over, to anti-pollution

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Table 1: The «Progress» possibilities: Sample construal.

Meme Fruition: Cogent cooperation aimed at social poised team work of citizens
<ul style="list-style-type: none">– The biology cycles, with the farming and breeding activity of the agriculture– The synthesis cycles, in the mine and manufacture work shops of the industry– The cognition cycles, in the artificial life/Intelligence tasks, by data processing
Relation Ability: Interpersonal conception/Realising by mental cross processing

and recovery measures;

- The global village management, for the ecology injuries dependence removal.

The six topics require deepening in relation with the «intellect» deployments, since what hitting the earth characterise by the «life» and «intellect» occurrences, i.e., by the «biology» and «cognition» dealings, namely, the two courses from which *agentive* skill and *rational* wisdom start happening. The present study looks at the «knowledge» as *relational* outcome of the «intellect». The cosmos’ information is, perhaps, impressive; however, only if the living beings appear with individual unity and create intellectual styles, the «knowledge» starts existing as abstract content, conceived and exchanged at the interpersonal range. The cosmos’ information or the «natural laws» may exist in the Universe as «total truths»; the *intelligent* operators might discover these data, but very little is explained on how and why the human «knowledge» becomes «total truths».

The present analyses concern men’s centred «relational» descriptions, with resort to «authority» layouts, properly, linked to autonomous (because *total* or *self-sufficient*) sovereignty schemes. The current «ecology» revisions require earth’s centred accounts, because our civilisation enjoys, only, *contingent* or *dependent* value. The three-step analyses discuss the myth of the human «progress», reviewing the «civic modes», which distinguish the human behaviours by way of social and political arrangements; the sovereignty rules to conflict against the looming «ecology dependence», ending the fable of autonomous plans; the «global village» brings in new constraints and the next human conducts shall require accordingly modified «civic stiles».

The Civic Modes

The earth is negligible planet of a modest solar system in the galactic arrays of the universe, we perceive existing around us. The universe looks to be *effective arrangement*, perhaps, ruled by *upper* or *inner* logics, with given name «cosmos», to be opposed to «chaos» because of the coupled order lines. On the earth, typical peculiarities occur, promoting:

- Biology phenomena: «life» instantiation, with *gene* evolution establishment;
- Cognition events: «knowledge» setup, with *meme* fruition shared formation.

The anomalies have, nonetheless, intrinsic coherence, giving *active* planning to the matter, with the *agentive* character of the lifeforms and the *cogent* grasp of the actors, with the *rational* checks of the man’s minds. What is happening

everywhere in the cosmos, follows, allegedly, deterministic trends, due to *passive* plans and *unconscious* drifts. The *in-born* advance and *aware* decision do not seem belonging to the sidereal backdrops; the causative determinism is much sounder, if we guess that the «nature laws» are the universe’s inner information. The «life» trails entangled courses: the living items grow (amassing metastable multicellular bulk), replicate (forming son-items) and stop the distinct cycle. The «knowledge» collects intangible culture and ethics data, interpreting how we can make interpersonal descriptions of what happens around us. Moreover, only *agentive* visions bring in evolution outcomes and only *rational* readings provide scientific explanations.

The two facts are a bit abstruse: the «biology» starts an open-loop process, evolving towards the incremental change of species, by lifecycle adaptation; the «cognition» promotes social learning, by identifying the surrounds and related topics and assuring the invention of the linked knowledge. In between, the headway avails of synthetic processes and energy fonts. The «progress», Table 1, is the result of combined prospects, having material and intellectual backing, namely:

- Growth ways, joining natural *gene* evolution and man-made material manipulations;
- Civic modes, linking *meme* fruition and man-centred business/administration routes.

The «civic modes» are the characteristic option of the humankind, shaping the civilisation issues, by means of the «relational course». The creation of «civic modes» is formal acknowledgement that the human interactions happen on several ranks and include various meanings, many of them with coded forms. The decoding discriminates among clans and ranges, with pertinent reading, limited to the involved citizens. The imports are abstract values: the mental processing allows picking the shared conventions and fixing the interpersonal restitutions and settlements.

The «biology» and «cognition» are earth’s singularities, or they belong to a total theory, keeping the «natural laws». The dilemma does not exist: with the *a posteriori* building of the «knowledge», the *apriori* existence of the «science» is meaningless. The cosmos’ information may be permanent prodigy or pattern, possibly, experimentally detected as marvels or practices. At this point, we do not look at truths, but accept guesses, recorded as wonders or anomalies. The «biology» has steady reading through Darwin’s models and *gene* evolution. The *genome* decoding offers data describing the main life changeovers. The «cognition» does not yet possess readings on why men’s brains turn in minds (and not

the, e.g., the orangutan’s ones), by child’s parental teaching. This variation, also, opens queries about its hardware/software/firm ware kind, being hard distinguishing new *items* or new *ideas*, when the intellect develops or acknowledge innovative prospects. The above-sketched ways of ‘biology’ and ‘cognition’ have complementary outcomes:

- The creation of individuals, up to men, moving from the living beings of many species;
- The establishment of awareness, up to culture/ethics codes, from knowledge design.

The fashioned individuals, at the end, are *active* and *intelligent*: they can accomplish tasks and decide their plans with responsible consciousness. The framework implies suited picks, to enable the factual creation of interactive minds, endowed of learning and operation talents, since:

- The *intelligence* skill allows to choose among (inter-legere), using personal freedom;
- The *relational* ability supports interpersonal conception, by mental cross processing.

The interpersonal understanding and the free choice are intellectual aids, which supply benefits when the selected techniques and orders deliver proper provisions. On these lines, the *intelligence* and the *relational* innovations permit the human *civilisation* build-up, by means of a set of changes in the civic behaviours of the organised communities, through:

- Technology revolutions, devising productivity techniques, with value-added boosts;
- Social breakthroughs, implementing political orders, which will grant effectiveness.

