

Sustainable Corporation: Making-Up Prospects

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ABSTRACT

Ecology is XXI century threat, requiring a new revolution, if civilisation continuance is sought. In some hoped construal, the way out links cosmos' destiny, to men's wherewithal, say, ability of rationally picking behavioural traits, leading to organise improved life-quality. The fate incrites in <anthropic principles>; the men's means, in the <cognitive revolution>. The former is longed preamble. The latter, in decision support frames for transparency of the supply chain mechanisms, within <eco-sustainability> targets. The ending brings to inclusive <global village>, serviceably merging the enterprise frames of the <sustainable corporation>, into operation provisions, under cognitive steering, settlement councils' monitoring and certifying bodies' control.

Keywords: Sustainable Corporation, Civilisation, Reverse Logistics, Social Breakthrough, Collective Order, Ecology Globalisation, Cognitive revolution.

INTRODUCTION

When we explore our civilisation, the astonishment is forced to recognise in it an absurd fact: the earth is totally negligible entity, in an universe rather intricate, but without evident concern with thinking beings. The anomaly clearly avers that we cannot intrude in the universe, about what is occurring in it and by which way it will modify.

Actually, the upshot happened. We may try to find out if the event links to the backdrop. The quest evokes the <cosmos> as order (opposed to <chaos>): the apparent <matter/energy> changes, since the tied <information> modulates its current existence. We are part of the all, driven by the same directives and sharing the on-the-go alterations. The picture has twin construal, Figure 1, with absolute readings [1, 2, 3, 4, 5].

DUALISM:

the universe laws belong to an independent upper reality
the transcendence suggests looking after godlike steering

MONISM:

the universe laws are matter-embedded into the actuality
the immanence shows deterministic pre-setting of the reality

Fig1. The absolute grounds of the natural order

OPERATION DUALISM:

life and intelligence singularities happen on earth

the life enables agentive processes, letting self-reproduction issues
the intelligence adds rational steering, addressing to improvements
the relational contexts allow choices by decision-keeping capacities

Fig2. The relative bases of the devised orders

The existence of the <natural order>, with laws and cause/effect bonds, is peculiar hypothesis; it allows reconsidering the man/universe context, making plausible the existence of connections. On absolute basis, we refer to God's pledges or to Cosmos' ties, with upper or inner driving

schedules. Both the situations are more or less strictly programmed, and we only have to look at residual chances, if any, to adjust front-end details. On conditional basis, we imply <life> and <intelligence> singularities, gene evolution to agentive self-reproduction and meme fruition

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to *rational* decision keeping; the on-the-go setups are not already planned, but the human *freewill* makes us responsible of our prosperity or distress [6, 7, 8, 9, 10].

The existence of the universe's *«natural laws»* and alleged exceptions (miracles or singularities) is *«faith»* with wannabe believability, providing a way to draw from the context, hints on how interpreting the above supposed absurdity. The *absolute* construal is hard to justify, unless the *perfect* link of human adventurous progress and recognised cosmos' *«information»* is proved.

The *contingent* one has fuzzy boundaries, since it develops at conditional worth, and only weedy ties are progressively required. The recalled elucidations express as *«anthropic principle»* of

the human civilisation.

THE CIVILIZATION SOURCES

The study of the mankind civilisation shows the Earth peculiarities: *biology*, with the autonomy copy of the living beings; *cognition*, with the emulation and reasoning abilities of the men. In our short tip-offs, the idiosyncrasies are linked to an imaginable *strong* anthropic principle, Figure 3, which states that the universe ruling *«information»* includes exact *natural laws*, which make the men's mission towards civilisation already assigned. The upshots are *absolute* truths, because the upper veracity assigns the undertakings, or because the inner determinism accredits the pace wise advancements [11, 12, 13, 14,15].

The men benefit of all the options, to exploit the twin odd *life* and *intelligence* wherewithal; side corollaries are:

- the *intelligent* design oversees the all, to fashion the observers
- the *observers* are necessary, being the goal of the design
- the universe repeats to conclude the declared two oddities, as our earth has acknowledged *distinctiveness* (with or without *life/intelligence* reiteration)

Fig3. The strong anthropic principle

- The mankind is end-result of odd events, though, warranting contingency coherence;
- The recognition of the physical models implies matched probability, because the two restrictions exist: * to make fulfilled self-reproduction life and cognizant intelligence; * to apportion proper sequence and extension of accomplishments, confirming that the two events are already happened.

