

# Global Orders and Intellectual Deployment Challenges

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## ABSTRACT

The civilisation is bewildering accomplishment, rooted in voluntary measures that men conceive and apply to the surrounds, aiming at improving their life-quality. The paper gives an overview of how the artificial *mind* worlds coherently prefigure such (actually ascertained) happening, with, nevertheless, emerging construal ambiguities. The devised pictures are background of increased concern about the man civilisation continuation. The sustainability of the growth is impeding threat, produced by the *ecology* globalization, viz., the vibrant alarm on bio-sphere (today mistrusted) reliability. In truth, several reasons exist for fear about future growth, especially, when considering the *advanced* countries, too much used into undiscerning faith about financial instruments. The ecology comes to be sharp intruder in the *economy* globalisation prospects, worsening the already actually serious events. The analysis, without hiding the critical character of the challenge, is somehow comforting. The progress, if organised on merely *a posteriori* rationales, will persist, on condition of ground-breaking discoveries of the man intelligence. The <cognitive revolution> is a devised up-turn, offsetting the current industrialism over-pollution and over-consumption, by means of the <to de-materialise> and the <to re-materialise> routines of the robot age technologies.

**Keywords:** Human Civilisation, Sustainable Growth, Knowledge Society, Ecology Globalisation, Collective Orders.

## 1. INTRODUCTION

The human civilisation is difficult to manoeuvre accomplishment, bringing forth prosperity and efficiency by intentional modification of the original natural order of the wilderness. A conventional recognition of the changes moves through <culture> formation, i.e., the man capacity of creating processing know-how, to transform the surrounding resources and to offer value-added provisions and amenities. We may quote the archaic <agricultural> revolution, taming savagery and fostering domestication; and the modern <industrial> revolution, fashioning energy and controlling manufacture. A (perhaps) less conformist reading looks at <ethics> construal, i.e., the human ability of creating relationships, to assess collective orders and to define principled demeanour. We may quote the primeval <social> breakthrough, using the group selection, to arrange

sectional political cohesion and in-progress sovereign nation-states, to classify the world over all the citizens [1, 2, 3, 4].

Indeed, <culture> and <ethics> are *artificial* inventions, not included by the primordial background. They establish as new oddities, which characterise the man <relational intelligence>. We might accept that they are God's gifts, so the civilisation follows as attainment ruled from above. Remaining on *a posteriori* facts, the oddness is rather entangled, and the related accomplishments are hard to appraise, unless assuming creative intellectual deployments, in-progress enabled by the humanity. For now, the quality <artificial> means man planned his *intellectual* wherewithal. Thereafter, the world progress is appraised through the enjoyed life-quality, viz., the privileged circumstances built by the men, yielding intentional prosperity and authenticity, relative to the earth original dearth and wilderness [5, 6, 7, 8].

The deliberate improvements exploit the additive knowledge sharing, by communication and appraisal of the collective mind worlds. The man distinguishes from the other living beings, because of scholarly and empathic training. The affluence and influence build on competence and productivity. The society organises on a series of artificial constructions: business project, indorsed corporation, lawful entrepreneurial cluster, etc., with nation-state ruling, bureaucracy steering and legal institution measures. The progress is not at all inborn; the government-and-company competitive arrangements need to evolve, incorporating up-dating from technology, administration, economy, management, ecology, etc. sources, all planned contrivances, purposely invented by the man *intellectual* ability [09, 10, 11, 12].

In truth, the civilisation is combined issue of political arrangements, establishing cohesion orders, and of economic organisations, allowing fair affluence and influence balance. The progress is *artificial* paradigm, brought forth by the relational intelligence of the *Homo Sapiens*, an awkward talent, which discriminates human frames from all other living-beings. The paper intends analysing how the combined issue develops, figuring out hypotheses for future deployments. The ecology, pointing out the over-consumption and over-pollution practices of the industrialism are impending warning, making growth sustainability crucial theme of current citizens. The progress continuance is bet, rooted in the past proficiency. Technology innovation is crucial, for sure, but together with the other

peculiar issues of the <relational intelligence>.

