Humankind Engineering and Management: Robotic Track

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Abstract

The urban 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 man’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...
and recovery measures;

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

The six topics require deepening in relation with the <intelligence> deployments, since what hitting the earth characterise by the <life> and <intelligence> 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 <intelligence>. 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 priori building of the <knowledge>, the a posteriori 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/firmware 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 man, 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.

<table>
<thead>
<tr>
<th>Table 2: The relational model: Mental connections between people.</th>
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<tbody>
<tr>
<td><strong>Awareness Formation:</strong> From knowledge design, to culture/ethics pin-offs</td>
</tr>
<tr>
<td>- Language, to support detailed sharing of culture/ethics thoughts and notions</td>
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<tr>
<td>- Trade, to establish fitfit barter/market exchange at the community practicality</td>
</tr>
<tr>
<td>- Governance, to institute apt/organised political/administrative infrastructures</td>
</tr>
<tr>
<td>The intelligence skill allows choosing among (inter-legere) using personal freedom</td>
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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 styles, 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
and governmental roles: the existing «civic styles» 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, with the «knowledge», we can deal with its professed origin, the «intellect». The cogent minds are perceived operating, 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.

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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 outright patterns. The views allow shaping our surrounds, curbing to provisional or resilient issues, with a posteriori |

<table>
<thead>
<tr>
<th>Supremacy Formation:</th>
<th>Hierarchic plans under kings or representative rulers</th>
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</thead>
<tbody>
<tr>
<td>Inner causes:</td>
<td>Fixed «Natural laws» subsist and men shall obey the given constrains</td>
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<tr>
<td>Upper motives:</td>
<td>«Absolute truths» exist and men need to adopt the divine guidelines</td>
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<tr>
<td>Agreement rules:</td>
<td>The bargain involve each «Closed society» with community’s decisions</td>
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</tbody>
</table>

Governance: Control doings, for the cross and the inside country’s management
 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 inner soundness, which shows the pre-existing order. The inner soundness, which shows the pre-existing order. 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 proxicities. For sure, the human laws, once enacted, exist; the empire may accept more than deterministic or heavenly proclivities. For sure, 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 proxicities. For sure, the human laws, once enacted, exist; the empire may accept more than deterministic or heavenly proclivities.

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 surroundings 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 division 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 fruitions, 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.

<table>
<thead>
<tr>
<th>Nation-State:</th>
<th>‘Organisation’ linked to a posterior ‘Relational’ construction</th>
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<tbody>
<tr>
<td>- Fulfilment of ‘Relational’ trends, from groups, to technical facts and social acts</td>
<td></td>
</tr>
<tr>
<td>- Autonomy of ‘Closed societies’, aimed at ‘Civic organisations’ and ‘Constitutions’</td>
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If the drivers are provisional, the governance applies by ranked contingent routes.

Control: The nation-state aims at conting the gemonry, 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 extent 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 lead-ership 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 idioms increases the blending and collaboration spirit.

Multiple sovereignty typifies the epoch; the pattern is basis of the colonial empires, built by the European nations 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:

- 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: Artificial energy/Work organisation; Cultural: Unified spoken idiom

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**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: Artificial energy/Work organisation; Cultural: Unified spoken idiom
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/soverignty 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 rallys, 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-soverignty 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 (executor/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 <technological 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 surrounding 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 repairation 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 outfits. 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 <cognition 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 entails 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 |
| - The cosmos’ information affects by <natural laws>, nonstop and acting on men |
| - The human operations upset the surrounds, biasing and tainting the eco-system |
| - <Genesel fishness> Agentive abilities Vs. <Meme altruism> Rationality provision |

**Global Village**: The Ecology awareness aims at <Open society> 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 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 some 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 backdrops, 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 eventualty. 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 ornament-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 ethnical 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].

References