CIVILITY - *ENTRY* *
CIVILIDADE - *VERBETE*

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Abstract: *Civility*. This entry begins a series of others of the author that will frequent the Brazilian Journal of Constitutional Law. The series will expose the terminology of the contemporaneous applied research implying signs shared with several dialectal ou scientific disciplines in the areas of the Human Sciences (Anthropology, Philosophy, Sociology, Political Theory) and of the Applied Social Sciences (Administration, Information Science, Communication, *Nomogogy* of the species latin *Lex*, anglo *Case Law*, han 法 [*Fa - Model*]), looking for phenomenologically quantify their objects or referents, if possible, probable or previsible of observation, experiment and verification.
Applying strict epistemological cuts on the *semioses* (signic actions) of such entries, the author will superpose the semiotics-physics complex method (1) of the *Semioselogy*, including of the Physics phenomenology (Heisenberg, Bohr, Lao Tzy), of *Signology* (Peirce), and of the *Progmatic* Operational Instrument (Modesto), in (2) casual syntaxes with other disciplines equally *sensu stricto* scientific, to conclude by their trivial, dialectal or scientific instrumentality.
The present entry, with the methodological syntax of *Hominisemiotics*, comparatively describes the *civility*, *pre-civility* and *incivility* patterns in the family *hominidæ* (*bonobos*, *humans*, *chimpanzees*), provided by the euthymic or exact and force political data in the domestic and public spaces, and the phenomenological criteria for its quantification and verification. The instrumental application of the civility patterns in the analysis of the territorial or extraterritorial ethnic actions allows to the academic evaluation in real time to quantify a political superposition to the human alterity without implying its justification.
Key words: Euthymia. Hominisemiotics. Incivility. Politics. Pre-civility. Terrorism. Violence.

Resumo: *Civilidade*. Este verbete inicia uma série de outros do autor que freqüentará a Revista Brasileira de Direito Constitucional. A série exporá a terminologia da pesquisa contemporânea aplicada implicando signos partilhados por várias disciplinas dialetais ou científicas nas áreas das Ciências Humanas (Antropologia, Filosofia, Sociologia, Teoria Política) e das Ciências Sociais Aplicadas (Administração, Ciência da Informação, Comunicação, *Nomogogia* das espécies latina *Lex*, anglo *Case Law*, han 法 [*Fa - Modelo*]), buscando quantificar fenomenologicamente seus objetos ou referentes, se possíveis, prováveis ou previsíveis de observação, experimento e verificação.
Empregando cortes epistemológicos pontuais sobre as *semioses* (ações sígnicas) de tais verbetes, o autor superporá o método complexo físico-semiótico (1) da *Semioselogia*, includente da fenomenologia Física (Heisenberg, Bohr, Lao Tzy), da *Signologia* (Peirce), e do Instrumento Operacional da *Progmática* (Modesto), em (2) sintaxes casuais com outras disciplinas igualmente científicas *sensu stricto*, para concluir por sua instrumentalidade trivial, dialetal ou científica.
O presente verbete, com a sintaxe metodológica da *Hominisemiótica*, descreve comparativamente os padrões de *civilidade*, *pré-civilidade* e *incivilidade* na família *hominidæ* (*bonobos*, *humanos*, *chimpanzés*), a partir dos dados eutímicos ou políticos do mando e da força nos espaços doméstico e público, e os critérios fenomenológicos para sua quantificação e verificação. A aplicação instrumental dos padrões de *civilidade* na análise das ações étnicas territoriais ou extraterritoriais permite à avaliação acadêmica em tempo real quantificar uma superposição política à alteridade humana sem implicar sua justificação.
Palavras-chave: Eutimia. Hominisemiótica. Incivilidade. Política. Pré-civilidade. Terrorismo. Violência.

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1. Trivial knowledge

In the trivial lexicon, *civility* is the feminine noun: (1) designative of the "*group of formalities, of words and acts that the citizens adopt to each other to demonstrate mutual respect and consideration; good manners, civility, courtesy*"; (2) denotative of the "*fact and* [of] *the manner to observe those formalities*" (HOUAISS, 2001); of the "[p]*oliteness, urbanity, delicacy, courtesy*" (FERREIRA, 1986).