The discussions carried out by the paper correctly look at the fancy build-up of our planned constructions, conventionally assessing on-the-go progress. The survey covers the tricky cross-links of <collective orders> and acknowledged <rationality>, viz., respect and dependence assigned to mind objects expressing culture and ethics. Subsequently, our relationship with the external world is shortly tacked, because we need some sort of certainty about the <real> consistency of what is perceived, to trust in the planned improvements. In the following, the substantiation moves to <intelligence> enabled processes, with especial focus on political cohesion rules, necessary foundation of the organised effectiveness. Last, the conditional framework of the human progress continuance is sketched, using an overview of existing economy globalisation drawbacks, to enlighten the requirements imposed by the impending ecology globalisation. The topics repeat known facts, only, perhaps, assembled with unusual construal.

## 2. PROGRESS AND COLLECTIVE ORDERS.

The *artificial* character of the <progress> benefits are conventional statement, because we might, as well, better appreciate the *natural* wilderness. Thus, the judgement entails the set of stimulated changes that support thriving life-quality by speculative changeovers. The abstract makeup of mind worlds proposes that *intelligence* is further discontinuity occurring on earth after *life*. With the first break, the <natural selection> promotes <the differential amplification of specific features within a population of items, to enhance the fitness to the surrounding stimuli>. The principle understands the *agentive character* of the life phenomena, saying that the extant traits of the living beings are adaptive: the <gene evolution> develops along with the *genome* information modifications. The physiology variations (such as immune worth) might exploit <clone growth>, fostering <somatic fitness at the individual range, by *virome* adjustments.

The second break establishes on neuronal deployment (*fit* for intelligent behaviour); it generates the <mind categories>. All the processes are <creative>, bringing forth extension of the *fitness* features. The creation of the increased *fitness* (locally) opposes to the entropy growth. The <life> structures establish *ordered* living bodies, characterised by *inborn* <order imprint> (identified by the DNA); the <gene evolution> leads to the species (with inherited characters); the <physiology adaptation> carries out somatic changes limited to the individual. Besides, the <knowledge development> ends in culture and ethics objects, which are shared as collective heritage, implemented with *intentional* <order imprint>. The discontinuity yields such awkward <intelligence> institutions, as trade tenet regulation and political cohesion organisation. No other animal conceived money and administration [13, 14, 15, 16].

The intangible culture and ethics objects show the man centred roles, along with the progress *invention*. We might list the ownership and tenure institutes or the authority and jurisdictional frames, to exemplify purposeful cognitive innovation and authenticity prospects. For sure, the intellectual activity has total freedom inventiveness. The knowledge society easily emerges, once its rational effectiveness is stated, and the sustainability demands (citizens' imperatives and manufacturers' responsibility) shall follow, with the tied

changeovers in (robot age) technology upgrading and (global village) political conversion. We are too much confident in the logic of the primeval <social> breakthrough, perhaps, to suppose that the astonishing <inventions>, such as the conceived languages or the settled bureaucracy, are intrinsic chances.

Yet, the <intelligence> institutions are invasive preconditions of the civilisation beginning and progression; markets and governments are totally *artificial* compositions, settled because of recognised <utility>. Their back-up moves through the foundation of <authority>, endowed of accepted <authenticity>. The <king by grace of God> or the <nation by race validity> do not have clear-cut proofs. Once dropped transcendental and immanent truthfulness, governments require *a posteriori* legitimacy, with intended settlements among the involved citizens. The *deliberate* <order imprint> is purposeful alteration, get done by <group selection>, as the inner co-operation granted synergic advantage. The planned ties tell apart fellow citizens from alien individuals, giving rise to *sovereign* countries and *loyal* nations. The *artificial* construction requests decisive resort to lawful conduct: responsive governance and civic mindedness [17, 8, 19, 20].