Fig4. The weak anthropic principle

The civilisation peculiarities: *biology* and *cognition* are centred on the man, rather than on upper or inner certainties, thought to be already present in the universe. The statement is equivalent to say that the civilisation is remarkable accomplishment not because of our *«faith»* that rigorous *natural laws* exist and we have access to them, but because men exist and share the talent making feasible knowing them. The assent on the *weak* form takes strength if the practice of the *strong* rituals is reliably conceded. In the past, the anthropic principles deserved focused cosmology investigations, showing the relevance of the *«invariants»*, from the gigantic modes of the *general relativity*, to the tiny events of the *quantum mechanics*. Lately, the *genome* disclosure tells that pertinent *«information»* details pre-exist, and the detected rules are proper foundation of the *biology* world, perhaps, by *gene* evolution up to *relational* abstract cogency.

If the civilisation has roots in the *strong* *«anthropic principle»*, the continuance shall trust prayers that consider the godlike ruling or

chances already included in the cosmos' odds and ends. If the onsets are in the *weak* one, the men's intentional planning can alter the prospects, depending on how the management of the surrounds and the resources is undertaken. The alternative may not be so drastic: partial possibilities for betterment or worsening could be left, with the *absolute* construal; restrained capabilities are surely in men's accessibility, with the *provisional* one. The explorations that follow advise keeping *strong* and *weak* readings as parallel signs that in the mankind existence and dispositions belong to *«natural order»*: the facts authorise thinking that the future could be programmed with a special *anthropic* weight [20, 21, 22, 23, 24, 25, 26].

The anthropic principles are, thus, backdrop to expect the continuance of sustainable growth, based on relatable *«information»* niceties, processed by human minds. The tangible elements of the progress embed the relationships with the inert/alive surroundings and with the interpersonal dealings. Both entail entropy

falloffs. The intangible elements ensue from *creative* additions: the <culture> and <ethics>.

The former gives the know-how of technology revolutions, inferred from <natural laws>; the latter bestows principles for managing <collective orders>, via social breakthroughs, promoting wise <human laws>. The progress has to provide life-quality *artificial* improvements, creating value added by the *transformation economy* applied to the natural resources, and the *socio-political arrangements*, modifying the extant collective assemblies by relational inventions.

THE CONTINGENCY DEPLOYMENT

The value added has combined qualities, involving: knowledge creation, shaping the <technical capital>; and: the assessment backups, outfitting the <financial capital>. Its *relational* cogency replaces the *causal* linkage of the absolute laws; its outcomes may be depicted by the net theory, using the allied *faint* contexts, to show the usefulness of <principles>, which stimulate improvement, Figure 5, even while only *a posteriori* mind versions are invented and, subsequently, checked on the results [27, 28, 29, 30].

Reliance in absolute principles: the reality enjoys *apriori* entirely pre-set models
transcendence: God routing by truths
immanence: determininist final outcomes

Resort to contingent principles: the models are *a posteriori* mind interpretations
tangible aids: technology revolutions
intangible aids: social breakthroughs

Fig5. The changes, from absolute, to contingent grounds

The *relational* cogency (in lieu of *causal* bonds) is pacewise acknowledged, when upshots are there; in addition, the planning requires comparing alternatives, holding the freedom of the on-progress decision-keeping, to adapt the course, with removal of picks, which happen aiming at noxious ploys. That construal imputes the <progress> to the men *intelligence*, say, to the strange occurrence, creating the <mind>, and organising the related *world* of knowledge, models and theories. The reading encourages resorting to *anthropic principles*, since we recognise the worth of the civilisation, and we conclude that the happenings actually develop, with, however, complimentary weights difficult to conceive, unless the *manmade* side is preponderant. From the history, we know that the goings-on promote the <progress> of mankind, by:

- Social breakthroughs: the added value builds on the <collective order> structuring;
- Technology revolutions: the know-how buoys innovative material transformations.

The *synthetic* improvements begin from the *relational* abilities, never found in living beings, different from men. They are credited to the <intelligence singularity>, an inexplicable event, creating *social* skill, i.e.:

- Communications by idioms, after the parental teaching/training of children;

- Trade by barter/market, aimed at the interpersonal fulfilment of necessities.

