

## THE HYPERCITIZENSHIP CHALLENGE TO METHODOLOGICAL NATIONALISM

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“What paralyzes Europe, however, is the fact that its intellectual elite is living a national lie” (Beck, 2006: 174)

**Abstract:** This paper analyzes the developments and paradigm shifts in the conceptual frame of systemic sociology. It provides a description of the socio-systemic global society as it attempts to unravel the future trajectories through which the society will evolve. In 2012, it becomes necessary for the citizen to increase the skills required to decode the scenarios around him/her, turning him/herself into a hypercitizen. This is a two goal work as the systemic approach utilizes a conceptual toolkit to understand the new global challenges and through its reconfiguration system traces the foundations for a new society form. This paper redesigns the conceptual map of global change through a systemic epistemology of sociology of law, the creation of laws (rule by law procedures) that can facilitate and accelerate the convergence of riconfigurational technologies, reshape this new form of citizenship. Hypercitizenship, through the evolution of 9 turbo conditions can be used to develop and maintain a global scenario. The speed of global exchanges, trade, and capital flows (human, economic and intellectual ones) worldwide will be managed through a platform with standardized procedures and technologies such as languages and currencies worldwide.

**Keywords:** hypercitizenship; complexity; sociology; reconfiguration system

## O DESAFIO DA HIPERCIDADANIA AO NACIONALISMO METODOLÓGICO

**Resumo:** Este trabalho analisa as mudanças dos desenvolvimentos e paradigmas no quadro da sociologia sistemática. Fornece uma descrição da sociedade global sócio-sistemática enquanto tenta desvendar as trajetórias futuras as quais a sociedade irá evoluir. Em 2012, torna-se necessária para os cidadãos aumentarem as capacidades exigidas para decodificar os cenários ao redor deles, transformando-se em hiper-cidadãos. Este é um trabalho de dois objetivos visto que o método sistemático utiliza um kit de ferramentas conceitual para entender os novos desafios globais e através do seu sistema de reconfiguração traça as bases para uma nova forma de sociedade. Este trabalho redesenha o conceito de mudança global através um sistema epistemológico sociologia de direito, a criação de leis (governam por procedimentos legais) que podem facilitar e acelerar a convergência de tecnologias re-configurais, remodelar esta nova forma de cidadania. A hiper-cidadania, através da evolução de 9 condições turbo podem ser usadas para desenvolver e manter um cenário global. A velocidade de intercâmbios globais, comércio e fluxos mundiais de capital (humanos, econômicos e intelectuais) serão gerenciados através de uma plataforma com procedimentos e tecnologias padronizadas tais como línguas e moedas mundiais.

**Palavras-chave:** Hiper-cidadania; complexidade; sociologia; sistema de reconfiguração

### Prologue

This essay was inspired by two aims:

1) The description of the key paradigm shifts within the conceptual frame of the systemic approach as a piece of evidence and as a metaphor of the growing limits of sociological theory, even in its systemic

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variant, to observe and to describe the globalized scenarios and its emergent shapes. As a matter of fact the “control syndrome” which affected the original whole/part systemic paradigm generated a kind of accountability of social common sense and cultural tradition by which drawing a normal/deviant distinction which reduced systemic sociology to a very conservative, paralyzed defence of homeostasis at any price. Parsons’ LIGA schemata is the most exemplary case of this vision in sociology. Inside this paradigm, since the 1980es a new variant emerged. The most relevant thinker from this point of view was Ervin Laszlo whose “Science and the Akashic Field” (Laszlo, 2007) is clearly subtitled “An Integral Theory of Everything”. The whole/part paradigm is no longer meant as a sociological theory of the social system

as a whole and a sociological description of the parts which compose the system itself, the whole is the universe itself from its macro level to the micro, subatomic level. The challenge becomes more and more interdisciplinary and is aimed to describe all the levels of “life” in the universe and their interconnections. The whole/part paradigm in both its variants epistemologically failed because of Goedel’s V Theorem and Heisenberg’s Principle. Niklas Luhmann’s (1927-1998) systemic theory played a key role in the paradigm shifts of the systemic sociological theory both because of his innovative vision and because of his gift to import into sociological system theory the most relevant interdisciplinary systemic contributions such a from Biology or 2<sup>nd</sup> Order Cybernetics.

Luhmann was the leading thinker of the system/environment paradigm shift already shaped by its work *Soziologische Aufklärung* (2010, new edition), then he evolved his paradigm into the autopoietic turn in his key book *Social Systems* (1996) and he finally provided his systemic vision of society as a global system in his *Die Gesellschaft der Gesellschaft* (1997). Below I sketched out the four key paradigm shifts within the systemic approach (Table 1)

THE SYSTEMIC APPROCH PARADIGM SHIFTS		
PARADIGM(P)	KEY AUTHORS	KEY CONCEPTS
P1) Whole/Part	Ross Ashby Nobert Wiener Talcott Parsons Ludwig von Bertalanffy Anthony Stafford Beer Ervin Laszlo	Culture, control, personality, integration, homeostasis stability, wholeness, structures, parts
P2) Environment	Heinz von Forester Niklas Luhmann	Functional differentiation system, communication, order from noise
P3) Autoprocess	Humberto Maturana Francisco Varela Niklas Luhmann	Self Production of inner components, rhizome, complexity, functional equivalent fluctuation, horizon
P4) Enormous Constellation System	Richard Normann Daniel Dennett (2004) Niklas Luhmann	Flucting constellation, autopoietic reconfiguration, memetic complexity, catalog, global platform, enormity