The western-style success of the modern <industrial> revolution is greatly affected by the related <nation-state> organisation, creating competition advantage at a governmental form range. The results happen to be impressive, so that some scholars theorised a *gene* motivation, giving rise to the *social* Darwinism, not really proved by the *genome* project results. Most likely, the <chosen people> tale just shows that especially effective social organisations assure contest promotion. Anyway, the political cohesion effectiveness turns out as a changeful prospect, with striking effects, according to subtle <modernisation> hypotheses, which state that consensus is directly tied to education and income (by cause-effect relationship or by correlation estimates).

## 3. MANAGING THE TANGIBLES

The progress continuance requires consistency of the wealth creation process, viz., steady regularity of the surroundings, from where withdrawing the indispensable resources. The proposition might appear obvious, and it is pleonastic, if we believe in the science models and in the man ability to be actor of his wellbeing. In reality, we may trust the consensus about (timely accepted) <natural laws>, and we can check the effects of their application. But: is scientists' shared accord sufficient for the <laws> (absolute) truth? The question is often by-passed, as irrelevant. Moreover: do exist outer objects (as independent items), or are they merely concepts, with attached <names>? In biology, do <species> exist (with real diversity among the living beings), or the classified variety is just theoretical construct? In social sciences, do collective assemblies (companies, mutual groups, etc.) have autonomous rights/duties, or the only individuals are responsible entities? The answers go beyond the survey limited purposes, and we move further according to plain <realism> [21, 22, 23, 24].

The <realists> believe that items exist, because they share the <real> property of the being; the <anti-realists> deem that the concepts that distinguish objects are just mind categories, assigned by the observers (with shared conventions, after educated instruction). The realistic economists care for corporate responsibility; the anti-realistic ones look only after

the manager liability. The «semantic realism» is equally complex: is the principled truth «universal», or does it depend on the shared conventions (recognised culture and accepted ethics)? So, persons of unrelated culture/ethics shall follow their righteous demeanour and cannot be blamed (punished) for that. Can (or cannot) have juridical self-consistency, concepts, such as: multinational corporation, social class, etc.? The plain «realism» simplifies the frames, itemising the «reality», if useful.

On those assumptions, the «agricultural/industrial» revolution transformations differ on the tied entropy, due to the animate or inanimate main tracks. As already noticed, industrial revolution permits *man-made* creation of prosperity, by «artificial energy». The conformist source resorts to the earth fossil stocks (and, lately, fissile ones) piled up during the past eras. From these stocks, controlled thermal energy is obtained, and (partially) transformed into (mechanical and) electrical energy; the process downgrades the original stocks into waste/pollution and (directly/indirectly) raises the world temperature.

Accordingly, the «artificial energy» option progresses, with the burning-up of «non-renewable» resources, since the production of the looked-for prosperity implies over-consumption and over-pollution, compared with the earth native recovery prospects. The «renewable» resource limitation means looking at «artificial energy» only, obtained by *alternative* sources: sun radiation, wind/river streams, etc., already enabled at the earth surface. The conversion to *alternative* source options, brings to drastic drop of «artificial energy» availability, at the present state of the art. The sustainable growth requires a novel revolution.

The ground-breaking innovations, with plain «realism», suitably shall consider [25, 26, 27, 28]:

- computer tools, to help monitoring, checking and appraising the on-the-go resource handling;
- bio-mimicry tools, to diversify and expand applicable life-based paths, with controlled outcomes.

The «realism» aims at inventing artificial agricultural-like procedures, appropriately expanding the biological world in emulation of the primeval farmers, in keeping with industry-like effectiveness, correctly combining artificial energy management. The innovation practicality is technology challenge, rooted in how «true» the «natural laws» are, how «trustful» the human observers are, and how «reliably» the human actors operate. In most current readings, plain «realism» enjoy the consistency, delivered by the in-progress civilisation trends. The subsequent section provides additional hints on the mental guesses. The previous section has already pointed out that the eco-sustainability needs to be enabled at the global village range. The deployment of suited culture-and-ethics instruments goes beyond mere technological innovation. Thus, a further section follows, to shortly review the human adventure «exceptionality».

