

Relational Deployments Towards Cognitive Global Frames

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ABSTRACT

Nowadays, the globalisation complex and confused scenarios show that the *industrialism* cycle has arrived to an impasse; sustainable and long-lasting progress requests strong changeovers. The technology challenge needs solving the over-pollution and over-consumption figures of the current industrialism: to that purpose the world ought to radically modify the political set-up moving to global village sustainable growth, ruled by «the force of the law» and turning to «hyper-democracy», to assuring balanced citizen/authority interplay.

Keywords: Social-Ecology-Economy-Cognitive Global Views, Economic Globalisation, Hyper-Democracy, Knowledge Society, Sustainable Growth.

1. INTRODUCTION

The XX century leaves, after the short «global assent» illusion, under the US leadership, the all world with stability prospects. The crisis of the XXI century beginning shows that the economic globalisation cannot work [30, 31], with, perhaps, military dominance, but manufacture and trade supremacy moved to new sub-continent size countries [4, 10, 19, 22]. The soothing through financial tricks hides, for a while, the situation seriousness, delaying the time of the truth [5, 6, 9].

The current analyses show that the formerly successful European «nation-states» do not have any more cost-effective dimension [7]. The EU formation leads to clustering sovereign countries, adding a steering Commission, with duplicated functions and peripheral subsidiarity. The market widening does not match up politico-economic integration, shown by the growth differential trends of unlike efficiency partners.

The balance, between the efficiency provided by suited political cohesion and the fees due to the governmental duties, becomes severe handicap in these nation-states, worsened by the solidarity bill that most governments rule, by local macro-economic measures. In this frame, the ecology damages and pollution further modify the supply chain course, requiring apt reclamation targets. The paper presents an overview of the topics, illustrating the impending threats of the ecologic globalisation, and prospecting a futuristic changeover, embedding the economic globalisation inconsistencies.

2. POLITICAL COHESION PARABLE

The mankind quality of life increases, due to spendable riches' bigger availability. The progress depends on the country effectiveness, and this trait occurs to be winning along with industrialism, creating a divide between, at first, the UK, later, other European countries, and the other regions of the world. The modern history has well assessed upshot, roughly explained, by the higher efficiency of given «nation-states», compared with others. The differential selection mechanism operates at the «collective» range, so that the process is described as «social Darwinism» [20], leading to the «utility» of the entire leading country, compared with the inefficiency of the other ones [21].

The mechanism, as a matter of facts, is well acknowledged. Before even agricultural revolution, the «group selection» originates the «social breakthrough», leading the men to assemble in organised communities, with job allocation and ruling leaders [13]. In historic times, the differential efficiency is apparent in the progress of peoples ordered into legality frames, opposite to barbarous folk. Surely, the costs of the constituent legality need to be absorbed by the governmental competence; otherwise the built «empire» vanishes.

The modern industrial revolution enhances the «social Darwinism» differential efficiency, since the staples move from foodstuffs (mostly perishables, with transport limits), to manufactured goods (durables, with mass-handling chances). Hence, the fast grown gap in the world affluence. But the rest on one's laurels is fruitless. The economic globalisation shuffles the cards. The communication means change the trade dimension profitability. The charges of the constituent legality in progress marginalise the European «nation-states». The UE Commission, up now, is essential but inadequate expedient.

3. COMPETITION OF COLLECTIVE ORDERS

The «social Darwinism» is the theory applying gene evolutionism to legally unified bodies, as the personal «utility» is best promoted by the constitutional lawfulness. The idea to distinguish the fellow citizen from the foreigner dates back from the civilisation very beginning. The division is merely legal, not ethnic. This is evident in the Persian empire, with citizens of various Semitic and Indo-European origins. It repeats in the Roman empire, in which «the force of the law» appears in its formal wherewithal, basically, assuming the transcendental derivation of the «law» [38].

The «kings by the grace of God» are rejected by the Enlightenment rationalism, and the notion of ethnic nations is XIX invention, based on scientific philology proofs. This brings to «nation-states», strongly valuing the differential competition, with racial allegations. The line is, above all, suspect, after the human genome project results, but it was used as proof to extend the gene evolutionism at the political cohesion range. Today, the approach turns to mainly «cultural» motivation, to foster the «civilisation struggle». In view of the economic deployments, «global assent» orders are doubtful without stout leadership; the idea that cross-border corporation effectiveness might work in lieu of government inadequacy, leads to the «hyper-market» order. The hyper-market efficiency rejects all clerical overseeing. The switch, from public functions, to private services, grants savings. The hyper-market new incomes need to create self-ruling orders. The issue leads to the self-supervision and to the hyper-watch schemes. The hyper-market is hypothetical issue. The company risk, in the scenery, faces twin economic-and-political haziness. The challenge is to perform the business project, and, in like time, to re-shape the public contexts, along with the market efficiency principles.