**Table 1.** The systemic approach paradigm shifts

2) The second aim of this work is much more theoretical and revolutionary (in Kuhn’s terms) as this essay provides a theoretical refoundation of the concept of system itself, system meant as a high speed, reconfiguration, enormous constellation (HSREC) (Pitasi, 2010: 247-279). As a matter of fact, the

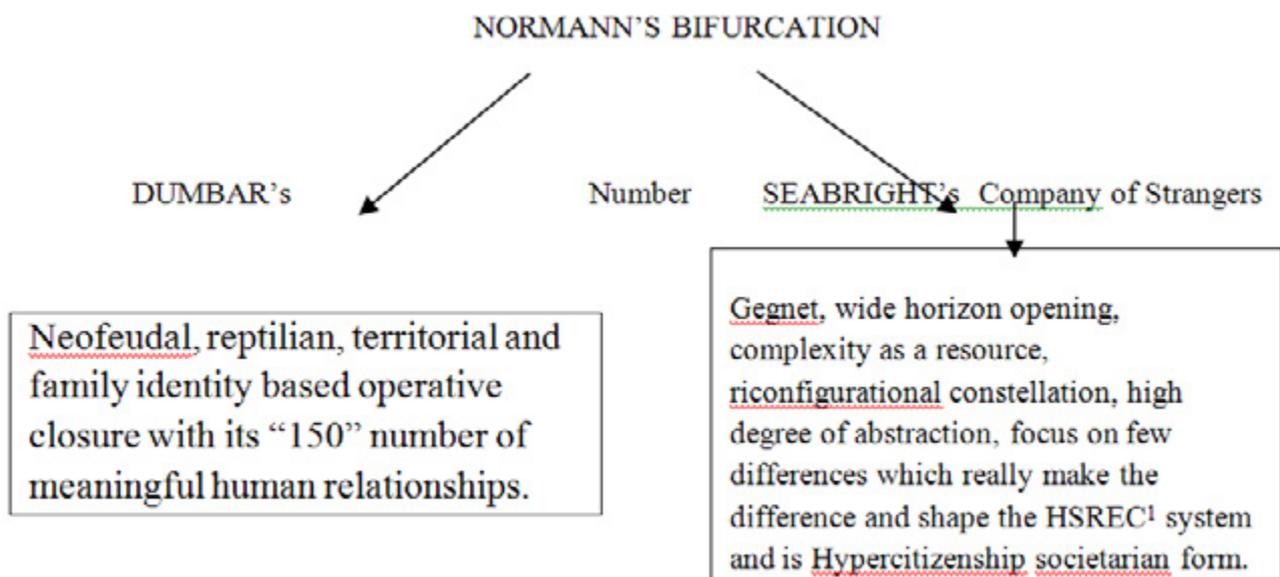
autopoietic variant of self organization was on one side of the most fruitful conceptualizations of the 20th century science but on the other side it generated a paradox I will call the Imada's Paradox. Takatoshi Imada recently published very interesting book titled *Self Organization and Society* (Imada, 2008). Its initial part (Imada, 2008: 5-23) provided an excellent description of the evolution of systemic paradigms through the decades and its horizon is rather wide, nevertheless such a huge theoretical framework becomes, page by page, more and more narrow minded and focused on the cultural changes in Japanese society (Imada, 2008: 157-190).

Thus Imada's work presents a two level paradox:

1) An epistemological one because an autopoietic description was suddenly bumped into an old fashion whole/part.

2) A theoretical one because a very wide horizon systemic approach was turned into a nationalistic methodology which represents a key problem as I will discuss in the next pages also inspired by Beck's key writings.

Imada's Paradox can be solved by re-entering a bifurcation, which I call Normann's Bifurcation (Figure 1), between the abstract HSREC - whose societarian shape is Hypercitizenship as I will conceptualize below - and the specific "Neo-feudal" trap of methodological nationalism:



**Figure 1. Normann's Bifurcation**

Normann's Bifurcation is the way out from Imada's Paradox and from the methodological nationalism trap but this bifurcation implies rethinking the systemic paradigm as an enormous constellation of cosmopolitan memetic recombinations and reconfigurations on a global scale.

## 1. The problem of Methodological Nationalism

At the sociological theory level, this essay is focused on the allocative function of the legal systems (Luhmann: 1990) in the global digitalization age which shapes a stronger and stronger Global Platform

all over the planet attract/reject different capitals according to their procedures to shape norms and laws. From this perspective, the Global Platform is the organized social system par excellence by meaning as organized social system what Niklas Luhmann describes as “Social systems in general, and without exception, constitute themselves as self referential autopoietic systems, an assumption equally valid in the case of organised social systems. Autopoietic systems produce the elementary units they consist of through the very network of these elementary units [...] organised social systems can be understood as system made up of decisions and capable of completing the decisions that make them up though the decisions that make them up” (Luhmann, 1990: 32).

My key theoretical assumption is that the multidimensional conceptualization of hypercitizenship is the autopoietic and self referential way through which the organized and globalized social system is redesigning and reconfiguration itself beyond the Neo Feudal Scenario old shape of social actions mirrored by the methodological nationalism of old fashion social sciences.

This essays has no predictive or “forecasting” aim, rather it is focused on the emerging shapes of a complex, global, organized social system in the present days as a matter of fact “we cannot observe and describe the future society but we may be able to see what kind of structural change is going on” (Luhmann, 1990: 101). Emergent shapes are the raw stuff through which we can answer Luhmann’s following question: “how can an order be created that transforms the impossible into the possible and the improbable into the probable?” (Luhmann, 1990: 87) Hypercitizenship is the key emergent shape through which the global organized social system is redesigning itself.