#### 4. MANAGING THE INTANGIBLES

In our models, usual severance distinguishes the inanimate, from the animate worlds. The latter is ruled by «evolutionism», steered by «natural selection». Along that line, an empirical evidence shows the «mind», in union with the «rational knowledge»; the process is (symbolically) described as *memetic evolution*. If we can be dubious about the «real» existence of the

material world, the entire «mind» complex certainly reduces to concepts, with attached «names». We need, nevertheless, to establish general statements, endowed with acknowledged consent, to make possible a common understanding. Unfortunately, a self-reliant reading is today lacking. Some clues might be devised, putting together «mind» and «conscience», and trying to figure out where the «rationality» develops [28, 30, 31, 32].

Where from does «conscience» start? The unconscious aggregation of flexible cortical maps might be first step of brain towards to mind, diffused over the whole neuronal nets. The cluster of extraneous (compared with the brain hardware) facts and events assembles what is perceived. As second step, it switches on the brain mechanisms of making out the «qualia»: feeling of pleasure, of pain, of fulfilment, of disappointment, etc.). This is neuronal process, which becomes apparent, third step, when the views add, recognising the self; then, fourth step, the mind establishes, as in progress cognizant sequence of statuses, ending, last step, in the self-conscience. If the individuals communicate and compare their «qualia», with other people, the «conscience» establishes shared «knowledge», and the individuals are ready to look to culture and to ethics, i.e., to bring forth (man relational) intelligence [33, 34, 35, 36].

The sketched sequence is rough account: it does not explain the human oddness. It is known that our DNA (*viz.* brain) does not differ too much, from the one of living beings, which never invented spoken/written languages. Indeed, the odd man «intelligence» describes with a set of features:

- the ability to obtain, assemble and categorize the images (*inner model*) of the world;
- the ability to select and order relationships, choosing and fixing *accepted laws*;
- the ability to devise progression forecasts, by *simulation* with the inner model;
- the ability to decide suited *discernment patterns*, consistent with models and laws;
- the ability to acknowledge the learning progress, exploiting conscious *introspection*;
- the ability to check-out theories, through the *co-operative recognition* of scientists.

The set of mind features (*inner model, accepted laws, simulation, discernment patterns, introspection, co-operative recognition*) is hard to conceive on merely «bubble-up» sequences, decomposing complex layouts into mute randomness steps; the upshots cumulate, until when preferential strings start repeating; these become «first choice», and the «replication» turns out as standard routine (if outer setting does not change). The above features, on the contrary, figure-out «trickle-down» schemes, whether self-consistent plans allow organising the build-up of knowledge and the cataloguing of behaviours. The entropy principle opposes to the change of randomness into standard routines. Relatedly, «intelligence» generates operation sequences, because of their (invented) consistency. The «trickle-down» standards shape reasoning as if a design project is steering the thinking. The «intelligence» oddness is mostly contained in that mismatch: we cannot predict results, but we organise our actions, as stated by pretended *rational* scopes.

The incongruity does not apply to the central processor (of a computer): it does not know mathematics and executes algorithms, without understanding them, but a programmer and an operation system exist, steering the design project.

The mysteriousness of the mind is documented by the *invention* of languages. The happening connects with the archaic «social breakthrough», to supply messaging means within the groups, to organise cohesion and guard. Most animals communicate by sounds, but, so far, no «bubble-up» way endowed them with speech. In truth, the articulation of noises into words is decipherable if it follows a syntax. The «syntax» is ordering prerogative of all human idioms, exploiting conventional patterns, ruled by «trickle-down» way. The coding is puzzling outcome; the «Babel tower» tale shows that intelligible messages need vigilant lucidity. Besides, several *orderings* have been invented: the Indo-European syntax: subject-verb-complements, has different structure in the Chinese idioms (also the speech timber/tune modulation follows unlike forms). All variants are, of course, consistent with the man anatomy (and brain hardware), and the each other understanding is welcomed, after decoded the established guides.