In lieu of *absolute*, the civilisation denotes *contingency* or *functional* virtues. The progress is relative fact; its reliability has to face enduring extra challenges, in view to manage:

- The <intruding innovation>, as for the technology and the social alterations;
- The <growth sustainability>, as for the surround depletion/pollution fallouts.

The <intruding innovation> is permanent pride of mankind, thinking to play a *mission* in the universe. The <growth sustainability> is impending threat of the new millennium: the ecology globalisation imposes the necessity of a new revolution, because breakthrough alterations shall affect the course of the advance. This is optimistic viewpoint: in *provisional* reality nothing is certain: the engineer's bent obliges accepting defies and challenges. The *agrarian* and *industrial* revolutions focused, in the past, biology/genetics and thoroughness/ cognizance to widen gains and riches. Thereafter, sustainability stops to be practicable if the two *biology* and *cognition* peculiarities do not support the man-planned transformations, yielding worthy and safe add-ons. The over-consumption/pollution figures compared to the on-going recovery/reclamation trends show coming limits to the potential growth. The changeovers require:

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- The *technical* skills: measures granting recycle and reintegration upshots;
- The *social* consistency: collective orders aimed at safe eco-management.

The expected *revolution*, resorting to engineering standpoints, shall involve the supply chain visibility, with the mentioned effects and controls. The *manmade* improvements necessitate economic evenness and organisation suitability of the value added production, allocation and enjoyment; coherent outfits might entrust the <sustainable corporation> solutions, endowed with updated power, regulation and jurisdiction. The pointed-out answer is, in the following, discussed on its *contingent* worthiness, looking after coherent widening of *agrarian* and *industrial* revolutions, with apt weight to thoroughness/cognizance import. The *cognitive* revolution explicitly makes use of robot technologies and applications, with recourse to *artificial life-and-intelligence* tools as on-process improvements, purposely devised and implemented by men, with pace-wise check of their merit and confidence [31, 32, 33, 34].

THE MEN-CENTRED DEPICTION

The progress characterizes by the plus-value, created compared to wilderness, i.e., fit <capital assets>, made available, exchanged or shared. <Capital> is odd word, from *caput* (head), as the asset is *personally* allotted; the ownership needs law frameworks and these require on-duty authorities. The oddness entails <intelligence> *synthetic* construal, say, the *culture* and *ethics* artefacts, with tied *communication* (language) and *market* (trade) inventions. The <capitalism> involves *human, natural, technical* and *financial* assets, to appraise the personal and communal riches, lumping, each time, the evaluations within legal metrology schemes. The valued riches are implicit (collective order, etc.) or explicit (workforce pay, etc.), demand intellectual abstraction and expect jack-of-all-trades conversion. The <human capital>, Figure 6, is synthetic aid to create <collective orders>, assuring the structured governance of the involved citizens. The issue profits by well-established approaches, keeping *implicit* plus-value [35, 36, 37, 38, 39].

Human capital: the stock of latent wealth: the self-acting collective orders; the engaged labour forces and linked citizens' relational ability/wherewithal
Value-chain synthesis: abstract mind process, applied to produce tangible fallouts
Men-centred value added byproducts: mind formed culture and ethics artefacts

Fig6. The human capital: main features

The <collective order >*political* ways lead to <nation-states> in competition: the efficiency differences are reason of supremacy, backed by top-down structures, which use welfare inner *solidarity* and alien *exclusion* measures. The <closed society> is historically priced achievement, managing identified <communities>, into which hierarchy links or conformity bonds are supposed pre-existent. Both are *absolute* truths, based on *upper* either *inner* <information>, depending on <transcendent> or <immanent> construal of the surrounds, according to <dualism> or <monism> readings. The Enlightenment has upsetting ties with *upper* either *inner* <information>: God is unjustified credence; inherent causal frames turn

freedom into determinism. The <laws> cannot have *upper* or *inner* pre-setting; they originate from the human *intelligence* singularity; they are *relational* construal, due to the *rational* interaction of men, which enjoy the *freedom* of building <culture> and <ethics> and of choosing know-how and rulings. In the sketch, it is better to get rid of the *upper* or *inner* pre-set <information>, replaced by the <human knowledge/morals>, i.e., *creative* information or conjectured laws. The *political* and *civic* choices are aids, Figure 7, used to justify or to factually organise the current <collective orders> [40, 41, 42, 43, 44], rooted in the achieved <human capital>.