The legal function is pivotal for this redesign process as humankind is before a systemic and evolutionary bifurcation (Laszlo, 2008) between the heideggerian *Gegnet* (Schuermann, 1995) of a strategic, high speed convergence (i.e. Singularity) among robotics, informatics which is a synonym of digitalization in this work, nanotechnologies and genetics (RINGS) (Kurzweil, 2005; see also Harris, 2007) - which is going to reshape the human life concerning its life quality styles and standards especially regarding health and environment matters - and the so called Neo Feudal Scenario (NS) supported by whom the Industrial Model failed and the only way to save humankind and its environment would be a kind of trip back to a Medieval life style inspired by slowness, poverty and austerity (Giner, 2010). From this point of view, what U. Beck defines methodological nationalism is a very exemplary aspect of the NS and a key tool to set the RINGS/NS bifurcation problem.

This bifurcation implies a potential paradigm shift inside the systemic approach to reframe the conceptual map of global change through a systemic epistemology of the sociology of law and its impact on creating laws which might facilitate and accelerate the technological convergence reshaping a new idea of citizenship, properly Hypercitizenship.

This work reframes the key global changes of our times under the conceptual emergence of Hypercitizenship. I sketched out by designing a multidimensional convergence among different kinds of citizenship: cosmopolitan (Beck), scientific (Nowotny), societarian (Donati) and entrepreneurial (I evolved by reinterpreting Audretsch who, properly, copes with the “entrepreneurial Society” not the entrepreneurial citizenship).

The concept of cosmopolitan vision is a key contribution by U. Beck (2006) who states that: “Cosmopolitanism [...] is a vital theme of European civilization and European consciousness and beyond that of

global experience” (Beck, 2006: 2).

The Author brilliantly adds that: “What do we mean then by the cosmopolitan outlook? Global sense, a sense of boundary lessness. An everyday, historically, alert, reflexive awareness of ambivalence in a milieu of burying differentiation and cultural contradictions”(Beck, 2006: 3).

As a matter of fact the cosmopolitan outlook can be featured as follows: “As a counter-image to the territorial prison theory of identity, society and politics we can provisionally distinguish five interconnected constitutive principles of the cosmopolitan outlook:

First, the principle of experience of crisis in world society. The awareness of interdependence and the resulting civilizational community of fate induce by global risks and crises which overcomes the boundaries between internal and external, us and them, the national and the international;

Second, the principle of recognition of cosmopolitan differences and the resulting cosmopolitan conflict character and the (limited) curiosity concerning differences of culture and identity;

Third, the principle of cosmopolitan empathy and of perspective taking and the virtual interchangeability of situations (as both an opportunity and a threat);

Fourth the principle of the impossibility of living in a world society without borders and there consulting compulsion to redraw old boundaries and rebuild old walls.

Fifth the *mélange* principle: the principle that local, national, ethnic, religious and cosmopolitan cultures and traditions interpenetrate, interconnect and intermingle-cosmopolitanism without provincialism is empty, provincialism without cosmopolitanism is blind” (Beck, 2006: 7).

The Hypercitizenship concept is focused on the fact that systemic communication about key challenges of our times is increasingly meaning communication and public understanding of science and technology for governance and policymaking. From this point of view, law becomes one of the *à la carte* products which can be bought by browsing a global “catalogue” (I call *Mundus*) surfing on a technological global platform (I call *Globus*) of which the Internet is the best metaphor and which can be seen as the most important platform for convergence developments and as a driver of numerous, key, changes. This new media platform is intrinsically cosmopolitan and while the mass media often still fall into the methodological nationalism (Beck) trap which Beck describes as “the cosmopolitan outlook calls into question one of the most powerful convictions concerning society and politics which find expression in the claim that modern society and modern politics can only be organized in the form of national states. Society is equated with society organized in nationally and territorially delimited states. When social actors subscribe to this belief, I speak of a national outlook. When it determines the perspective of the scientific observer I speak of methodological nationalism” (2006: 24).

In my paper, the national outlook is considered a very primitive and cognitive saving, reptilian form of the most ancient and darkest side of our species evolution and the most elementary tool for trivial common sense to redraw old boundaries and rebuild old walls, boundaries and walls totally meaningless and useless in the global and cosmopolitan age I practice but still demanded as fetish symbols and dead myths shaped as Linus’s blanket for the least civilized and tribal configurations of our species on our planet nowadays.

Hypercitizenship and its four reconfiguration dimensions generate a re-entry of nationalism and provincialism as memes (Dawkins 1976 and 2002, Blackmore 2002, Pitasi 2008), among many others, of the Mundus Catalogue recombining memetic sets to be browsed through the Globus by the Hypercitizen (which is not necessary a physical person but a set of decisions, procedures, knowledge and know how systemically shaped and artificially self evolving).

An exemplary case of artificial memetic recombination derives from the most “artificial ad positive type of law - thus which has no natural roots” (Ubertazzi, 2011) is intellectual property law (IPL). At this more operative level, this paper deals with the new organizational shapes the market of laws and rights, emerging from digitalization and globalization, at the crossroads between the policies and the key challenges of scientific-technological convergent revolutions in the fields of genetics, robotics, informatics and nanotechnologies.