The «relational intelligence» oddness begins yielding stagy changes with the archaic «social breakthrough», through resort to «collective order» synergies. The effectiveness is reached by crafty setting: co-operation among fellow citizens; rivalry against foreign assemblies. The trend goes on, until «nation-state» formation and split-sovereignty issues. Successful competition could lead to deceptive upshots, if the society enslaves man to vanity, believing to be all-powerful, as if the achievements are total merit of the country superiority. Upright outcomes follow, if the society teaches the citizen to be *rational*. The latter tuition starts from the man's capacity for «empathy»: his ability to feel what another feels. The *rationality* goes together with the appreciation of the «utility» at the individual and at the communal ranges [37, 38, 39, 40].

## 5. THE ALTRUISM PASSAGE

The progress has been said to be critically tied to wellbeing that can be enjoyed. The prosperity, however, is *artificial* construction, carried over altering the natural surroundings. The picture involves the exploitation of natural/human resources by value-added transformations: the agricultural and industrial revolutions are well known backing. It implicates, moreover, the deployment of financial/technical resources, concurrently employed, to make effective the value-added accomplishments. For sure, the narrative is man-centred: no civilisation is conceivable otherwise; still, we conventionally refer to four assets: *human, natural, financial* and *technical*, to express the fact that the improvements require balancing the four sources. The statement is obvious, but often disregarded, with grim drawbacks, when waning the *natural* capital by poisoning and spoil, or when misconstruing the «modernisation» lines, especially, by treacherous affluence-and-influence manipulation [41, 42, 43, 44].

If advancements are man success, shortcomings are man failure. For sure, extant outer conditions alter the headway; still, the planning has responsible performers, which ought to attend as recognised *observers* and reliable *actors*. The statement is equivalent to say that changes to better are viable and that operators need programming the business according to suited

rules. To sum-up, the given clues advise assuming:

- the growth adventure of the human species, through «modernisation» steps;
- the consistent availability of «natural capital», to be transformed in apt riches;
- the wise resort to «human capital», to help fostering fit socio-political frames.

Our *intellectual* bias adds the «financial» and the «technical» capitals, to offer *rational* evidence to the fancy man civilisation, by «trickle-down» schemes. The technology innovation role has clear-cut visibility: since remote time, the terms «*ars*» or «*techné*» are used to symbolise the intentional *discoveries*, making feasible the «improvement» of the unaffected surroundings. The «excelsior» phantasy well describes the faith in the technical and scientific knowledge, permeating the modern western life-style. The finance prompting bears similarly convinced discernibility, to express the relational context that support the affluence and influence frames of our «advanced» world.

The «collective order» formation is remarkable fact, with the surprising consequence of *social* value-added and *political* organisation, both *artificial* configurations, made-up to improve people wellbeing. It is difficult explaining how the arrangements wrap up. A transcendental or an immanent motivation can be simple way out. The «nation-state» has well-defined «authenticity» due to «king by grace of God» sovereignty, or owing to «race homogeneity» of the citizens. The pictures are well-liked, when eminent leadership is in-force glue, or when direct exchange fosters close cohesion. No pragmatic evidence shows the soundness of one or the other assumption, unless as a result of well-timed value of the provisionally gathered executive assemblies. In our view, no inherent or inborn «collective order» pre-exists; the formation is acquired result, subsequent to decision-making procedures [45, 46, 47, 48].

The wellbeing rooted in «financial» capital manipulations is hot potato, because money held by an economic agent is a claim of wealth of an another (public or private) body. Synergic use fosters growth; virtual abuse, even if ostensibly lawful, exploits Ponzi-like plots, to originate concocted assets, scattered with duplicitous issues. The *economy* globalization radicalizes the shakiness. It allows fictitious recovery by indebted parties, but in-progress transfers wealth to blocs with growing GDP, from the ones, soon moved to recession. The growth is obtained by biasing the advantaged supply chains, modifying the flow of the riches. The picture is construed as «selection» process (social Darwinism), through which shaping nation fittingness. The progress is the result of survival conflicts, with defeats and winners.