The intellect deployments ineludibly involves clans, groups or nations, which start assembling, with common government into ‘closed societies’. Then, when moving on strictly *a posteriori* way, we again entail the ‘social breakthroughs’ of organised assemblies: at governmental range, these involve ‘closed societies’, i.e., typically ‘nation-states’. The *a posteriori* analyses, however, repeat the construction for any organised community, converted in ‘nation-state’. The change confers the authority to the government, for organisation and administration functions, i.e., it awards the ‘sovereignty’ on the ‘closed society’ and on the territory. The *a posteriori* established ‘authority’ builds on ‘democracy’, using ballots and referendums and justifying the ‘legality’ by ‘constitution laws’, enacted to state the ‘will of the people’. This is the *relational* route, idiom/trade/govern, by which the ‘closed societies’ affirm their self-sufficiency.

The Relational Way

The analyses do not exclude that the cosmos’ information exists, but no direct facts exchanges provides data or hints about the all. In conclusion, we shall move to the ‘biology’ and ‘cognition’ peculiarities, to look at factual outcomes, which include:

- The operation ability, starting *agentive* routes, by *gene* evolution, to creatures;
- The cognitive talent, doing *cogent* constructs, by *meme* fruition, to knowledge.

The former tells that the ‘life’ brings to life-beings and life cycles, the singling out of individuals, showing two mechanisms: growth and evolution. The latter says that the ‘knowledge’ is man-built mental assembly, based on two inventions: abstraction and mimicry. The *growth* assigns the birth-death cycle, with initial development and final decay. The *evolution* states the gradual adaptation of the life forms to the surrounds. The *abstraction* asserts that the men’s brains convert in minds, to create and to process thoughts. The *mimicry* affirms the ‘relational’ skill, assigning meanings to brain’s views on interpersonal span, so to make emulation and simulation feasible. The imitation is message-passing system, if the community encodes and standardises the chosen imagery by voice words or graphic signs. Indeed, animals perceive and value views, noises and feelings, but just men extract mental concepts, with interpersonal senses, shared by the group, due to learned codes.

The ‘relational’ frames build when the mind concepts and designs establish with clear worth at the volunteer, contractual or imperative ranges, with, each time, proper usefulness of the existing interactions, by way of well-formalised human behaviour, say:

- The friendship steering: the links develop on the companionship of the citizens;
- The trade management: the control operations ensue suited business set-ups;
- The clerical supremacy directives: the duties involve representative institutions.

The configurations summarise by the known ‘civic stiles’, developed by ‘meme fruition’, via the ‘relational’ model, Table 2. The communication, business and bureaucratic intercourses are signals of the men’s minds, showing the existence of *abstract* worlds, with parallel reality, when the *material* individuals connect each other.

The administrative and managerial links have official

Table 2: The relational model: Mental connections between people.

Awareness Formation: From ‘Knowledge’ desygn, to Culture/Ethics pin offs
<ul style="list-style-type: none">– Language, to support detailed sharing of culture/Ethics thoughts and notions– Trade, to establish Fitfit barter/Market exchange at the community practicality– Governance, to Institute apt/Organised political/Administrative infrastructures
The <i>Intelligence</i> skill allows choosing among (Inter-Legere) using personal freedom

and governmental roles: the existing <civic stiles> happen to conceive *private* and *public* functions and to create <legality> formats with explicit activity arrays or selection spheres. The <relational> duties connect people between them, with the links, perhaps, belonging to an implied order. The interpersonal connections build due to mimicry skill, obtaining images, naming codes and interpretation correspondences. The *meme* fruition has involved structure: the mirroring links material items abstract images; the encoding couples them to symbols; the simulation looks after extrapolation and completion; the emulation devises novel scenarios, comparing conceivable alternatives. The all operations are mental exercises, based on trained education, after <interpersonal> instruction and tutelage.

The implied order can explore the imaginable outcomes and select the plans aiming at highest effectiveness. Our <knowledge> is tricky fact, including culture and ethics. The background science and task-planning/execution abilities are, perhaps, actual truths or hopeful faiths. The *a posteriori* answer is factual guess: the way is handy for the scientific setting and technical wherewithal, i.e., by showing the effectiveness of our conceived forecasts. The sketched analyses become intriguing, when used to justify thorny effects, <culture and ethics>, at <relational> consistency, using intellect acts, at operation reliability. Indeed, if we can operate with the <knowledge>, we can deal with its professed origin, the <intellect>. The cogent minds are perceived operating, when interfaced and exchanging thoughts: the <relational> consistency bottom-up *mind* order.

The Overruling Status

The <highest effectiveness> on *a posteriori* decision-making *talent* is the <rationality> skill of the <intellect>. The *mind* orders empossessing also *apriori* options, notably, to handle total truths or presumed similar myths. The situation has example application when dealing with:

- The cosmos’ information, as the implicit support to grant the <natural laws> content;
- The authority patterns, as the understood forms of dominance enforcing directions.

The supremacy formation, Table 3, is *a posteriori* <relational> setting, based on *meme* fruition; the *Apriori* setup needs inner or upper reasons, typically, connected with the notion of <sovereignty>. The old-style reading refers to <the king by grace of god>, to manage *total* assets with no need to prove them. More recently, the Darwinism-style construing looks at <genetic optimisation>, with *natural* supremacy, similar to see, in the lion, the monarch of the savannah.

