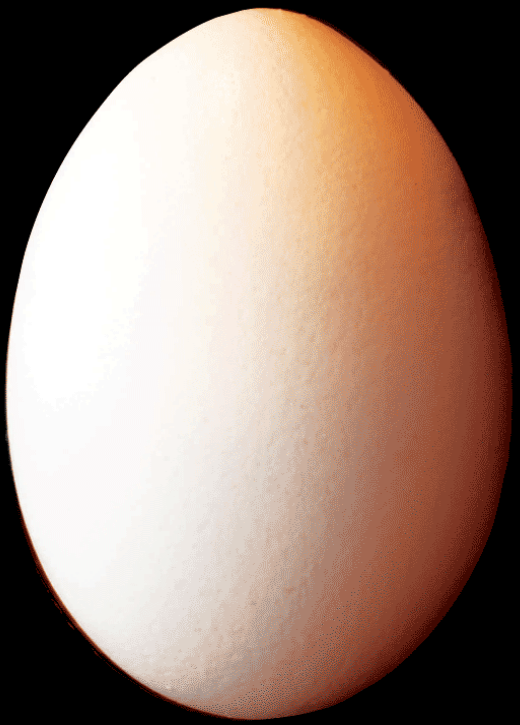
The Unicist Ontology of Evolution

The ontogenetic intelligence of nature



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Contents

Prologue....14
The Ontogenetic Intelligence of Nature....14
Ontogenetic Intelligence....15

Introduction....17
Ontogenetic intelligence....17
Ontogenetic principles....17
Concepts....19
Functionality/credibility zone....20
Concepts behave as strange attractors....21
Complementation and Supplementation laws....22
Supplementation law....23
Complementation law....23
The perception of the ontogenetic intelligence....24
The Complexity of Nature – The conjunction "AND"....25
Validation and Falsification....26
Synthesis of The Unicist Ontology of Evolution....27
Introduction to Evolution....27
Chaos and Evolution....28
Living Creatures....29
Unicist Ontology of Evolution....29
The general research methodology....32
Unicist reflection methodology for the research of concepts....33
Unicist reflection....33
The path to Reflection....33
The Research....35
Research on Individuals....35
Research on Institutions....35
Unicist technologies developed for business applications....36
Research on Countries....36
Evolution and Involution....37
Contrast with Other Approaches....37
Scientific application of the Unicist Ontology of Evolution....38

Concepts 40
Concepts and autopoiesis....40
Concepts as strange attractors....42
Strange Attractors of Meaning (SAM) 42
Concepts – strange attractors and bifurcation....43
Types of bifurcation....44
The concept as an evolution regulator 44
The essential concept....47
Example of an essential concept: educational culture 49
Mutations 52
The unified field 53
Evolution and Fixed Points....54
Evolution and time....55
How evolution takes place....56
The unicist laws of evolution....57
First law: The law of intrinsic evolution and involution 58
The evolution and involution of ethical intelligence 58
Second law: The law of energy optimization 63
Third law: The law of gravitational forces 64
Fourth law: The law of the double pendulum....65
Fifth law: The law of mutation 65
Sixth law: The law of conflict 66
Seventh law: The law of influence 66
The Butterfly Effect of the Chaos Theory 67
Forecast of a complex system....68

Annex I
Applications on social, institutional, individual and life-science evolution

Example 1: Culture Cycles - Countries' Future Scenario Building ...70
Ideological Models 73
Conceptual Description of Absolute Ideologies....75
Individualist....75
Populist 75

Rationalist....75
Communist....76
Feudal....76
Dominant....76
Marginalist....77
Liberal....77

Example 2: Blue Eagle X-pert System....78

Example 3: Price elasticity of demand....82

Example 4: The ontology of history....84
The unicist ontological historical research method....85
Conclusions....86

Example 5: Conditions for a Sustainable Globalization....87
National Interest....87
Diplomacy....88
Globalization....89
Language as a context....90
Language and Sustainable Globalization....91

Example 6: Unicist Archetypes of Countries - SWEDEN....92
Scarcity....93
External Security....94
Inner Freedom....95
Transparency....96
Conflicts....97
Ideologies....98
The “Nobel Effect”....99
Integration....100
Family....100
Innovation....101
Institutional Economy vs. Personal Economy....102
Synopsis....103

Example 7: R&D - The unicist approach to innovation and research .104
The Unicist Ontology of Research 104
The essential concept of research 104
Description of the functional concept of research 105
Analogical research – Pseudo research approach 106
Operational Research 106
Analytic Research 107
Systemic Research 107
Complexity Research 107
Conclusion 108
The Unicist Ontology of Innovation 108
Introduction 108
Description 109
Artisans 110
Technologists 110
Inventors 111
Discoverers 111
The anti-concept of innovation 111
Hedonists 113
Conservatives 113
Innovation-phobics 113
Innovation-busters 113
Operational conclusions 113

Example 8: The unicist ontology of object driven value generation ..115
The concept “object” 115
Concept 116
Added Value 117
Quality Assurance 117
Structural Segments 118
Operational Objects 118
Functional Objects 119
Systemic Objects 119
Cognitive Objects 120

Conclusions 120

Example 9: Unicist ontology of written and spoken language
Language as a driver and inhibitor of human intelligence 122
Language: Synthesis of its ontological structure 123
Language as the reasoning structure of humans 123
Language and communication 124
Language as an ethical mask 124
The change of languages 125
Language and Sustainable Globalization.....125
Factual language 126
Conclusions 126

Example 10: The unicist ontology of human learning.....128
0) Development of the driving idea 129
1) Stages of development to approach reality.....131
Syncretic stage 131
Analytical stage 132
Synthetic stage 132
2) Cognitive structure 133
Knowledge 133
Comprehension 134
Application 134
3) Maturative Evolution.....135
Childhood 135
Adolescence 135
Maturity (adulthood).....136
Senility 136

Example 11: The unicist ontology of human fallacies.....137
Fallacies are not reasoning errors 139
Fallacies are unconscious lies 139
Example 12: The discovery of ethical intelligence, anti-intelligence and anti-intuition 142
The unicist ontology of ethical intelligence.....142

Definition....142
Ethics of survival....143
The ethics of the appropriated value (Subsistence)....144
The ethics of added value....144
The ethics of foundation....145
The conceptual ethics....145
Ontogenesis of the ethical intelligence....148
Ethical intelligence ontogenesis....149
Survival stage....149
Subsistence stage (appropriated value)....150
Added value stage....151
Foundations stage....151
Conceptual stage....152
Ethical intelligence and fallacies....152
The evolution and involution of ethical intelligence....152
The unicist ontology of intuition and anti-intuition....156
Intuition....156
Anti-intuition....157
The neutralization of anti-intuition....158
Anti-intelligence and human complexes....159
Intelligence vs. anti-intelligence....159
Complexes....161
The benefit of complexes....161
The antidote – Consciousness and action....162

Example 13: Research on Intelligence 2006-2010
Global and cross-cultural human behavior....163
Introduction....163
The Objective of the research....164
The Structure of the research process....164
Research field....164
Specific objectives of the research....165
Output....166
Sponsors....166

Example 14: Secondary research on the ontology of viral evolution (2007 – 2010).....167
Preparatory Research.....167

Annex II
Diagnostics: the ultimate goal of research

Diagnosis as an objective 170
Descriptive Diagnoses 171
Static Diagnoses.....171
Causal Diagnoses.....171
Functional Diagnoses.....171
The goal of diagnosing is to influence.....172
The foundation.....172
Forecast.....173

Annex III
Complex Systems Research Design

Complex systems research design 176
The “unified field” to study 176
The risk of falling into fallacies.....177
Research design 178
The objective of research.....178
Secure/certain knowledge.....179
Experimentation fields, be them analogous or homologous.....181
Research protocol 182
The conclusions’ field of application 182
The research team.....183
Inference rules and logical derivation.....184
Functional conceptual structure of the complex systems research..184
Method and Taxonomy of the Research of Complex Systems.....186
Method.....186

Annex IV
Unicist reflection methodology for the research of concepts

Unicist reflection methodology for the research of concepts 189
Unicist reflection 189
The path to Reflection 190
Introduction 190
Stage 1) *It reflects outside* - Projecting upon reality the prejudices we may have 191
Stage 2) *It reflects inside* - Introjecting the reality elements we try to influence upon 192
It is necessary to have emphatic capacity. 192
It is necessary to have a deep interest in the element or subject trying to introject. 193
It is necessary to have a high sympathetic capacity 193
It is necessary to have a high level of energy 193
Pilot Test 194
Stage 3) *The outside vanishes* - Focusing on the reality trying to be influenced 194
Pilot Test 195
Stage 4) *The inside vanishes* - Making the specific reality universal 195
Stage 5) *All is one* 195

Annex V
The Unicist Approach

The Unicist Approach 197
Unicist Approach to Complexity (an ontological approach) 197
Unicist Anthropology 199
Unicist Ontology 200

Unicist Glossary 203

General Bibliography used as basis for the unicist experimental research 211
Unicist Bibliography used as basis for the unicist experimental research 213
About the author 214

Humans' responsibility is to influence the future.
Peter Belohlavek

The Unicist Ontology of Evolution

The Ontogenetic Intelligence of Nature

It is the ontology that explains the evolution of living beings, their produces and their actions. Living beings are considered as unified functional fields, ruled by their underlying concepts, which evolve according to basic laws…

…using logical inferences to diagnose, prognosticate and influence reality consciously…

Prologue

The Ontogenetic Intelligence of Nature

The unicist ontology of evolution explains and predicts the evolution of living beings, their produces and their actions in a unified field, ruled by concepts and their natural laws. These natural laws have been named as “Ontogenetic Intelligence”.

The research of the unicist ontology of evolution did not enter the field of the origin of life or the origin of the universe. The purpose of the research was to discover the origin of the rules of evolution, to diagnose and influence it.

The most relevant application fields are future research, strategy, institutional evolution and Man’s individual development and his learning process.

This theory enables the analysis of and influence upon complex realities. Its reliability has been proven in its application during the last three decades.

The development of this theory started in 1976 and ended in 2003 with the discovery of the origin of fallacies. Fallacies have been and remain a major obstacle to overcome for the understanding of institutions, countries and individuals.

The discovery of the structure of concepts ruling the evolution of living beings set the grounds for The Unicist Ontology of Evolution.

The theory fathoms into the most censored aspects of human behavior: into his own evolution. That is why it is a taboo, and must be treated as such.

The consideration that concepts define the ontogenetic intelligence of living beings is recent. The consequence of this statement is that the intelligence of living beings is necessarily based on the double dialectic self-organized approach to reality.

Dysfunctionalities of the ontogenetic intelligence endanger the evolution of the living being.

The lack of the conservation principle fosters “explosion”, the lack of the action principle promotes “implosion”.

The applications of the unicist ontology of evolution to biological, individual, institutional and social forecasts were the fields were this theory was validated and falsified (at the level that is falsifiable).

This ontology approaches evolution in the world of possibilities to discover concepts and operates in the world of probabilities to influence them.

Ontogenetic Intelligence

Ontogenetic intelligence is defined by two principles of nature:

1) The action principle that sustains growth and evolution. It is driven by expansion.

2) The energy conservation principle, which sustains survival and avoids involution. It is driven by contraction.

In the field of human behavior, the action principle gives birth to the verbal function, which makes the fulfillment of purposes possible. The entropy produced by action produces changes in the goal of purposes.

To avoid changes and sustain the purpose, the energy conservation principle produces a homeostasis. The homeostatic value complements the purpose and ensures that action occurs within the established limits.

But the consequence of this interaction is never deterministic. The change produced by the interaction of the living being with the environment produces evolution or involution.

In nature, both principles sustain the evolution of living beings. Their effects can be observed in bacteria, viruses, cells, and other living beings.

At a more operational level, besides the expansion and contraction principles, there are functions that provide security and functions that provide freedom to living beings. These functions are implicit in the upper level functions (expansion – contraction).

Ontogenetic intelligence provides the basic rules to adapt to an environment. It sustains the living being's unstable equilibrium. When, for any reasons, the ontogenetic intelligence is inhibited, the living being loses its equilibrium and its survival is endangered.

These principles are active in individual beings and in the live environment they are part of.

Introduction

Ontogenetic intelligence

Ontogenetic intelligence defines the basic laws of evolution. It is a set of what can be called natural laws which rule the evolution of living beings.

It was researched in order to find an approach to forecast and influence evolution.

Ontogenetic principles

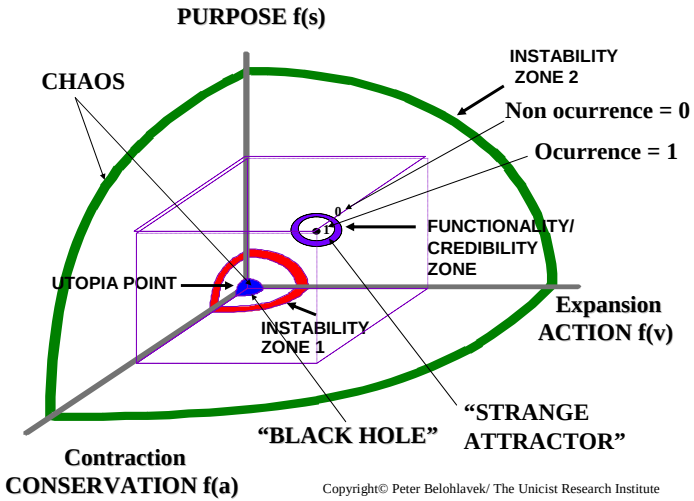
Ontogenetic intelligence has two basic principles that influence evolution. It supposes the existence of a purpose of the living being. On the one hand, there is an expansion principle and, on the other hand, there is a contraction principle.

Evolution is never in equilibrium. Considering a moment, every system is either in expansion or in contraction.

This integration of contraction and expansion to sustain a purpose defines the ontointelligence of a being.

The active function describes the verbal function that seeks the expansion of the living being. Therefore entropy is implicit. Where there is an action there might be entropy. Entropy is measured by the fulfillment of the purpose.

To avoid the entropic effect there is an adverbial function which sustains the purpose.



There is no causative relation between the conservation function and the active function (verbal function). They are integrated by the purpose of the living being.

Evolution implies an improvement of the adaptation to the environment.

When adaptation reaches an extreme level, it reaches the utopia point where there is no differentiation between the being and the environment, therefore the "individual being" disappears.

This is the effect of the instability zone 1, which works as a sort of "black hole". It has the same effect as an implosion.

The information of the preceding individual disappears giving birth to a new identity within a more comprehensive unified field.

When individuals are in involution, they inevitably arrive at a level where they have to mutate to survive in some other way. They mutate or "die".

This is the effect of what we call instability zone 2. The behavior of the individual loses its adaptive capacity and the effect is chaotic behavior. In such scenario, the individual seeks new ways to adapt to the environment.

Sometimes the individual is able to mutate, sometimes it simply explodes.

What has been described is the functioning of ontogenetic intelligence which we consider included in the meaning of the word concept.

The word concept has been used in the past with multiple meanings. But considering the root of the meaning it always refers to the "nature" of something.

That is why we use the word concept defining its ontogenetic intelligent structure which sustains the adaptive behavior of living beings.

Concepts

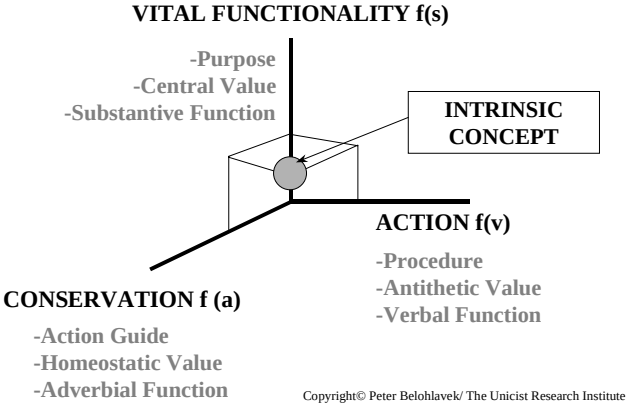
Concepts describe the living creatures' essences and their evolution laws. That is what we call their ontogenetic intelligence.

Living creatures possess intrinsic concepts. This means that these concepts exist in themselves and only need to be discovered.

On the other hand, inanimate beings have extrinsic concepts, which are deposited on them according to their functionality.

Concepts determine the ontological behavior of living creatures.

Intrinsic Functional Concept



As there is a generic concept for each species that defines its purpose, its expansion action (entropy) and its conservation function, such concept is cross-cultural and timeless, as long as the species does not become extinct.

Functionality/credibility zone

Intrinsic concepts are functional. They do not exist because someone believes them or not.

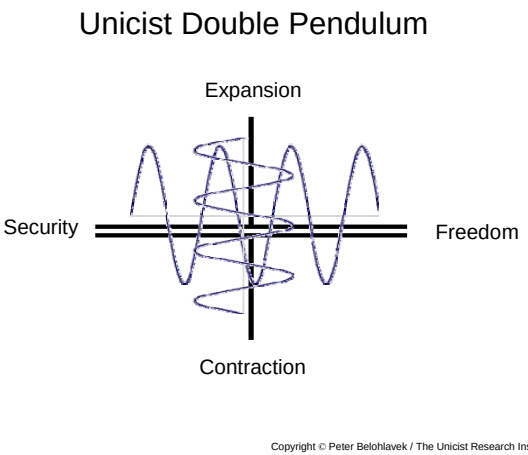
On the other hand, extrinsic concepts describe the ontology of a living being and depend, for their existence, on the fact that they are believed.

While intrinsic concepts are defined by their functionality zone, extrinsic concepts are defined by their credibility zone.

In both cases, concepts are not integrated by three different elements, they are “one”.

Concepts behave as strange attractors

Behavior oscillates, with higher or lower frequency, between expansion and contraction, and at the same time between security and freedom.



This double oscillation makes concepts behave as strange attractors. When a given behavior moves towards freedom, it will return seeking for security.

The amplitude or importance of the qualitative and quantitative modification does not necessarily determine the amplitude or importance of the next move.

The same phenomenon happens when moving towards expansion or contraction.

Therefore within the credibility zone behavior appears as chaotic, but following the patterns of the behavior of strange attractors.

Possibilities define the existence of a functionality/credibility zone while probabilities define the behavior within the functionality/credibility zone.

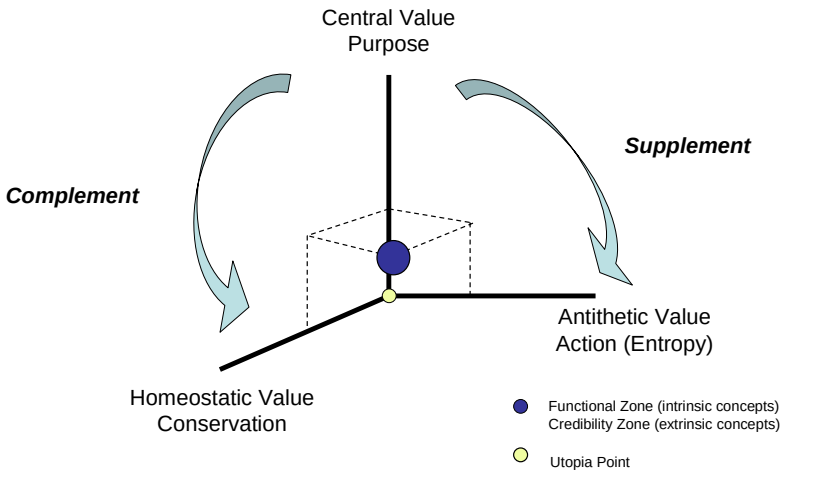
In intrinsic concepts, possibilities define the existence of a functionality zone but probabilities define the behavior within such zone.

In extrinsic concepts, possibilities define the existence of a credibility zone but probabilities define the behavior within such zone.

Complementation and Supplementation laws

The purpose, the conservation function and the active function of a concept are integrated by logical rules which sustain their unity.

Ontological Structure of a Concept



While the purpose and the active function are sustained by the supplementation law, the purpose and the conservation function are integrated by the complementation law.

Supplementation law

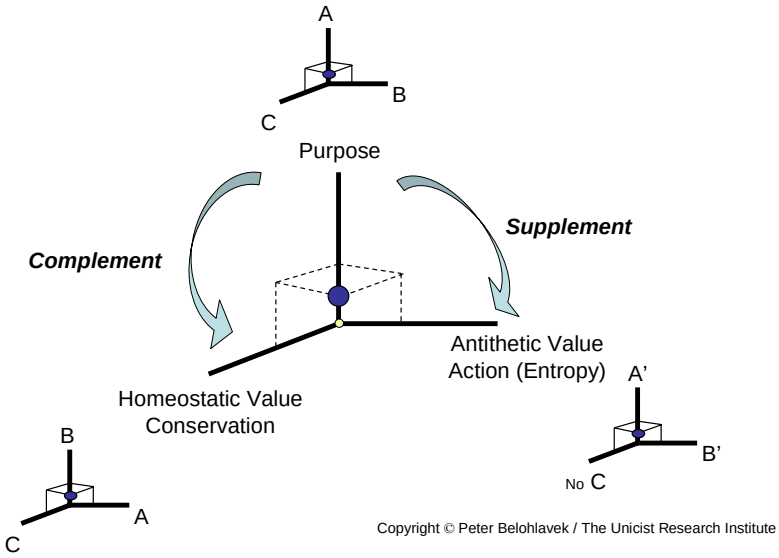
It is a relation between elements with redundant purposes and verbal functions, having a different homeostatic element. One of the elements has a superior "myth" that challenges the evolution of reality.

Complementation law

It is an interdependent relation between two elements, actions or ideas. Each one of these elements has what the other element requires and they both have a coincident homeostatic element.

Supplementation and Complementation Laws

Ontological structure of a concept



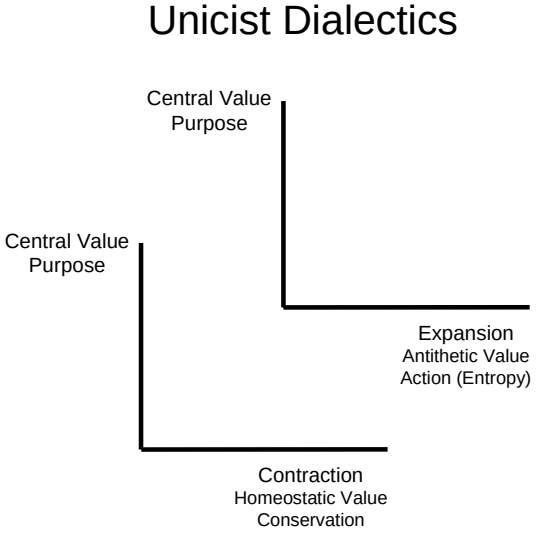
Complements sustain the weaknesses of the purpose to avoid the entropy produced by the action.

When the homeostatic value can buffer the changes produced by the active function, the functionality/credibility zone is relatively stable.

The perception of the ontogenetic intelligence

Ontogenetic intelligence implies two sorts of relations:
1) a relation based on effects – the relation between the antithetic and the homeostatic value
2) a specific "conceptual" behavior with no causative relations – the relation between the central value, the antithetic value and the homeostatic value.

Humans have the ability to think in a dualistic way. That is why it is necessary to comprehend a concept in its two dialectical pairs.



There is a causal relationship between the central value - the purpose - and the homeostatic value, and at the same time between the central value and the antithetic value.

The relation between the homeostatic value and the antithetic value is based on effects not on causes.

The relation between specific behaviors included in the functionality/credibility zone and the resulting actions depend basically on the capacity to influence and the synchronism of the response of the concept in relation to the environment.

The Complexity of Nature – The conjunction "AND"

The structure of nature, as a complex system, is sustained by the conjunction "AND". There is no "OR" in nature (see Annex V – The Unicist Approach).

This implies that the three functions: vital function (purpose), action function and energy conservation function are a conjunction that integrates what we called the essential concept of a living being.

This integration implies a mathematic to analyze the functionality of a concept. The multiplication of these three functions, define the capacity to adapt to reality.

To do so it is necessary to have hard information about the concepts functionality considering its possible substitutes, succedanea, its restricted context and its wide context.