POLITICAL WAYS: the reality enjoys absolute laws, given by apriori pre-set information
progress planning: exclusive ruling of the nation-state micro/macro-economics
CIVIC DECISIONS: the laws are a posteriori behavioural sanctioned mind interpretations
progress planning: inclusive ruling of the open-society relational organisations

Fig7. The collective order governance

The <open society> is liberalism alternative, once believing that the law has bottom-up

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authenticity, built by the *civic* worth of the individual citizens, but not top-down ruled by sovereign *political orders*, rooted in baseless beliefs or arbitrary reliability. Conscious freedom welcome changes, because *stability* does not imply *conservatism*, rather *adaptability*. *Flexibility* allows comparing choices and selecting fittingness, each time improvements are recognised realistic. If ecology is coming challenge, the *sustainable corporation* could develop with bottom-up coherence, by *inclusive* procedures, once the man-planned transformations satisfy the eco-consistency precepts [45, 46, 47, 48], using blow-up measures and *aposteriori* checks. Moreover, the *human capital* has also been involved by explicit plus-value creation.

The human work, out of slavery, shall be assessed and paid. With industrialism, the workforce plays basic roles, to specify the process effectiveness; the robotics is supposed to replace to great extension the handling and manufacture tasks, once correct programmes and operation systems are made available.

These topics converge in the instrumental/

FINANCIAL CAPITAL:

the stock of cumulated wealth in *money* and other *official or defacto* payment means, with management of structured asset-based items

TECHNICAL CAPITAL:

the stock of formed wealth in technology and other know-how, including robot life/intelligence processes among routine transformations

Fig8. The financial/technical capital delineation

The worth allotted to mind practice results are *sovereignty* supported. The *unification* of economic into political orders narrows the money tasks; *role severance* spreads multiple financial flows. Besides:

- *economic managing* fosters trade control, through top down *legality* schemes;
- *financial gambling* bets on default /bankruptcy threats, baked by Ponzi's tricks.

Legality remains government task, even when the marginal influence of given nation-states penalises the citizens face to transnational speculation. The *financial gambling* manoeuvres on sovereign treasury bonds; the taken risk remuneration builds on derivative's gismos, making profit from the buying/selling of structured products, developed following the *IBG|YBG (I'll be gone/you'll be gone)* rule. The subverting effects, at first, may limit to weaker partners with profit to stronger ones, basically, obtained stockpiling prosperity rooted

anthropoid robot conception and assembly. The change is the removal of on-line operators; the

Substitution by robotic courses offers chances of expanded processes, if, however, the *intelligence* self-reliance is made operative.

WORTH SYNTHETIC MANAGEMENT

The depiction is man centred: the motor of all the happenings starts involving the *human capital*. The *financial* or the *technical* capital arrangements need *abstract* practices, before giving independence to the linked worth accretions. The former, actually, is old invention, resorting to the *money*, the synthetic items with *officially* allocated conventional values. This way, *market* supplants *barter*, using finalised items, wittingly defined by their allotted worth. The latter is recent acquisition; it uses *concession* and *patent* recognition, to extract worthy contrivances and procedures with protected safeguards [49, 50, 51, 52, 53, 54, 55]. The recalled rituals end in tangible assets, Figure 8, even when *virtual* or *provisional* worth is handled.

in *virtual* wealth. The financial gambling at firm's range bets on *bankruptcy*, at country's on *default*. In the new millennium, the *virtual* wealth flow is becoming monstrous (it makes seem negligible the actual trade flow!). The country's *default* is lucrative wager, until stability totally ceases.

The top down *legality* schemes are similarly used for the intellectual items' management, by:

- Separation between *invention* and *inventor*, with suitable rewarding of the latter;
- Explicit recognition of *intangibles*, defending the discovery ownership and trading.

The breakup at split-sovereignty range is awkward fact, entitling local tenures and incomes; however:

- The person fulfils qualified intellectual activity and shall be correctly rewarded;
- The overall society shall have access to

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innovation, without outside restraints.