The resort to <natural laws> is, also, more cutting-edge. The recourse to cosmos’ information, with <inner formulae and theories> enjoys big interest, as if the inborn logic of the universe is safe premise for the mind suitable rationality. The <natural laws> help understanding the universe, via cosmology or atomic physics: apt rules may apply to civic accounts, covering current facts, via *sovereign* <nation-state>.

The new-style reading aims at <democracy>, with people’s ballots and governing majorities. The <constitutions> define the reference legality (<sovereignty> included), via *a posteriori* endorsement by the *people*. The practice has varied readings whether the agreed sanctions inspire to inner or upper causes. In the analyses, the *faith* in *total* qualities, notably, in the <natural laws> existence is widely followed. The human <knowledge> happens rebuilding the cosmos’ information, maybe, by pace wise trials and checks. The trust in *absolute* truths pushes dealing with inner or upper drives, to model our culture and ethics tools. The habits aim at beliefs or hopes keeping reliance, mainly, if the in progress acquired awareness supports the devised asymptotic principles. The concept of <sovereignty> builds this way and the third mechanism officially converts in the new-style stake, without losing the total virtues of the other two. The mix of the cosmos’ information in the men’s <knowledge> is relevant fact, again relevant in relation with the <natural law> theories.

The <sovereignty> permits defining the autonomy of the <nation-states>. In their formation, the *relational* assets include idiom, trade and authority. The first stage concerns the understanding and the establishment of friendly and responsive dealings. The second one involves the bilateral connections, in which the liability entails shielding personal freedom and belongings. The third all looks at top-down rules, to force citizens’ uniformity face to governments. The administrations has distinct hierarchies; the management entails *total* control in the <nation-state>, with self-sufficient power of its leaders. The *king* and the *reign* enjoy *supreme* authority: the autonomy is automatic fulfilment. If in parallel, several *kings* and the *reigns* establish, the *top* sway repeats, notably, if the control applies to their citizens. In return, the citizens ought to recognise the *sovereignty* of their *reign* and to ignore the parallel *reigns*. The standard requires being citizen of a <nation-state>; or else, refugees or asylum-seeking migrants exist, mainly, outlawed, deported or displaced.

The Sovereignty Layouts

The enquiry, basically, refers to men’s centred models either to earth’s centred outlines, say, to *conditional* either *outright* patterns. The views allow shaping our surrounds, curbing to provisional or reliant issues, with *a posteriori*

Table 3: The overriding formats: Dominance enforcing directions.

Supremacy Formation: <Hierarchic> plans under kings or representative rulers
<ul style="list-style-type: none">– Inner causes: Fixed <Natural laws> subsist and men shall obey the given constrains– Upper motives: <Absolute truths> exist and men need to adopt the divine guidelines– Agreed rules: The bargain involve each <Closed society> with community’s decisions
<i>Governance:</i> Control doings, for the cross and the inside country’s management

Table 4: The authority setups: Absolute Vs. contingent frames.

The operation skill starts gene evolution, by agentive route and rivalry selfishness
The cognitive ability does meme fruition, by rational thoughts and cogent altruism
Administration Edicts: «Dominant» tasks for citizens' inward control/ruling
<ul style="list-style-type: none">– The a priori «Empire» architecture, with inner or upper causative foundations– The a posteriori «Nation-state» setting, with contingent factual construction

Table 5: The empire formats: Conditions for total fall offs.

Empire: Official «Authority», enjoying a priori Inner or Upper foundation reasons
<ul style="list-style-type: none">– Evolution of individuals, from «Life forms» of many species, to interconnected men– Autonomy of «Frontrunners/clans», aimed at populations' managing challenges
If the drivers have Inner/Upper causes, permanent effects establish, with total bias
Governance: The empire grants permanent total casing by asymptotical supremacy

assessments, or at devising steady or reliable aftermaths, with *apriori* virtues. The latter attitude brings to the faith in «natural laws», since the cosmos' information carries the inner soundness, which shows the pre-existing order. The universe's trustworthiness is worthwhile, as already pointed out, since the earlier information converts in «knowledge», because the human cognizance process starts, with twin fall-offs:

- The steadfast forecast of our backdrop's changes, on daily/yearly projections;
- The keen planning/enacting of administration/governance/supremacy edicts.

The reliability of authority setups is relevant feature to settle stable rubrics. The existence of *inner* reasons or *upper* causes exemplifies justifying the *reign* order, on *apriori* old-style layouts; the new-style reading follows *relational* tracks, Table 4. With the former settings, the idea of a *total* soundness or *separate* substance easily supports the «human laws», being these derived from the «natural laws»; with the latter ones, the «human laws» keep their *provisional* worth, even when the «knowledge» is imagined recovering the cosmos' information by experimental tests. The mismatch among *apriori* and *a posteriori* orders is recurrent datum, when we look at our feelings face to the utilisation of the *discovered* «natural laws.

The human civilisation is impressive attainment, not easily justified on merely conditional clues. The «science» contributes with data, surely, progressively improved, but, in all instances, awarding right evenness to the devised interventions. The cosmos' order may contain biology and cognition, endowing elucidations on how and why *gene* evolution and *meme* fruition happened. The guess is leading to *total* frames, perhaps, leaving the out *relational* mechanisms, but keeping unconditional vigour to the achievements. The cosmos' logics are, thus, lasting backdrop of the «civic modes» to prepare coherent settings, yielding, for example, what is happening on the earth and, in general, a cogent elucidation of the different details of the universe. The generation of intelligent actors and observers (on a negligible planet or elsewhere) is oddity,

but reasonable and cosmos' consistent.