Validation and Falsification

The principles of ontogenetic intelligence cannot be falsified. They can only be validated through the functionality of the homeostatic and antithetic functions they build and sustain.

Validation processes include a research methodology based on homologous experiences and accurate forecasts of several “evolution cycles”.

An evolution cycle is a period of chronological time synchronic with the lifecycle of the “object/subject” being researched. (See Annex III – Complex System Research Design)

Synthesis of The Unicist Ontology of Evolution

A living creature's evolution is ruled by its concept. The concept is the functional logic structure of a living creature that defines it as unique both in its species and individuality.

Each living creature has a central concept that regulates its evolution and describes its purpose, the procedure under which it faces adaptation to reality and the action guide within which it develops the procedure so as not to trespass the limits of its purpose.

The concept describes a living creatures' functionality. It defines its intrinsic concept.

Living creatures naturally transfer this functionality to the environment where they act, depositing functions that have the living creature's same logic structure and that generate the existence of extrinsic concepts.

These concepts have the same logic structure but they are not implicit in inanimate beings; they are deposited by the living creatures they are functional to.

The concept arranges the living creatures' chaos. It is the attractor which structures the chaotic behaviors of a living creature's environment and arranges them to make them operable and functional to evolution or involution, should any be the case.

Introduction to Evolution

There is evolution whenever a being, as an individual or as species, institution, culture or a given reality reaches a higher level of functionality in its process of adaptation to environment.

There is a higher functionality when his capacity to influence the environment increases, and with it, his added value and his capacity of self-growth. Whenever he does so at the expense of the environment, there is involution.

There is also involution when the level of functionality decreases.
In order to understand an evolution theory one needs to be operating it in a field of reality whose completeness one has fully apprehended.

Whenever one does not perceive it within the sphere one is fully adapted to, that is, is influenced by and bears influence on, adds value and gets value in return, an Evolution Theory is solely apprehended from a rational stand, thus transforming it necessarily in mechanic and deterministic.

Therefore, all those interested in apprehending The Unicist Ontology of Evolution should read it seeking an intrinsic logical structure and its value added to fields where the reader can adapt perfectly well.

This implies that in order to actually apprehend an evolution theory one should imagine it as explaining fields where the one interested does not need an Evolution Theory.

All rational learning of an evolution theory inevitably leads to taboo and thus, to the lack of understanding.

Chaos and Evolution

According to the Unicist Ontology of Evolution, chaos does not exist in objective terms; chaos is any situation within which the individual does not manage to structure the evolution of a complex system.

Complexity is an issue related to the observer and thus, chaos theory is a theory of Man's subjectivity in its attempt to influence a given reality.

All along the process of analysis of evolution, contemplated from different viewpoints we will describe chaos as the consequence of exerting influence on realities whose laws of evolution remain unknown.

Living Creatures

Living creatures are those able to adapt, reproduce, grow and die by themselves. The transcribed living creature concept may be decomposed into sub-concepts that regulate the evolution of the living creature's "sub-systems".

There are artificial life beings which follow the same rules than living creatures.

For instance, institutions have an "artificial life" provided they can adapt, reproduce, grow and die. Therefore, those institutions which are beyond the men integrating them have intrinsic concepts.

Unicist Ontology of Evolution

The Unicist Ontology of Evolution structures how the "infinite" elements that participate in evolution are arranged around concepts which offer functionality models and which, when exceeded by actions, produce chaotic instants that end up in death or in a new order with new functional concepts.

This explains why The Unicist Ontology of Evolution is far from being a deterministic theory; it structurally operates in the world of

possibilities, and in terms of conjuncture, in the world of probabilities.

There are no probabilities in the conceptual world; everything is "possibility".

These possibilities are infinite a priori and, in the light of functional concepts, they arrange and offer a finite span of possibilities which make it possible to forecast what is going to occur, provided there is no unexpected "butterfly effect".

The Unicist Ontology of Evolution asserts that concepts regulate the living creature's functionality and evolution.

Living creature's development is ruled by the evolution of their intrinsic concepts. A concept is an operative logic structure that determines a living creature's functionality.

Therefore, concepts describe both the living creatures' essences and their evolution laws.

This means stating the fact that concepts preexist within the subject and imply a huge difficulty to be apprehended. Concepts can only be discovered, they cannot be "built".

Concepts define the ontological behavior of living creatures. At the same time, concepts exert influence on the living creatures' functionality and adaptation to the environment, and they also structure their evolution.

By living creatures it is understood all those that are capable of growing, reproducing, adapting to the environment and dying by themselves.

The living creature concept contains a finite number of sub-concepts that regulate the operation of the living creature's subsystems but

which are also conditioned to it.
Living creatures, human beings in particular, can only have a very partial access to their concepts although they can approach sub-concepts which are functional to their observable activities.

This is how they are able to understand evolution without having to reach those ultimate structuring causes.

The Unicist Ontology of Evolution is not deterministic since the possibilities opened in the conceptual structures are so huge that it can only determine tendencies in situations where the living creature evolves or involves.

When a living creature enters chaos, because its concept became dysfunctional to the environment it acts upon, there is no possibility of forecasting its evolution except for the assertion that chaos will come to an end.

Chaos will end up either in the living creature's death or in a new functional concept better adapted to the environment.

It is easier to forecast involution that evolution. Involution has a clear end: "death". Evolution offers multiple possibilities.

The general research methodology
(See Annex III)

In order to do research on concepts one must have a conscious experience in the field under study. It is only with this experience that hypothesis can be developed. The methodological steps to follow in the research are as follows:

1) **Development of a hypothetical structure of the functional concept**
2) **Analysis of the concept and its division into sub-concepts (only when necessary and possible)**
3) **Decomposition of the parts of the concept into observable facts**
4) **Development of the fields of application in order to use the concept to validate its behavior**
5) **Development of the concept's application experiences to forecast reality**
6) **Development of at least five experiences in the concept's field of application, differing completely one from the other.**
7) **Develop forecasts of al least three periods with full certainty**
8) **Restart the research process every time a deviation occurs.**

When working in homologous fields one has the advantage of being able to transport the functional conceptual structures from one field to another. Research is carried out using the same methodology but the experience in the homologous field allows one to establish the first hypothesis.

Operative concepts, which behave as preconcepts, are the scientific grounds supporting the research of functional concepts. Functional concepts are divided into as many sub-concepts as needed to validate their structure.

An adequate research will allow the transformation of a complex system into a simple system through the knowledge of its concepts.

Unicist reflection methodology for the research of concepts **(See Annex IV)**

Unicist reflection

Reflection tries to find the essential structures of reality. Thus, the concepts "ruling" a certain reality are sought after.

Unlike meditation, reflection requires that the individual be in peace both with him and the environment. Reflection fosters the individual's adaptation to the environment, allowing him to exert influence on the environment while he is also influenced by it.

Reflection differs from the rational analysis as regards methodology and scope. While the rational analysis seeks objective rational measurement of the elements involved in a given reality, reflection, on the other hand, seeks the essential aspects of a given reality.

The unicist reflection implies an "action-reflection-action" process. The preceding action is the real experience of the one who is reflecting. The consequent action is given by the pilot tests where hypothesis are validated.

The path to Reflection

Reflection covers five stages before reaching the environment adaptation and the influence upon it.

1) It reflects outside

Projecting the prejudices we have onto reality.

2) It reflects inside

Introjecting the reality elements we try to exert some influence upon.

3) The outside vanishes

Focusing on the reality we try to exert some influence upon.

4) The inside vanishes

Making the specific reality universal.

5) All is one

Stages 1), 2) and 3) include pilot tests. Stages 4) and 5) imply real action.

The Research

Researches on evolution started in June 1976 and ended its development in the Individual, Institutional and Social fields by June 2000.

During that period, multiple investigations, together with applications, took place and these started generating results which were functional to the environment acted upon.

The application allowed validating the research as well as generating sub-concepts at a level less essential than the basic one.

The process finally concluded in the year 2003, with the end of the research of the ontological structure of fallacies.

Research on Individuals

Due to confidentiality purposes, we publish the pen names of the people experimented on as they appear in the "Unicist Personalized Education" book instead of their real names.

The research covered more than 100 experiences, throughout a period longer than 5 years in all cases and which exceeded the 10 year's time in 20 specific cases.

Research on Institutions

In the case of institutions, their real names are not published either although many have appeared in different books such as "Future Archaeology" and "Organizations Logic". For all cases, the forecasted evolution was studied for longer than 10 years together with their historical evolution as well. Only those institutions whose

foundations dated from over 30 years at the time of the research were taken into account.

Unicist technologies developed for business applications

Fundamental economic analysis (macro)- Fundamental social analysis (macro) - Country scenario building - Business scenario building Globalization analysis - Fundamental financial analysis (micro) Fundamental economic analysis (micro) - Operation analysis - Industrial analysis - Commercial analysis - Organizational analysis Strategic analysis - Business analysis - IT design - Human Resources analysis - Cost analysis - Learning process analysis - Management analysis - Market analysis - Object building - Knowledge Management - Market Laboratory - Organizational Laboratory - Project Management - Research & Development

The result of the research was validated in application at:

ABB, A. G. Mc. Kee & Co., American Express, Apple Computers, Autolatina (Ford-Volkswagen), BankBoston, BASF, Bayer, Brahma, Ciba Geigy, Cigna, Citibank, Coca Cola, Colgate Palmolive, Deutsche Bank, Diners Club, Federación Patronal de Cafeteros de Colombia, Glasurit, Hewlett Packard, IBM, ING, Johnson & Son, Lloyd´s Bank, Massey Ferguson, Merck, Monsanto, Parexel, Pirelli, Renault, Shell, Sisa (Citicorp), Telefónica, Worthington, Xerox and YPF, among others.

Research on Countries

The countries researched into were, namely: Argentina, Australia, Belgium, Brazil, Canada, Chile, China, Colombia, Costa Rica, England, Finland, France, Germany, Holland, India, Italy, Mexico, New

Zealand, Norway, Peru, Poland, Russia, Slovakia, South Korea, Spain, Sweden, Switzerland, Uruguay, USA, and Venezuela. Later, some other countries were added but as application fields.

The initial research, with the purpose of formulating future scenarios, was mainly centered on USA, Brazil, Germany, Argentina and Japan.

Evolution and Involution

During the research, evolution and involution forecasts of individuals, institutions and countries were carried out.

They were followed and validation of both evolution and involution was sought after.

This is how the validity of the functional structures regulating the evolution of these "beings" was found, which resulted in the validation of the theory.

In the case of countries, crisis and wars were studied, trying to forecast what was going to happen after the crisis or war in terms of added value for the context.

Contrast with Other Approaches

Developing a living creatures' evolution theory, although it has been restricted to men, as living creatures, implies a compatibility with other sciences where discoveries have already been validated.

An evolution theory is very closely connected with complex systems and the chaos theory, so it requires an approach that includes their validated aspects. The central element considered by the Uni-

cist Theory is the attractor “concept” which reaches different levels of depth.

In the deepest sense, the concept appears to be linked to DNA and, in the most superficial aspect, in man’s behavior, it is linked to values.

It was validated by means of genetics. The discovery of the DNA structure represented the validation or invalidation of the unicist theory since if evolution principles were incompatible, then the hardest information, i.e., the DNA would have to be considered right. The DNA works as a “concept” in living creatures.

It was also contrasted with physics since no biological or evolutive principle could be contradictory to it.

The Unicist Ontology of Evolution was also contrasted with the oriental conception.

Evolution has always been an issue present in oriental philosophies, where the limits among science, philosophy and religion never existed in a rational way such as in occident.

In addition, the unicist approach is compatible with the evolution concepts developed in orient, which have their roots in Zen philosophy.

Scientific application of the Unicist Ontology of Evolution

In Life Sciences: Development of the functional structure that regulates evolution and the development of the structure of living beings as a unified field.

In Research: Development of a methodology for complex systems research.

In Philosophy: Refutation of Hegel's dialectic theory, as a particular case, and the formulation of the laws of the double dialectic.

In Social Sciences: Discovery of cross-cultural "invariables" and their laws of evolution.

In Future Research and Strategy: Modeling of the structure of concepts that allows inference of evolution.

In Education: Discovery of the concepts of learning which has given scientific sustainability, amongst others, to Piaget.

In Anthropology: Discovery of the "invariables" of human behavior.

In Mathematics: Development of the conceptual basis of dependence, interdependence and independence of variables.

In Economic Science: Discovery of the structure of Conceptual Economics. Development of the conceptual structure of Economic Schools and their functionality.

In Political Science: Development of the conceptual basis of ideologies and their functionality.

In Cognitive Science: Development of a methodology to construct knowledge with existing information through an integrative logic.

In History: Development of a historical analysis methodology based on the Unicist dialectic (double dialectic).

In Logic: Development and formalization of the integrative logic, sustention for the unified fields' theory in evolution.

Multiple researches were undertaken all along, which have given rise to operative models currently available for their application to cultures, institutions, business and individuals.

Concepts

Concepts describe the living creatures' essences and their evolution laws. Living creatures possess intrinsic concepts.

This means that they exist in themselves and only need discovering. Inanimate beings have extrinsic concepts. Inanimate beings have those concepts that are deposited in them according to their functionality.

Concepts determine the ontological behavior of living creatures. This is why the concepts structure is cross-cultural, since there is a generic concept for each species that defines it as such, and it is also timeless as long as the species does not become extinct.

Concepts and autopoiesis

"Autopoiesis literally means "self-production" (from the Greek: auto for self- and poiesis for creation or production) and expresses a fundamental complementarity between structure and function. The term was originally introduced by Chilean biologists Francisco Varela and Humberto Maturana in the early 1970's: The canonical example of an autopoietic system, and one of the entities that motivated Varela and Maturana to define autopoiesis, is the biological cell"

Autopoiesis is now self-evident in living beings. The unicist ontology of evolution provides the information of the structure of the laws that regulate autopoiesis. It describes the ontogenetic intelligence of autopoiesis.

"The outstanding feature of living organisms is a form of self-organization termed autopoiesis. This, they point out, is a special case of homeostasis, where what is preserved is not one feature

(such as blood temperature), but the organization of the system itself as a unitary whole.

Some autopoietic systems have a self-maintained identity that does not exist in the physical space. A society, for instance, consists of organisms closely coupled not only by physical relations, but also by semantic (i.e. linguistically grounded) communications.

The self-organization of a society is constituted by a self-coherent and self-sustaining set of social practices, within which there may be sub-systems of intercommunication having their own autopoietic unity.

Different legal systems, for example, shape and maintain themselves within the specific communities concerned, and help establish equilibrium between various social and economic institutions.

Only human organisms can form part of a society, so defined. But for all living creatures, the very boundaries of the living system as a physical unity, as well as its bodily components, are continuously produced by its own activities. A human body, or a tree, is an autopoietic unity in the physical space.

But they are higher-level autopoietic systems, made up of many such systems at a lower level. The basic phenomenon here is not the formation of a body with arms and legs, or leaves and boughs, but the self-organization of a single cell.

The generation of the cell-membrane both bounds and constitutes the cell as an autonomous vital entity, distinguishable from its environment.

Explaining how this can happen is universally acknowledged to be one of the core problems of biology (Maynard-Smith & Szathmary, 1995, ch. 7). Maturana and Varela unequivocally identify it as the

philosophically and scientifically fundamental problem." (Margaret A. Boden)

Concepts as strange attractors

Strange attractors are the basis of Self Organization. There is no apparent order at the strange attractor.

Superficially, it appears to be pure Chaos, but there is order which only appears over time when looked at in the right perspective.

The evolution of mature countries is driven by the strange attractor of their culture. The behavior of adapted individuals is driven by the strange attractor of their ethical intelligence.

Strange Attractors of Meaning (SAM)

Here is an example to apprehend concepts described as strange attractors:

"Mathematically, the strange attractor is defined as an attracting set with *zero measure* (that is, a set capable to be enclosed in intervals with arbitrarily small total length) in an embedding *n*-dimensional space (called *phase space*) and has a *fractal* structure (that is, a structure, which displays self-similarity on all scales of its manifestation). The trajectories, that is, the traces of the energies and forces whirling within the strange attractor, appear to skip around randomly.

The cause for a meaning to emerge can be any dynamical sign projected on the human mental space (Dimitrov and Woog). As far as the projection of each meaning-evoking sign is only an energy pattern - a kind of whirlpool in the flow of thoughts and feelings that

can neither be seen nor touch but only expressed in arbitrary small spatio-temporal units of perception, its 'measure' is zero.

The phase space where meaning emerges is the 'multi-dimensional' mental space of an individual - a non-material (*transcendental* in Kantian term) space energized by continuously generated thoughts and feelings.

Meaning has fractal structure - once a certain dynamical sign makes sense to an individual, this individual can 'zoom' deeper and deeper into the meaning of this sign. Although each level ('scale') of meaning-exploration may differ from any other level, there is similarity between the levels, as they all relate to the dynamics of one and the same sign interpreted by one and the same individual.

The strange attractors of meanings (**SAM**) can exhort human actions. Although, the actions may appear randomly skipping around, they relate to the attractors of meanings, which propel them. If there is no attractor of meanings behind one's actions, the actions are simply meaningless; they are running at physical level only. The lack of intelligent support, be it mental, emotional or spiritual, is incompatible with one's growth as a holistic individuality."

(Vladimir Dimitrov)

Concepts – strange attractors and bifurcation

Concepts include a permanent oscillation between action and conservation, and between freedom and security. This implies the bifurcation included in the behavior of strange attractors.

A bifurcation occurs when a small change made to the parameter values of a system causes a sudden "qualitative" change in the system's long-term dynamical behavior.

Types of bifurcation

It is useful to divide bifurcations into two main classes:

1) Local bifurcations, which can be analyzed through changes in the local stability properties of equilibrium, periodic orbits or other invariant sets as parameters;

2) Global bifurcations, which occur when larger invariant sets of the system 'collide' with each other, or with the equilibrium of the system.

The concept as an evolution regulator

There is one concept that describes the essential functional structure regulating evolution. It could be intrinsic to a being and regulate its evolution, determining its functionality.

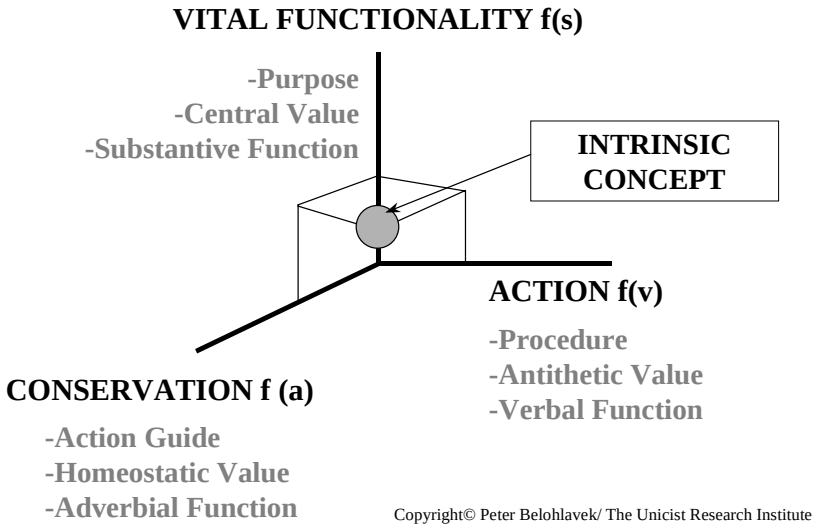
However there are extrinsic concepts which are those that men place on subjects and objects surrounding them. In this case, concepts determine a “credibility of functionality”.

A concept is set by three elements. Its purpose or substantive function defines the being’s vital function. The purpose of all living organism is that of staying alive.

The verbal function complies with its function so that the living organism evolves and thus entropy is implicit.

The goal of the adverbial function is that of preserving the being’s energy therefore limiting the verbal function so that the purpose does not change.

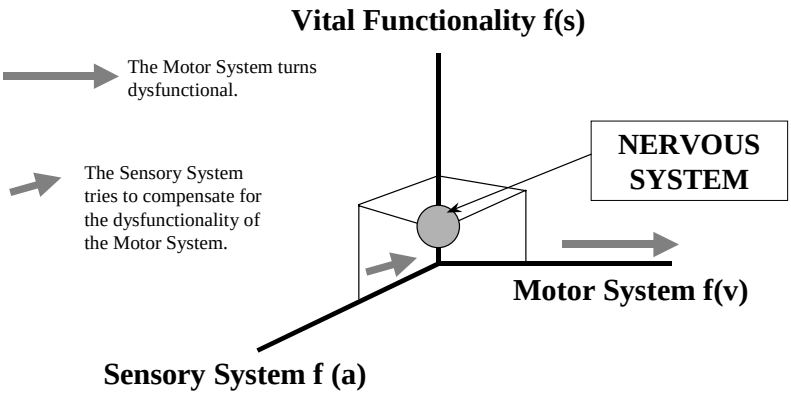
Intrinsic Functional Concept



Evolution of a given reality, once we know the *concepts map*, starts with a modification of an action.

If we observe the functionality of the human nervous system and assess it in a conceptual way, we will notice that if the motor system performs dysfunctional actions to the vital function, such as, putting a hand on fire, the sensory system shall have to develop maximum capacity to endure the pain to avoid the situation from destabilizing.

Nervous System Concept



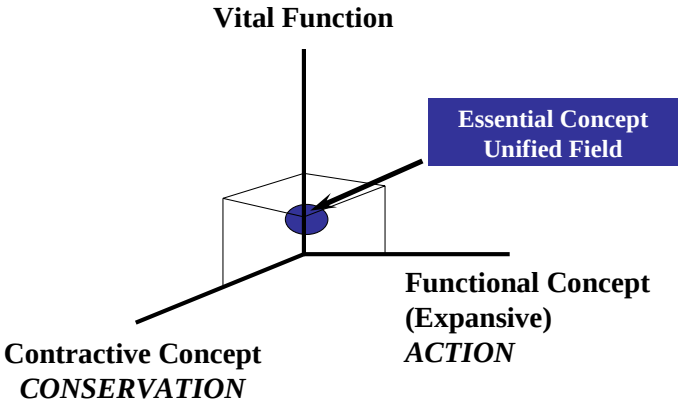
But if the sensory system can no longer compensate the dysfunctional action performed by the motor system, the withdrawal of the hand from the fire takes place, or a functional alteration in the hand that the man has placed on the fire, hence losing the vital functionality of the said one.

The functionality area of the member disappears and its function becomes “0” (zero). It ceases to comply with its function within the living organism that will need to make up for its lack with other functions capable of complying with the same role and task.

The essential concept

The evolution of living beings is regulated by their essential concepts. It includes an action generating functional sub-concept and an energy conservation contractive sub-concept.

Conceptual structure of the essential concept

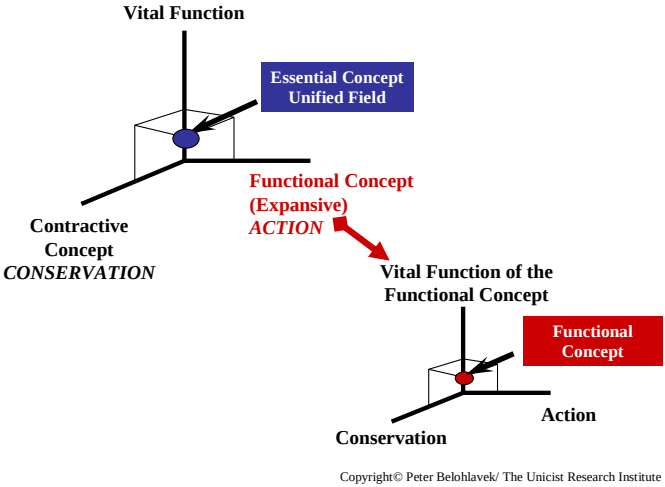


The most difficult human task is the introspection to apprehend the essential concept of a given reality or a living being. It requires reflection, the validation of the conclusions and a long period of accurate prognostics.

Essential concepts cannot be falsified because of their intrinsic characteristic of being essential.

The essential concept's functional sub-concept is a concept in itself. It includes an action generating verbal function, an energy conservation adverbial function and a purpose defining its vital functionality.