The pioneers should be qualified over the *global village* (out of each country); the mankind cannot be deprived of enjoying advances, without synthetic splits and lawfulness orders, dividing citizens from aliens. It is, however, clear that many value added routes exist. Usual analyses includes: the *primary* (farming, mining, etc.), *secondary* (manufacturing, etc.), *tertiary* (services, etc.) or also *quaternary* (entertainment, etc.) twigs, under governmental rule; they promote the *grossdomestic product*, GDP. The administrative *artificial* divisions are men's peculiarity: the civilization goes further on knowledge and ethics arte facts; the new tracks presume the possibility of creating extended <technical> capital, via robotics. Compared to the <financial> assets, the official management is just formal; both, however, require inventing <civic decisions> to replace the <political ways> of the debated sovereignty concepts [56,57,58,59], as officialdom imprint.

The robot-driven *cognitive* revolution, if the above analysis is correct, is *necessary*, not *sufficient* option. We need to look at technology expansion towards *artificial* life/intelligence contrivances, using *gene*-driven and *meme*-ruled innovations. We shall, however, never forget that we deal via <operation dualism>, built on the human knowledge *contingency*. Our forecasts are destitute of *absolute* worth: further pace-wise checks are necessary, and the growth will necessarily stop, if the <entropy law> is correct. Yet, robotics, from mere automation solutions, can turn to integrated programmes, making possible the additional developments towards knowledge engineering zings. The statement is, possibly, somehow crazy; still, it does not denote bypassing <entropy law>: the robot-based *cognitive* revolution matures on strictly *contingent* relative logics, if the *weak* anthropic principle is accepted as standard reference.

TANGIBLES' SAFE RUNNING

The man centred depiction, today, mostly forgets that the intangible mind inventions are

essential, but the civilisation develops in the material reality. Indeed:

- There is no *life* without consumption: the overall entropy balance is positive;
- There is no *wellbeing* without consumables: the growth swallows-up hoards.

The remarks apply to the earth; but, our science tells that <entropy> is cosmos' quality. The intangibles focus our attention, as if the civilisation could steadily last. The attitude follows the <collective order> line, via socio-political hegemony, towards sovereign legality and total rights. Fundamental issues are:

- The absolute possession of the item, allowing annihilation freedom: *resperitdomino*;
- The controller legitimacy for the allocation of monopolies, tenures and/or ownerships.

The tangibles are entitled by the <nation-state>, as *private* (capitalism) or *public* (communism) goods; the growth is factually top-down ruled, as if the <sovereignty> (say, split-sovereignty) allows complete free-availability of the earth sources. Until today, the value series profit of makeover and management options:

- The <agrarian produce> stage, purposely selecting sets of biotic samples/cycles;
- the <industry product> span, manufacturing useful objects, from raw materials;
- The <business stability> rank, contriving fair and effective trade establishments;
- The <law cohesion> class, ratifying right/duty balanced governance institutions.

The ecology globalisation shows that the <sovereignty> is blasphemy, if *private* or *public* ownership is unqualified. The qualification is out of the <nation-state> privileges; it is *global village* prerogative. The on-the-go supply chains need to compute the plus-value, including the <natural capital>, Figure 9, in the balance. The changeover cannot accept absolute trends; the contingency appraisals are man centred, and extension entails recycle/remediation upshots, by <to rematerialise> and <to dematerialise> measures [60, 61, 62, 63, 64].

NATURAL CAPITAL:

the stock of potential wealth, existing in tangible resources, piled-up on earth or got by processing/reprocessing the extant material fonts

Value-chain synthesis: artificial life/intelligence robot-centred transformations

Sustainable corporations: <to dematerialise>/<to rematerialise> eco-management

Fig 9. The natural capital: main features

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The «sustainable corporation» is factual *big society* solution, with blow-up «legality» management, via *settlement councils*' monitoring and *certifying bodies*' control. The inclusive route profits by decentralised operators and devolved liability entrepreneurship. The value steps include:

- To design legal manufacture cycles, under a resource manager liability;
- To avoid dumping, planning closed flows, chaining outputs into inputs;
- To invent official supply chains, under controlled stuff/energy feeding;
- To deliver «functions» that replace «goods», under an unified overseeing;
- To furnish lifecycle service, fulfilling the maintenance and refurbishing;
- To perform reverse logistic duties, within mandatory regaining targets.

The recycle/remediation goals, typically, require suited assessments, e.g., using the «TYPUS-metrics»:

► «TYPUS» *tangibles* 'yield per unit service, the appraisal covers the tangible supply chain, from procurement to recovery; each delivered product-service has linked figures assembling resource depletion and falloff, requiring remediation.