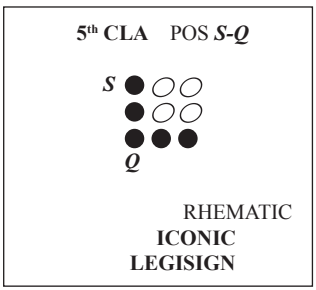
2. Dialectal knowledge: Nomogogy of the species *Lex*

In the gender *Nomogogy*, that is, world repertoire of symmetrical actions or autoexact (*-agogy* by example), or asymmetric actions or oral, gestural or graphical heteroexact (*-agogy* in the exact/accept relation) moved by multivocal interests by means of *nómos* (conduct or exact of dogma), the Latin species *Lex*, in its lexicon, instrumentalizes the sign *civility* with scarce frequency. In this case, its sense is correlative to the trivial knowledge, sharing the same semiotics-physics characteristics. It designates *good manners, courtesy, politeness, urbanity, delicacy*. (SOIBELMAN, 1983, p. 544)

3. Scientific knowledge: Hominisemiotics

In the western etymology, the sign *civility* [*civilidade*], dated of the century XVI, is the synthesis of *civil*, of the Latin "*civilis*", *affability, kindliness, kindness* (HOUAISS, 2001) and *-ity* [*-dade*], suffix of the Latin "*quality*", *attribute, state, love* (FERREIRA, 1986). By consequence, the sign *civility* implies the referent of the communion (*yin*) body-body in the domestic space, as well as it denotes the dominance of the *emotional* or *euthymic* and sub-position of the *energetic* or *irrational*. The sign *civility* in the ethnos *Han* implies *pu cheng* (不爭 - *without fighting* - LAO TZY, s.d., p. 26; unpublished, c. 3), *wen chih* (文質 *distinct mode*) or *wen* (文 - *refinement*) (MATEOS *et alii*, 1977-I.5535, p. 1057).

As it's comparatively observed, in the etymology, in the trivial knowledge and in the nomogogic dialectal knowledge of the Latin species *Lex*, the sign *civility* is univocal and precise, it designates *augeric* conducts (creative of similar peaceful sensorial freedoms - MODESTO, 1999) and doesn't decay to the polyvalence and the equivocacy. By its euthymic dominance, it goes from the contagion with the example, passes by the induction, limitating itself to the political superposition in the relation *exact*/accept, with residue of force.



Il. 1 - *Civility*: 5th signic class

The sign (*S*) *civility* (*pu cheng* 不爭 - *without fighting* - *civilidade*, *civilité*, *civilidad*) implies more the possibility (POS) of the qualities (*Q*) of the denoted form in the quotidian or extraquotidian conduct and less the existent body in the action, subsuming itsefl to the 5th signic class (CLA), as iconic legisign (PEIRCE, 1978-2.258, p. 147), according to iconic equation in the illustration 1. The *civility* is bordering between the euthymia (calm or peace in communion) and the politics (justifiable exact or force), dominating in it the chance of the exact and the communion of the domestic space and sub-posing itself under the conventions of the public space.

In case we select the *Homo sapiens* from its *hominidæ* family - chimpanzees, bonobos, gorillas and orangutans -, we will have few parameters to scientifically quantify, by semiotics-physics phenomenologic model (MODESTO, 1999), the body implying the conduct designated *civility*. Face to such reducing cut of the universe in research, the results stay committed, once the humans include with insufficiency the *quale* of the "*civility*" in the exact, however such *quale* is dominant in the bonobos; the humans include the force frequency in the politics, however such force also is frequent in the chimpanzees.

The tree of the primates' family was redrawn thanks to recent researches of the molecular biology accomplished by Vincent Sarich and Allan Wilson, in 1967, confirmed by Charles Sibley's Molecular Anthropology and Jon Ahlquist, in 1984. It was verified that the chimpanzees (and bonobos - *Pan paniscus*), the humans, the gorillas and the orangutans form a parental family with genetic identity of 98,4% of the DNA between chimpanzees (*Pan troglodytes*) and humans (*Homo sapiens*), 97,7% between gorillas (*Gorilla gorilla*) and humans, and 96,4% between orangutans (*Pongo pygmaeus*) and humans, differentiated, respectively, in just 1,6%, 2,3% and 3,6%. (FOUTS; MILLS, 1998, p. 63-69)

With the *exact* and *force* data of the *political* action shared in frequencies and several dominances among bonobos, humans and chimpanzees - the related ones closer in the epistemologial cut by triadic phenomenology -, we selectively recompose the universe of the research relatively to the *civility* (il. 2), for comparatively observe in it (1) the bonobos (by the *civility* - *civilité*), (2) the humans (by *pre-civility* - *pré-civilité*), and (3) the chimpanzees (by *incivility* - *incivilité*), excluding the gorillas and the orangutans, by their redundancy of the incivility and genetic deviation from the relationship. With this epistemologial cut, we have the object of *Hominilogy* or *Hominisemiotics* in the syntax among bonobos, humans and chimpanzees.