The emergent convergence/singularity of endotechnologies (Nowotny, 2008) thus of the most radically evolutionary outputs of the singularity generated by the convergence of RINGs convergence/singularity is reshaping the social, economical etc patterns and variables of the public understanding of how science and technology are evolving everything around us especially focusing on those key aspects of social life which directly cope with the ultimate frontiers of human evolution, wealth and health.

From this point of view, this theoretical essay deals with the differentiation of the legal systems which are interconnected on a global scale (Globus) (to which every user can access, for example, online, but these legal systems do not represent a unique, homogeneous one inspired by a “universal” vision of law as imposed by the attempts of the past to found law on theology or on an universal concept of rationality as evoked by the Enlightenment spirit) nowadays legal systems provide a huge variety of norms and procedures on a global scale shaping a planetary catalogue (Mundus) of norms, concepts, procedures, rules among which a skilled user can easily choose for example in terms of business delocalization/relocalization. Thus the platforms (Globus) and the catalogue (Mundus) of rights viable for shopping (Galgano, 2005) on a global scale represent the chance of the legal systems to reveal their most profound identity: they are not (and probably they never were based) on theological or rational universality but on the global power of will) (Irti, 2004).

From this perspective, the Mundus of rights shapes the competition/cooperation among legal systems on the Globus about attracting the key and most strategic capitals (intellectual, financial, human etc) to empower and evolve at the highest speed the RING Singularity thus the state of the current scientific-technological is extremely differentiated among the various geopolitical and legal areas of our planet. It might seem simplistically but the viability of the Ring Singularity increases according to the specific attractivity of a legal system. Brazil, China, India and Russia (the so called BRIC) are not growing at a higher speed than USA or the UE because they are reproducing our economical model to reach our same wealth level, they are reconfiguring the rules of the business-enterprise-science-technology game by drawing new theoretical-juridical distinctions and new radical operations. That is why the link between RING Singularity (RS) and Legal System Attractivity (LSA) can, and someday must, be reframed though the paradigms shifts form the “human condition” (HC) to the “posthuman” one (PHC) and then to the “hyperhuman” one (HHC as the convergent technologies dramatically and powerfully reshape the ideas of humanity and mankind).

What does it mean to be human? When did mankind begin to be human? And when did mankind

quit to be human? In evolutionary, Darwinian, terms we might consider we became human when we began to manipulate symbols by using our neocortex to adapt the outer world to ourselves. But when did it happen? At the Cro-Magnon, Neanderthal or at the homo sapiens stage? Or maybe we were naturally human before we learned to “create our own world” thus before we began to use fire (Goudsblom, 1994) and since we started to use fire we began an artificialization process (clothes to protect ourselves from the cold weather, glasses to correct sight problems up to the most advanced cardiosurgery technologies) which represents a post humanization of the human toward the “cyborg” so that human life can last longer and under better quality conditions by replacing “broken parts” with new, efficient, artificial ones? Is a man with a pacemaker human or is he an evolutionary stage of the cyborg?

If we take a look at the Bible, the perspective might sound different at a first glance but in practice it is not. While the Neanderthal was probably “less human” than the homo sapiens but Adam and Eve were some way “extrahuman” or “superhuman” as they had not the key weakness which feature what commonsense nowadays would call HC for Adam and Eve becoming human was a kind of downsizing and according to the Bible they became human because of the original sin. Both in an evolutionary Darwinian perspective and in a Christian one, at a certain point we became human and this implied to learn, to create and to increase knowledge to model the world according to our needs/hopes/fears and so on. Either emerging from the cavern or falling from the Lost Eden, mankind is featured by an artificialization process towards the Cyborg, the PHC, if we consider human history (Goudsblom, 1982) but then, all in a sudden, something changed and the HHC began to take shape exactly when the RING Singularity started to evolve faster and faster, tendentially since the end of WWI But what is HHC featured by?

Probably, the two most brilliant analysis of the HHC are provided by Helga Nowotny in her superb *Insatiable Curiosity* 2008 which is an excellent work in the sociology of science and by John Harris excellent book *Enhancing Evolution* (2007) author who is a thought leader of the British sociology of Law at the Law School of the University of Manchester.

Both books cope with two aspects. The technological convergence named RING Singularity and the way it will reshape social organization and its rules. Nowotny (2008) provides the key concept of scientific citizenship which I consider pivotal to link *Globus* and *Mundus*, as the scientific citizen is the user both of the G platform and of the M catalogue by selecting those rights which fit more with his/her wealth, health and well being needs.

Due to the convergence between the RING Singularity and the most attractive legal systems on the planet our species seems to have already had an internal differentiation among:

- i) Humans
- ii) Posthumans or Cyborgs
- iii) Hyperhumans.

This is the key challenge about diversity management nowadays. Gender diversity or racial diversity seem and are rather irrelevant in comparison.

It is not hard to say that “humans” no longer exist since, at least we might correct our sight problems by using spectacles

We all are already cyborgs or posthumans either because we are partially artificial and maybe in our body we have cyborg installations such as pacemakers or because we share the same memetic scenario in which we are perfectly aware we might host these installations inside us. Our brainframe is always post-human and much more posthuman than what our body might be in practice in the present time. We all are conceptually posthuman.

But if “humans” died at average age of 30, posthumans can live about 75/85 years as an average with some exception up to 100/105. The HHC is radically different, as clearly described by Harris (2007) a HH person can live about 120/130 years as an average if (is) he belong to the first HHC generation (born around 2006) or about 740 years as an average (yes, it is not a type, seven hundred and forty years, see Harris, 2007) if (is) he belongs to the second HH generation born around 2015-2020). What is all the fuss about this paradigm shift by reshaping the “person” through the link between RS and LSA?