The «natural capital» is necessary explicit entry of the XXI century concocting plans. The men's means, in progress, shall include the reverse logistic options, with the twin purpose to widen intangibles' roles and to recover tangibles' resources. From technical standpoints, the «cognitive revolution» well defines in terms of robot technologies. However, these are not sufficient to acknowledge how the needed changeovers can be empowered, because the current socio-political arrangements, presuming *sovereign* (private and public) management of the «natural capital», lead astray, with the ownership-like practices. To look after growth sustainability prospects, the present analyses move from the «anthropic principles», awkward way to assess the coherence of the civilisation facts. These lead to believe in «natural law» actuality and «human law» rashness up to «collective order» reality: can we trust the one or the other or the two?

GROWTH AWARE SCHEDULING

The last question involves the connection between the cosmos «information» and the our «knowledge». The agreement on the *relational*

view is clear, if we pick the «collective order» governmental alternatives:

- Absolute *authenticity* by «Grace of God» or «Nature Selection» institutes;
- Contingent *legality* by «Constitutional Sovereignty» or «Big Society» keys.

It is much less obvious, when we look at the «natural law» actuality. The «theory of everything» seems saying that the basic universe «information» is accessed: we can trust the science models, at least, fitting to the *falsification* checks. Moving from the *culture*, to the *ethics* artefacts, the abstract socio-political guesses are similarly trustful, including sovereignty truthfulness, from which averring human law power. So, the *civic* vs. *political* choices, Figure 7, oppose *contingent* to *total* legitimacy, by substitute tracks:

- The «constitutional agreement» is routinely thought top-down mandatory order;
- The «big society» alternative goes bottom-up, leading to marshalled fittingness.

The second track is, today, unknown; it eludes the inconsistency of the first. The mankind *relational* context builds on the «open society» *inclusive* patterns, avoiding the *exclusive* stages of the «closed society». Then, by *liberalism*, it includes «altruism» as basic «rationality» wherewithal, when eco-protection becomes compulsory *global village* constraint, even when the split-sovereignty happens asserting dissimilarities. The «sustainable corporation» is straightforward solution, once bringing in standards, such as:

- The settlement of the *legal* utilisation of intangibles, and of their lawful *protected* use;
- The *official* extension at the *global village* range of the technology rights and fallouts;
- The socio-cultural acceptance of the *cognitive revolution*, with its *artificial life* options;
- The socio-political updating, consistent with the extant *ecology globalisation* conditions.

The «sustainable growth» entails the existence of *rational* policies granting behaviours' eco-consistency. The *absolute* (transcendent) dualism and (immanent) monism depictions link to matter/information laws totally subjected to entropy decay: we may implore God for miracles, or trust in Nature for dreams; only *contingency* suggests to roll up sleeves, with faith in clever tricks. But this is not enough,

unless the same decision embroils all the earth people. «Constitution agreements», each time, involve identified «collective orders»; they cannot encompass people not pinpointed by the specific covenants; the procedure leads to «closed society» make ups, defined «nation-states». These are political unions, under allotted governance, and oppose to parallel ones, once competition consents discriminating winners and losers. The option is «social Darwinism»: it uses *gene* selfishness law, marginalising unfit units (*genes*, individuals or countries); it, as well, avoids *rational* policies with behaviours' eco-consistency, until overall catastrophe [65, 66, 67, 68, 69, 70].

The «big society» keys is, maybe, option: the *global village* «rational» policies are «cognitive revolution» quirk; the «sustainable corporation» is standard way out, if a set of simple rules apply, e.g.:

- The right of the discoverers to hold the «individual» ownerships of ideas and tied applications;
- The recognised protection from the «society», to obtain proper reward, by a patent mechanism;
- The «official» decree and legitimacy of correct (safe) innovation, matching private/public roles;
- The «segment» specification of the innovation, deciding on the allowed and forbidden tenancies;
- The lawfulness of allocated «monopolies», dispossessing other people from their free enjoyment;
- The legitimacy of technology preserves, sanctioning approved «precaution principle» guidelines.