The Essential Concept and the Functional Concept



When approaching a functional concept, its action is observed, its conservation is perceived and the purpose is intuited.

The action, conservation and vital functions define a set. The less perceivable element of such set defines how to approach a concept. The perception of the purpose requires an intuitive approach. Therefore a functional concept must be approached intuitively.

The verbal function of an essential concept is a functional purpose that requires an intuitive approach.

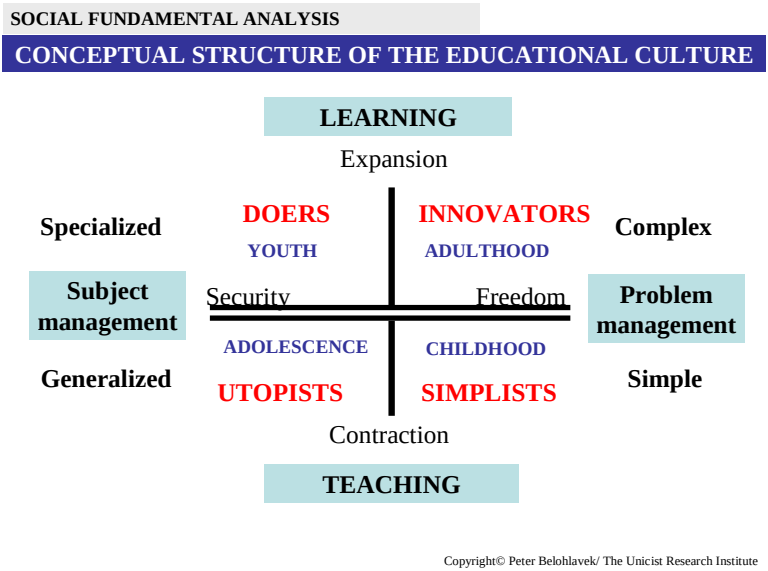
The adverbial function - the energy conservation function - of an essential concept is a concept in itself; it can only be intuited. The vital function defines de ultimate purpose of the living being or complex reality.

Because of the abstractness of this description it can only be shown in an example. To demonstrate the functionality of essential concepts we have chosen a well known example: educational culture.

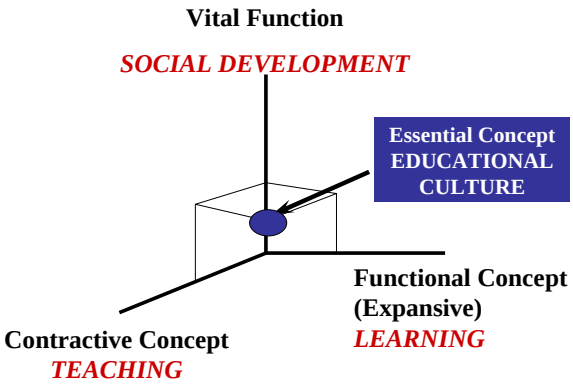
Example of an essential concept: educational culture

As it has been said before, the essential concept is integrated by an action generating functional concept to maintain the being alive, and an energy conservation contractive concept to ensure survival.

The functional concept's purpose of educational culture is learning and the purpose of the contractive concept is teaching. These two concepts define the verbal and adverbial functions of the educational culture's essential concept.

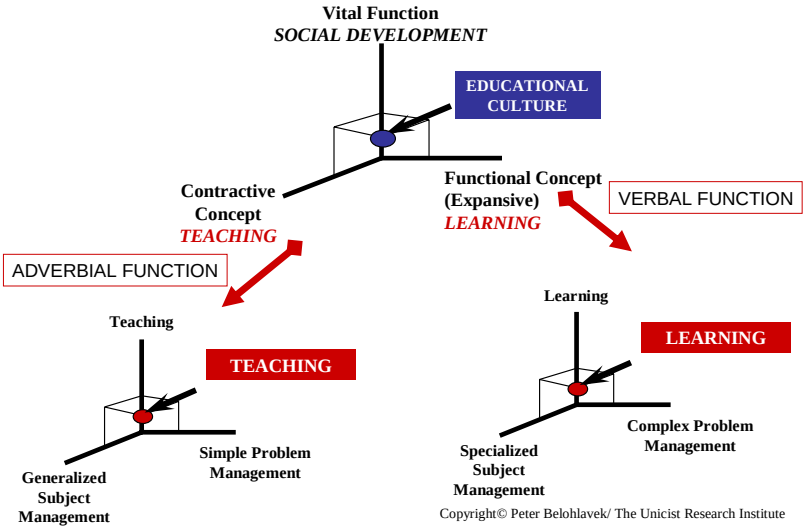


Conceptual Structure of the Essential Concept



This defines the structure of essential concepts in ontological terms. This ontological structure defines the consequent and implicit logical inferences.

Ontological structure of the components of the essential concept's verbal and adverbial function



1) Educational culture implies an integration of learning and teaching. But learning is the starting point of the process.
2) Learning processes include a dose of teaching which is necessary for the energy conservation of the learner.
3) Teaching processes that have not started as a learning process tend to degrade into self-fulfilling fallacies. This happens spontaneously when teaching is not integrated "into" a learning process.
4) Education does not exist when learning processes do not include teaching. Education requires the transmission of knowledge and previous experiences. Learning without teaching defines a self-learning or action-oriented culture.
5) Different cultures or segments require different proportions of learning and teaching.
6) Functional concepts, having the same structure of essential concepts at a more operational level, are used to influence reality.
7) People, who seek to be taught what they are supposed to learn by themselves, avoid learning and therefore generate a fallacy in the process itself.

Concepts -whether they are essential, functional or contractive- require to be discovered. That is why concepts' learning processes include very few teaching actions.

A high level of internal freedom, responsibility, transcendence and energy consumption is required to discover concepts.

A person must be able to introject the reality of a given concept. He must have the level of sympathy to vibrate in the same tune of that particular reality. An individual may have or not, the energy to reach the threshold to apprehend the knowledge of a concept.

Operational learning includes a high proportion of teaching actions. Without teaching participants are disoriented.

To develop an educational culture it is necessary to separate conceptual learning from operational learning processes. Operational learning demands lesser energy, than conceptual learning.

Mutations

We define mutation to all structural change in the purpose of a being, or of any of its "vital subsystems". We refer to mutation every time that a subsystem is somehow annulled for some non-"traumatic" reason, and this is hence transmitted to future generations.

Modifications of functions will cause different effects according to the role the functions comply with. Mutations occur when the purpose of given concepts change.

If there is a modification in the adverbial function mutations could take place, and even if there is none, the system has lost stability and will generate a change in the verbal function.

Mutation may occur because of evolution or because of involution. In the first case mutations are based on the action of the verbal function to fulfill its purpose. Involution is produced by the inability of the verbal function to produce results.

Evolution implies that the verbal function, representing a more functional intelligence, turns to be the purpose of a concept.

Involution implies a structural change in the functionality of a concept. The verbal function sub-concept replaces the concept.

Socially, there is mutation when there is a change in the habits of a given society. The purposes of a society are implicit in its habits.

The unified field

Whenever we describe an evolution theory we refer to universal laws that are applicable to actual fields. In order to apprehend actual fields man bears his own perception capacity restrictions. That is why different people are able to apprehend different realities.

From an objective point of view, there is only one reality. We define this reality as a unified field restricted by an arbitrary decision, though functional to man.

The amplitude of the unified field depends on the capacity to adapt to environment. The adaptation capacity belongs to the individual participating. When the individual merely seeks to flow through environment and subordinates to it, adaptation is not possible. The same holds true when he intends to dominate it.

No subordinate, opponent or dominant may apprehend a unified field. This is a restriction posed by man's own mind.

Operating in a unified field of a certain reality, working in and with it calls for a previous capacity to apprehend it. Even though the unified field of a given reality includes its most abstract aspects; there is no chance to actually apprehend it if it does not encompass its most concrete aspects as well.

Operation is the demonstration that one has apprehended the essence of a given reality. The term "wisdom" stems from "the ability to do".

The depth with which a unified field may be apprehended depends on the type of thought of individuals. One may apprehend unified fields in their most operative aspects or go as far as possible, but always including its operative aspects.

The different types of thought imply different depths of apprehension of a unified field.

Many times, acting on a unified field does not require managing essential aspects since the latter are not functional to what one wants to do. For instance, in order to make a program in a computer there is no need to know the conceptual aspects of a computer.

Fallacies are mechanisms that avoid apprehension of a unified field in all of its depth. When one is overwhelmed by a given reality there are two possible paths: accept it, hence seeking to apprehend it or not, or "solve" the conflict through fallacies.

Evolution and Fixed Points

Reality is in motion. Man has, by nature, a great difficulty to understand this motion. One can only understand it if sized among fixed points.

Heraclites, the Greek philosopher, said that one cannot steps into the same river twice. Perhaps that is why he was named "Heraclites the Obscure".

Truth Tables (true – false) are static and can therefore be observed by the ordinary man.

The only way to solve the issue of observing a reality in motion is by placing fixed points working as reference. Only after watching motion from and towards fixed points we can draw a trend.

The Unicist Ontology of Evolution relies on the fixed structure set by the concepts at a given time. While structures are defined, concepts are in motion. This theory sets the laws of evolution that allow predicting the motion of concepts pursuant their functionality in

their specific unified field, their gravitation forces, and the universe they belong to.

The concepts are fixed structures that enable the determination of trends. The credibility area of an extrinsic concept at a given time determines the evolution starting point.

Evolution and time

Understanding evolution also implies comprehending the time within which it occurs.

Time is defined as the space of a vital cycle that takes place between two events. Hence, time presupposes the link between events and it makes sense to measure time if there is evolution or involution.

There are events that occur instantaneously and others that occur in a differed manner, between a concept and its sub-concepts.

For an individual, his personal image is necessary to establish a stable link with another.

Image is built over time, and thus a concept in which the image is a part of, typical in commercial actions, implies the passage of time.

Times are relatively short in *verbal functions*, a little longer in *adverbial ones* which work as functional myths, and very long in the *central value*. Evolution times may somehow be sped up and lowered, but they can never be changed.

In order to measure the times of a given situation or of an evolution, it is very useful to count with the knowledge of the chronology of homologous situations, that is, those based on homologous concepts. Chronology depends on concepts and not on forms. Analo-

gous situations are of no use to draw experience from and only serve as “time fallacies”, which are taxonomic fallacies.

How evolution takes place

When talking about evolution, we always refer to the evolution of a reality that is regulated by the multiple concepts organizing its “unified field”.

The question answered by The Unicist Ontology of Evolution is how this evolution is produced and how it can be anticipated to influence as far as it is possible.

Evolution always occurs by the “verbal function effect”. Adaptation to the environment is lost when the action where the adverbial function is materialized stops being functional to the existence of a concept in its current state.

In this case, there are two possibilities: either the adverbial function compensates the dysfunctionality or it does not.

In order to adjust this, the adverbial function compensates the situation by using its own verbal function. This compensation may be reached or not.

If reached, there is an adjustment effect which is functional to the balance at a given time and let repairing or self-repairing mechanisms adjust the dysfunctionality.

When there are no chances of repair, the balance of the credibility area must have changed in the case of an extrinsic concept, or there must have been a change in the functionality area when dealing with an intrinsic concept.

It may also happen that the adverbial function (homeostasis) cannot compensate the unbalance situation produced by the dysfunctionality of the verbal function. Should that be the case, there is a modification of the substantive function.

In this case, a mutation must have taken place. When purposes change mutation occur.

Mutations may be qualitative or structural. By qualitative mutations we mean those that modify the quality of the same structural purpose.

Structural mutations are those where the purpose changes completely. Structural mutations frequently occur when, in chaotic situations, there appears an external gravitating force which intends to "absorb" a unified field.

It is very difficult to know exactly when a mutation will take place and what it will result in. What it is possible indeed is to build alternative scenarios which allow a better adaptation to the environment.

The unicist laws of evolution

Evolution laws rule the evolution of living beings and beings with artificial life. They are part of the ontogenetic intelligence of a living being. These laws were discovered and validated using the ontology of evolution in the fields of individual, institutional and social evolution during the last 20 years.

The laws are:

First law: The law of intrinsic evolution and involution
Second law: The law of energy optimization
Third law: The law of gravitational forces
Fourth law: The law of the double pendulum

Fifth law: The law of mutation
Sixth law: The law of conflict
Seventh law: The law of influence

First law: The law of intrinsic evolution and involution

The evolution of a concept or subconcept of a living being or a being with artificial life evolves based on structural stages.

Evolution occurs when the verbal function, being the purpose of the next stage, fulfills its goals stably, permitting the transformation of the implicit action (the verbal function) into a substantive.

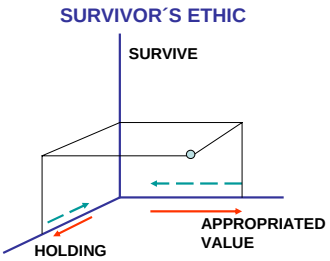
An example of this law is Maslow's Hierarchy of Needs.

The evolution of ethical intelligence is another example that shows the application of this law.

The evolution and involution of ethical intelligence

(See Annex I, Example 12)

From an ontological point of view, the evolution of the ethical intelligence starts at its lowest level which is the survivor's ethic:



The most primitive function of intelligence is to keep an individual alive. Evolution begins at that point.

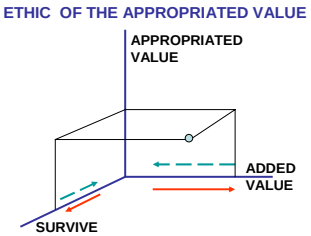
When the individual has appropriated enough value to ensure his survival, the intelligence evolves to an upper level (see dashed arrow).

In order to understand this graphic it should be reminded that the value of the "axes" increases towards the center and decreases towards the extremes.

If survival cannot be ensured because of the lack of energy, individual complexes or addictions, the level of ethics decreases to a lower level (see arrow).

The lower level implies a lower morality and the use of anti-intelligence.

If there is an evolution to the upper level, the individual accesses the appropriated value ethic.



The use of the ethic of the appropriated value implies that the individual needs to add value to achieve his purpose.

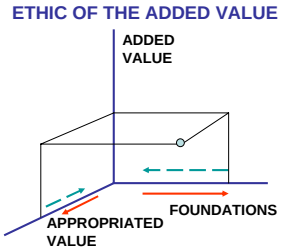
If an individual adds more value than he appropriates, his survival becomes threatened, and intelligence evolves to a lower level.

Ethic degrades if the appropriated value cannot be gained because the added value is insufficient.

If the value added is lower than before, because of the lack of energy, individual complexes or addictions, ethic degrades to the preceding level.

Ethical intelligence evolves to a higher level if the added value perceived by the environment is high and if the value to grow is gained.

Considering an evolution process the next step is the ethic of added value.



The ethic of the added value requires the use of grounded knowledge to generate value.

Adding value always implies a team. It can be a team integrated by a provider and his “client” or a team of several providers integrated with one or several “clients”.

The sharing of a common “vital space” is a necessary condition for synergic teamwork to generate value.

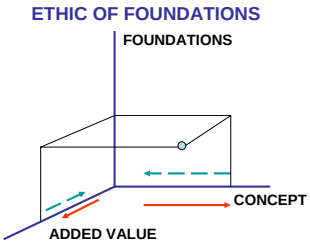
The ethic of foundations stabilizes when groundings support the team members and the task being developed.

When subjective actions condition the ethic of added value, a functional intuition is necessary to ensure the production of added value.

Intuition, as an individual approach to reality, avoids knowledge sharing and questions the added value.

Ethic degrades and falls to the lower level if, because of the lack of energy, individual complexes or fallacies, groundings do not suffice.

Ethic evolves to an upper level if groundings are solid and "sound" enough to sustain actions in analogous and homologous fields. The next level is the ethic of foundations.



The conceptual approach to reality sustains the ethic of foundations. This ethic stabilizes when the concepts underlying a certain reality have been discovered and the groundings for operations are set.

This ethical intelligence makes the construction of a rigid operation with flexible knowledge possible.

It permits the evolution of the foundations and ensures the ultimate goal of intelligence, which is to adapt to the environment.

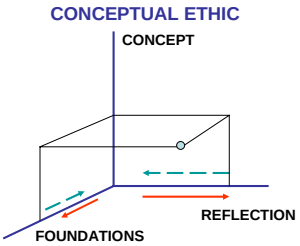
The functionality of individual's adapting to reality is ensured when he operates based on groundings.

This ethical intelligence sustains the influence on others, because it is perceived as the most value-adding intelligence in the "material world".

Ethic degrades to the next lower level when groundings are based on fallacious concepts which turn them to be invalid.

This is the ultimate ethical intelligence in the material world.

An individual can achieve a higher level of ethical intelligence only if he sets apart his material needs, and is able to integrate the restricted context where he lives in, with the universal context where there are no benefits for anyone.

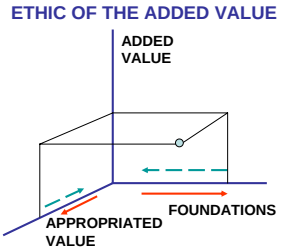


Conceptual ethic is the highest level of human intelligence, where reflection integrates the individual with the environment seen in its oneness.

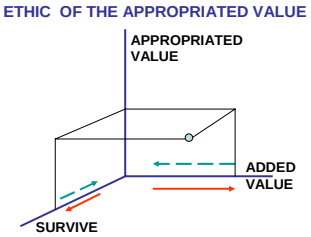
It is the ethic of wisdom. The one that achieves this level does not decline.

Involution

Involution occurs as a consequence of the dysfunction of a verbal function. In this example when foundations do not sustain the production of added value ethical intelligence declines to a lower level.



In this case the purpose of adding value cannot be fulfilled and adding value is transformed into a verbal function so as to be able to change the involution cycle.



Second law: The law of energy optimization

Evolution of living beings and beings with artificial life occurs in ways that optimize the difference between the energy added and the energy consumed.

Living beings and beings with artificial life minimize the use of their internal energy in contractive contexts.

Contractive contexts are those where energy appropriation is procured. In expansive contexts living beings seek to optimize the energy balance.

On the one hand, when survival is not ensured, living beings tend to minimize the energy they consume. On the other hand, those who are added-value oriented, seek to optimize the energy balance.

Some applications:

1. Scarcity is an evolution catalyst.

2. Abundance is an evolution inhibitor.

3. Poverty is an evolution destructor.

Third law: The law of gravitational forces

Contexts influence the evolution of living beings and beings with artificial life. This influence conditions their evolution.

There are different types of influence:

Influence impulses the verbal function of the subordinate concept when the gravitational force is given by a superior verbal function,

Influence catalyzes evolution or involution of the subordinate concept when the gravitational force is given by a superior adverbial function.

Influence absorbs the vital function of the subordinate concept and marginalizes it, when the gravitational force is given by a superior substantive function (the purpose).

Concepts and subconcepts of a unified field are integrated by complementary and supplementary relations. They both function as adjacent gravitational forces.

Complementation empowers. When the complement comes from a higher level, it works as a catalyst.

Supplements provide impulse. When coming from a higher level, supplements subordinate.

Example: Gravitational forces and change management

Organizational change only takes place when two conditions are given:

1) Organizations change from the outside to the inside.

2) Organizations change from the top to the bottom.

The change from the outside to the inside means that there has to be an external need to change that functions as a gravitational force.

The change from the top to the bottom means that if there is no internal gravitational force a natural change is impossible.

Fourth law: The law of the double pendulum

Evolution of living beings and beings with artificial life behaves as a double pendulum between freedom and security and between contraction and expansion.

On the one hand, the amplitude of the pendulum defines the stability of a concept, but on the other hand, it defines the possibility of evolution.

The double pendulum law can be observed in the evolution of countries.

Developed countries are stable by definition. That means the amplitude of the pendular movement is small. Their rules are stable and they evolve triggered by each move of the pendulum. They naturally evolve between seeking alternatively more freedom or more security, according to the needs of their population.

On the other hand, developing countries are used to position themselves in a contractive position. They generate a pendular movement between their contractive position and the expansive goal they seek.

Fifth law: The law of mutation

Mutation occurs when a living being or a being with artificial life is marginalized and his survival is threatened. In this context, living

beings mutate and adapt again when they have the necessary energy to do so.

This law can be observed in the evolution of diseases. Viruses mutate frequently. They mutate when they need to find new ways to survive hostile environments.

Mutations occur in chaotic contexts. It is hardly impossible to influence mutations to cause evolution.

Sixth law: The law of conflict

Conflicts impel evolution and evolution. In case of absence of conflict living beings and beings with artificial life enter into a “parallel world” or in a hibernation state (latent life).

1) Evolution conflicts are those where stragglers are marginalized.

2) Involution conflicts are those where “avant gardes” are marginalized.

Living beings and beings with artificial life are marginalized when the evolution or involution conflicts are not managed.

Seventh law: The law of influence

Humans can influence evolution. To do so they need to have the necessary energy and consciousness to define actions and their consequences on the environment.

Intuition, based on genetic intelligence, suffices when subordinating to nature. But a functional ethical intelligence is necessary to influence the environment.

This implies having the level of consciousness necessary to apprehend the unified field the individual pretends to influence. It also implies being aware of the short and long term consequences.

Humans try to dominate the environment when they do not have the necessary level of consciousness to influence it. In this case they tend to maximize individual benefits.

When adapting to the environment, ecological, social, institutional and individual prices are paid.

Sub-optimization is necessary when making decisions to integrate the different needs. The individual's freedom to influence depends on his assuming the responsibility to build a "real world".

The Butterfly Effect of the Chaos Theory

When a concept changes its purpose, and integrates a unified field, it may have an influence to structurally change reality or not.

When a purpose is not reached and it is the basis for the integration of a complex reality, it is likely to produce a "0" (zero) effect in the reality integration, so the whole of it enters chaos.

Before this occurs, other sub-concepts "will try" to compensate the dysfunctionality, so, the energy intends to keep the structure of the unified field central concept.

Every dysfunctionality causes a modification in the energy direction and an entropy of the complex system seen as a unit. Energy is lost trying to self-repair instead of being destined to reach the purpose of the system.

Forecast of a complex system

In order to forecast a complex system it is necessary to have the map of the concepts integrating it.

This “self-organizers” map aims at developing the functional structure of a given reality to be able to forecast the possible changes produced by the effects of external gravitating forces or internal conceptual structures in a unified field.

At present, the conceptual structures that belong to three fields of human behavior are already developed:

The individual field
The institutional field
The social field

By strictly following the facts that occur in reality, it can be inferred whether they correspond to facts that are functional or dysfunctional to a previously existing conceptual balance. From this on, it can be inferred whether these facts trigger changes in the previously existing “normality” or are just different shapes adopted by the same normality.

Thus, having the conceptual map of a reality, a forecast of its evolution can be developed always remembering that there are so many ambiguous elements in reality that the result will have:

“certainty of error and probability of nearness”.

Annex I
Applications on social, institutional, individual and life-science evolution

Example 1: Culture Cycles – Countries' Future Scenario Building

Culture cycles imply a systematic evolution between security and freedom and between expansion and contraction. The more structural unbalance a society has, the greater the amplitude of such double pendulum.

These cycles are natural and they occur in democratic cultures with every change of government. They tend to be repressed in authoritative cultures and they incidentally occur in anarchical ones.

When building developed countries scenarios, it is much more difficult to forecast the long term than the short term, since there are more alternative actions in a developed country than in an underdeveloped country.

When building underdeveloped countries scenarios, it is much more difficult to forecast the short term than the long term, since their behavior includes many "chaotic" elements that are not structured within a given system. The long term, however, is much more predictable.

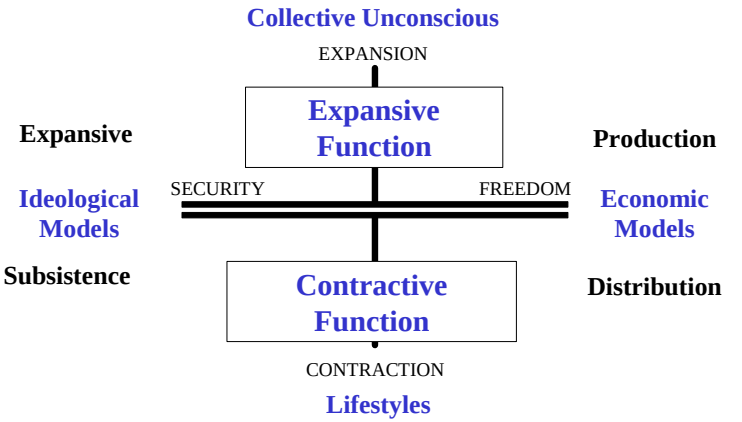
Emergent countries, due to their high development pace, combine chaotic and structured elements that generate a highly complex forecast.