Essentially, the first HH generation represents the stem cell re-entry in the health risk prevention and reduction but some way reinstalling “baby cells” in a sick body its own stem cells (deriving from its own umbilical cord perfectly safed by a genetic bank). Thus the installation is “natural” and “clean” not artificial but the installation process itself remains a typical post human working style.

A sort of triple helix of complexity empowerment - high speedy evolution – match finding ease between RS and LSA is the key of the way the two species (PH and HH) are distributing themselves through the planet and is also the key of the human re-entry clearly theorized and wonderfully argued by Archer (2006; 1997; 2009; 2010;) and Donati (2004).

Complexity, Speed and Ease are the “stars” of the radical reconfiguration (Normann, 2002) process reshaping social life in its broadest and deepest meaning.

From this point of view, nine turboconditions seem pivotal to assess the LSA for the RS.

## 2. Bifurcation and Beyond

The gap between the two HH generations brilliantly describes how radical technological innovation powerfully reconfigurates individual, personal Lebenslauf and systemic organization. The HH shift also involves HH agriculture (the GMOs, for example) and the HH energy agenda. This HH shift dramatically provokes strong public opinion debates and their “consequences” easily witness that emotional, incompetent reactions, and attitudes simply generate a growing public misunderstanding of science, technology and their socio-economical impacts. That is why scientific citizenship is emerging faster and faster to solve the “incompetence” problem, the scientific citizenship is reconfigurating itself and is emerging as a shape of the societarian one (Donati, 1993) inspired by an autonomous, self organizing “spirit” and mood of the most competent and skilled knowledge based elites educated according to the most self reflexive relational responsible freedom. These elites will be the wide horizon leaders serving as “drivers” of the new cycles and trends: whose trajectories follow the  $S=R/W$  formula where the supply/demand match finding between RS and LSA is in real time in the Time Zero of Desire (TZD) scenarios.

To understand these new trajectories clearly described by Harris (2007) and Nowotny (2008) it is adequate to go through Nowotny’s work, which perfectly shows the paradigm shift from the post human to

the hyperhuman scenarios of the RING Singularity in the TZD Age. In Nowotny's semantics, The RING Singularity is labeled as "convergent technologies" which are endotechnologies. The Ring Singularity/Convergent Endotechnologies shape the Hyperhuman World while Exotechnologies are the most evident output of the Posthuman, "Cyborg" scenarios.

Nowotny clearly states that: "The convergent technologies based on successful connections among the biological, informational, nano, and cognitive sciences open up a broad field in which brain and matter, body and environment can interact in a controlled fashion. These and other transformations that spring from science and technology touch on humanity's self-understanding as much as they change our social life together" (Nowotny, 2008: 12-13).

Nowotny's key contribution evolves into the concept of scientific citizenship which features the knowledge based society, as a matter of fact, she states: "A knowledge based society also increases its production of epistemic things, various kinds of abstract objects, and technical artifacts that are subject to the same rules. The democratization of scientific expertise is also merely the expansion of principles of governance that have served the Western liberal democracies well. Today, science and technology are no longer viewed with awe but are part of everyday life. Mediated by the educational system and qualifications and certificates people acquire, they determine people's chances of upward social mobility, their working world, and the course of their biographies. It is thus logical to extend the concept of citizenship to science and technology. «Scientific citizenship» comprises right and duties and asks about both the functions that expanded concept of citizenship could fulfill in social integration and also the duties that arise from it for citizens as well as for political institutions and administrations" (Nowotny, 2008: 23-24).

Nowotny suggests that: "There is broad agreement that more money should be invested in research (that is, that science and technology must continue to expand). This is to be achieved by putting the unexpected and new that comes out of the laboratory into the widest possible variety of contexts of applications to produce in them new knowledge that in turn brings forth new abilities and continues to spread in society" (Nowotny, 2008: 83-84).

Moreover: "Today, the entire knowledge of humankind and its impressive technological capacities is oriented toward a future that does not so much promise a new beginning as further intensification and dynamic continuation of what has already been achieved. Science and technology cross the threshold between the present unhindered, for what appears possible in the laboratory today can already be in the market tomorrow or the day after" (Nowotny, 2008: 107).

What's next, then?

"The future we are now face relies on innovation under conditions of uncertainty. This cannot be equated with lack of knowledge – quite the contrary. Uncertainty arises from the surfeit of knowledge, leading to too many alternatives, too many possible ramifications and consequences, to be easily judged" (Nowotny, 2008: 116).

In practice: "Exotechnologies aim at the expansion of possibilities of controlling the environment. They have enabled people to travel greater distances in less time and to settle the space they found more densely and efficiently. The processing of found and extracted materials finally enable the mass production of artifacts, the preservation of foodstuffs, and the erection of infrastructures that in turn made it possible

to live comfortably in otherwise inclement climate zones. In contrast, the regime of endotechnologies – bio-, nano-, info-, and other converging technologies – changes the dimensions and scope of action of the scientific objects. They form mostly invisible yet visualizable infrastructures that can penetrate into the smallest dimensions of matter or living organisms” (Nowotny, 2008: 132-133).