Until today, the legality standard application without «nation-state» was difficult to conceive. Now, the split-sovereignty, with highly indebted marginal countries, requiring tax systems destroying around 50% of the *gross domestic product*, GDP, to survive, has dug its grave. It becomes hard to justify that such amount of the national wealth is needed to pay for running local administrations, face to questionable collective results. The state merging is useful, if the costs are deleted and spread out at the «big society» institution, ending at the *global village* range. The inter-state competition, when the ecology globalisation establishes, is expedient if survival limits to a subset of groups/countries

and on condition that the struggle does not drastically worsen. The reality, indeed, is critical. The «ecology globalisation» is current idiom stating that the depletion and pollution figures of the extant makeover are untenable: the future progress stops; the effects are *global*, i.e., they distress the whole earth with linked inhabitants. The overall situation is, still, undecided by the public opinion: it requires deepening and better understanding.

CONCLUSION

The analyses on the «ecology globalisation» start far away, discussing the *civilisation* event. Surely, it is totally negligible, if compared to the actually detected universe. If we have faith in *transcendence* roots, we shall hope in miracles; if in *immanence* ones, we shall wait and see, being hard choosing among cicada oblivious care freeness or ant aware frugality tale. The *survival* wars are, as well, striking choice, to remove as many end users as possible, remaining favoured punters. Nonetheless, the *civilisation* event is tricky fact: via the «anthropic principles», it seems hinting the third path, building persistence by clever designs, i.e., the «cognitive revolution», applied to the mankind *global village* over. Even if bet, it is worth studying its feasibility: the challenge requires a totally new «social breakthrough»; the analyses offer preliminary hints, to say if the third way is viable [71, 72, 73, 74], both, via technology innovation and social construal.

The progress characterizes by the plus-value, judged against wilderness, i.e., by fit «capital assets», created, exchanged or shared. «Capital» is odd word, from *caput* (head); assets are *personally* allotted; the allocation needs law backdrops and these require on-duty authorities. The oddness involves «intelligence» *artefacts*, namely, *culture* and *ethics* items, with the linked *communication* (language) and *market* (trade) inventions. The current progress involves *human*, *technical*, *financial* and *natural* assets, to weigh up the personal/communal chattels, lumping the evaluations within legal metrology schemes. The appraisal is implicit (collective order, etc.) or explicit (workforce pay, etc.); it claims intellectual construct and expects jack-of-all-trades conversion. Synthetic readings and lawfulness orders are men-centred conventions, with sovereignty hegemonic versions, dividing citizens from aliens, and using formal blends by GNP, gross national product, grades. Yet, this is *manmade* picture, rather than *absolute* truth.

The management constructs are questioned: «communism» opposes to «capitalism», replacing *private* by *public* ownership, under a ruling nomenclature. In fact, friendship, contractual and political partition, just, entails the relational, pledged or officialdom types, but the behind ownership credentials keep total bias; from individuals to assemblies, always, «*resperitdomino*» and this allows entire *private/public* control on the allocated «capital assets».

In truth, with the «natural capital», the transformation plus-value links to entropy, say, it suffers material scrap/decay, at the overall cosmos range. At the «ecology globalisation», the value added builds by personal/collective task and under related responsibility. *Ownership* has to be replaced by *tenure*, notably, for material stuffs, with accountability at *global village* range, and liability at recovery/remediation onus. The sustainable growth is bet, needing «cognitive revolution» (after agrarian/industrial ones). The innovation is based on robot technologies: *artificial intelligence*, aimed at «to dematerialise» processes, and *artificial life*, aimed at «to rematerialise» products.

The technical advance goes together with the new social breakthrough, replacing political supremacy and sovereignty statuses, by unified *global village* authority. The devised changeover looks at «big society» arrangements, enabled through «sustainable corporation» management structures, decided by «settlement councils», overseen and controlled by «certifying bodies». The *exclusive* closed societies are switched to *inclusive* open societies, empowering «altruism» interpersonal acquaintance and social cooperation, further to trade and administrative roles, under «hyper democracy» jurisdiction.

The «cognitive revolution» way is hypothesis already discussed, notably, on the technology prospects of the robotic developments. The *new* revolution is, surely, impressive, but the technical innovations will add in the current life of everybody, smoothly altering the interpersonal habits. The in parallel necessary social «global breakthrough» is thought more imposing, because totally out of the extant traditions and practices. The changeover, from the selfish *gene* evolution, to the altruist *meme* fruition, is oddity deserving attention and suggesting deep considerations on the «rationality» wherewithal.

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