The Imperial Frame

The «authority» layout on *Apriori* construal is evocative guess, justifying «empires» and critically opposing *order* to *chaos*, or *civil* plans to *coarse* schemes. The «empire» has a founder and, mainly, a leading dynasty, which assures continuity to the founder's hegemonic settlement, according to the *original* inner or upper schedules. The resort to *original* bills are subject of myths, from Middle East examples up to the Alexander's conquest, through Roman domain and Islam hegemonic roles, with the China's territories to include dynasties of Mongols and Manchus, Table 5. The recent history has to deal, also, with the British Empire: it shows factually *global* exposure; it repels the order bill of a *global* union. In the previous instances, instead, the union is progressive requirement, aimed at the global extension. The «empire», thus, is structured order, with *global* union demand, due to inner or upper principles. The backdrop doctrines mix inner causes and upper motives, altering the prevalence of the one or of the other, along the same institution.

The Roman Empire starts, joining the supremacy of the «*romanagens*», with a *leading dynasty* to invent the structure; three centuries later, the God's sponsorship emerges; the fusion, then, is starting a drift, in which *heavenly* or *superhuman* phenomena are (defined) prodigious or (named) exceptional. The situation is similarly complex along the millennial history of the Chinese Empire, with the entangled difficulty on how to construe prodigious or exceptional occurrences, perhaps, without the transcendence. In China, indeed, the religion connects to the Taoism or to the (Indian) Buddhism: the former, a behavioural philosophy, suggest a life methodology, in which the *celestial* emperor belongs segregate spheres, with honourable prerogatives; the latter is moral doctrine, in which the religious canons, more than theology dogmas, develops current principled aphorisms, with plausible practical suggestions. The transcendence has limited appeal in the Tao's theology and the *Celestial Empire* moves along the centuries properly connected to terrestrial events. The Buddhism does never interferers with the

empire’s official structures.

The recalled analysis seems telling that the empire’s force is extensively due to inner causes, as if the social organisation with hierarchies and supremacies deserves *natural* dispositions. In such context, the establishment of authority, governing and administrative tasks requests, at least, two implementation levels, to make possible fellowship and cooperative planning, namely:

- The *agentive* enactment, promoting survival competition by *gene* selfishness;
- The *cogent* cooperation, aiming at poised social teamwork by *meme* altruism.

The former course is, here, seen accepting steady ‘natural laws’, including the pace wise image of ‘authority’, ‘govern’ and ‘administration’; the latter tells that such institutes are men’s design and rather different accomplishments are possible. For instance, the ‘empire’ is, surely not, single enactment: it might repeat or transform in different organisations; the *cogent* cooperation is just contingent choice, readily modified. The inner causes or the upper motives are beliefs, more than deterministic or heavenly proclivities. For sure, the ‘human laws’, once enacted, exist; the empire may accept tax-paying citizens and bannationless immigrants. Today, the problem of migrants or evacuees or exiles arises, opposed to inhabitants enjoying nationality; the residence is not *natural* or *divine* right; it is otherwise managed by each country. An individual has no ‘independence’; this is mark of the community’s self-sufficiency and self-governance, allotted by international treaties. According to the present survey, anyway, the ‘empire’ alters the currently passed ‘human’ laws to share ‘natural’ rate: the rank allows the independence or self-government of the institution; then, these acknowledged qualities generalise, transforming in (intellectual) *official* ‘sovereignty’.

The independence or self-government of the ‘empire’ is factual truth. Its proof does not need theology; it limits to ask *priori* foundation, opposing *order* to *chaos* and demanding the prodigious recognition of the emperor’s appointment. The *independence* compares with addiction or craving, saying that the emperor and the tied lineage are free from the surrounds and can programme the jobs to perform. Besides, the situation is never straightforward: the independence does not affect an individual, but the function, through the empire and the self-government involves the territory, more than the people; thus, several emperors originate from barbaric legions in Rome and foreign dynasties exist in China. The role of *independence* to run the imperial ‘authority’ again surfaces in the planned order to deal with the *global*

union, managed by inner or upper forces. The ‘empire’ union is implicit demand and schedule, even when the self-government separates the territories, e.g., the Eastern and Western Roman Empire or the Mongolian Celestial Empire with Turkish and Tatar expansions the Asia over and Eastern Europe. The latter *global* union, however, could not survive, when the Islam religion proselytised the territories outside China.

The Multiple Autonomy

The today world lists series of developed or under-developed ‘nation-states’. They tell apart due to the *welfare apparatus*, with benefits and facilities in help of their inner citizens. The *taxscheme* is mostly heavy, since the control autonomy structure covers many duties, moved to the *public* sphere and charged as *private* levy. The sets of duties, tolls and tariffs make these make ups very expensive; in like time, they create several administrative jobs for the inner bureaucracy. The many ‘nation-states’ have century-old layouts, with domestic traditions including language and epic *independency* wars against parallel countries. The Europe offers example situations, in which the given homeland quickly builds walls between one-generation-old vagrants. The strong divisive education develops via the teaching of the partisan history, in conflict with parallel annals, telling the grand narration of the competing countries. Only recently, the country’s autonomy is object of discussion, especially, in reason of the comparative profits that the division rivalry authorises. The debate brings to the European Union, EU, merging sets of settled countries, opposed to itinerant people. The close, for now, demotes the stateless expatriates and prises the ‘nation-states’.

The conclusion needs explaining how justifying the local *reigns* and the repeated ‘sovereignty’ option, each time, with allotted autonomy, Table 6. The creation of the ‘nation’ is tangled prospect, requesting accomplishing typical functions, e.g., administration, governance and supremacy. The functions are *relational* skills, causing bureaucracy, organisation and decision-making acts, after exclusive accounting, suited officialdom and executive authority. The *relational* ranges, through *agreed plans*, permit forming activities, job places and leadership officials, with outcomes in the countrywide structures that *rationalise* the extant civic services. The clerical tasks have recognised *mimicry* foundation; the control operations get *meme* fruition investigations, which show their apt usefulness; the hierarchic directives do not discuss until when the emulation/simulation surveys provide a *posteriori* proof of the obtained efficiency. It is hard to say if the *relational* checks will remain successful in the future. The study will go ahead, looking if further evidences or trials are worth-

Table 6: The sovereignty setups: Hierarchical reliant frames.