INCIVILITY
chimpanzees (*Pan troglodytes*)
frequency of exact
dominance of force

PRE-CIVILITY
humans (*Homo sapiens*)
alternation of exact
frequency of force

CIVILITY
bonobos (*Pan paniscus*)
dominance of exact
resídue of force

Il. 2 - Politics (exact ande force) in the *hominidæ* family

For comparative quantified observations of the *civility* in the conduct among humans (see MODESTO, 2002, p. 540-546), we will start from the common variables to the *hominidæ* family, that we designated by means of the common sign of two genders *hominida* (MODESTO, 1999). For effects of *sensu stricto* scientific control of empiric demonstration and verification, such variable relations are the euthymic, in the communion, and politics, in the superposition by exact/accept or force/lesion among bonobos, humans, and chimpanzees.

The *civility* sign implies reception by contagion (in the imitation by signic action of the mirror-neuron in the renewal [*fu* - 復 - LAO TZY, s.d., p. 40; unpublished, c. 16] of the example), assimilated (in the reiteration) and accomodated (in the expectation), of conducts by collective conviviality starting from the entropic immediateness of the relations mother-breeding, father-breeding, and female-male in

the domestic space (LAO TZY, s.d., p. 43; unpublished, c. 18), independent of formal transmission or *nomogogy*.

The *civility* signic denotation, its qualitatively existential implication, while body in the quotidian conduct in the domestic or public spaces, uprises employed in the XVI century and approximately in this sense, when the formally transmitted education hadn't been implanted as we know it today, and without the syntax with the *nomogogy* gender, by means of the imputable species that the "civil" sign eventually includes in the public space. (compare ARIÈS, 1981, p. 243, 240, 245; see *domestiaction* in MODESTO, 1999; see PIAGET, 1978, p. 19-47).

The *civility*, as observed by the hominilogy, can be described by the *communicative formalities* in the bonobo, human and chimpanzee family, by means of dominant, frequent, or residual signs of the communion (in the euthymic relations), of the exact and of the force (in the political relations). The quantification of the *civility* in the hominida conduct (MODESTO, 2002, p. 540, 546-549), therefore, implies distinguish females and males in the dominance of the *communion* (3rd signic class, rhematic indexical sinsign - PEIRCE, 1978-2.256, p. 147), followed by the frequency of the *exact* (4th signic class, dicent sinsign - 1978-2.257, p. 147) and, by last, of the residue of *force* (4th signic class). As the dominance moves to the force, we have the *incivility*, proper of the gang-collectivities. With the frequency of the force in alternation with the exact, we have the *pre-civility*, conduct of uncertain quality referred by the equivocal sign "violence", between the coaction by force and the coaction by exact.

In this case, the *civility* in the communication can be described as model in the bonobos, or *Pan paniscus*, by the dominance of the euthymic communion; the *pre-civility* in the humans, or *Homo sapiens*, by the alternation of the exact (similar to the *bonobo politics - politique bonobo*) with the frequency of the force (similar to the *chimpanzee politics - politique chimpanzé*); and the *incivility* in the chimpanzees, or *Pan troglodytes*, by the dominance of the force.

Our familiar bonobos, in the political frequency by exact, communicate by means of short, sharp and soft roars, with reach of small territorial distance; our familiar chimpanzees communicate by means of enormous guttural bawls, grunts and barks of great territorial distance (WRANGHAM; PETERSON, 1998, p. 251); the humans, by their time, with the coded phonetic modulation and the aid of material support, implemented in a such way the politics by exact, that's possible recept it at any territorial distance in the world market, by means of variable material supports and without temporary syntax with the emitter body, have seen the oral or graphic diachronic reach of the mythology.