Thus: “Science and technology cross the boundary between the present and the future with a certain ease and thereby move the future closer the present. Nonetheless the future seems fragile. The loss of temporal distance blurs the difference between what is technologically possible and what is already present in the laboratory, between imagination and reality, which is often a virtual reality. Having lost all utopias, the future presents itself as a sketch of technological visions that block out the social knowledge that is needed to live in a scientific-technological world – and to feel well in it” (Nowotny, 2008: 155-156)

### 3. The Emergent Hypercitizenship

We are currently heading towards wider and faster scenarios. This kind of evolution we are getting through is also due to decrease of “dead woods” (made up of useless infrastructures, lazy employees and parasites) due to “bipartisan” public reforms already implemented since the early 90’s.

These scenarios will make cultural and trade exchanges easier and quicker. Furthermore, they will be safer and more stable, thus to eliminate any “interferences” to global flows of human, intellectual and economic capitals on a worldwide scale, since socio-economic challenges of our times cannot be managed on a national or even local level.

Higher levels of speedy and safety will then characterize the new scenarios as a new jumbo jet in comparison to older plane models which are more instable and slow.

This stable “speed” mostly depends on the development and broadcasting of new and standardized platforms, procedures and technologies (currency, languages, operative systems) that can create transparency (i.e. through video recordings, metal detectors, etc.).

I personally define this stable and fast scenario the “Time Zero of Desire” (TZD) because it represents the kind of scenario in which supply and demand (of tangible and intangible goods) can easily cross at the same high speed of emails or sms exchange. TZD is then perceived as a high speed scenario which is stable in crossing supply and demand at the lowest economic, organizational and contractual costs.

The setting showed above is developing according to an increasing number of turbo-economies (from India to Botswana) more and more global and transparent in nature. Those economies put in evidence some areas of the world scene that are generally not strategic and in which we can often see provincial and narrow-minded attitudes. The latter are similar to the behaviour of some ancient feudal lords who used to threaten and scare their own subjects by means of fear and ignorance. Thus, they would prevent their people from experiencing the real society, by keeping them inside the feud, afraid of facing some alleged external dangers from which the local power could not protect its subject anyways.

TZD is the ultimate scenario to implement the evolutionary turbo-conditions of the HSREC, de-

scribed as follows:

*Turbocondition 1: To Reset the reptilian brain.* We assume as true the theory of the evolution through interconnected balances which is based on the cooperation of three brains: reptilian, limbic and neocortex. Therefore, the actual issue is whether the way out of the Palaeolithic (i.e. a condition of radical bound to roots and homeland which is typical of nowadays “cave men”) would also mean to reset the obsolete and harmful reptilian brain. This process leads to show the religions and philosophies adopted according to their functional role which is made up of adaptive methods and behavioural pragmatics.

*Turbocondition 2: Evolving the 7 platforms of the global development.* We have to develop the 7 platforms of the global development:

- a) Currency and rating standards;
- b) Digital satellite telecommunications;
- c) Biotechnologies;
- d) Extra-planetary technologies;
- e) Technical-linguistic platforms;
- f) Contents catalog;
- g) Evolutionary capitalism.

This strive for development represents a strategic function in the policymaking agenda.

*Turbocondition 3: To increase the moral and ethic significance of the economic development avoiding of any wind bubbles.* This can be obtained exclusively regaining the ethic value of development, trying to implement new markets and pushing the progress through Kuhnian evolutions, without any interruption of the productive cycle with the creation of new professional profiles, procedures and structure that can support the process of implementation.

*Turbocondition 4: To place the political sphere among economic businesses of the service sector.* Politicians do marketing, they exploit the “hic et nunc” philosophy and go along with structures and entities that can provide consent in the short term.

The political system sets up a sort of market which is actually highly inflated and with a scarce added value, and which produces plenty of financial and propagandist bubbles.

*Turbocondition 5: To give policymaking opportunities to scientists, neo humanists and top brainworkers.* Giving political opportunities to eclectic and scientifically qualified intellectual elites would lead the socio-economic development of the knowledge society. Thus to trigger a virtuous circle among power, knowledge and capital and ensuring a real sustainable development with a “top brainworkers”, that is to say people that concretely work for the development, people able to think about the opportunities offered by modern scientific paradigms by following different patterns.

*Turbocondition 6: To stimulate the subsequent evolution of life on earth focusing on the analysis of the neocortical morphogenesis.* People always interact with their technological tools and the latter can even

manipulate our ability to manage them and our lives. This kind of circular dynamic influences should lead to reassess our paradigms about the concept of person and of relational system tout court. According to this new paradigm technical-human like we can make an attempt to understand how the paleocortality and the neocortality are affected by the technical supports and their evolutions.

*Turbocondition 7: To encourage continuous Kuhnian evolutions and inventions with a high value added.* It is time to encourage continuous Kuhnian evolutions and inventions with a high value added, thus to set grounds for a social system in which, if  $S=R/W$ , economic cycles follow one after the other with delayed positive timing and shorter depression times in each cycle.

*Turbocondition 8: To consider the surplus of variety and the hypercomplexity, a sign of wealth and a big opportunity also in the case of the increasing variety of artificial biodiversities.* An eventual collision among natural biodiversity evolutionary systems and those characterized by artificial biodiversity could lead to an hybridization. This is actually already happening (one can think about the fertility control through the birth control pill or to the cure of some disease by means of some genetic alterations).

In fact, the biological turning point offers plenty of opportunities for the life quality on earth, as well as many social issues and new communication needs.

*Turbocondition 9: To enhance competition capitalism on the short and middle term dimension through tactic models such as lean thinking and the kaizen practice.* The lean thinking is addressed to the optimization and to increasing the results performance and has always been opposing against the bureaucratic thought which is based on the control and validation of the procedure.