Nation-State: ‘Organisation’ linked to a posterior ‘Relational’ construction
<ul style="list-style-type: none">– Fulfilment of ‘Relational’ trends, from groups, to technical facts and social acts– Autonomy of ‘Closed societies’, aimed at ‘Civic organisations’ and ‘Constitutions’
If the drivers are provisional, the governance applies by ranked contingent routes
Control: The nation-state aims at contingen the gemony, with multiples sovereignty

while and, only afterwards, the discourse on the *autonomy* topics provide new details.

Apparently, the discussed <sovereignty> alternatives limit to:

- The <empire> officialdom, linked to fit *apriori* inner or upper foundation reasons;
- The <nation-state> organisation, connected to a *posteriori* relational construction.

The first does not need being justified, because it upshot of faith in the *foundation* causes. The second assumes that the collected <closed societies>, when self-sufficiency, are, also, autonomous and self-governing. The second reason is, typically, by-passed, by traditions: the God's grace or the inhabitants' exclusive language. Thus, until today, the <split-sovereignty> situation does not ask apt defence, having recourse to *apriori* (upper or inner) foundations. The approach is odd: it simplifies creating the SN, Geneva or the UN, New York; it sanctions acknowledging the independence of any territory, if voted by the inner people, with no consent or control of the other peoples; and so on. The *nation* identifies by the spoken idiom or dialect, or cultural/ethical habit, or religious tradition. Thereafter, the independence specialises the portion, with benefits, not shared by other countries, at least in the extant frames. Then, the <split-sovereignty> is contingent achievement, in which the self-government does not enjoy absolute foundation, but it aims at provisional rehearsals.

The independence of parallel <closed societies> is occurrence of primordial ages, when isolated tribes organise on separate territories. With the agricultural revolution, inhabitants and lands link on the tilling cycles: this starts the geography, the country's parcelling; the building of homes and hamlets; the allocation of estates and domains. The human history is known (not repeated): the *private* law is enough, to run the interpersonal duties; the <closed society> affixes the governance complement of the <sovereignty>. The <nation-state> becomes reference model, with the language as symbolising element. The period characterises by the leadership of the European countries, by collecting the same-idiom groups and converging towards industrial manufacturing technologies. The two issues link, assuring the highest adeptness by productivity and homogeneity, as;

- The industrial revolution boost throughput by artificial energy and work organisation;
- The union of peoples by spoken idiom increases the blending and collaboration spirit.

Multiple <sovereignty> typifies the epoch; the pattern is basis of the <colonial empires>, built by the European <nation-states> subduing territories some were else in the world. The defeat wrights are combined matter: the involved countries are god's grace kingdoms; bilateral treaties, only, are needed. The multiple <sovereignty> is trick of the domination of the industrialised countries, which join effectiveness and influence, for the officialdom of the current control's distribution. The end is a set of world's wars for the supremacy: it, instead, destroys the power unbalanced of the earlier industrial setting; it, further, expands the <split-sovereignty> to many new countries, claiming their independence, when freed from former rulers. The industrial revolution affects, to different levels, the developed and the developing countries; the pollution trends, with colossal (e.g., China) show serious drawbacks; the self-sufficiency (and self-government) of parallel <closed societies> is *truth* asking revisions and making critical the <split-sovereignty> practice.

Theoretically, nothing distinguishes <split-sovereignty> from multiple <sovereignty> and the two formats have equivalent problems. Yet, the former designation has strictly a *posteriori* foundation and deserves examinations. These inspections, for sure, concern the civic/ethnic make ups of the singled out assembly, compared to extant populations; the critical assessments, moreover, affect the eco-planning, to grant the correct recovery and recycling, without local failure or biasing. The <sovereignty>. In fact, is nonsense in front of the ecology: the earth is too little to think that bead behaviours do not distress everyone.

The Ecology Protection Steps

The <progress> is unspoken option, if the <intellect> permits wise thoughts and rational choices. A different outcome is *relational* nonsense. The <split-sovereignty> is civic setup, which presumes that any <closed society> is *free* to claim self-sufficiency layout and to obtain self-government. The benefits are bottom-up results, Table 7, based on right <civic modes>. These refer to <democracy>: the power resides in the citizens, which elect the parliament, by timely polls; the parliament appoints the government, subject to enacted laws and constitution, via a *posteriori* tests. The citizens shall observe indorsed rules and institutes; the <nation-states> need to ratify the cross-links consistency.

Today, the country's *autonomy* allows profiting of its efficiency, managing the supremacy for political leadership. With the coming pollution, the earth cross *dependence* becomes manifest; the use of the energy needs to include recovery and recycle undertakings; the decay requires rescue and revival rewards. The ecology show that:

Table 7: Productive boost of the social organisations.

Nifty benefits: <Technology revolutions> and <Social breakthroughs> innovations	
–	Volunteer dealings, based on <Friendship> agreements and unpaid convenans
–	Contractual links, presuming <Private law> obligations and promised leaflets
–	Imperative bonds, rooted over <Supreme edicts>, already engaging very ones
Aids: Technical: <i>Artificial energy/Work organisation</i> ; Cultural: <i>Unified spoken idiom</i>	

Table 8: Production choices and ecology constraints.