Countries' future scenario building

We can forecast the direction of a country's evolution by analyzing the values underlying the following aspects of its concept, and the ways in which these values are integrated:

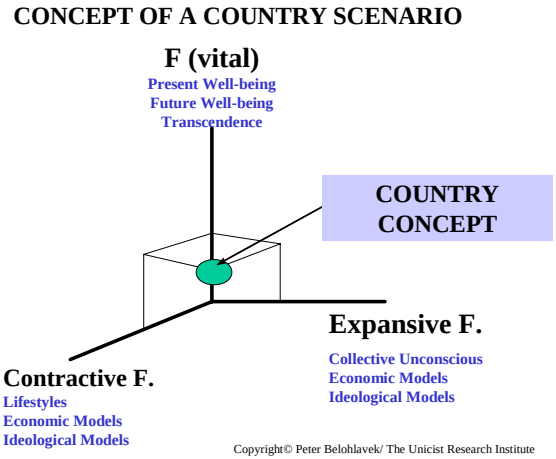
1) The Collective Unconscious
2) Economic Models
3) Ideological Models
4) Lifestyles

The Concept of Country Evolution



These essential concepts operate in the following way:

The primary urge of individuals and their social groups is to attain present and future well-being. The expansive function is determined by the relation between permissions and mandates in the collective unconsciousness. A country scenario is defined by the integration of the collective unconsciousness, the corresponding economic models and the complementary ideologies.



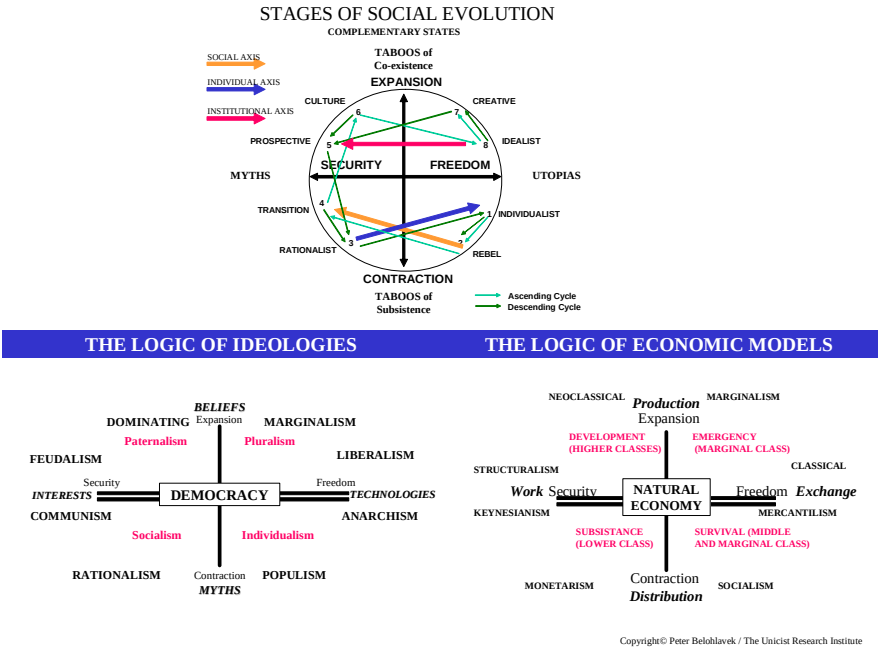
A country develops in so far as it attains well-being, when it transcends, and when it guarantees a future for coming generations.

The verbal function bears the drivers of evolution. Essential concepts are highly abstract. It is necessary to be able to "grasp" them to forecast and influence societies.

The purpose of a specific social group lies in its collective unconscious, and its verbal function is defined by the concrete activity described in its economic models.

The adverbial function limits a society's actions. It links actions with their purpose, and is defined by the dominant ideological models.

In the collective unconscious (social evolution) and the structure of ideologies, the phylogenetic replicates the ontogenetic evolution. On the other hand economic models are driven by needs and will, with no relation to ontogenesis or phylogenesis.



The description of the ideological models is an example of the application of the unicist ontology of evolution. Descriptions will necessarily be synthetic because of the abstract and consequently ambiguous nature of these models.

Ideological Models

Ideologies are sets of beliefs that use a specific technology to satisfy their interests, which in turn feed back into such beliefs.

Ideologies are a homeostatic element which ensures that the activity carried out by a social group will not deviate from its real purpose. In other words, ideology is what supports a culture's archetype.

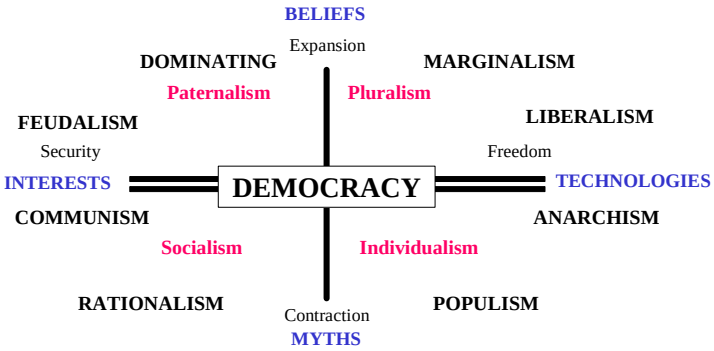
Ideologies are based on specific technologies and, (paradoxically) evolve when technologies change. Thus, the driver of change in

ideologies is the change of technologies. Every qualitative change of a technology results in a modifications of an ideology.

If we look at the birth of ideologies such as Feudalism or Marxism, we will irrefutably confirm that they are the consequence of the leading technologies of the times.

Every observable situation is supported by an underlying ideology. Ideology is the homeostatic element of culture because it balances the ethics ruling the context.

THE LOGIC OF IDEOLOGICAL MODELS



There are absolute and relative ideologies. A social group achieves stability when its democratic spirit is so advanced that many different ideologies can co-exist.

If this happens, we are in the presence of “soft ideologies”, which adapt to others without losing their identity.

Absolute ideologies normally perceive relative ideologies as absolute and opposed.

As it establishes standards of acceptable behavior for its specific social environment, ideology is in itself a structure which integrates and shields its advocates.

Conceptual Description of Absolute Ideologies

Individualist

1) Individual needs are more important than collective ones.
2) Seeks social development through individual self-improvement.
3) Prioritizes self-determination and free will as a driver of development.
4) Assumes freedom is the right to “do” rather than to “be” or “exist”.
5) Prioritizes technology over Man.

Populist

1) Prioritizes the needs of the average man over those of individuals or sectors.
2) Seeks social improvement through the “masses” rather than through the individual.
3) Collective well-being is the main driver for development. Thinks that freedom is a part of collective well-being
4) Prioritizes the individual over technology.

Rationalist

1) Gives priority to what “should be” over what an individual, sector or social group needs.

2) Seeks social improvement through the compliance with moral values.
3) Prioritizes rational initiative as a driver of development.
4) Believes that freedom is related with transcendence.
5) Beliefs are more important than technology or reality.

Communist

1) Prioritizes collective needs over individual needs.
2) Seeks social betterment through the elites representing the community.
3) The collective unconscious manifested in the State, which represents it, is the driver of change.
4) Believes that freedom is related to needs fulfillment.
5) Prioritizes social interests over individual ones and technology.

Feudal

1) Prioritizes the concerns of his own group over individual and collective ones.
2) Seeks social improvement by promoting membership and participation in interest groups.
3) Prioritizes the concerns of groups as a driver of change.
4) Believes that the fulfillment of interests is a condition of freedom.
5) Prioritizes interests over technology and Man.

Dominant

1) Prioritizes institutional needs over individual, social or its own sector's needs.
2) Seeks to further social improvement through institutions.

3) Prioritizes institutional development as a driver of change.
4) Believes that freedom is only possible within an institutional framework.
5) Prioritizes institutions over Man and technology.

Marginalist

1) Gives priority to the group or to collective needs.
2) Seeks social improvement starting from niches.
3) Prioritizes development of niches as a driver of change.
4) Understands that freedom is gained through work.
5) Prioritizes individual effort over the individual himself and over technology.

Liberal

6) Prioritizes individual ethics over collective ethics
1) Seeks social improvement through Man's betterment.
2) Prioritizes the development of education as a driver of change.
3) Believes that freedom is gained through responsible behavior.
4) Gives priority to technology rather than Man.

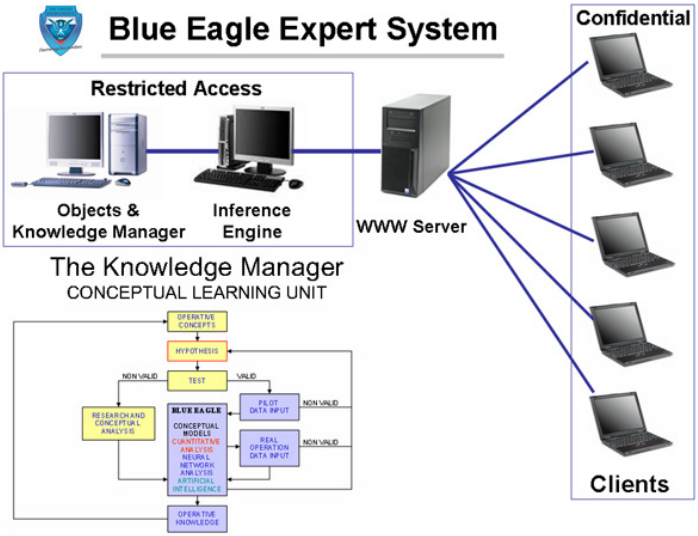
(Included in the book: The Nature of Countries' Evolution – Peter Belohlavek)

Example 2: Blue Eagle X-pert System

The Blue Eagle Expert System was designed to process social, institutional and individual information to build scenarios, and institutional and individual positioning and diagnostics.

The Blue Eagle Expert System was designed to process social, institutional and individual information to build scenarios, and institutional and individual positioning and diagnostics.

Unicist Diagnostics could either be general or specific, taking into account different aspects of a certain business or market. The modules used in such diagnostics are the general and particular modules with which the Blue Eagle Expert System works.



General Modules

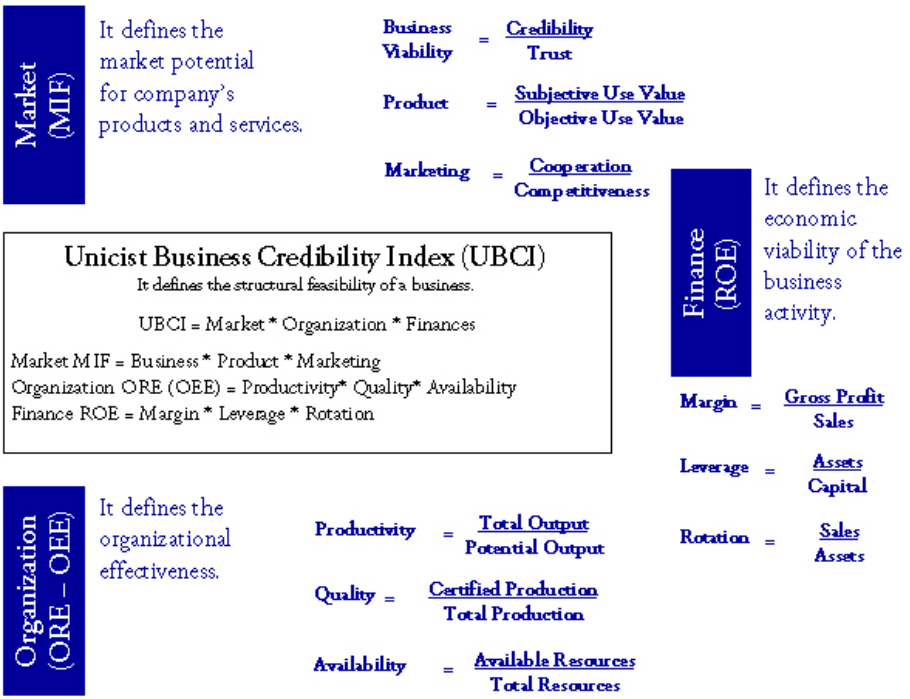
1) Future Scenario Prognostics
2) Financial Diagnostics
3) Market Positioning Diagnostics

4) Research & Development Diagnostics
5) Commercial Action Diagnostics
6) Organizational Diagnostics
7) Production/Operation Diagnostics
8) Organizational Learning Diagnostics
9) Personal Development Diagnostics

Business Quantitative Indicators

Diagnostics include a quantitative analysis based on the Unicist Scorecard, which is totally compatible with other balance projection models, control panel and Balanced Scorecard.

The BEES determines the projections and quantitative parameters of a business, and in its final synthesis, defines the credibility of such business.



Input: Markets' structures

The unicist ontological structures of markets are used as an input for business diagnostics by the Blue Eagle Expert System.

Since 1987 until 2007, the following ontological structures of markets have been researched and developed:

Automobile market, Food market, Mass consumption market, Financial market, Insurance market, Sports and social institutions market, Information Technology (IT) market, Communications market, Perishable goods market, Mass media market, Direct sales market, Industrial commodities market, Agribusiness market, Health market, Pharmaceutical market, Oil market, Chemical market, Paints market, Education market, Services market, Commerce and distribution market, Mining market, Timber market, Apparel market, Passenger transportation market –land, sea and air, Tourism market, Cargo transportation market, Professional services market, e-market, Entertainment and show-business market, Advertising market, Gastronomic market, Hotel-management market, Credit card market, Real estate market, Fishing market, Publishing market, Industrial Equipment market, Construction and Engineering market, Bike, motorbike, scooter and moped market, Sporting goods market.

Input: Countries' structures

Argentina, Australia, Belgium, Brazil, Canada, Chile, China, Colombia, Costa Rica, Czech Republic, England, Finland, France, Germany, Holland, India, Italy, Israel, Japan, Mexico, New Zealand, Norway, Peru, Poland, Russia, Saudi Arabia, Slovakia, Spain, Sweden, Switzerland, Uruguay, U.S.A., Venezuela.

BEES uses the inference rules discovered in the ontology of evolution:

Universal rules

1) Intrinsic evolution and involution law
2) Energy optimization law
3) Gravitational forces law
4) Double pendulum law
5) Mutation law
6) Conflicts law
7) Influence law

Individual rules

1) Human added value, influence, leadership, strategic capacity and time management are defined by ethical intelligence.
2) The profoundness of knowledge and the deepness of the unified field comprehension are defined by the type of thought of an individual.
3) The strategic style an individual uses de adapt to reality and the wideness of the problems (unified field) he can face are defined by his strategic intelligence.
4) Reactive intelligence defines the capacity of an individual to adapt to changing realities.
5) Individual's rational problem solving capacity in stabile situations is defined by active intelligence.
6) Individuals adaptive attitudes are defined by ontointelligence.

Equilibrium rules

1) Organizations are functional to their environment; they live in it, from it, and for it.
2) Organizations evolve through dialectic processes
3) The same organizational model applied in different moments or situations achieves essentially divergent results.
4) Organizations´ functionality is based on apparent antagonisms which in fact are complements.
5) A value of an organization has its complementary counterpart and generates adjacent values.
6) The more influential a value within an organization the stronger is its complementary counterpart and the more adjacent values are generated.
7) Organizations and their parts have a beginning and an end.
8) There are no costs without benefits, and no benefits without costs.
9) When organizations are equilibrated, they are dominantly centrifugal in the periphery and centripetal in their core.

Unicist Logic

The unicist logic describes the formal logic necessary to build conceptual maps of a given reality.

Example 3: Price elasticity of demand

From a business point of view, price elasticity is used to determine how much a company should increase / decrease prices and perceived values of products to maximize market share and profits.

The traditional “Price Elasticity of Demand” measures the responsiveness of demand to a change in the price of the product. Alfred Marshall first developed it. From our point of view this is one of the most believed fallacies in economic knowledge, because there is no direct dependence between these variables.

The unicist general theory of demand, from the point of view of the supplier describes that:

Demand is a concept integrated by the quantity bought by the market to a certain price and sustained by the value of a product.

Considering the Unicist Conceptual approach the elasticity of demand, analyzed from the point of view of the supplier, depends on the price and the perceived value of products.

The sole fact of a product being used changes its value. Therefore it is necessary to understand that the “price elasticity of demand” depends on the price and the subjective value that sustains the price. The price elasticity occurs only within the fuzzy conjoint described and defined by the value-price relation.

When the price-value relation increases, and there are no income restrictions, the quantity demanded rises in spite of the price increase. When the price-value relation decreases, the demanded quantity falls.

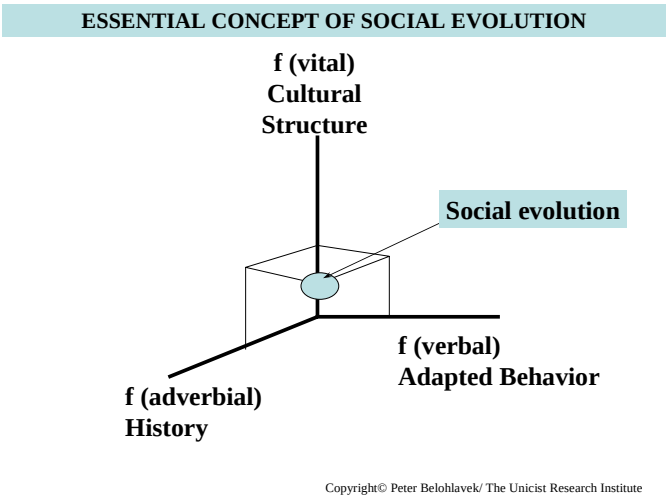
The first approach to influence demand using price and value approaches occurred in 1981 in Diners Club (credit card market).

Since this first successful approach, there were leading cases with American Express, Monsanto, Ciba-Geigy, Massey Ferguson and BASF products, where new tools to approach the "price elasticity of demand" were used.

(Included in the book: Unicist Price Elasticity of Demand – Peter Belohlavek)

Example 4: The ontology of history

Human evolution is based on the awareness of the reality and the ability to adapt to an environment. Humans need the historical knowledge of their environment to learn from it and to accept the limits given by the taboos, myths and utopias of the culture.



The knowledge of history sustains the cultural structure of a society. That explains the difficulty of objective historical knowledge. Historical knowledge can only be accepted within the limits of the cultural structure of a human environment. When exceeding it, it is perceived as an unacceptable aggression to a culture.

In order to understand the limits of historical research we have to describe the ontology of the structure of a culture.

A culture is essentially driven by its taboos, myths and utopias. The more aware of culture humans are, the higher the possibility to evolve. The lower the awareness is, the higher the possibility of involution.

It is easier to deal with coexistence taboos than with the taboos of survivors. The possibility of being aware of coexistence taboos is higher because they sustain human gregarious behavior. Therefore their existence must be perceivable.

The unicist ontological historical research method

In order to develop a historical research it is necessary to have a mature relation with the history to be researched. That implies having a respectful and adapted attitude towards the specific reality and having the need to unveil the history to add value to the environment.

Rationalist approaches lead, in the best case, to interpretative and descriptive historical researches.

The methodological steps to follow in the research are:

1) Detailed description of the chronicle of the history under research. It includes only the restrictive context defining the beneficiaries and the damaged of each event.

2) Isolate the most significant events. Significance is defined by the importance of the benefits and the damage of events.

3) Define the events as objects (see glossary), describing the driving function, the energy conservation function and the purpose of each event.

4) Describe the driving function, the energy conservation function and the purpose of the context of the event.

5) Build a concept map of the history under research.

6) Evaluate the evolution occurred in the context after the event occurred.

7) Redefine the event considering its significance in the environment.

8) Describe the events structured by the knowledge of the anthropological invariables. It includes a functional description of the events and the functional relations between them.

9) Describe the events structured by the knowledge of the ontological structure of the reality under research.

10) Analyze the taboos which are affected by the historical research.

11) Publish the history that can be accepted by the environment under research.

12) Keep the non-published information in a special file so it can be published when the appropriate time has come.

Conclusions

Doing historical research implies making a diagnosis of a given reality. Therefore it must be considered that the language to be used is not only the scientific one but also the language that can be read and accepted by the members of the community or institution involved.

That is why historical information is often considered classified to avoid damaging publics' feelings.

History researchers have to be aware that they deal with the taboos, myths and utopias of the community. Dealing with these subjects requires a respectful, careful and subtle approach to scientific knowledge.

(Included in the book: Unicist Ontology of History – Peter Belohlavek)

Example 5: Conditions for a Sustainable Globalization

In order for a globalization to be sustainable it requires that the national interest be covered.

There has to be a strong State permitting a powerful diplomacy and there must also be, within the vital space within which the culture operates, a globalization concept that permits to include other cultures.

National Interest

The national interest is the sustainable globalization‘s ultimate purpose. All unstable globalizations ended up collapsing as a result of their lack of coverage of the national interest of one or several of its members.

The national interest is measured in concrete terms regarding the social structure’s functionality, so much so that it ensures its members and their future generations an atmosphere of development in which to grow.

The national interest implicitly refers to evolution, much in the same fashion that the whole sustainable globalization concept does. When there is involution globalization is not possible becoming, in the best of cases, an alliance.

An expansive organization of a State is required. If we look back into the golden age of the Roman Empire we would see that the State administrated what others did.

A “producer-State” is the natural response in light of involution.

The threat to involution or the beginning of the organization of a State, does not sustain the national interest in global terms.

Diplomacy necessarily appears just to secure the economic interest, dropping the sustainable globalization concept.

The cultural integration is the basis of the national interest. Spain is a culture that globalizes cultures. Globalization works there where it achieves it, and where there are national habits that both exceed and align ethically at a level above the local one.

The culture supporting the national interest is necessarily that of a "nationalist" type. When a culture considers that what is foreign is better it loses its support.

In this case there is a much larger weakness in trying to accomplish shared goals, since one can only share on the basis of the strength of his own culture.

Countries with weak national cultures have few possibilities to participate in sustainable globalizations. They will naturally participate in unstable globalizations or alliances of all kinds.

Diplomacy

We define diplomacy as an action of "war" in peace. Diplomacy is there to defend the national interest and demonstrate, from such interest, a power of dissuasion and a competitive capability that would naturally lead the members into cooperation within such context.

Diplomacy is not only saying things in such a way that others would accept them. It is making events happen that would improve the situation of such a culture, measuring such improvement in terms of the national interests.

It implies the basic capability to cooperate, which means managing shared vital spaces and generating added value of mutual benefit in them. It also involves the development of dissuasion actions, whether military, cultural, economic, or religious ones.

The competitive capability of a culture naturally supports the cooperation capability. The better it competes the better the context conditions for cooperation will become.

The competitive capability has two ingredients: competition with other cultures to occupy spaces and the improvement of a culture's own members.

Highly competitive cultures are characterized by their natural continuous improvement in social, economic and political actions.

Globalization

Globalization, from an ideological stand, tries to promote social development based on the action of shared interests sustained by a shared ideology.

Globalization, as an ideology, has many detractors and very few adherents. Those that adhere exclusively to globalization, regardless of a national interest, do so for an individual interest and view it from an eminently economic perspective.

Globalization has the purpose of developing its members, but it requires the existence of shared interests. When these interests in common integrate with a national interest, they generate the concept "we"; however, when they do not, they only generate the interest to do business.

The action is driven by the shared interests that naturally have to do with comparative and competitive advantages of nations.

The existence of shared interests implies that each country develops activities according to the field where the larger advantages lie.

The ideology that upholds globalization when the latter is related to the national interest is the belief in the existence of “we”. The “We” implies respect and a “no-submission” among the members of the globalized community.

The “Cooperation in diversity” is the ideology needed for a sustainable globalization.

Language as a context

Language can be defined as a system of communication and reasoning which makes use of representations, metaphors and grammar. It is also the mask of a culture’s ethics.