Rather than an instrument, the lean thinking is a way of thinking which is necessary to activate the  $S=R/W$  function.

The 9 turboconditions explained above are necessary, even though not always sufficient to carry out a global scenario. The latter being stable, fast and aware that in a free, open, fast and tolerant world a rapid economic development is a guarantee for a human, personal and social dignity.

The trick according to which a “poor but happy” world can still exist is typical of nowadays “cave men” that we can easily leave behind trying to light a fire with some wooden sticks while we are sipping our drink, reading a good book and listening to some nice music on a jet carrying us where we wish to go.

These turboconditions facilitate the increasing of the evolutionary speed related to an increase of variety. It might sound paradoxical that increase of variety and increase of speed might walk one beside the other but it is not so as I am going to show below:

#### 4. The Power of Complexity

The power of complexity and variety meant as a key wealth evolution system is described by the systemic approach by comparing Laszlo’s whole/part paradigm and Luhmann’s system/environment one to observe the energy-ecology link from an evolutionary perspective. Nevertheless exceeding variety and complexity might activate Buradization loops which is pivotal to avoid. The challenge to avoid these loops largely depends on the speed of the innovation cycles as I am going to explain below.

The paradigm shift from whole/part to system/environment is pivotal within system theory because it turns the concept of future upside down. As a matter of fact, the former paradigm still copes with the problem to describe/foresee the future and with the matter of predictability and its variables while the latter—which is the core of this paper—considers the future as conceptual, abstract model which can be invented and then self-reproduced but not foreseen/predicted.

In the age of simulation and modeling patterns, the future becomes an autopoietic concept which evolves self-referentially through all the viable networks in which it can reproduce itself. That is why in Luhmann's words: "For a theory of autopoietic systems, only communication is a serious candidate for the position of the elementary units of the basic self-referential process of social systems" (Luhmann, 1990: 6).

The evolutionary autopoiesis depending on the "reproducing by differentiating" process is a key idea to focus on how the paradigm shift from the whole/part variant to the system/environment one changed the kind of mathematics to be adopted from predicting to modeling, some way from abstract to embodied (Lakoff G., Nunez R, 2001) mathematics with the aim to frame the most intangible but nevertheless high impact factors of the social systems in the conceptualization of time in general and future in particular. An exemplary item of intangible but high impact factors of the autopoietic process are the transactional costs especially the organizational ones according to Williamson's theory related to Roger's cycle for the diffusion of innovations in a social system (Pitasi, 2010) The Rogersian Cycle (R) Speed (S) is proportionally inverted to the Williamson's costs (W) thus  $S = R/W$ .

The purpose of this essay is to deal with the energy management matter within a systemic approach trying to empower an embodied mathematics viable to fuel the autopoiesis process to increase the R's viability by decreasing W (Figure 2).

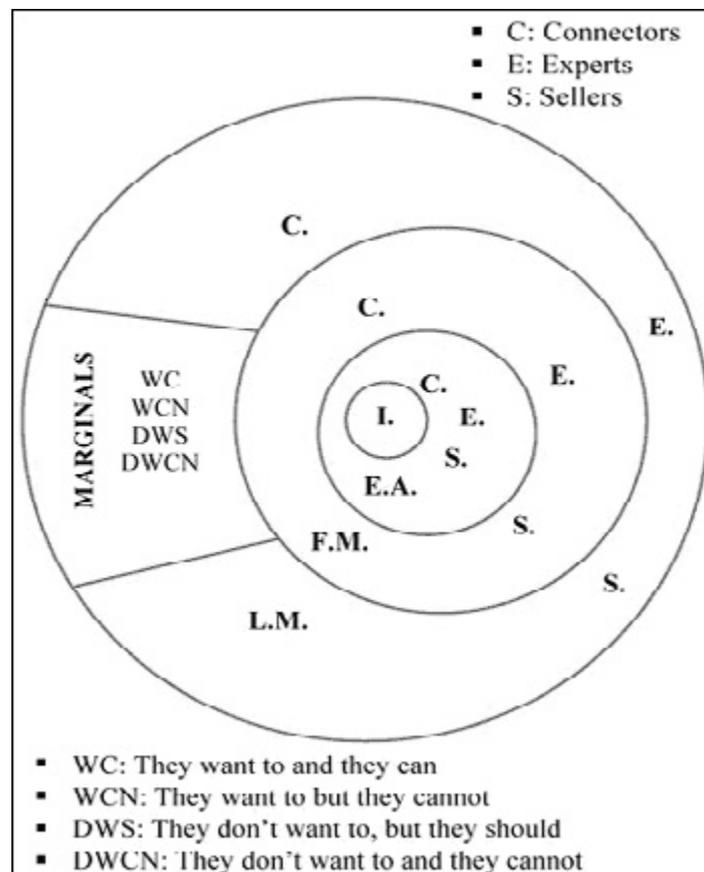


Figure 2: Rogers model updated (Pitasi, 2007)

The key point is to distinguish the differences which can really make the difference to empower the energy system and to go beyond the limits of the pro-oil/contra oil, pro-nuclear/contra nuclear mass media debate. There are three key features which can increase R's viability complexity, speed, ease. (Pitasi, 2007, 2008). This three features allow R to generate as a spin off a knowledge wealth flow (KWF) (Figure 3) of the energy sector which would be dramatically reconfigured by the KWF itself:

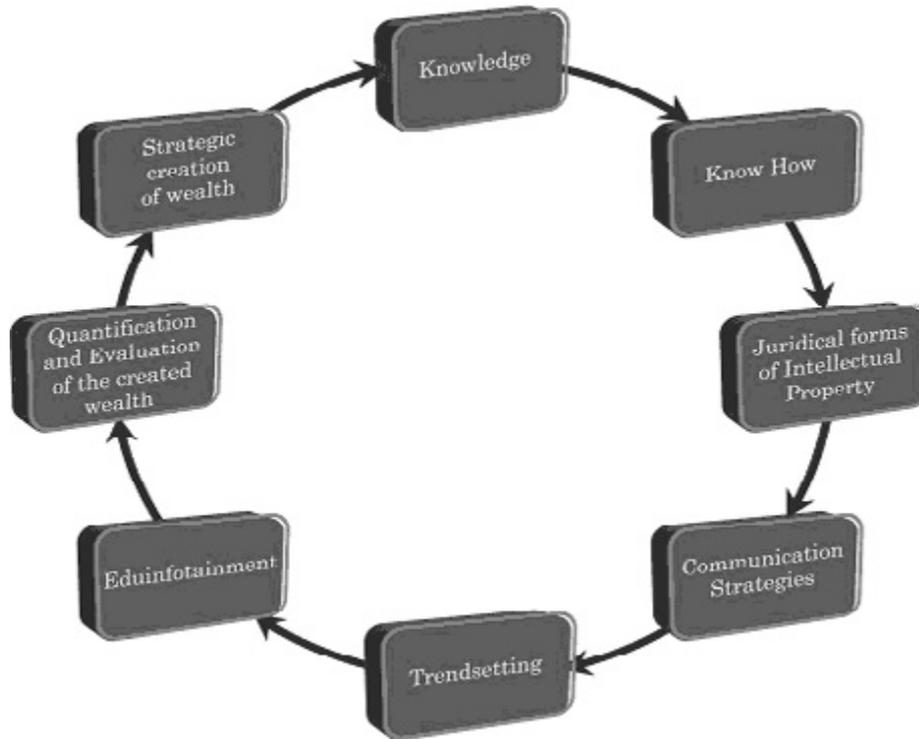


Figure 3: Knowledge and Wealth Flow (Pitasi, 2007)

Let's describe the three key features in brief:

**Complex.** Linear, causal models do not work anymore to analyze global changes. The challenges of complexity originally described by Nicolis and Prigogine begin to focus on what kind of mathematics is viable to deal with exceeding varieties and on how much knowledge intensive and information rich a strategic benchmark for energy management might and should be.

**High speed.** By evolving the  $S = R/W$  formula thus by describing the different energy Roger's cycles through the downsizing of Williamson's costs this paragraph will describe how a strategic and effective strategy for energy management would increase socio-economical development, business speed and radical innovation diffusion. Thus it is not difficult to state and demonstrate the losing mood of those ideologies which link sustainability to growth decreasing and/or a "back to the pre industrial world economy".

**Ease.** An effective energy management problem solving requires easy and user friendly, almost "idiot proof", solutions.

A clear example is represented by high concept and eduinfotainment novels such as Crichton's State of Fear through with education, information and entertainment arte mixed and balanced to facilitate- thus the public understanding of science about the key challenges of our times concerning the energy-ecology link.

## 5. Conclusions: The Hypercitizenship Emergence in the HSREC Age

The evolution of the variety/speed relationship in terms of  $S = R/W$  is a key challenge of our time and an adequate epistemological, theoretical methodological and technical toolkit to empower  $S$  is fundamental. Diversity Management might become a privileged tool to generate win/win variety/selection/stabilization processes by widening the observation horizons, increasing freedom of choice and implementing effective high speed decision making.

From my theoretical perspective it is pivotal that some key morphogenetic traits of capitalism emerge downsizing other traits which might generate risky and dangerous effects:

In brief:

1. The emergence of the Hyperhuman shift will probably create new organizational stages of capitalism radically reshaping health policies, food production and so on and this shift represents a potentially wonderful strength towards a more democratic diffusion of high added value knowledge though the most effective practices of the scientific citizenship lobbying
2. A key weakness of this shift might be its implosion into the so called techno-nihilist capitalism (Magatti, 2009)
3. The back to the cavern/neo feudal solution is not viable at all. As a matter of fact, for example, the pre-industrial agriculture fed less than 50% of the world population composed of 700/800million people and the average life length was about 35 years.
4. If we got “back to the past” many old problems of the past would return and a pre-industrial agriculture would feed again about 400 million people that is less than 1/16 of the world population. No viable future might look like our past.
5. Against all odds and against the rhetorics of the ecological threat, “progress” has evident side effects but it definitely works.
6. The scientific citizenship is more and more pivotal to provide democratization in the knowledge sharing process worldwide and it depends on the  $S=R/W$  of the relational networking emerging by societarian citizenship (Donati, 1993) patterns to let the huge variety of scientific information and legal procedures to use them adequately and fairly
7. The “fair use” of scientific citizenship in a relational, global network depends on the challenge of letting the scientific citizens become free and responsible persons (Cesareo V.; Vaccarini I., 2006) to provide an adequate re-entry of the human (Donati, 2009)

From this perspective, sociology of law is pivotal to cope with challenge of linking scientific citizenship and societarian citizenship so that the Hyperhuman spin offs of the so called Immortals (Harris, 2007) might be framed within a relational and responsible legal theory focused on the re-entry of the human in that new shape of global policymaking I call Hypercitizenship.

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(Footnotes)

- 1 High speed, reconfiguration, enormous, constellation (AUTHOR, 2010: 247-279)