<ul style="list-style-type: none">- Agrarian Age: Designed breeding and farming resort to «Natural life» utilisation- Industry Age: Productivity is boosted by «Artificial energy» and «Work planning»- Cognizance Age: Rescue and reclaim exploit «Synthetic life/Intelligence» tools <p>Overdepletion & Overpollution: «Reprocessing» and «Rescue» innovations</p> <p><i>Earth's Today Conditions:</i> Ecology defense by resource recycling and supply recovery</p>
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- The *autonomy* is men's centred guideline, aimed at «nation-state» challenges;
- The *dependence* is earth's centred doctrine, within unifying «global concern».

The link «citizen/sovereignty» is odd guess, using men's based endorsement, with hyper-survey of the *self-sufficiency* planning of *rational* aims. The *self-direction rationality* builds, maybe, shared skill of the organised communities, surely not of the single persons, if we expect that the approval of the mutual control leads to *self-sufficiency*. Such sanction just brings to acknowledge the worth for the concerned community, not the *absolute* value of the decision-making machinery. The link establishes *contingency* reviews: the «rationality», under the collective control of the rallies, bends the choices towards agreed boards, with cogent worth; the «society» picks *self-direction* targets, built on *meme* fruition procedures, on just exigency inputs. The men's centred «knowledge» keeps *conditional* force, even when it seems tackling *total* «cosmos» information» drive; then, the «natural laws» are, possibly, pace wise discovered through provisional frameworks.

The Production Compulsions

The earth's centred data are «cosmos» information» figures, freed from men's views. The details belong to «natural laws» spheres: when accessed, they involve the whole humanity; the division in «closed societies» does not modify such fact; notably, the «split-sovereignty» cannot confer licences to some «nation-states», if these damage other earth's inhabitants. In other words, the *autonomy* cannot exist and the *dependence* becomes manifest, when the ecology acts on the «global village». The «sovereignty» is conceivable belief through «god's grace» patterns or through Darwinism faith in the «gene evolution» to the *supremacy* selfishness, leading to *total* bias towards the hierarchic civic societies. The latter inspires to the former, if growth by passes the *entropy*. Alternatively, the «sovereignty» is conventional label, with limited meaningfulness. The last remark authorises using «split-sovereignty» and multiple «sovereignty» with loose import and the practice helps accepting the idea to allow many *sovereign* «nation-states», keeping tangled prospects.

The criticism involves the «sovereignty» notion: the current «progress» builds on «over depletion and over pollution» compared to the *natural* «rescue and restoring» trends. The ecology coercions require productive plans, Table 8, with recovery goals. The *green* revolution shall switch back to the *agrarian* technologies, avoiding *industrial* productivity, replaced by the «artificial life/intelligence»

processes of the *cognizance* mechanisms. The «cognizance age» involves that *technology* changes need joining the *social* breakthrough of the «global village». The new «cognizance revolution» arises because the modified «knowledge» brings in culture innovation, with computer science tools and ethics changeovers, with the globalisation of the administrative and governmental functions.

The known interactions, «friendship», «business» and «governance», well-formalised *relational* human behaviours, imply the «globalisation breakthrough», forced by «ecology» constraints. The done analyses tell of the «brain» effecting the «mind» and enabling abstraction and mimicry acts towards the *relational* inventions. These do not exist at birth and no other animals share them. They require parental teaching and tutoring; they suggest that simulation and emulation create the many marks to instigate the civic behaviours of the organised societies. The focus on those men's skills stresses the intellect features, say, the «knowledge», with culture or scientific findings and ethics or social institutes; the attention on the environment safeguard shows the pollution drawbacks and rescue necessities, bringing to twin analyses:

- Men's inventions: efficacy by technology revolutions and social breakthroughs;
- Earth's conditions: ecology defence by resource recycling and supply recovery.

The *relational* construal and the *ecology* guard provide sets of technology directives, for the *civilisation* continuance. The making of «nation-state» is, maybe, unchanged; but those directives come before «split-sovereignty». The word «sovereignty» cannot signify the «autonomy» from the surrounds to purport the truthful «control»: from «citizen's sovereignty», to «nation's sovereignty», the concept deals with «control» on the entailed people, but the total «dependence» of the ecology constraints persists. The «sovereignty» in lieu of «domination» can be conventional *reign*, discussing the governmental setups of kings on nations. Alternative *civic* situations are empirical reference:

- Empire, with asymptotical supremacy: the directives guarantee *total* coverage;
- Split-sovereignty, under hierarchical way: the control applies on *local* countries.

The ecology requirements are technology figures, which rest on the programming of our future safe recovery and repossession and on how carefully such planning has implementation. The two situations see similar goals: the latter with *local* twin ranks (executer/controller), the former with integrated approach to *single* union paradigms. The *ecology*

constraints link to the *economy* plus and this measures the efficiency of the civil society, with the extant political setting and technical advances. The analyses, typically, recall the *technology revolutions* when a turn shows, marking a bond from the past and starting a new age: *agrarian*, *industry* and *cognizance*. The *agrarian* age is conservative, with the programmed exploitation of lands and iteration of useful harvests. The *industry* age is wasteful, with stock spoil and surround pollution. The (future) *cognizance* age shall aim at the habitat refurbishment by direct or implicit resort to artificial life/intellect processes.