The ethics underlying a culture is represented in the structure of the use of the language, in colloquial expressions, in the aphorisms of such language and in metaphors.

Languages and their use may or may not alter the perception and management of reality.

There are almost 7000 living languages at present which can be grouped into families and subfamilies. Understanding the structure of language is what enables the understanding of its functionality.

Languages were created within a special context to refer to a specific reality. Languages naturally tend to avoid describing taboo elements of a culture and, when they do so, they refer to them in an elliptic, indirect or metaphorical way.

That is why a culture is implicit in its language. Language materializes culture through communication.

Language and Sustainable Globalization

Sustainable globalization is only possible within the framework of a shared ethics. Formal conditions for compliance of rules can be established, but it is not possible to achieve that individuals modify languages of incompatible structures.

Languages of a higher order are those that are capable of communicating more complex ideas and of managing themselves within higher ethical rules.

There is no globalization among different languages. The establishment of a language in common, like Greek once was, Latin, or English nowadays, only builds bridges for unstable globalizations.

Sustainable globalization implies sharing language structures in common which, with the variations in each country or nationality, generate a structure of shared thought to integrate interests beyond what is evident.

(Included in the book: Globalization: The new tower of Babel?
Peter Belohlavek)

Example 6: Unicist Archetypes of Countries
SWEDEN

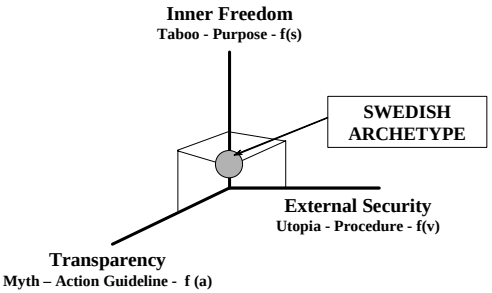
External Security, Inner Freedom and Transparency

Today Sweden is, according to development indicators, one of the most developed countries in the world, ranking amongst the most developed nations worldwide.

Its key to be listed at this level for several decades is the same as that of all other highly developed countries: it operates with a Swedish model. All developed nations are such because they have their own model.

Considering that we are dealing with a 9 million-inhabitant country, it is a unique phenomenon based on an original model, impossible to copy or imitate. It is evident that there are few countries trying to imitate the Swedish model. Moreover, countries and cultures in which domineering/authoritarian ideologies prevail most frequently attack it.

Conceptual Structure of Sweden



The *verbal function*, the action, is geared to develop an activity model that will grant all Swedish citizens a maximum level of security.

This concept encompasses all its actions, that is the search for inner freedom that would allow for development as of one's own self-perception.

This model generates a certain number of outcasts; people who do not possess the energy level sufficient to have this inner freedom and that have given rise to the "myth" of suicidal rate in Sweden.

Sweden is one of the few countries in the world essentially based on the development of its inhabitants' inner life.

Scarcity

Sweden has suffered terrible times of scarcity. This circumstance has marked a culture, which allows setting a starting point for all social actions: awareness of scarcity.

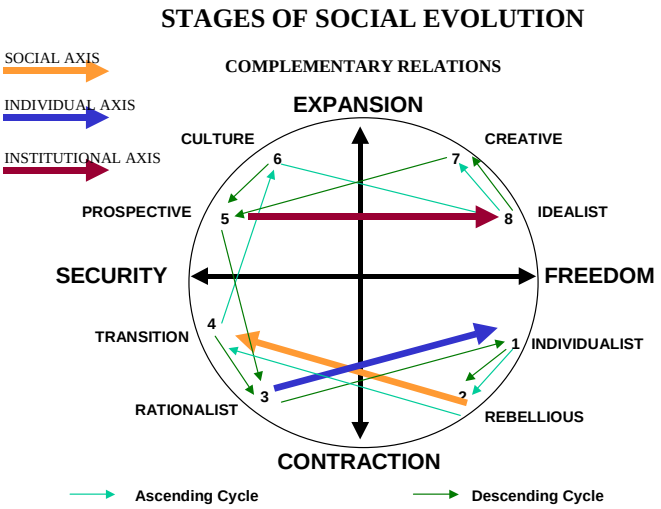
This awareness of scarcity highlights Sweden's value of community, group, institutions, commonwealth and of all that which is nowadays considered Social Capital and which is the basis of social and economic development.

Scarcity sped up the transformation process towards an industrial society and we can nowadays say that it is one of the societies with greater capacity to operate in what has come to be called "the knowledge era".

Shortage also gave rise to the value of economics and the value of money, which created a very special consciousness of work, given the fact that it is a country with a quantitatively small domestic market.

Nowadays it is a very “consumer-oriented” market, but bear in mind that when the transformation of Sweden took place, the domestic market was a very small one.

Hence, with the emigration of people who could not make a living in Sweden, economic expansion was produced looking outwards, at its neighbor countries and beyond.



The Swedish social evolution has been an ascending one, which leads to a permanent level of innovation of its society. This innovation materializes equally in the daily social behavior and in the development of technologies.

External Security

Sweden has developed a concept of State to secure some type of basic welfare for its population at large. This situation has generated

basic conditions of economic welfare that facilitate taking alternative courses:

1) Distributionism

2) Innovation

When basic needs are covered, an ordinary person from a less developed country begins a descending cycle, since the state of welfare leads him/her to claim for a better welfare, thus causing the relationship between added value and value of appropriation to destabilize and thrusting its culture into decadence.

When basic needs are met in a country like Sweden, a call for development wakes up, searching for more, for innovation and for growth. The value added relationship optimizes and generates "more with more".

In order to understand this special and expansive behavior of Sweden we need to explore into what has to do with the meaning of life that the Swedish uphold.

Inner Freedom

Inner freedom, a very special feature of Swedish people, is what allows them to develop an external security that leads to development rather than to distributionism.

Inner freedom, as a special characteristic, means that people have their own place, a meaning of life and of transcendence that makes them take up their own responsibilities.

Freedom implies responsibility, if that were not the case, it would be licentiousness.

Inner freedom helps that Swedish portray an attitude towards life that logically produces a twofold effect:

1) It strengthens the strong, since these take inner freedom to develop inside out.

2) It brings about a crisis in the weaker ones, since these do not know what to do with their inner freedom and end up clinging to external security.

Inner freedom is the only way to adapt to environments in which weather conditions are extremely harsh. This inner freedom is the nourishment of arts, science, innovation, of social life as well as of conflicts.

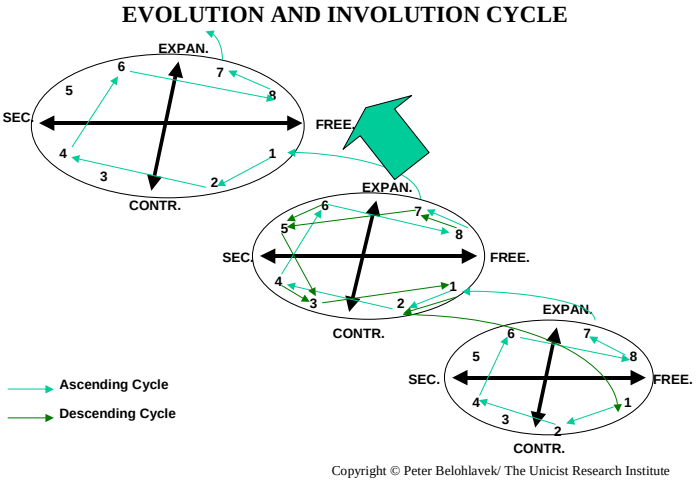
Transparency

Darkness leads to confusion; transparency to focalized management. This is quite obvious in the personal sphere but very costly to apply at a social level. It is a system that forces all members in a society to be “within the system” or not to be at all.

This view of transparency is what prevails in the Swedish culture and it is what enables integration of those concepts of inner freedom and external security. It implies that everybody has to do something to have external security.

The only “marginal” accepted in Sweden are the disabled or handicapped, all others are led to integrate the system or to emigrate.

Preserving this transparency is one of the main activities that Swedish Administration and Justice have. Transparency is the only thing that stabilizes the system, and if it were lost, the power that inner freedom generates along with external security would be lost and the country would step into an era of distributionism.



Sweden's evolution continues without a stop. To do so it has a contention network for those lagging behind, securing satisfaction of their basic needs.

Conflicts

Conflicts, in Sweden, are the drivers of evolution. Domination of evolution conflicts, negotiation conflicts and innovation conflicts make evolution an ascending sinusoidal force that run between two very narrow parallels.

That means that there is growth with very few involutions. Annulment conflicts and power conflicts are, socially speaking, not accepted by the Swedish society.

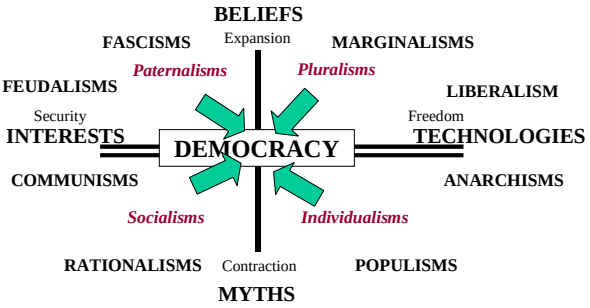
The absence of conflicts, which is a condition of decline, does not exist. The evolution sinusoid with conflicts of evolution, innovation and negotiation is deemed, in itself, as a situation with an absence of conflicts.

Acceptance of the existence of evolution conflicts makes the concept of admiration functional in the Swedish archetype, hence producing a natural leveling upwards.

Ideologies

One of the most special characteristics of Sweden is the existence of relative ideologies which, in order to withstand, need to avoid the existence of domineering ideologies.

STRUCTURE OF IDEOLOGIES



In Sweden, "almost all ideologies" coexist, on condition that these be relative. There is a prevailing ideology that is what integrates the community as such and that seeks to satisfy the basic needs and secure equal opportunities.

Domineering ideologies consider that any relative ideology is an opposing domineering ideology. Relative ideologies, on the other hand, consider that domineering ideologies entail the loss of inner freedom.

That is why those cultures in which there is a strong support of inner freedom in the socially accepted behavior tend to avoid the establishment of domineering ideologies.

Relative ideologies may coexist without annulment conflicts. This enables, in the case of Sweden, to have a cohabitation of different ideologies in the different social segments.

Ideologies are conceptually defined as beliefs that make use of technologies to serve an interest. Therefore, different groups of interests uphold different ideologies. When dealing with a culture with relative ideologies, attributed to very developed countries, these cohabit/coexist. When dealing with domineering ideologies, a conflict of power arises that frequently leads to the annulment of social added value.

The "Nobel Effect"

The Nobel Award is not only distinctive of Sweden but, pursuant our analysis, it is distinctive of the Swedish culture. It stands for acknowledgement and admiration of the social added value of developments undertaken by individuals. This implies that:

1) There is an extraordinary, novel work;

2) The work has generated a social added value.

These two conditions make the Nobel Award acknowledgement an event that, in addition to acknowledging the work of those prized, ennobles those granting the award. Sweden is, from this viewpoint, the country that rewards development regardless of the origin of the one whose work is novel.

Domineering ideologies generate conflicts while relative ideologies channel them. It is worth noting that Nobel Awards are not granted

to those upholding domineering or authoritarian ideologies, when these may bear influence upon the content of the work.

Integration

Scarcity (and) inner freedom (and) transparency (and) evolution conflicts = Integration

This is the metaphorical way of presenting the integrating features of the Swedish society that make it open to the world from the inner freedom stand and closed to the world because of its integration. It is easy to be with the Swedish, integrating with them implies paying the price of a developed society, consistent and with strict ethical rules to comply with.

This integration generates the concept of a strong culture, one of the strongest in the world, but from a completely different stand, the view of freedom, respect and admiration of work, regardless of its origin. This produces, inwardly, a high feeling of competition with what is external. This competition is the driver behind innovation, the support for a high self perception per se that the Swedish society possesses.

Family

Family carries three roles to comply with for the development of new generations:

-The emotional role

-The social role

-The economic role

The economic one has not been the cause of major concern in current generations. It was the great concern of some generations before. Thus, in Sweden the family appears closely linked to the social role and obviously, to the emotional role.

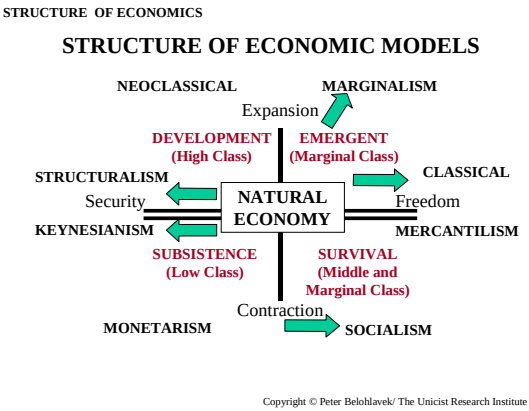
Social insertion is a very important subject in Sweden and it necessarily brings about the need to try to begin from the highest step possible.

Even when the Swedish society grants free access everywhere for everyone, it is the starting point that determines the speed of arrival.

But the family as a contention network and support is one of the characteristics of the Swedish society.

Innovation

Inner freedom and transparency are incentives to innovation. To create implies having inner freedom and transparency to acknowledge creations for their value added embodies the external incentive to do so. Since it is the innovations the ones structuring external security, all conditions are set, in Sweden, for a society of high technological innovation.

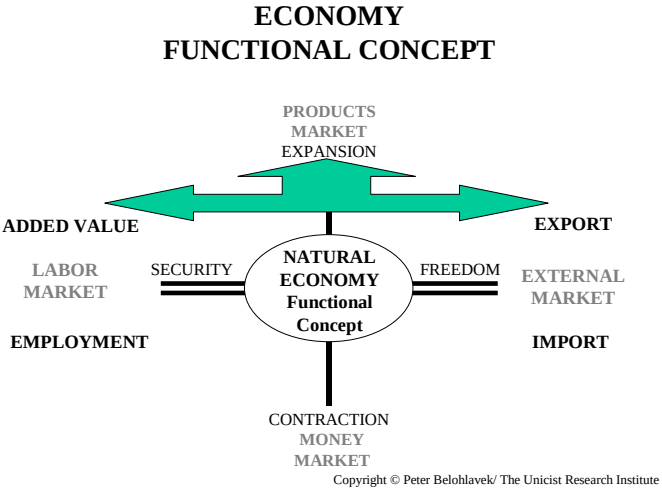


The Swedish economic model is polymorphic. Each area of activity is faced with an economic approach in accordance with its problem. This endows it with a power and remarkable adjustment capacity since there never is a "change of course".

Institutional Economy vs. Personal Economy

The Swedish economy relies on an institutional concept. Institutions are the basis of its economic development. People regard institutions as action platforms that enable them to develop as far as their capacities go.

The fiscal system acknowledges this model and rewards institutions operating in Sweden with internationally high competitive fiscal rates while it levies taxes on high personal incomes to be able to withstand the external security system for the community at large.



Sweden is thoroughly dedicated to an expansive economic model. It steers towards work with added value, to production and to exporting.

Synopsis

Sweden is a very developed culture, which integrated to the European Union, needs to preserve its diversity to support the growth model that has been so successful for so long. It exercises influence upon the world as of the "Nobel effect" which in truth symbolizes the feeling of its society that knows how to "level upwards".

(Included in the book: Globalization: The new Tower of Babel?
Peter Belohlavek)

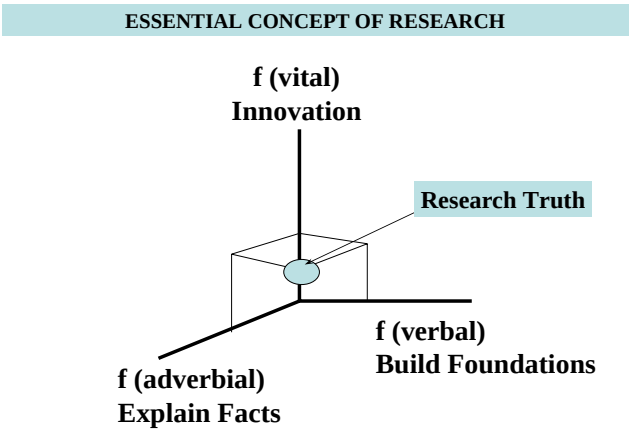
Example 7: R&D - The unicist approach to innovation and research

To understand the roots of growth it is necessary to understand innovation which is the energy conservation component of the essential concept of growth. Only innovative societies have a stabile growth. Growth in non-innovative environments is conjuncture depending and therefore unstable.

While innovation is the consequence of research, the purpose of research is to find new ways to influence reality. That is why research must be considered within the context of the approach to innovation.

The Unicist Ontology of Research

The essential concept of research



Innovation is the essential purpose of research. Research is developed to be able to innovate within a given reality. This influence may consist in building, curing, developing, repairing or whatever human needs require.

The essential concept of research is to find innovations to improve the value added. In order to do so, research builds foundations and explains the facts of that reality.

When researching truth, in a non-religious sense, there is a great difficulty to develop "real" research, being limited by the capability to understand facts.

That means there is no possibility for a person who has the talent of researching beyond the accepted limits of knowledge to develop researches based on non accepted knowledge.

The personal histories of Galileo, Newton and Tesla are examples of this assertion.

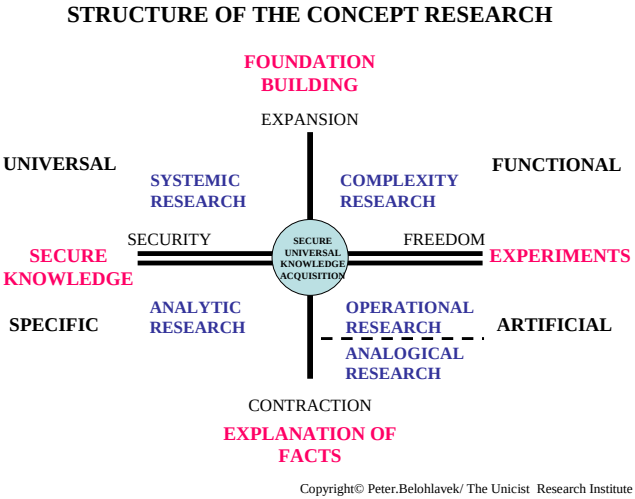
To understand the process of research one has to know the limits of one's knowledge to be able to accept evidences without being able to comprehend their groundings.

Description of the functional concept of research

The functional purpose of research is to build the groundings that sustain the knowledge of a given reality. To do so the drivers are functional experiments based on universal secure knowledge.

The limits of acceptance of research are given by the capacity to explain facts based on artificial experiments that are sustained by specific secure knowledge.

But if the limits of acceptance prevail research becomes fallacious.



There are four basic segments of research and a pseudo-research approach.

Analogical research – Pseudo research approach

This research is based on the comparison of a fact with analogical examples, opinions, or components. Its basic research tool is statistics and its validation is given by the consistency between the analogy and the homology of the data being considered as valid in the research.

Operational Research

This research is based on finding the cause-effect relations between the facts being researched and their immediate causes.

Descriptions, statistics, mathematical inferences and syncretic language are the tools of this research.

This research is functional in fields where corrective actions are functional and possible to achieve goals. When corrective actions are not possible or dysfunctional this research approach is valueless.

Analytic Research

This research is based on the logical and mathematical relations between the facts researched and their causes in a restricted field.

Analysis is based on dividing a reality into its components until finding a secure knowledge.

After secure knowledge is found, the reconstruction of the wholeness of facts enters the world of probabilities. Logic, mathematics and analytic language are the tools of this research.

Systemic Research

This research is based on finding the variables of a given reality and making all the functional experiences to secure the knowledge of facts.

Descriptions, analysis, cause-effect relations, mathematics and factual language are the research tools of this approach.

This research is functional in the field of materialistic researches where probabilities are functional to approach reality. Where probabilities are not good enough, this approach is dysfunctional.

Complexity Research

This research is based on finding the ontological structure of a given reality to access its “know why”.

Descriptions, analysis, cause-effect relations, reflections, mathematics and synthetic language are the inputs to find the ontological structure of a given reality.

This research is functional in the field of knowledge where the comprehension of its wholeness is necessary. This research is functional to integrate the preceding research approaches to secure conclusions on complex realities.

Conclusion

All these approaches must be used to build secure knowledge about unknown facts. That is the meaning of the unicist secure knowledge acquisition.

The Unicist Ontology of Innovation

Introduction

Innovation is the basis for economic growth. Essentially, countries, cultures, institutions and individuals grow only in the fields where they are open to innovations.

There might be innovation builders or innovation users. While in both cases the growth effect is similar in the short run, in the long run, stable expansion is based on the capacity to innovate.

The essential concept of innovation describes it as a way towards growth based on the capacity to overcome scarcity sustained by the social capital reinforced by the innovation.

It must be said that ideologies are changed by the introduction of new technologies.

That is why many cultures are so reluctant to innovation. The introduction of Internet is an example of influence on the development of democracy.

Description

The purpose of innovation is to overcome scarcity. Only people or cultures, who have the will, find the way to overcome scarcity: this is the cultural context that fosters innovation.

The driver of innovation is human creation. The word creation is used in the sense of recreation. Humans create based on the existing energy.

The homeostatic function of innovation is freedom. This sounds paradoxical, because we define freedom as the path towards security to innovate. Innovation is sustained by internal and external freedom.

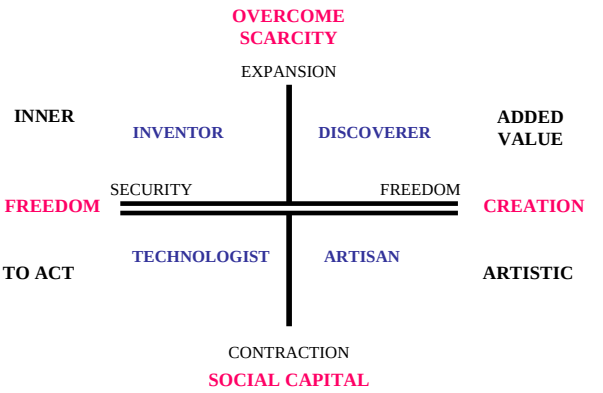
Cultures only develop innovations in the fields where such freedom exists. Censorship or self-censorship inhibits research and innovations.

Social capital, defined as the strength of the bonds between the members of a society, sustains innovations.

That is why there are cultures where innovations are centered on arts or technologies, without entering the field of scientific innovation.

The ontological structure of innovation is:

STRUCTURE OF THE CONCEPT INNOVATION



The segments of innovators are described as:

Artisans

An artisan is an innovator based on his personal talent in developing artistic innovations within the limits of acceptance of a culture.

Artisans need social recognition to exist as innovators. When they are not accepted they disappear as innovators. Their deeds are “prove” of their existence.

Technologists

They are innovators that develop original solutions based on existing technologies.

They are focused specialists finding solutions to add more value to the environment they live in.

Most of the patents registered worldwide have been developed by technologists. They consider that their deeds exist because of their patents.

Inventors

Inventors integrate homologous fields to develop original solutions to add value to an environment. Inventors are such when they add value. If not they are hobbyists.

A high level of inner freedom is required to invent useful things. Their inventions exist because they break existing paradigms adding more value.

Discoverers

Discoverers are those who go beyond the limits of existing knowledge and are able to find a new solution and transform it into a useful invention.

Discoverers are those who research the roots of things, and after they found them they search for the roots of the roots.

The deed of discoverers is:

-*Knowledge*, which is not patentable.

-*Inventions*, which are patentable.

The anti-concept of innovation

Only by understanding the anti-concept of innovation it is possible to understand the irregular success of innovation.

The anti-concept of innovation is driven by the feeling both of abundance or poverty.