The *ecology* globalization ensues, showing that the earth «natural capital» is limited and that wastes worsen the bio-sphere at global village span. The conflict winners will share contaminated lands: castling is meagre remedy, with no steady prospects. The *planned* (in place of *natural*) «selection» is, possibly, *realistic*, if the winners will successfully enjoy secure progress; this shall double efforts in the fight, as rout entails passing away. Yet, *planned* «selection» is not *rational*, in case of *over-consumption* and *over-pollution*; the obtained «utility» has disputable worth, under way increasing the total of dispossessed

people, besides worsening the communal habitat safety [49, 50, 51, 52].

The *rational* scenarios inevitably aim at *sustainability*, viz., at keeping *stable* source provision and *harmless* environment settings. The shady *utility* of damaging the whole habitat (out of, maybe, castled resorts) is perilous, not judicious. The *ecology* globalization unavoidably requires moving, from struggle, to common security. The *competition-to-altruism* alteration is *meme* evolution stage, once understood that the only harmless policy requires sheltering the entire global village. Then, the wise people need to become world-citizens, rejecting the *planned* *selection* practices, undamaging the communal bio-sphere. The *altruism* *rationality* becomes thoughtful choice, on condition to enable growth continuance, upholding man wealth and health. The steps to-come address the *cognitive revolution*, i.e., robot age technologies, devising the two scopes: *to de-materialise*, with enhanced value-added in intangibles; *to re-materialise*, with safety by bio-mimicry reclamation. The bet are left to *artificial* inventions along with the *meme* evolution path.

## 6. CONCLUSION

The man civilisation is awkward outcome, having man-centred worth, uneasily explained on universe scale, [53, 54, 55].

The (until now) recorded improvements have affected the earth settings (embodying the exploited *natural capital*), and the participating people (epitomising the concerned *human capital*). Significant changes are obtained managing the earth resources, assumed to belong to mankind, and entirely available to work-out value-added transformations. In truth, this assertion is a bit reckless: we cannot know how *real* is what we perceive, and how *true* is our construal of the outside. The factual assessment of the tangible world has true-life check, through the empirical linking of cause-effect relationships of instant snap-shots. Thus, the knowledge building processes are corollary accomplishment. The examination opposes *bubble-up* to *trickle-down* sequences, with, however, apparent mysteries. The *bubble-up* processes have consistent worth, if an inborn selection mechanism is proved to exist, leading to ordered set-ups, from the pre-existing randomness. Now, we do not know which value the *natural laws* possess, still clear evidence exists for the *entropy* decay, making unbelievable to move the chaos, to regular systems. The *trickle-down* alternative is not less questionable. Its consistency has simple defence, assuming an outer causative origin. If both, the immanent and the transcendental reasons cannot be persuasive at our state of the arts, we shall try to find out plausible ways to acknowledge the organised lay-outs on merely *a posteriori* testimony [56, 57].

The *truth* of the obtained evidence is, of course, restrained. Moreover, the duty is somehow made easier, exploring together *relational intelligence* peculiarity and *man civilisation* strangeness. The analysis has ground to consider: communication, spoken languages plus syntax; trade, individual utility plus organised market; lawfulness, indorsed authority plus authenticity; and so on, always recognising *trickle-down* logic as enabling rational. The *meme* origin of the interpersonal abstract build-ups is accepted, using the term as symbolic description of factual happenings out of the single individual sphere, hence beyond clear-cut *gene* origin [58, 59, 60].

The whole pictures are background of the increased concern about the man civilisation stable continuation. The sustainability of the growth is impeding threat, produced by the *ecology* globalization, viz., the vibrant alarm about our bio-sphere reliability, today mistrusted, e.g., bearing in mind the climate change trends. In truth, several reasons exist for fear about future growth, especially, if considering the, so named, *advanced* countries, too much used to sink into undiscerning faith about financial instruments. So, the *ecology* comes to be sharp intruder in the *economy* globalisation prospects, worsening the already actually serious events. The analysis, without hiding the critical character of the challenge, is somehow comforting. The progress, if organised on merely *a posteriori* rationales, will persist, on condition of ground-breaking discoveries of the man intelligence. The *cognitive revolution* is a devised up-turn, offsetting the current industrialism over-pollution and over-consumption, by means of the *to de-materialise* and the *to re-materialise* routines of the robot age technologies.

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