In the use of tools, common in 2 million years in the *hominida* family (bonobos, humans, chimpanzees), the residual index of force is found in dragging branches in the *bonobo politics* and in the *chimpanzee politics* (1998, p. 82 and 258), arriving to the laboratorial intra-species paroxism (WILMSHURST, BBC *et alii*, 2005-Film 1.4, 17:10 to 19:28 min.; 1.6-7, 28:59 to 30:12 min.; 1.8, 35:17 to 35:39 min.) of the atomic bomb, of Harry Truman, against Japanese in Hiroxima and Nagasaki, with 150,000 humans' total slaughter in 1945, a *chimpanzee politics* that goes *urbi et orbi* from *terrorism*, observed in the *warlike force overflow from the Gang-Collectivity*, *to exalt the fear of the Family-Collectivity*, until rising to the *serial killer* insanity that offer similar negative models like Adolf Hitler and Ariel Sharon, George Walker Bush and Wladimir Putin.

Females and human males denote *pre-civility* in real time with the indifference or the political negligence in relation to the *genocide*, or homicidal domestic product (HDP), case of the intestine genocides, like Geraldo Alckmin preposed of the São Paulo State, Brazil, implementing the homicides in 32,8% in the year 2002 relatively to 2001, with the total 610 dead civilians (PAULO, 2003, p. A2), or in relation to genocidal ethnos, as the Gang-Collectivity United States of North America, involved in warlike homicides every 1,3 years around the world, since 1776. (MODESTO, 2002, p. 540-546)

The common pre-civility between humans and chimpanzees lacks to be hued. In the two species the dominant colligation doesn't imply the females, implies the males force, and these exalt themselves from the defensive use to the offensive force use, in the limits of the predation and pillage, marking their territories and the memory by the bawl, the urine and the blood, and in the humans' case, adding the ethnic identification of the flag and of the homicidal praisings by means of national anthems. "*In few words: the patriotism generates the aggression*" (WRANGHAM; PETERSON, 1998, p. 285).

The "*genetic marker, detectable before the birth, that predicts violence*" among the humans is the chromosome Y of the male. "*The individuals with that genotype*", says Gregory Carey, "*are nine times prone to be arrested and condemned by a violence act, relatively to people without those genes*", the human females. (1994, p. 37) In this case, the force frequency with the males and the exact dominance with the females implies the *pre-civility of the human males*, with the chimpanzee politics, and the *civility of the human females*, with the bonobo politics.

Unlike the humans' generic *pre-civility*, not considerated this distinction of the civility pattern between males and females, the bonobo politics reduced its force use to the residual in the intercorporal relations between sexes, parents and children, intra or enter collectivities, while the chimpanzee males and humans are similar in the whippings against females and children, in the rape of infants or adults, including dilacerations *in vivo*. In the bonobos there aren't registrations of forced sex, whippings and the children's death, as it frequently happens between humans and chimpanzees.

In the relations among bonobo collectivities is equally registered the absence of political superposition by force, dominating the euthymic communion of the domestic space, that has in the erotic pleasure, independent of the reproduction, the communication means, hetero or homosexual, among peers or in the diplomacy among collectivities, or the exact in those short, sharp and soft tones.

The relations among bonobos imply collectivity cooperation and solidarity among females, but not among males, whose exacts are placed in the politics periphery of the public space, implying residual force, while the male children stay inseparable of the females during a lifetime. If a male attacks a female, that solidarity collective among females repels the force (WRANGHAM; PETERSON, 1998, p. 251, 253-254, 261-262, 271).

The solidarity among the bonobo females has for entailer element the homoerotic pleasure. The mother's support, while alives, ends up being relevant in the political competitiveness for exact that results in the male alpha, the dominant among the males. In the mother's death, decays his dominance. From this elapses the feminine *quale* as political reference in the public space and the politics of *co-dominance* between the female alpha, supported by the collective cooperation of the females, and

the male alpha in the collectivity, without the support of the cooperation by force of the males. (1998, p. 252, 256-257)

The characteristic of the *civility* in the *bonobo politics*, therefore, can be summarized by the euthymic dominance, founded in the erotic, in the lifelong mother-breeding relations, in the communion among females, and the political superposition in the public space, when existent, has the exact prevalence, while the force is residual in the co-dominance between female and male.

In this way, observe and verify the data of the *civility* complementary to the *incivility* of an ethnos, of a regional or local collectivity, implies correlate and quantify the probability and previsibility of dominance or alternation of the *exact* with the frequency of the *force*, having for object the relations among the humans in the statistical cutting of those collectivities.

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