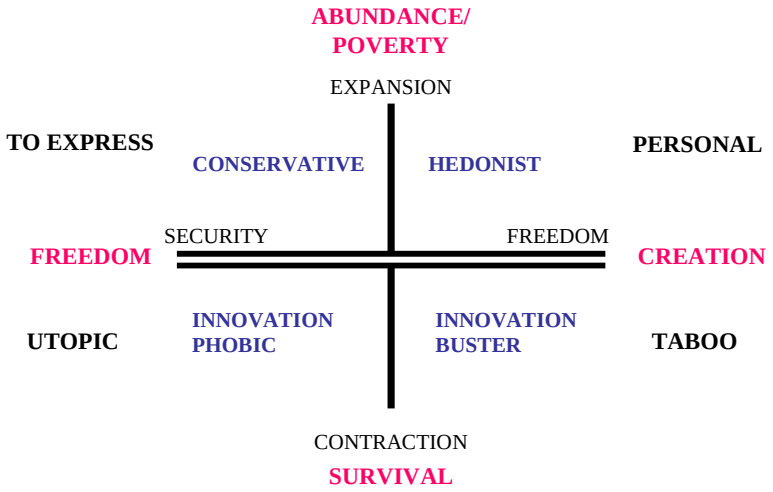
Abundance makes innovation unnecessary and a menace to the status quo. Poverty implies a lack of energy to influence the environment and therefore innovation is perceived as a utopia.

On the other hand, when the dominant ethic of an environment is the ethic or survival, which is sustained by the need to "own" things, innovation implies an uncontrollable situation. The introduction of innovation changes the existing perception of ownership.

That is why survivors only use traditional solutions to survive. Innovation is a menace for them.

The structure of innovation's anti-concept is:

STRUCTURE OF THE ANTI-CONCEPT INNOVATION



The anti-conceptual segments are:

Hedonists

They are those who are looking for the simplest way to do things. They don't have the inner energy to implant innovations.

Conservatives

Conservatives use the freedom to express ideas as a substitution of innovation. They innovate in their intentions, considering that the context is not given to implant innovations. Their reasoning to do so sounds reasonable, but is fallacious.

Innovation-phobics

They are those who are conservatives but have a utopical perception of themselves. Innovations imply a menace to their self-image.

Innovation-busters

They are hedonists who enjoy destroying taboos. They use innovations to destroy other existent solutions. They let "the innovations" down as soon as the existent solutions are destroyed.

Operational conclusions

New Technologies necessarily include aspects of discoveries, inventions and innovations.

"There are three kinds of species within the body of an innovator".

The inner discoverer is always going beyond. His goal is to find the truth.

The inventor is the one who wants to materialize the knowledge the discoverer found.

The innovator wants to make something useful with the knowledge found.

1) If the discoverer prevails, we are in front of a knowledge addict.
2) If the inventor prevails, we are in front of a huge stock of inventions.

If the innovator prevails, we are in front of a pioneering businessman.

(Included in the book: Innovation: The lessons of Nikola Tesla
Peter Belohlavek, John W. Wagner)

Example 8: The unicist ontology of object driven value generation

This synthesis aims at developing the idea of the conceptual structure underlying the “objects” of the added value processes. The objective is to be able to design added value processes so that they can operate on an objects basis increasing their received value and cutting costs.

The concept “object”

By object, we describe an entity, which carries an implicit extrinsic concept that adds value, and has its own quality assurance imbricated in the object itself.

It can be physical or virtual, simultaneously or successively reusable.

It is essential to the definition of the conceptual object its possibility of being reused within either the class it acts on or any other class.

Consequences of this definition:

- An object is an object only if it is reusable.

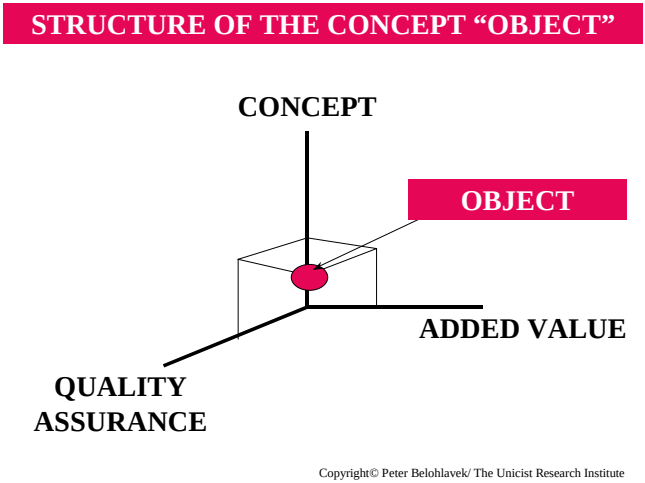
- There is only an object if it has a quality assurance in itself.

- Every object is designed to belong to one or several classes.

- Physical objects are successively reusable.

- Virtual objects are successively and simultaneously reusable.

The structure of an object implies a concept, a value added to the environment where it operates and an assured quality which makes it absolutely reliable.



Concept

The concept implies the fact that there is purpose, a procedure and a course of action in each object. There are always a "substantive" function, and action upon the environment and an adverbial function which try to prevent the action upon the environment from deviating from the purpose.

The concept of an object defines, due to the broadness of its purpose, the unified field of analogous applications. Because of the functionality of its purpose, it defines the broadness of the homologue applications.

The concept of an object requires a very deep and subtle apprehension. Should it not be consistent, the object becomes an "operational thing" or procedure which lacks an object's characteristics, and its reusability and quality assurance are uncertain.

Added Value

The object adds value as a key action. It is there to add value. This added value has objective and subjective aspects, as well as costs. When the added value is reusable, the object has a cost, which is distributed among all its uses or the number of times it is used.

When the subjective added value is significant, the value of the object increases. The subjective added value is related to the value of use in itself, the reference value and the opportunity value.

The added value definition determines the operative functionality of an object and it is the basis for its analogous applications. In the analogous applications, it is necessary to integrate the object's remaining elements, i.e., its concept and quality assurance.

The utility, functionality and redundancy of the processes briefly determine the added value.

Quality Assurance

Quality assurance depends of the capacity of handling the added value development redundancy. Redundancy should be analogous so that the results of the quality assurance can be guaranteed from an operative viewpoint.

The moment the processes are developed mainly determines the assured quality. If they are out of time, they are useless; they could be considered undelivered.

The chronological time control for the object processes to occur mainly determines the added value of an object.

However, it requires a constant tuning with the objective implicit in the concept so as to prevent the object from generating added val-

ues, which actually do not correspond with the purpose for which it was created.

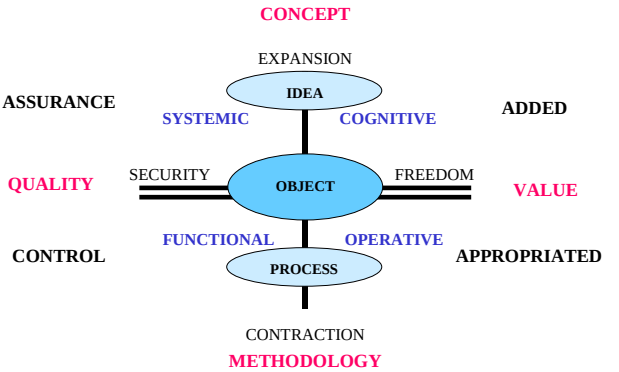
Structural Segments

The structure of the "object" concept determines the large groups of objects that exist and have a different functionality and use.

Actually, every object includes those aspects. That is why in the graph, the "object" is defined in the center acquiring aspects from all the different possibilities. However, there is one predominant aspect that determines its functionality and perception.

The structure is defined as follows:

STRUCTURE OF THE CONCEPT "OBJECT"



Operational Objects

They are those whose aim is to generate an appropriate value for the people handling them. This means that the operative objects should produce "incomes".

Operational objects are centered on processes, with non-ambiguous methodologies and implicit quality control systems.

Every object needs to have operational aspects that are useful for the client system to appropriate value since they generate the operation and results.

There are objects that only have operational aspects, and they are those who have the highest obsolescence speed due to the change in technologies/methodologies.

Functional Objects

They comprise objects that have functionality, an intermediate stage between a concept and its operation.

The functional object allows intermediating the value addition, so that it can be later used to develop the operative added value.

Functional objects are often interfaces with other objects, links between objects and analyzers of objects and comply with all the functions that link the implicit concept in the objects and its operation.

Systemic Objects

They are complex objects that develop an added value in themselves.

They generate an energy transformation in such a way that it cannot be used to add value to a function other than the implicit in the object's purpose.

They are transforming systems; therefore, they have a high entropy level. Their quality assurance systems are quite basic to be reliable.

Their failures result in considerable energy losses, that is why their purpose should be clearly defined as well as the analogous and homologue fields where the energy transformation is produced.

Cognitive Objects

Cognitive objects are those that turn information into knowledge.

Knowledge is what allows the value generation. Knowledge is defined as the ability that allows the generation of added value out of the available energy level in a specified field.

Cognitive objects are always virtual and simultaneously reusable. The characteristic of a cognitive object is the security of its knowledge, both from an ontological and teleological point of view.

Safe knowledge refers to the knowledge where there is a certainty that the logical structure of the information produces knowledge. Cognitive objects enable the construction of systemic, functional and operative objects.

They are the basis for the quality assurance systems of the other objects

Conclusions

The concept of objects establishes a conceptual way of handling the value generation processes so that their quality increases according to the “objectization” within the working processes; productivity increases due to a higher efficiency in the process and the reuse of objects. The perceived value rises because of the reliability in the client system.

However, designing by means of objects implies a very clear notion of the concept of the process that is being built and the context where it is inserted. Designing by means of objects implies an increase in the amplitude of the operating unified field that requires a broader knowledge of reality.

(Included in the book: Unicist Organization: Object Driven Design
Peter Belohlavek)

Example 9: Unicist ontology of written and spoken language

Language as a driver and inhibitor of human intelligence

Language can be defined as a system of communication and reasoning which makes use of representations, metaphors and grammar. It is also the mask of a culture's ethics.

The ethics underlying a culture is represented in the structure of the use of the language, in colloquial expressions, in the aphorisms of such language and in metaphors.

Languages and their use may or may not alter the perception and management of reality.

There are almost 7,000 living languages at present which can be grouped into families and subfamilies. Understanding the structure of language is what enables the understanding of its functionality.

Languages were created within a special context to refer to a specific reality. Languages naturally tend to avoid describing taboo elements of a culture and, when they do so, they refer to them in an elliptic, indirect or metaphorical way.

That is why a culture is implicit in its language. Language materializes culture through communication.

Language: Synthesis of its ontological structure

Language as the reasoning structure of humans

The ideas of an individual are structured using the reasoning framework of his language and using the semantic and the syntax that represent the language's intrinsic logic.

From an ontological point of view there are two types of linguistic structures:

1) Backward-chaining structures, which approach reality, reasoning and communication from the end to the beginning.

2) Forward-chaining structures, which approach reality, reasoning and communication from the beginning to the end.

To have a non-fallacious perception of reality both approaches have to be used. Languages have different functional structures depending on their backward or forward orientation. An example of backward orientation is English. An example of forward orientation is French. Ideograms are a different approach to written language in which ideas are implicit in the language itself.

The syntax of a language defines the culture's natural approach to reality.

In every language there is an implicit reasoning structure. Therefore there are languages with attributes for artistic expression, for hard-sciences, for soft-sciences, for dualistic philosophies, for integrative philosophies, and so on. The language in which assertions are expressed sustains the cultural preconceptions on their validity.

Language and communication

Communication is the most evident function of a language. Internal or external actions of an individual or groups of individuals are implicitly promoted by communication.

Analytical capacity is sustained by semantics and syntax. But syntax and semantics require a limit to what should be said or should not be said in a certain culture.

It is easier for aliens to communicate adequately analyzed synthesis than to understand the limits of what should be said and not said in their new culture.

Unless their role as aliens is accepted, they generate communication problems because they are not aware of what can or cannot be said.

An alien becomes a full member of a culture when he is aware of the integrative function of the language.

Language as an ethical mask

Language is the central tool of a culture. That is what we call its "ethical mask". The habits and myths are subjacent in a language, including the functional projective and introjective mechanisms the culture uses.

Projection is the most "primitive" approach to relate to others. Extreme projections provoke "parallel realities", where individuals do not need to adapt to the environment.

On the other hand, for functional reasoning, individuals need to "introject" reality to be able to adapt responsibly to their environment. Introjection is the mechanism used to translate the external informa-

tion on reality into internal language to be used in the reasoning process.

Pre-concepts, regarded as operational structures to solve problems, are expressions of the "ethical mask" of a culture. These pre-concepts define the operational values shared by a culture.

The dominant social ethic of a culture is represented by the "ethical mask" of its language. It expresses the functional utopias, myths and taboos of the culture.

A language used in different cultures has divergent attributes influenced by each culture's social ethics.

The change of languages

Adolescents promote the change of languages. Thus they build a parallel world to fit in. A cultural nucleus is strong when it neutralized most of the changes promoted by adolescents.

A cultural nucleus is weak when adults copy the language of adolescents. In this sense, the behavior of elites defines the strengths or weakness of a culture.

Language and Sustainable Globalization

Sustainable globalization is only possible within the framework of a shared ethics. Formal conditions for the compliance of rules can be established, but it is not possible to achieve that individuals modify languages of incompatible structures.

Languages of a higher order are those that are capable of communicating more complex ideas and of managing themselves within higher ethical rules.

There is no globalization among different languages. The establishment of a language in common, like Greek once was, Latin, or English nowadays, only builds bridges for unstable globalizations.

Sustainable globalization implies sharing language structures which, with the variations in each country or nationality, generate a structure of shared thought to integrate interests beyond what is evident.

Factual language

The existence of a meta-language makes globalization sustainable. The meta-language is necessary to integrate cultures with different languages.

Factual language is a meta-language. It is the most powerful language. But the communication of facts requires words, and words might be changed by projections, interpretations and distortive perceptions.

If factual language is consistent, these changes do not generate misinformation in the long run. But diplomatic language is necessary to ensure the meaning of words and avoid communication problems in the meantime.

Conclusions

Reactive intelligence perceives the formal structure of languages, unless the ego considers that there is an unacceptable message included. In that case perception is distorted to generate a parallel reality until the real message can be assimilated.

Active intelligence is used to interpret the meaning of a language. Linguistic intelligence is used to understand meanings. When the interpretation is functional, integrative perception is achieved.

Onto-intelligence is used to understand the full sense of language, including the meaning between lines. Ethical intelligence is especially important to understand the ethical mask included in a message. This is the basis for both projections, when messages are dysfunctional, and introjections, when messages are functional.

Complexes and prejudices, expressed by anti-intelligence, operate at this level.

Words that are consistent with facts drive the evolution of intelligence, integrating objectiveness and subjectiveness in its oneness.

The evolution of intelligence is inhibited when distortive perceptions occur and facts are judged based on the interpretation of "intentions" instead of their functionality. In this case the existence of parallel realities and the use of anti-intelligence are stimulated.

(Included in the book: The Unicist Ontology of Languages – Peter Belohlavek)

Example 10: The unicist ontology of human learning

Human learning implies acquiring new knowledge to adapt to reality. It is the application of intelligence in the development of new paths to generate better results.

Learning ontology describes the natural structures of this process that can be synthesized as follows:

0) The beginning of the learning process as a result of necessity. There is no true learning outside the field of the individual's vocation. The field of vocation is where the individual feels a great sense of transcendence. Outside his field of vocation, the individual can only train automatisms and produce mechanical improvements.

1) A process to approach reality considering it both as an external element to the individual and as part of "him" at the same time. This begins with the recognition from a previous experience that could either be or not be conscious. This recognition evolves until generating a higher level of synthesis that allows managing reality in a much more effective way.

2) A cognitive process that has to do with the management of the elements that integrate a certain reality. It begins with the intent to understand reality as a whole, and then tries to understand it in its functioning until reaching the point of influencing that reality.

3) A maturative evolution that begins with the necessity to find a role model that works as a figure of authority to initiate the process until reaching a level within which the individual is capable of learning from feedback of his environment.

Once the driving idea of the learning process is established, the nature of the problematic and cognitive learning process begins to evolve until it reaches the functionality that maturative evolution permits.

The learning level is basically driven by and limited to the individual's level of intelligence within the field and role he is trying to learn.

The learning process ends when the person has fulfilled his needs.

0) Development of the driving idea

In the learning process, which by definition is self-directed (even when such self-direction implies being led by a teacher), the individual decides what he wants to learn. This decision is closely related to the ideal that he seeks as a person.

We define the driving idea as the awareness of the object of learning aimed at completing the individual's identity in accordance with the ideal being sought at that moment.

The driving idea is a "variable" in the learning process. The individual begins to change his learning driving idea while he incorporates new elements or reorders the existing ones. This modification generally starts unconsciously and reaches higher levels of awareness as the individual begins to know and accept himself.

The conscious driving idea may be identical to or different from the unconscious one. It becomes necessary that the individual apply his driving idea in works related to the learning object in order to becoming aware of it. Here we will unequivocally see if the conscious and verbalized driving idea is contradictory to or coincident with the idea exposed in his work.

From this driving idea on the individual needs to develop his true felt ideal.

Human beings sometimes set unreachable goals. These utopias set the basis for guilt, which the individual may feel but may not always be aware of its existence.

On the other hand, these utopias may be both the driver for man to evolve from an unpleasant situation, and the basis for a suicidal omnipotence.

Omnipotence is an ambivalent concept.

Omnipotence is necessary to approach a new subject. But, what elements are to be known so as to realize if a certain subject can be managed or not?

Most of the times, few conscious elements are present. One should count on intuition.

Omnipotence is what grants us the strength to get started.

When the basic driving idea of a learning process has been established with adequate compatibility between the learners' conscious and unconscious goals it usually remains unaltered.

But the driving idea is usually complemented with sub-objectives that are linked to the situations being experienced during the learning process.

Sometimes it even seems that the driving idea is changing because of the appearance of interests resulting from conjunctural needs.

The learning process can begin only when the idea of what the individual wants to learn is internalized according to his ideal.

In a learning process the basic driving idea usually remains unaltered. From that driving idea onwards, a teacher can either facilitate or inhibit the learning process, but he can never stop it.

There is no learning without the decision to learn.

1) Stages of development to approach reality

Syncretic stage

The starting point of all learning process is the syncretic perception that the individual has of the subject he is trying to learn, however distant that may be from the actual reality.

This deviation evaluation calls for a double analysis. On the one hand, there is an objective deviation, due to the lack of instruments, that thwarts any other perception, and on the other, there are subjective deviations.

In the former, for instance, if a man considers that the earth is flat it would suffice to get him onboard a spaceship in order to perceive the earth's roundness.

These objective deviations, which are one of the definite goals of the analytical stage of the problem, are easily solved if the subjective deviations have already been solved.

The latter, which are related to the individual's attitude towards adaptation to the environment, require a deeper analysis: can they be solved in the period of time assigned for the learning process or not?

If they are solvable, a strategy to address the subject must be developed. When the deviation is minimal a confrontation with reality will suffice.

When the deviation is not minimal, it is necessary to set a path so that the individual's syncretic vision gets as close to reality as possible. It is worth clarifying that the grounds for success lie in that the teacher perceives reality truthfully.

The syncretic stage is aimed at structuring the global perception of the problem as truthfully as possible.

Analytical stage

During the analytical stage the individual analyzes all the "variables" involved in a problem. When this stage is over, the individual understands the problem in its parts and is able to solve analogous problems at a simulation level.

When the scope of the problem exceeds the individual's analytical capacity, the analytical stage implies dividing the problem into its constituting parts, having the risk of transforming these parts into the purpose of learning.

When the problem is complex a concept map is needed so as to manage all sub-concepts of the problem.

Synthetic stage

The individual experiences the learning process by elaborating permanent syntheses on the subject under analysis.

These syntheses, which are the object of work in the learner-counselor relationship, end up in a final synthesis that replaces the syncretic vision that the individual had when beginning to approach the subject. This synthesis works as such when the individual has managed to integrate it to his reality.

There are no rational syntheses. Synthesis is a totalizing concept that includes rational and emotional, conscious and unconscious aspects.

Synthesis marks the end of the learning process from two points of view; on the one hand, it implies the learning of the object to be learnt pursuant the learning agreement set whilst on the other hand, it implies the individual's preparation to manage, in an adapted and independent manner, analogous and homologous problems.

2) Cognitive structure

The cognitive structure encompasses three stages as follows:

1. Knowledge

2. Comprehension

3. Application

Knowledge

Knowledge is defined as the awareness of the variables that define a problem. For this purpose the basic variables related to the problem and their relations are analyzed. The problem, regardless of whether it is simple or complex, is considered as simple. "Knowledge" is a simple understanding of reality.

In order to achieve this goal, the individual is required to give a certain order to his syncretic vision in an objective way so as to then develop a logical analysis.

Acquiring knowledge requires appraising the components of the whole, and doing a critical analysis according to the primary cause-effect relations.

Comprehension

Comprehension is the stage in which cause-effect relations of the variables involved and their inter-relations are developed. The problem needs to be analyzed as simple.

Comprehension implies the analysis of the problem in all its components, rational and emotional, regardless of the possibility of real application.

In the process of comprehension man places himself in the position of an observer, even of himself, until analyzing and managing the learning object's causal relations.

Application

Application implies that the individual adapts what he has learnt to the environment. It is uncommon to see an individual that puts into practice in a real application what he has learned and had no adverse effects during such practice.

The greater the differences between the individual's new actions -if compared to the previous ones: new goals versus previous goals- the greater the influence of the environment to avoid changes.

Any individual that modifies a behavior generates an accommodation process within the group he acts in. Therefore there is a natural tendency in a group to avoid that the member changes.

Application is the ultimate end of a learning process. It occurs when the individual manages all situations in his field of action and is potentially prepared to solve problems and excels his teacher.

3) Maturative Evolution

This research is based on the concept that the evolution of "Childhood-Adolescence-Maturity" is a natural process and is therefore present in every learning process.

Childhood

Childhood is defined as a stage in learning in which the individual acts, fundamentally subordinated to his teacher's guidance on his own free will. The role of a teacher could either be played by a subject or an object that the individual considers a role model.

The individual projects on his teacher the characteristics that he lacks, but that he needs in order to incorporate them in the counter-transference process. A large portion of the learning in this stage results from imitation and, in general, the learner idealizes his teacher-counselor.

Childhood ends when the pupil-trainee, whose main goal is to resemble his teacher, manages to operate the object of learning fluently.

Adolescence

The adolescence of learning is the period in which the trainee breaks up with the figures of authority he had internalized during his childhood. This break up is necessary to continue his path toward the development of his own identity.

During this period, there is a great risk that the individual, if not prepared, develops the subject of learning generating a distortion of reality and returning to his previous idea in the process. In this case his learning experience is frustrating.

Maturity (adulthood)

The real learning stage begins in maturity, which is when the adult-adult relationship between counselor and student is achieved. The relation is between peers.

This stage never ends. Nevertheless, teaching is no longer necessary, it is pure learning.

Senility

It is the end of the learning process.

The ontology of learning should be considered when designing programs for our own learning process and the learning process of others. When it is not considered, programs work as inhibitors of learning. In this case it becomes difficult to catalyze learning processes.

(Included in the book: Unicist Personalized Education – Peter Belohlavek)

Example 11: The unicist ontology of human fallacies

Fallacies are not reasoning errors.

Until the development of integral logic, fallacies were considered reasoning or foundation errors. This research has demonstrated that fallacies are not errors; instead they are functional conducts or behaviors that ascertain beliefs or needs.

Fallacies respond to four elements that condition it:

-the capacity to reason

-the capacity to relate emotionally

-the capacity to elaborate frustrations

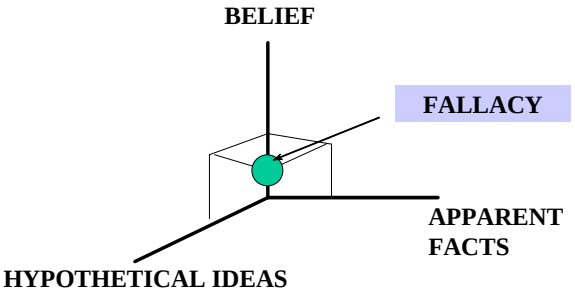
-the strategic style and stereotype from which the individual approaches reality

A fallacy is an unconscious lie. Fallacies rely on ethics based on intentions rather than on acts. That is why there are cultures, worldwide, considered less trustworthy. This happens, quite naturally, when the ethics of such culture lets intentionality supersede functionality.