4. AUTARCHY OF CONFINED SELFISHNESS

The opposition to the economic globalisation follows twin paths: of the «no-global» movements; of the multi-pole (or archipelago) headship. The former prices the safeguard through circumscribed selfishness orders, exploring the «precaution principle»; it promotes «autarchy», to local support and parsimony mind. The latter aims at split management of clustered countries, inspired to the EU, in view of the adequate politico-economic dimension. The competition through collective orders takes now account of the eco-safeguard, at least, with preliminary goals about the climate changes.

The economic globalisation is, basically, stopped, with the ideology positions of the «autarchy», or the factual acknowledgment of the «archipelago», not the differential selection mechanism of the resource hoarding, in conflict with rivals. The ecologic globalisation, thus, is experienced as if the problems might be solved, creating locations, where to castle, leaving the outside populations with little or no shelter. Consciously or unconsciously, it is preferred to think the ecologic globalisation as somebody else affair, perhaps, if our «castle» becomes unsafe, as yet-to-be generation matter.

The «social Darwinism» is so misleading, at this point, that the gene evolutionism competition means hampering or annihilating the mankind survival. The collective selfishness (of the group or the nation) does not look providing ways out, if the solutions are just moved at different differential range compared by the gene selfishness. The economic globalisation might be tackled with resort to «the law of the force». The ecologic globalisation, most surely, requires totally different path.

5. ALTRUISM OF CO-OPERATING ORDERS

The yet-to-be cognitive revolution (if occurring) deals with political cohesion targets, based on «social awareness» [14, 15, 35, 36, 41]. The earth discontinuities, life and intelligence, are followed by complementary evolutions: biology trends and knowledge trends [12]. The former shows gene selfishness and selective proliferation of species. The latter proves meme altruism and mind simulation/emulation faculties. The meme evolutionism value-added is the civilisation driver [2]. It

generates «culture»: the «cognitive» progression, piling up intangible value-added; the upgrading mechanisms, through «empathy and rationality» issues [25, 32, 34].

Rather than «social Darwinism», progress requests culture and ethics conscious issues: science and liability; i.e.: the making of «artificial transformation» know-how; the «free will» doing, for a responsible planning of the future. The collective orders, replacing the individual (and the gene), are outcome of cultural thresholds: below given limits the progress cannot stabilise and propagate. The meme evolution does not provide for selfishness, but requires altruism.

The political cohesion, started by group selection, moves to «nation-state», always keeping the size above the necessary thresholds. The co-operation set-ups are, any time, adapted to the outer driving situations. Not only the economic globalisation shuffles the cards. Presently, the ecologic globalisation totally modifies the governmental musts, to make the political settlements fit for the mankind survival. For sure, this is necessary, not sufficient condition. The «cognitive revolution», moreover, is needed, with the related «robot age» technologies.

6. CONCLUSION

The conclusion might discuss in contrast the scenarios to come: the gene evolutionism, i.e., competition up to annihilation of the rival punters; against: the meme evolutionism, i.e., legal rationality balancing of the earth stock allocation.

In the first case, the economic pulling biases are: management of the scarcity, by hoarding the residual resources [18]; permanent mixing of chattels, to even the score not to starving. The world will possibly continue along the known trends, towards «continental powers», with highly disruptive deterrent power [16, 17]. The progression will take course by worldwide survival wars, according to «the law of the force».

The other way, the ecologic driving frames hope in: the «cognitive revolution» by artificial intelligence/life procedures; the resource provisioning, by robot-safe «to rematerialise» processes [1, 8, 11, 27, 29]. The technology challenge needs solving the over-pollution and over-consumption figures of the current industrialism [3, 39]. But, to that purpose the world ought to radically modify the political set-up: on the legal tenet, moving to global village sustainable growth [23, 26, 28, 33], ruled by «the force of the law»; and on the cohesion views, turning to «hyper-democracy», assuring balanced citizen/authority interplay.

All these ideas are not often discussed in the developed countries, where business uncontrollable growth is a new religion and globalization is the best that would have happened for them: this is contrary to empirical evidence, for example often seen in the declining jobs pool [24, 37, 40].

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