The two *civic* situations differently face equivalent ecology constraints, which apply everywhere on earth. Our *knowledge*, if giving right hints about how the *natural laws* work, allows devising *technology revolutions* applications and forecasts. The inventions add not before existing ideas and devices, i.e.: riches widen; sources to supply provisions multiply. The human *progress* exactly summarises the way; however, it does not interrupt the *entropy* law. All transformations occur, leaving after decay: *decline* not *progress* is result. The *entropy* affects the entire matter; the *knowledge* applications provide wealth not the *intellect* ones. The *entropy* distresses brains and individuals or people and surround: the *decline* marks the material makeovers, with the odd fact that, on earth, the men *create knowledge*. The *progress* is, perhaps a myth; otherwise, the *intelligence* belongs to intangible spheres, out of the material world. The *a posteriori* analyses of the men's *creative* skills advise saving *progress* options, imagining that the *entropy* drawbacks have reparation up to given limits by intangible means. The *civic order*, *work organisation*, etc., are example insubstantial riches, which add, when civilisation ripens: the *progress* is, thus, joint issue, in which apt intellectual achievements enable the current wellbeing of the cleverer actors.

The Global Village

The *civilisation* on earth is men's construction, which modifies goods and supplies, to adjoin meanings and imports, enabling interpersonal ordered contacts and social dealings. The *actors*, to *progress*, enjoy *agentive* and *rational* talents, which allot action skill and aware control; it tells that the changes improve the surrounds, at least, when we aim at *organised* civic modes, based on mind imaginations and contraptions. We expect that the cosmos' information owns fit soundness; on earth, the men, by weird *agentive* and *rational* gifts, adjoin the *civic modes*, so benefits apply to extant out-fits. The *progress* is men driven; but it is *dependent* on the conditional backdrop, so to record the entropy *regress*. The individual and social planning openly and artfully modifies

the current engagements, even when the *ecology* requirements shall face the disapproval of certain *sovereign* countries. There is nothing to do about what engraved in stars: the downgrading adds up. The entropy will cumulate the effects, with overall decline, according to the written rules. Our science, if improved, only, support models to provide us with reliable forecasts and early warnings.

The human bustle, even if negligible compared cosmos' imports, needs analyses, discerning the falloffs and planning the kind of interference. As seen, we quote biology, *synthesis* and *cognition* cycles. The biology cycles form the *organic* order (at least, on the life span) and the planning of the bio-schemata assures recycle and recovery balances. The synthesis cycles deal with entropy surges and the planning needs outer salvage. The cognition cycles are tangled option: the data processing occurs with increasing entropy; the knowledge creation, only, runs intangible in minds, remaining *contingent* the shared intellect. The *organic* order is factual upshot, exposing the *life* singularity of the earth lands, with self-planning *agentive* abilities. The *mental* order has conceptual utility: it helps managing the *intelligence* singularity of the men, with the *rationality* of the comprehensive awareness of our civic status. The *mental* order, this way, allocates worth; the resulting *progress*, basically, remains at the intangible range, still the current life-quality is, accordingly, enhanced.

The *cognizance* revolution is complex and requires the joined *globalisation* breakthrough to force the ecology awareness, Table 9, all over the *global village*. With parallel results.

The insubstantial worth, thus, ultimately and covertly enjoys plus-value, derived by fit *orders*, tacitly included into on-going processes (biology, etc.) or creations (cognition, etc.); the *progress* is formal cue, with global credit. We know that the *biology* grants *gene* evolution (not growth); the *cognition* implements *provisional* intellect steering to discover *knowledge* or *temporary* culture and ethics topics (not *absolute* figures); the global *dependence* leaves open the policy to find out if suited *supreme edicts* work with *total* force. With *sovereignty*, the answer is negative, aimed at:

- The *apriori* *empire* architecture, with upper or inner causative foundation;
- The *a posteriori* *nation-state* setting, with contingent factual underpinning.

The former way can aim at implied *total* force; the latter-en tails autonomous *closed societies*, perhaps, according to biased canons or faiths. The earth dependence shall smooth away the bias, aiming at *open society* arrays, so to request

Table 9: Ecology dependence and Global village rules.

Global concern: The Ecology dependence is earth's centred unifying doctrine
<ul style="list-style-type: none">- The cosmos' information affects by <i>natural laws</i>, nonstop and acting on men- The human operations upset the surrounds, biasing and tainting the eco-system
- <i>Genesel fishness</i> Agentive abilities Vs. <i>Meme altruism</i> Rationality provision
Global Village: The Ecology awareness aims at <i>Open society</i> Cultural/Ethical styles

asymptotic uniformity. The switch from *dependence* to *consistency* operates when the clan culture and ethics tenets convert in *regular* ways, defining scientific theories and legal precepts the earth-over, with global strength. The 'open society' setup needs to discover the conversion to make spontaneous goal, the *total* force; the unifying stability of the current bedrock avails of the automatically selected 'global land' image. The 'open society' asymptotic regularity has high probability to develop, if the dependence is relevant. The reliance induces the bent common to all 'closed societies' and transforms it in spontaneous quality, shared by everyone. The many 'closed societies' do not extricate, anymore: the rivalry vanishes; the least to extract majorities become questionable or almost meaningless. The views also show that:

- The self-planning *agentive* abilities support the 'closed society' *gene* selfishness;
- The mind aware *rationality* provisions the way to 'open society' *meme* altruism.

The sights are somehow conflicting: the *apriori* inner or upper causes connect to the 'empire' civic modes and, in like degree, to uniform ecology safeguard and *gene* selfishness; the *a posteriori* relational construal links to the 'nation-state' split-sovereignty and, in like extent, to men's biased profit and *meme* altruism. In reality, once the 'dependence' notion shows that the 'sovereignty' is nonsense, the 'rationality' checks apply in both ways: the imperial rank affects the 'global village'; the uniformity entails dealing with 'open society' backdrops. The *organic* order is the sited help of the 'green engineering', proposed by ecology movements. The *mental* order fosters the inclusive *meme* fruition, to *create* simulation and emulation innovative patterns, of the human civilisation. The trend has pace wise contingency; it aims at 'open society' options, with the protection of the environment and reclamation from pollution. The life quality conditions involve the *global village*, everywhere asking alike safeguard; each one is citizen of the world and refers to shared legality with no borders; the 'open society' allows entering new groups, without altering the interpersonal reliance, instead keeping uniform safety.