Fallacies are the drivers of many human activities achieved through evasion from a reality man are unable to face. Man needs fallacies to face situations that affect his self-esteem; in turn, people gather to share fallacies.

Ordinary people are set apart by strengths and united by weaknesses. Therefore, what joins men, among other things, are the fallacies shared as “truths”.

FALLACY STRUCTURE



Fallacies are thought-action structures that ratify beliefs as of the interpretation of reality through the appearance of facts framed within a context of hypothetical ideas, which in turn support such beliefs. Fallacy is a vicious thought-action circle that leads to the individual's dysfunction, marginality and self-destruction.

Fallacies are a mechanism that cultures use to avoid bearing responsibility for a certain situation and lead to the development of permanent apparent solutions that eventually turn out to be dysfunctional.

For instance, Galileo was sentenced to death for attempting against a fallacy on the knowledge of the universe. Such fallacy was built upon the apparent fact that the sun revolved around the earth. It is still said, colloquially speaking, that the sun sets, as if it moved around the earth.

On the other hand, this is based on hypothetical ideas; the Bible was taken to be the source of scientific knowledge and supported the beliefs that some people needed to achieve their own objectives.

This fallacy defeated reality during years.

Fallacies are not reasoning errors

Until the development of integral logics, fallacies were considered reasoning or foundation errors. We have demonstrated that fallacies are not errors; instead, they are functional behaviors that ascertain beliefs or needs.

Analyzing the evolution of science we will witness that those cultures in which "truth" stands as a value and where lies are condemned, conditions are ripe for scientific and technological development to occur.

Cultures in which appearance prevails pose difficulties to scientific and technological breakthroughs.

In both developing and emerging countries myths are, as Greeks used to say, short paths to facilitate culture actions and allow for behavioral automatism to simplify the daily action. Fallacies constitute "fallacious" myths that a culture adopts to ensure its survival.

Fallacies are unconscious lies

In cultures operating at a high level of consciousness, information is a useful datum and knowledge is logically structured information.

Fallacies rely on ethics based on intentions rather than on acts. That is why there are cultures, worldwide, considered less trustworthy. This naturally happens when the ethics of such culture lets intentionality supersede functionality. This is the origin of the "anti-ethic", which is a fallacious ethics grounded on:

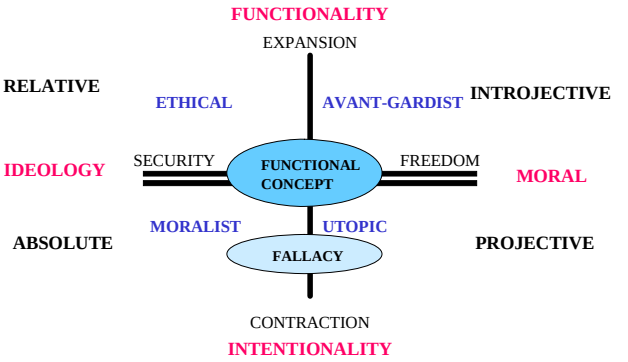
-Intentions

-Projective Moral

-Absolute Ideologies

In order to believe in a social fallacy what matters are: worthy intentions, a projective moral to be applied unto others, and absolute ideologies that serve as a framework upon which intentionality is supported.

FALLACY WITHIN THE CONTEXT OF ETHICS CONCEPT



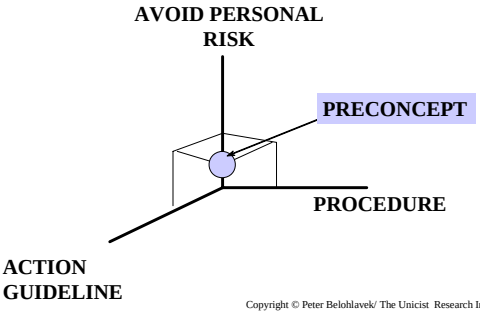
What remains fundamental in this social context is that information be taken as a datum and knowledge as an opinion.

Fallacies are then functional to culture and sustain the development of dysfunctional behavior without the participants' feeling of guilt.

Then, fallacies bear, as far as social terms are concerned, endemic contexts but the same endemicity is also produced within the individual field.

Pre-concepts are logical behavior structures mounted on the experience that an individual has. When these pre-concepts settle as prejudices and turn completely rigid, behavior stratification is produced, giving rise to the construction of fallacies to justify them.

PRECONCEPT STRUCTURE



The need of subsistence or survival becomes the context stimulating the construction of fallacies on a social level. Avoiding personal risks triggers the construction of fallacies in an individual context.

The greater the context uncertainty, the more fallacies are accepted as a normal social behavior.

In the long run, fallacies destroy what is built, but on a short-term basis, those fallacies created with great talent (a specialty the Sophists had) support the construction of fantasy pyramids and make them seem real.

(Included in the book: The Origin of Human Fallacies – Peter Belohlavek)

Example 12: The discovery of ethical intelligence, anti-intelligence and anti-intuition

The unicist ontology of ethical intelligence

Definition

Ethical intelligence is the intelligence that structures stable and dynamic rules that determine the action of the individual in his environment. It determines his capacity to add value, his influence on the environment and on others and his time management.

On the one hand, the rules are stable since they respond to a purpose that is defined by the level of ethics within which the individual acts.

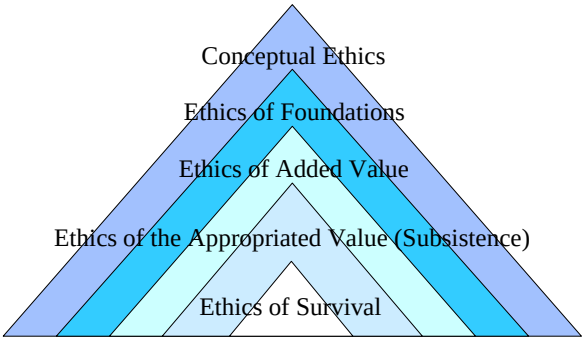
On the other hand, the rules are dynamic, because despite the fact that the individual is at a certain level, he is capable of determining alternative strategies that satisfy the objective he is seeking within that level.

Ethics is defined as a set of rules that are functional to a situation and to a certain perception of an accepted moral, and are supported by a complementary ideology.

From an institutional point of view, five levels of ethics have been found that sustain the behavior of the individuals in institutions.

1) Ethics of survival
2) Ethics of the appropriated value (Subsistence)
3) Ethics of added value
4) Ethics of foundations
5) Conceptual ethics

Pyramid of Ethics
related to the required individual energy



Ethics of survival

The ethics of survival is the type of ethics prevailing within the marginal areas of a culture or the marginal cultures.

The functional structure of this type of ethics is based on the need to survive.. People having this type of ethic permanently expect to avoid threats and use their strengths to compensate for their weaknesses.

For this reason people behaving according to this type of ethics are always concerned with avoiding costs or passing them onto others so as to appropriate as much value as possible thus securing their survival.

The individual that acts according to this type of ethics exercises influence upon others who are in the same situation, based on survi-

vor-pacts. His time management is based on “the moment”, sustained by reactions based on intuition. He has a reactive tactic approach to reality.

The ethics of the appropriated value (Subsistence)

This type of ethics seeks to add the minimal value possible to generate an appropriated value and to minimize costs in order to assure the subsistence level.

The individual behaving on the basis of such ethics exercises influence upon the ones who behave in accordance with the ethics of survival and upon the ones that add less value than he does.

He is able to manage short-term problems. Short-term is the lapse between adding value and generating the corresponding appropriated value. He has a tactical active approach to reality.

The ethics of added value

This is the type of ethic that maximizes the added value to the environment seeking to optimize the relationship between added value and cost.

The individual who acts on the basis of this type of ethics exercises influence upon the ones who manage the ethics of survival, the ethics of appropriated value and upon those that need to add more value than what they are adding.

Such individual manages the medium-term, which is the time to transform knowledge into added value. He develops medium-term strategies.

The ethics of foundation

The ethics of foundation is used by individuals that consider that added value is secured by knowledge. The goal of such ethics is that the foundations or groundings for work be reasonable, comprehensible and proven.

The individual behaving on the basis of such ethics bears influence on the ones who manage the ethics of survival, the ones using the ethics of the appropriated value, the ones using the ethics of added value and on those who have less knowledge than he does to act within their environment.

Such individual manages the long-term, which is the time span between discovering a concept and transforming it into useful knowledge. He develops long-term strategies.

The conceptual ethics

This is the intelligence used to maximize the added value by using a high level of energy to materialize the need to give.

Individuals behaving according to this type of ethics exert influence on the entire environment because of their energy. They manage universal time that is the time of the cycles, with no time limitations.

They do not take into account their own existence. They develop strategies using the available, possible and expected forces.

Ethics as the ultimate purpose of intelligence

Ethics establishes a set of rules for the adaptation process to the environment. It is the purpose of intelligence. Ethics generates the

human adaptive behavior and as such is the driver to develop his cultural behavior.

Ethics sets the individual and social culture into motion. Ethics is the culture verbal function (its procedure). But ethics cannot be observed or perceived, it can only be intuited. It can be observed materialized in facts.

Moral, as the engine behind ethic, is what may be observed. Besides being a value and having a high level of abstraction, moral can be observed. The limits to an individual's moral are noticeable when acting under the guidance of the superego.

Synthetically, it could be said that there is a moral geared toward the benefit of the community but there is also a moral oriented toward "being at peace with ones own conscience". This latter moral is called "anti-moral", since it denies the social function of moral.

We separate introjective moral from projective moral when analyzing the moral concept. When the purpose is to achieve a dynamic adaptation to the environment, in which the individual influences and is influenced in turn, moral needs to be introjective.

"Introjecting" implies finding within oneself the reflection of the reality one is facing. Only when one acts on the basis of finding the external reality within oneself can one say that an adaptative behavior could become possible. But the risk of falling into fallacies is always present.

On the other hand, when moral is projective one expects that the environment adapt to the needs of the individual. As mentioned in the book "Fundamentalism, the ethic of the survivor" by Peter Belohlavek, "Superego is the most sublime expression of egocentrism".

The projective moral tends to be a representation of the "superego". Since it is projective, it poses one main difficulty: it measures others by their actions but at the same time it measures oneself by intentions. It tends to generate a double moral which is one of the ways of the moral fallacy.

From the point of view of intelligence, ideology is a belief that uses a technology to satisfy an interest to confirm a belief. An ideology is materialized in a neural functioning that establishes the most economical way for ethical functionality.

Ideology can work either as an absolute value or a relative one. When it is absolute it becomes a purpose in itself and not a means, and it causes the ethics to cease to be functional to the environment to which it intends to adapt in a dynamical way.

Ethics as part of the ontological structure of intelligence has been disregarded not only by studies on intelligence but also by scholars who study ethics and who consider it a spiritual and not an intelligence function.

Spirit - never defined in a way that could be validated - from an ontological point of view, is the deepest concept that is subjacent in humans and cannot be demonstrated but in its effects.

The ontology of intelligence defines that the ethics, together with the strategic styles and the types of thought, define the most essential structure of intelligence. This research discovered that the intelligences classified so far are more operational expressions of neural functionality to which this ontological structure is subjacent.

Individual's purposes are subjacent to the different levels of ethics in his adaptive process to the environment.

The implicit purpose of the ethics of survival is to survive in a hostile environment. A new born baby is ruled by such ethic. Without

this level of ethics he could not survive. Elderly people are also ruled by such ethics.

The purpose of the ethics of subsistence (appropriated value) is to guarantee subsistence, and for such reason the individual needs to appropriate value from the environment to avoid the risk of a threatening situation and of falling into survival ethics. Until adulthood, man needs the ethics of subsistence in order to act.

The purpose of the ethics of added value is to generate value in the environment within the context in which he develops and grows. Man uses such ethics while he is young. We define “young” as the man who is still growing in his environment.

The purpose of the ethics of foundations is to guarantee the influence of the individual on the environment, acting as a strange attractor (driver). The mature man uses the ethics of foundation to exert influence, avoiding pushing.

The purpose of conceptual ethics is to maximize the value added to the environment. Such ethics includes all the levels of ethics. It requires a detached attitude, because this intelligence departs from the assumption that everybody is right and that what varies is functionality. It is the intelligence of wisdom.

Ontogenesis of the ethical intelligence

Ethical intelligence is a mental mechanism that constructs the structural pre-concepts and the rules of the game to approach reality.

The goal of Ethical Intelligence is to make the interaction between the environment and the individual functional. Its ultimate purpose is to preserve the identity of the individual, protecting not only his individual identity but also his group and social identity.

Ethical intelligence works in a functional way when the individual achieves the objectives that affirm his identity, feels proud of who he is, what he seems to be and what he does, and is ashamed of his failures. When he fails he makes up for his failure so as to crush his guilt. Guilt triggers the dysfunctionality of the ethical intelligence.

The purpose of ethical intelligence is, as has been said, to preserve the identity of the individual. In an adult, the moral function is the one that makes his ethical intelligence evolve or regress.

If an individual casts aside the social utility of his actions substituting it for the purpose of being at peace with his own conscience, such individual will naturally tend to operate abiding the rules of the Ethics of Survival.

The transcendence for the absolute, with God, is part of the "transcendence through action" which is a condition for ethics. For this reason, individuals denying the absolute can only act within the level of the ethics of survival. Ideology works as the support of the functionality of ethical intelligence.

Ethical intelligence ontogenesis

Survival stage

When a baby is born he does not have ethics. His behavior is amoral; his goal is to survive and to grow, with no ideology involved. His behavior is established by the ethic of survival.

When adults behave within the frame of this ethic, they behave as survivors.

Subsistence stage (appropriated value)

Under the conditions of developed cultures, a child has his sustenance guaranteed. When this is not the case, he keeps on living under the rules of survival.

Amorality becomes an anti-concept of morality and his actions´ justifications generate an ethical grounding for him.

Going back to the child's guaranteed survival, this guaranteed condition forces him to follow a certain behavior pattern that is expected from the environment that "nourishes" him.

These functional behaviors –which are functional to the need of being nourished, generate the ethics of subsistence or the ethics of the appropriated value. This is the ethic that establishes the rules of the game that are necessary to appropriate value.

This stage is sharpened during adolescence, a stage in which an individual has more needs than a child does. He is no longer a child but he is not yet a self-sufficient adult.

Under this circumstance two ethics integrate and operate at the same time.

1) The ethics of subsistence, for the child lying within the adolescent.
2) The ethics of survival, for the incipient adult lying within the adolescent.

This is the reason why an adolescent has such an erratic intelligence in his process of adaptation to the environment.

When an adult seeks to be "nourished" or needs to be "nourished" he tends to develop the same attitudes as a child or an adolescent.

Added value stage

Adolescence comes to an end when an individual is capable of inserting himself in a useful way into a society, generating added value.

A young adult develops under these circumstances the ethics of added value that allows him to gain positions.

An individual becomes a young adult regardless of age, if his ethic is functional to the value he adds.

For example, a thief that works for the ring leader in a gang does not add value in the terms we are herein mentioning.

We consider "adding value" as the value generated from and not at the expense of something or someone.

Foundations stage

When a grown up adult seeks to influence a certain environment to the extent of generating changes that allow to "get more with less" or "equal with less" he needs to reach a certain level of ethics that allow him to manage fundamentals or groundings that can be shared with others to generate synergy.

The ethics of foundations is meant for those seeking to generate a breakthrough in the added value process.

The increase of this added value process always begins as of someone or something "making the difference" and is not at the expense of someone or something.

Conceptual stage

This is the stage of wisdom, since it encompasses all other stages as they become functional to a situation.

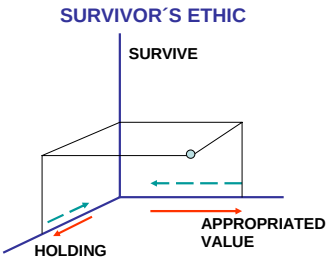
Ethical intelligence and fallacies

Fallacies generate, by their own definition, paradoxical effects. The dynamic adaptation process is not possible and the individual falls, at least temporarily, into the level of the ethics of survival so as to adapt again.

Every single fall into the level of survival makes it harder for an individual to preserve the ethical intelligence he had originally reached.

The evolution and involution of ethical intelligence

From an ontological point of view, the evolution of the ethical intelligence starts at its lowest level which is the survivor's ethic:



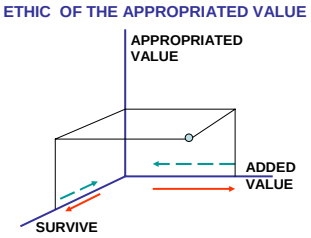
The most primitive function of intelligence is to keep an individual alive. Evolution begins at that point.

When the individual has appropriated enough value to ensure his survival, the intelligence evolves to an upper level (see dashed arrow). In order to understand this graphic it should be reminded that the value of the "axes" increases towards the center and decreases towards the extremes.

If survival cannot be ensured because of the lack of energy, individual complexes or addictions, the level of ethics decreases to a lower level (see arrow).

The lower level implies a lower morality and the use of anti-intelligence.

If there is an evolution to the upper level, the individual accesses the appropriated value ethic.



The use of the ethic of the appropriated value implies that the individual needs to add value to achieve his purpose.

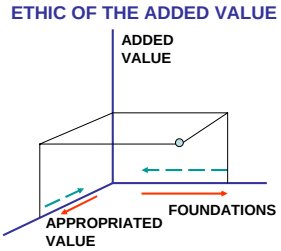
If an individual adds more value than he appropriates, his survival becomes threatened, and intelligence evolves to a lower level.

Ethic degrades if the appropriated value cannot be gained because the added value is insufficient.

If the value added is lower than before, because of the lack of energy, individual complexes or addictions, ethic degrades to the preceding level.

Ethical intelligence evolves to a higher level if the added value perceived by the environment is high and if the value to grow is gained.

Considering an evolution process the next step is the ethic of added value.



The ethic of the added value requires the use of grounded knowledge to generate value.

Adding value always implies a team. It can be a team integrated by a provider and his “client” or a team of several providers integrated with one or several “clients”.

The sharing of a common “vital space” is a necessary condition for synergic teamwork to generate value.

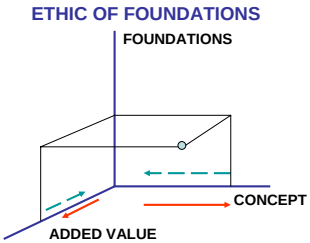
The ethic of foundations stabilizes when groundings support the team members and the task being developed.

When subjective actions condition the ethic of added value, a functional intuition is necessary to ensure the production of added value.

Intuition, as an individual approach to reality, avoids knowledge sharing and questions the added value.

Ethic degrades and falls to the lower level if, because of the lack of energy, individual complexes or fallacies, groundings do not suffice.

Ethic evolves to an upper level if groundings are solid and "sound" enough to sustain actions in analogous and homologous fields. The next level is the ethic of foundations.



The conceptual approach to reality sustains the ethic of foundations. This ethic stabilizes when the concepts underlying a certain reality have been discovered and the groundings for operations are set.

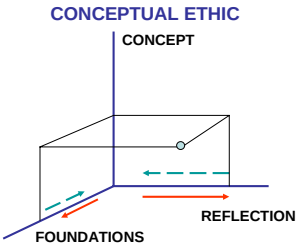
This ethical intelligence makes the construction of a rigid operation with flexible knowledge possible. It permits the evolution of the foundations and ensures the ultimate goal of intelligence, which is to adapt to the environment.

The functionality of individual's adapting to reality is ensured when he operates based on groundings.

This ethical intelligence sustains the influence on others, because it is perceived as the most value-adding intelligence in the "material world".

Ethic degrades to the next lower level when groundings are based on fallacious concepts which turn them to be invalid.

This is the ultimate ethical intelligence in the material world. An individual can achieve a higher level of ethical intelligence only if he sets apart his material needs, and is able to integrate the restricted context where he lives in, with the universal context where there are no benefits for anyone.



Conceptual ethic is the highest level of human intelligence, where reflection integrates the individual with the environment seen in its oneness.

It is the ethic of wisdom. The one that achieves this level does not decline.

The unicist ontology of intuition and anti-intuition

Intuition

Intuition is the intelligence functionality to approach a reality in an instantaneous way.

When an individual approaches a reality he uses intuition, a non conscious intelligence, to decode the environment

Ideas, like expressions of intuition, come from the genetic intelligence. To build an idea the signs of a given reality have their meaning based on preexisting experiences.

Intuition, which is based on genetic intelligence, sets the grounds to approach reality. A logical processing is needed in order to transform intuition into added value actions.

Naturally, since intuition comes from genetic intelligence, it seeks to solve the problem of the one intuiting. It does not seek to add value to the environment; it seeks to appropriate value (although not at its expense). Natural intuition only includes the relationship between the individual and the environment which he is relating to.

Inner freedom is required to access intuition and to avoid internal censorship. Censorship blocks intuition.

Censorship is the first step to transform intuition into conscious knowledge.

When the individual is adapted to an environment intuition generates functional ideas to that environment.

Anti-intuition

Intuition works paradoxically whenever the environment is uncertain or when the individual feels overwhelmed or is within a declining environment.

Informally we named it “the 180 degrees intuition”, because it proposes non adaptive actions to adapt to the environment. It is an anti-intuition that needs to destroy the reality that is threatening the individual.

On the other hand, anti-intuition is an expression of human complexes. Anti-intuition’s functionality is to maintain complexes alive and to expand them.

Complexes propose behavior automatisms that maintain them alive and make them expand. This is the definition of human complexes. They have their own lives, and their goal is to grow at the expense of the environment within which they live.

Anti-intuition works on the basis of a compulsive automatism that seeks to destroy the external object in a context of domain and pleasure.

Anti-intuition feeds paradoxical intelligence, anti-intelligence, and builds the knowledge base to construct anti-concepts.

Fallacious myths and fallacious utopias installed in a culture or individual generate the context for anti-intuitive perceptions. Anti-intuitions give a negative feed-back that supports these fallacies.

The neutralization of anti-intuition

Anti-intuition is an expression of anti-intelligence and works on the basis of automatisms of which the individual has no awareness. He believes he is dealing with a functional intuition.

Anti-intuition tends to be the basis upon which anticoncepts grow. It destroys the external reality and transforms it into a parallel reality where the individual is again in control and has feelings of dominance and pleasure.

Confrontation with reality is the only solution for someone managing with intuition to know if his ideas are functional or dysfunctional to the environment.

Paradoxically, only humble individuals can free themselves from anti-intuitions. Being humble implies accepting ones own limitations. Therefore these are the individuals that produce fewer anti-intuitions.

Anti-intelligence and human complexes

Intelligence vs. anti-intelligence

From a conceptual point of view, human intelligence is defined as the individual's capacity to produce information to develop strategies to adapt to the environment within which he lives.

Anti-intelligence is the functional intelligence for destruction. Its main objective is to destroy the capacity to adapt to the environment or to provoke the destruction of an element or of other individual in order to maintain the individual's own marginalization as a superior entity in his environment.

Anti-intelligence potentiates at its highest level when someone acts using his anti-intelligence and who has been endowed with a high IQ. The underlying purpose - not conscious - of anti-intelligence is to destroy that which is threatening - real or fallacious- and/or to feed complexes.

For this reason, the person using his anti-intelligence has no frustrations to elaborate (there is no need to adapt to the environment) and the emotional intelligence is never threatened. This is why the creativity for destruction surpasses the creativity for construction. Anti-intelligence is anti-moral.

An individual that works in his anti-intelligence with a certain IQ is "much more intelligent" than another with the same IQ who uses his intelligence.

An anti-concept is a structure whose aim is to destroy a concept. For this purpose it uses compulsive automatisms that make the individual "survive" at the expense of the environment.

The compulsions to lie, to attack, reject responsibilities; envy, greed and hubris/pride are some examples of compulsive automatisms.

Anti-concepts function because they are not recognized as such; instead they are considered the natural complement to the purpose of a concept.

Anti-concepts function as viruses. They are admitted in a concept because they are recognized as they were part of the concept itself.

When anti-concepts get in touch with the concept, the concept disappears.

For example:

1) Justifying works as the anti-concept of laying foundations.

2) Affirming as the anti-concept of sharing.

3) Dominating as the anti-concept of leading.

4) Indoctrinating as the anti-concept of learning.

