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POLITICS AND CIVILITY IN THE WORLD MARKET (HOMINISEMIOTICS)

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Politics and civility in the world market (Hominisemiotics). The author intends to demonstrate that the fact of the force being overestimated in the political relationships, induced by the belief that the force founds the State-Collectivity in the world market, implies a non critic research of the politics (justifiable exact and force) in several disciplines of the human knowledge, this way deviates from the empiric research to structure justifiabiles passible of sustain dominances ideologically opposed, without phenomenologically distinguish one from the other.

The consequence of that approach is that the sign "civility" (pu cheng - without fight - or civilité) stops having current use in the international relationships, reinforcing the frequent use of the force, exacerbating the terrorism as a persuasive means, while is absent the democratic debate. It's possible do quantify the democratic deficit by the homicide production in the world market, ranking the ethnic collectivities by indices of civility. The use of the force can implicate effective results in short period, however deleterious in the medium and long period, while the use of the exact (demand) makes probable results that can be virtual in short period, however it implicates creative consequences in the medium and long period.

On the "politics and civility in the world market" object, the author will superpose the semiotics-physics complex method (1) of the Semioselogy, including of the Physics phenomenology (Heisenberg, Bohr, Lao Tzy), of the Signology (Peirce), of the Progmatic Operational Instrument (Modesto), and (2) of the Hominilogy or Hominisemiotics (Modesto), to comparatively describes the civility patterns in the *hominidae* family (bonobos, humans, chimpanzees), and which of these patterns dominates in the political action by exact - or demand - (Nomogogy) or by force of the humans in the world market, respectively, bonobo politics (exact dominance) and chimpanzee politics (force dominance), as seen among the State-Collectivities that integrate the Security Council of the United Nations (UN): The Republic of China, France, the Russian Federation and the Commonwealth of 11 Independent States, the United States of North America, and the United Kingdom of Great Britain and Northern Ireland.