With split-sovereignty, equally, exclusive *constitution* laws happen having biasing effects and the subsequent solidarity dealings break truthful altruism; in the outlined depiction, the *mimicry* completion provides evidence to the 'rationality' of the *altruism* behaviour. Indeed, the *meme* fruition finishes the *gene* evolution; the philanthropy contests selfishness or egotism, because all the people of the earth are obliged to share the same sort: we cannot avoid joint contamination, unless same safeguard rules apply everywhere; the earth is too little and interconnected. Today global addiction does not leaves safe regions, where to castle, when the pollution spread over. A different approach is fully *irrational* and simple *mimicry* studies offer cogent proof.

Conclusion

The 'cognition revolution' and the 'globalisation breakthrough' are the *technical* and the *social* backdrops, justifying

the innovations needed to allot a short future to the human civilisation. The ideas of the survey turn around those backgrounds, developed, of course, by men, but shaped on alternative viewpoints, according to what up to now discussed:

- Men's centred, basically, established applying the *relational* model of the 'intellect';
- Earth's centred, assuming the cogency of fit 'natural laws', *out* of the men's minds.

The former offers *a posteriori* 'contingent' descriptions, with the factual narration of the events and the registration of the sequences; the latter presumes *apriori* 'cosmos' information, showing the *logics* (and the *constraints*) of the occurrences. The two views are, mainly, complementary, as we feel that what we recognise to be 'natural laws' enjoys *total* evidence, say; its likelihood would enter fixed eventuality. The analyses, therefore, can deal with 'sovereignty', allocating *provisional* worth to the owned status and with 'ecology consistency', giving *total* reliability to the goals. The discussions, thus, coherently imagine that the universe integrates 'laws' or 'orders', so the effects on the men have *apriori* modulations. Example topics provide further hints.

The 'green engineering', via *organic* order, suggests procedures, helping ecology remediation. The 'open society' uniform altruism, via *mental* order, supplies social infrastructures, keeping apt *global village* standardisation. Together, the enabled orders stimulate 'progress-like' changes (by *gene* evolution and *meme* fruition), generating the human civilisation. The entropy destroys both orders, the former, combining revival into decay, the latter, stopping intangible projections. The men's civilisation is fated ending: the 'progress' limits to an age of the human parable. Outside it, the advancement becomes fictitious: the contamination is biasing phenomenon, which is required complement, when the technical innovations have useful exploitations. In the sketched hints, the end of the age, further than a technology switch, follows a social breakthrough: the one asked by the *global village*. The 'split-sovereignty', based on democratic 'constitutions', is arbitrary model, when series of parallel 'closed societies' might define, with loose distinguishing traits; the spoken idioms are current reference, with education or cultural links, through *meme* fruition, towards the 'altruism' figures of the *global village* regulation. The global dependence binding all the peoples of earth, justly, smooths away the overriding autonomy of each 'nation-state'; the crossties, instead, enhance the rationality of the controlled cohesive cooperation.

The 'cosmos' information is, maybe, plausible guess, because some *apriori* orders are useful, to justify otherwise odd singularities, such as 'life' and *biology* or 'intellect' and *cognizance*. This way, for instance, 'gene evolution' starts by the *genome* formation and the 'meme fruition' begin by the *mimicry* planning. The present survey moves from 'singularities' and describes *a posteriori* trends. For instance, the *relational* backdrop of the 'intellect' happens managing coupled minds, to promote education, training, dialogue and bargain. The *language*, *trade* and *authority* are basic inventions of in-

terpersonal talent, established when the «mind» starts being active in the men's brains. We explicitly acknowledge three levels: the «idiom» is brainchild of the *family*, fixing the communication by sophisticated words, grammar and syntax; the «market» is invention of the *clan*, performing business to make available the suited goods; and the «legality» is finding of the *country*, appointing ruling authorities for the citizens' government. The settings are *contingent* choices: the spoken language identifies *cultural* traditions, provided by parental teaching; the done commerce allows the home industry and shopping customs; the governance gives the current organisation to the assembled inhabitants, with shared civil interests. The parting into families, clans or countries is operation outcome, founded on social habits and collective practices, without *total* worth.

The split-up in «sovereign» empires or nation-states is factual result, with realistic basis, only if an *apriori* cause exists. The ethnic and cultural motives are sound motives, with known claims in the human history with the unification of *fatherlands* or the separation *ethnic* tribes. The multi-ethnic countries are, however, the result of continuous migrations, which alter the inhabitants of lands: the USA do not limit to redskins; induced regularities modify Australia, South America, etc. The multi-cultural countries, maybe, better defines, whether the specialised traits organise their peculiarities:

the institutes show how hard their sovereignty becomes operation fact. Anyway, the «split-sovereign» is hard to justify, when the autonomy ensues mitigating the ecology musts; the global dependence is fear, giving suited warning and making absurd any «sovereign» releases. The «civilisation», indeed, has typical depictions through the «civic modes», in which the «sovereignty» appears playing consistent roles and the «relational» guess covers idiom, market and governance ranks. The sketched analyses give cues on why «intellect», via «knowledge», ripens social and civic habits, through *meme* fruition, because of the men's simulation/emulation skill. The «relational» reading is effective description of the robot-age «knowledge-passing» procedures: it provides fit instrumental accounts by «artificial life/intellect» tools. The facts appear in (below quoted books, showing how the «knowledge» has unified automatic handing. The survey limits to the «cognitive» mechanisms, originally, used by men in creating the civilisation social and political behaviours [1,2].

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