Many people think that justifying means laying foundations or groundings. Objectivity disappears when using justifications, and a "parallel reality" - which seems to be objective –appears. This parallel reality is a subjective construction.

The one constructing a justification needs to have others to share it with, so as to "feel" it is real. This is the way fallacious cultural myths are constructed.

The benefit of this functioning is to satisfy the necessities of both complexes as well as that of the individual and collective unconscious.

Complexes

Complexes are rigid functional structures that are used by our intelligence to construct parallel realities in which the individual takes pleasure in or experiences a dominating sensation that encourages him to stay there.

Complexes are homologous to “cancer”. They develop at the expense of the body and eventually kill it; the paradox lies in that in doing so they die as well.

Complexes make individuals or cultures act in the environment in such a way, that it transforms outer reality into inner reality.

In this way, individuals or cultures lose the capacity to adapt to the environment and confirm the “parallel reality” constructed by the complexes until they reach the point of being completely marginalized from the environment and become extinct or “die” in social terms.

Complexes are fed by fallacies and fallacious utopias that are constructed by man to avoid responsibilities and to satisfy his own beliefs or needs.

The benefit of complexes

They build a world in which they generate their own transcendence. They construct a parallel reality where they feel free and suffer no demands. It is a comfortable situation of pleasure and domination that the individual does not want to give up.

Although it feels like being in the womb, it is, in fact, a “cancer” itself.

The antidote – Consciousness and action

The only possible antidote for compulsive actions is the planning of social added value actions and the control on the results of such actions.

This process can only be carried out if one has the ethical intelligence to do so. In that case it generates a positive functional feedback that makes the complex remit.

If the complex is already installed in a group or culture, the possibility of remitting it has the cost of marginalizing the individual. Paradoxically, the cure has a similar effect to the one generated by the disease.

Socially shared complexes act as such degrading the culture, but are perceived as a characteristic of the culture itself. Hence they can remain in that environment and expand.

Complexes are installed in uncertainty, despair, powerlessness and atopia contexts. We define atopia as the incapacity of an individual, group or culture to find a functional place in the world.

All processes that break the vicious circle begin by being at peace with the place that one has in the world. This means giving a sense to life, which implies finding a way where one can transcend, assume responsibilities and exercise inner freedom.

(Included in the book: The Unicist Ontology of Ethical Intelligence – Peter Belohlavek)

Example 13:

Research on Intelligence 2006-2010

Global and cross-cultural human behavior

The Unicist Research Institute

This research completes the research about humans approaching complex problems. It is oriented to confirm the study of:

1) How individuals behave when facing problems that are different from the ones natural to their cultures.
2) The functionality of human intelligence when an individual faces problems that are more complex than the ones he is used to solve.
3) The approach of individuals to actual problems that require a no-automatic solution.
4) How individuals face the solution of a problem when they lack specific knowledge to solve it.

Introduction

We have been researching the human behavior in different cultures since 1985. The purpose of these researches was to find cross-cultural solutions to anthropological based complex problems.

The direct relation between brain waves and active human behavior was one of the first findings. Since the beginning of the early researches we have found that brain waves are indicators of how humans adapt to reality.

The research of human behavior from an anthropological approach confirmed the hypothesis of a conceptual structure behind psychology. It made the integration of psychology in conceptual models possible.

All the hypotheses of this research have been confirmed and we are now beginning their “falsification”.

The Objective of the research

The objective is to confirm the validity of the structure of cross-cultural approaches to human behavior in order to simplify adults´ learning processes and optimize the cost-value relation, considered from the learners` and from the teachers` point of view.

The Structure of the research process

The research will measure the reaction to stimuli of ten individuals from each culture. They will be studied for a minimum period of two years and a maximum of four years.

The relation between individuals` actions and the brainwaves diagrams resulting from stimulation will be studied.

Research field

The research of human behaviors includes the following cultures: Argentina, Australia, Brazil, Canada, Chile, China, England, France, Germany, India, Japan, Mexico, Spain, Sweden, USA, Venezuela.

It will include 10 individuals from each culture, of ages between 25 and 45 years old, male and female, with executive and operative responsibilities at their jobs.

Specific objectives of the research

a) The following hypotheses, already validated, will be "falsified":

1) The cultural archetype of an individual filters and eliminates every alien's external information.
2) When the stimuli an individual receives require more energy than what the individual is used to consume during his normal thinking process:
   a) The stimuli are not recognized.
   b) The stimuli are re-codified in order to be managed by his normal thinking process.
3) When the stimuli to act require a different strategic style to adapt to reality, they suffer a fallacious modification and become dysfunctional.
4) Inaction is the response when the stimuli to act require specific knowledge that is not included in the individual's vocation. This inaction is supported by a fallacious justification and apparent dysfunctional actions.

b) The following complementary hypothesis will be "falsified":

1) When the information an individual receives has an added value and is within the values of a functional archetype, then it is stored in a "direct access" memory to be used in his adaptive behavior.

2) When a individual faces a complex problem, but receives a functional simplified stimuli that he can handle, he will integrate it within his actions.
3) When a proactive action is designed to be developed according to the strategic style of an individual, he will develop a motivated and pleasure-seeking action.
4) When an individual, acting within his vocation field, faces problems with lack of knowledge, he seeks for the knowledge immediately.

Output

The output of this research will help to:

a) Define the contextual conditions of cultural and cross-cultural learning processes.
b) Define the functionality of the "languages" to be used to approach different problems.
c) Define the possibilities to approach reality for each individual.

Researchers

Director: Peter Belohlavek
Coordinator: Diana Belohlavek

Sponsors

The sponsors will receive the conclusions of the research to support global, cross-cultural and domestic management.

The conclusions are specifically designed for:
Organizational and workflow design.
Global, cross-cultural and domestic learning process design.
Global, cross-cultural and local human resources management

Example 14: Secondary research on the ontology of viral evolution (2007 – 2010)

The objective is to discover the ontology of viral mutations based on existing studies and investigations and complement the discovery with experimental research to validate the conclusions. This research is based on the structure of the unicist ontology of evolution.

This research project belongs to the field of complexity sciences – life-sciences. That is why there are neither observers nor observed individuals.

The Unicist Research Institute's research projects are developed with participants of different countries and seek to discover the ontology of the evolution of viruses. The duration of the research process depends on the prognostics' "falsifying" process. This project will last approximately 24 months.

Researchers participating in this project will have access to complete research results. Their credits as researchers will be recognized in the same document. The final paper will be presented in English, and will also be translated into Portuguese and Spanish within the following 90 days.

Preparatory Research

A preliminary research is developed so researchers can get acquainted with the unicist complexity research methodology. This preparatory segment constitutes the basis for the central research.

This research seeks to describe the fallacious behavior of organs when they are affected by flaws in the behavior of the organism.

This preparatory research will demand approximately 4-6 months. After this period of time a paper will be prepared with the conclusions that will serve as an input to the central research, which is the ontology of viral mutation.

Annex II
Diagnostics: the ultimate goal of research

Diagnosis as an objective

The goal of research work is to diagnose the reality under analysis.

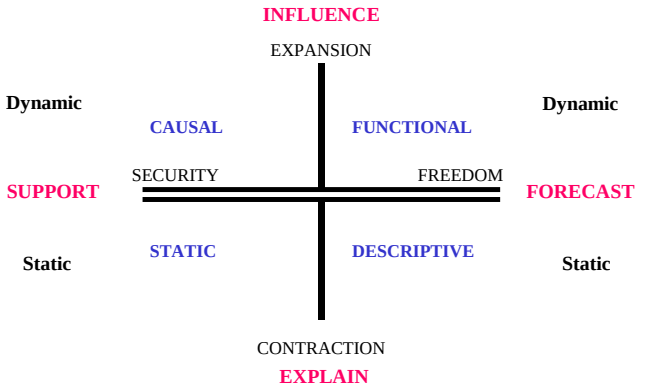
To diagnose implies the ability to forecast with foundation so as to be able to explain the phenomenon under analysis to exert influence on the environment it operates in. This is how the diagnosis functional concept is determined.

The diagnosis is the goal of a complex systems research.

When we define the groundings and forecast a given reality in static terms we refer to a state in such reality at a given moment, whilst when we refer to dynamic foundations and forecast we are talking about a reality in motion.

When we seek to influence we need to have a dynamic foundation and forecast.

CONCEPTUAL STRUCTURE OF DIAGNOSIS



Instead, when we seek to explain a given reality, a forecast and foundation at a given time is enough.

The diagnoses can be: Descriptive, Static, Causal or Functional.

Descriptive Diagnoses

These are the ones that explain reality by describing its operation. They are usual in the field of medicine, meteorology, sociology, etc.

Static Diagnoses

These are the ones that explain, in a logical way, a state of things from a given reality, isolating it from its context and evolution. They are usual in the field of formal sciences, some hard sciences, information systems, etc.

Causal Diagnoses

They diagnose a given reality from a systemic point of view on the basis of known causal relationships in order to define their possible evolution. They are frequently found in the field of physics, chemistry, anthropology, etc.

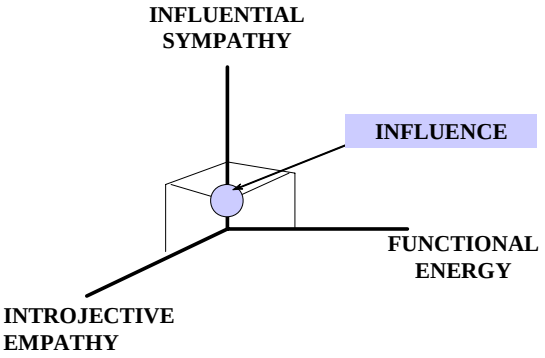
Functional Diagnoses

They diagnose a given reality from a conceptual point of view that integrates the systemic view on the basis of functionality. They are the ones that focus on the forecast based on the knowledge of the nature of such reality. They are usually found in future research.

The goal of diagnosing is to influence

To influence is to act with energy, having “internalized” the reality upon which one seeks to influence, to achieve the influential sympathy in order to set such reality in motion toward the determined “place”.

CONCEPTUAL STRUCTURE OF INFLUENCE



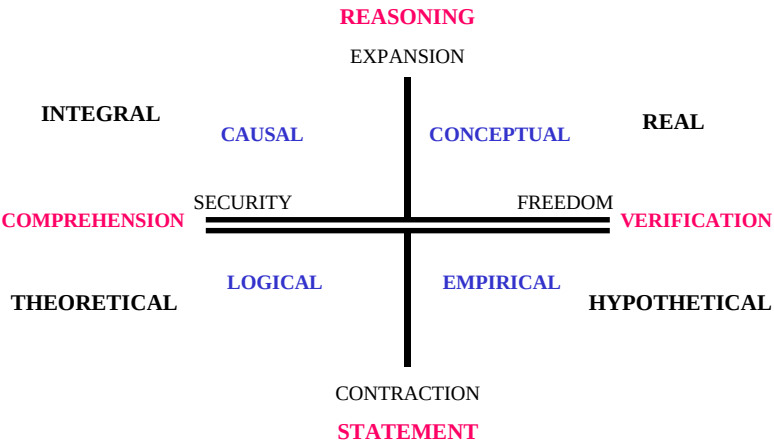
A diagnosis has the goal of influencing. Hence, it requires a high level of energy consumption. The diagnoses of simple systems, in turn, do not require a high level of energy consumption since in this case, only the understanding of its variables is required. The rationalistic approach impedes the diagnosis of complex systems.

The foundation

To ground is to argument in a reasonable, understandable and verifiable way.

One needs to have foundations in order to diagnose.

STRUCTURE OF THE CONCEPT "FOUNDATION"



Verification of the foundations needs to be real, and its understanding must be comprehensive. Without experimentation there is no possibility of either real or comprehensive verification.

Forecast

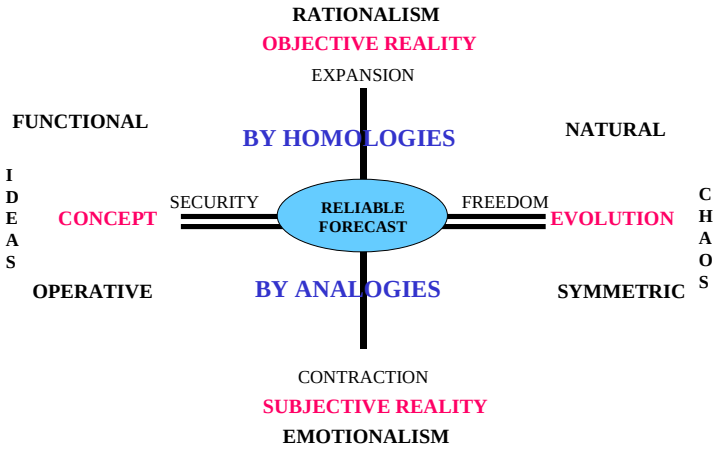
All diagnosis is set into motion through a forecast. There is no diagnosis without a forecast. A diagnosis without forecast is a mere statement on the truth of something, which, as such, has neither motion nor added value.

To forecast is to anticipate an objective reality describing its evolution in light of the nature that its concept describes.

The subjective aspects such as illusions, fears, beliefs, needs and so on exert influence on the forecast. Therefore, it is a situation in

which there is a high risk of falling into fallacies so as to "believe" in what one is looking for or avoiding.

STRUCTURE OF THE CONCEPT "FORECAST"



The anti-concept of forecasting naturally leads to failure of the research work and takes place whenever the diagnosis is dominated by:

a) rationalism,
b) perception of the chaos of evolution,
c) ideas where there should be concepts,
d) high emotional content.

The forecast can be carried out by analogies or homologies. One can forecast on the basis of homologous experiences, that have the same essence, or through analogous experiences, that have the same operative function.

The diagnosis of complex systems requires that the forecast be made by homologous experiences since analogies of complex systems are fallacious simplifications.

Logical inferences and derivations are the basis for the construction of complex systems forecasts.

Annex III
Complex Systems Research Design

Complex systems research design

The purpose of this synopsis is to provide a list of actions (an action guideline) to design the research that would permit to diagnose concepts of complex problems.

The final goal of all diagnosis is to influence upon the reality under study. To do so the researcher needs to explain it, but the explanation is only a comprehension framework to exert influence on the environment under study. The research that merely tries to explain a situation becomes an end in itself and therefore tends to be fallacious.

The “unified field” to study

All reality that operates as a complex system needs to be approached as a unified field. The unified field is not susceptible to division into variables. Division is only possible when dealing with a non-complex system. A complex system can only be studied as a unit.

A very strict methodology, forecast and validation/falsification are required to avoid falling into fallacies that will lead into erroneous diagnoses.

The researcher needs to know the unified field to be studied directly or through homology. If it is not understood then neither its amplitude nor its depth can be acknowledged. Both elements i.e. amplitude and depth, tend to be known generically as amplitude.

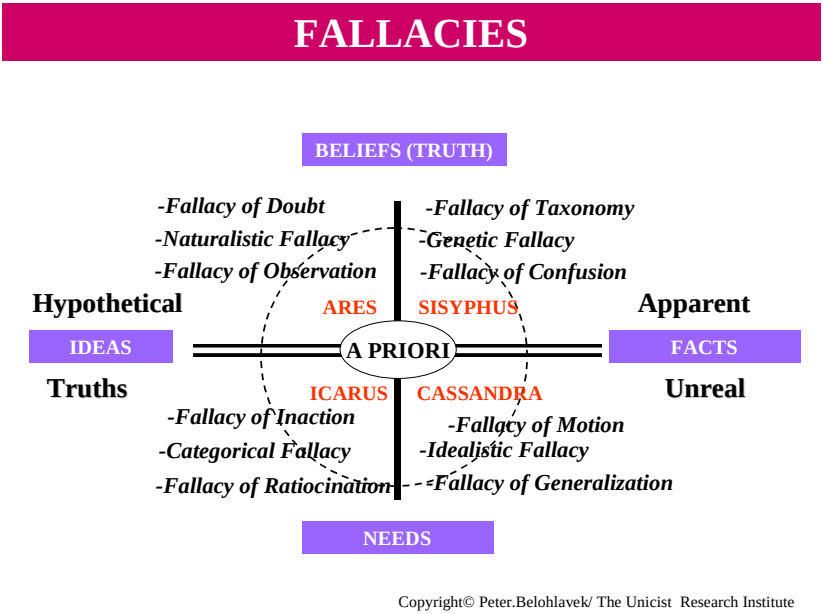
The understanding of a culture when making a country diagnosis calls for a depth that allows reaching the concept of the culture and an amplitude that permits to encompass economic, social, political, technological, religious, cultural and linguistic aspects.

To understand a global scenario implies, on the other hand, enlarging the unified field to understand the relative functionality of several cultures.

The unified field is a Unicist anthropology research topic.

The risk of falling into fallacies

Fallacies are mechanisms used by the human being to see the facts of reality and build ideas on it in a way that these would satisfy his/her own beliefs or needs.



This graph shows the different types of fallacies that individuals fall into in the research process. Everybody can fall into any type of fallacy although the prevailing ones are those corresponding to the strategic stereotypical style that each individual has.

Fallacies are avoided in the processes of experimentation and pilot application to each reality in order to prove a diagnosis valid.

In addition to the fallacies that individual fall prey to, there are fallacious myths in the culture that operate as "secure knowledge" (axioms) of the said ones. These fallacious myths exert a significant influence to the extent of destroying research.

Research cannot be carried out in a culture that has created fallacious myths because the conclusions drawn of the diagnosis or the resulting foundations break up these myths and the researcher and his/her research are rejected or "denied" in such environment.

Research design

In order to design research it is necessary to define the following:

1) The object of research
2) The secure knowledge or axioms one count with
3) The experimentation fields, be them analogous or homologous.
4) The research protocol
5) The conclusions' field of application
6) The research team
7) The inference rules and logical derivation

The objective of research

Complex systems, by mere definition, are those whose variables are not susceptible to being individualized and therefore escape the possibility of being influenced.

Research on complex systems seeks to transform a complex system into an operable one. To transform it into an operable one implies

finding a simple solution. Simple means that both the variables and their operation are known.

Complex systems are very hard to limit. That is why their limitation is functional and somehow arbitrary.

Let us consider the following cases as examples:

A) Attempt at carrying out research on men's behavior regarding their relationship to addictions.
B) Attempt at carrying out research on men's and women's behavior regarding their relationship to addictions.
C) Attempt at carrying out research on adults' behavior regarding drug consumption.

All these definitions are different and bear direct consequences on the research design. It is precisely these definitions the ones that determine the possibility to have secure knowledge to start the research.

Secure/certain knowledge

Knowledge can be secure to a larger or lesser extent (more or less "reliable"). They must be reliable on the basis of their level of foundation. When they cover all the levels of foundation we say that we are in light of secure/certain knowledge.

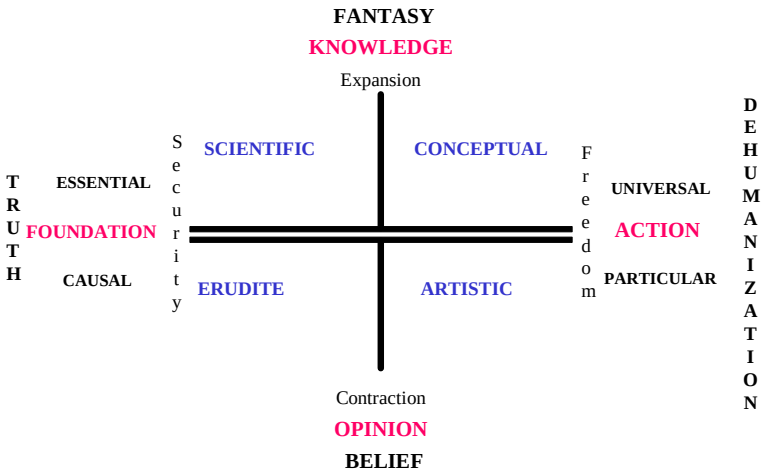
Research needs to count on secure knowledge on which to build the quest for the foundation of the field under study. Foundations are explanations that make the conclusions of a research reasonable, understandable and verifiable.

All research concludes when it manages to incorporate a new piece of secure knowledge to the library of cognitive objects.

Secure knowledge has the format of a cognitive object.

A cognitive object is a structured piece of knowledge to define universal actions with essential foundation (which make it certain or secure).

CONCEPT STRUCTURE OF THE COGNITIVE OBJECT



Knowledge begins as of an opinion, based on causal foundations, and is applicable to special actions. Universal knowledge can only be built on the basis of the research that enables the discovery of concepts.

The beliefs, fantasies, truths applied to reality and the “dehumanization” of actions are different formats that the anti-concept of a cognitive object assumes. Taking these into account implies the destruction of the research process.

The definition of secure knowledge structured as cognitive objects allows establishing more efficient research design since the homologies are implicit in their own definition.

Experimentation fields, be them analogous or homologous

The research of complex systems demands the development of experiences that permit verifying the hypothesis by means of the repetition of their operation.

When doing research on very ample fields, for instance, the behavior of a country's government, experimentation becomes very hard.

In these cases it is possible to resort to homologies which, when well defined and described, permit the construction of highly reliable knowledge even though it is not a secure one. Knowledge is secure only when it has been experimented in its own field that is subject to investigation.

If we proceed with the example of research posed, regarding the government, we will define some special characteristics in order to be able to determine the possibility of building a homology.

Let us suppose that we are dealing with the government of a developing country where the State function is not separated from the government function. In this case we can suppose that the government will behave like an archetypal family from such country.

The family can be considered the basic organization of a society. If we consider the concept of family, describing it and experimenting on archetypical families we will have a very close knowledge regarding the expected behavior from the government.

The research methodology of "analogous and homologous" is usually used in the research on complex systems since it permits construction of validation and falsification cases that are very helpful to avoid fallacies.

If the family were researched and the conclusions drawn in the research contradicted the facts observed in society the following alternatives could take place:

a) That the conclusions are wrongly determined or inferred
b) That the family or families chosen are not archetypical of such culture
c) That the facts observed are apparent and not real
d) That the statement that governments that do not separate from state operate like large family structures is false.

The selection of the research fields is related to the possibility to do the research and to the real availability of such fields.

Research protocol

The research protocol is the guideline of its procedures. It simply describes all the elements required by the research methodology. To include the quality assurance in the guideline is what still remains complex.

To do so a quality assurance system is designed, on the basis of inferences and logical derivations based on the Unicist Logic, which detects the cognitive incompatibilities.

When there is a cognitive incompatibility the research goes into an overall review process to determine whether there is an error or whether a redefinition is necessary.

The conclusions' field of application

When a research process is started there has to be a clear definition as to the added value of its conclusions. The fact of defining the

field of application of its hypothetical results a priori determines research amplitude and depth.

The more ample it is the more analogous fields of application it has. The deeper it is the more homologous fields of application it has.

The research team

The research team must be composed by individuals who are adapted to the environment. This adaptation refers to the unified field under study.

One of the differences between research on complex systems and simple systems is that simple systems have defined and accepted variables. Therefore, research on simple systems does not imply facing ambiguity.

Complex systems are ambiguous by definition and are therefore perceived as chaotic by all individual that is not adapted to them. The one who is adapted flows with them and does not have any perception of chaos.

What the research does is to make the adaptation process conscious, which until then contained intuitive elements that could not be explained.

The research team needs that the leader knows the environment under study or a homologous environment thoroughly. The other team members may be experts from different disciplines according to the function of the object under study.

Inference rules and logical derivation

The research of complex fields was possible thanks to the discovery of the structure of concepts that regulate their evolution and to the existence of the rules of inference and logical derivation that regulate concepts' evolution.

Let us take the example of a rule applied to external gravitational forces that exert influence on countries:

"When a gravitational force is dominating, it defines the structure of the purpose of the one dominated. Domination is perceived by the lack of freedom of action of the verbal function of the one dominated."

In any situation in which there are asymmetric relationships between countries it is necessary to validate forecasts on the basis of rules that correspond to them, as, for example, the one mentioned earlier.

Functional conceptual structure of the complex systems research

Complex systems are studied seeking the foundation through experimentation based on preexisting secure knowledge.

This implies that the purpose of research work is to build foundations that will eventually be used in the diagnosis in order to exert influence on a given reality.

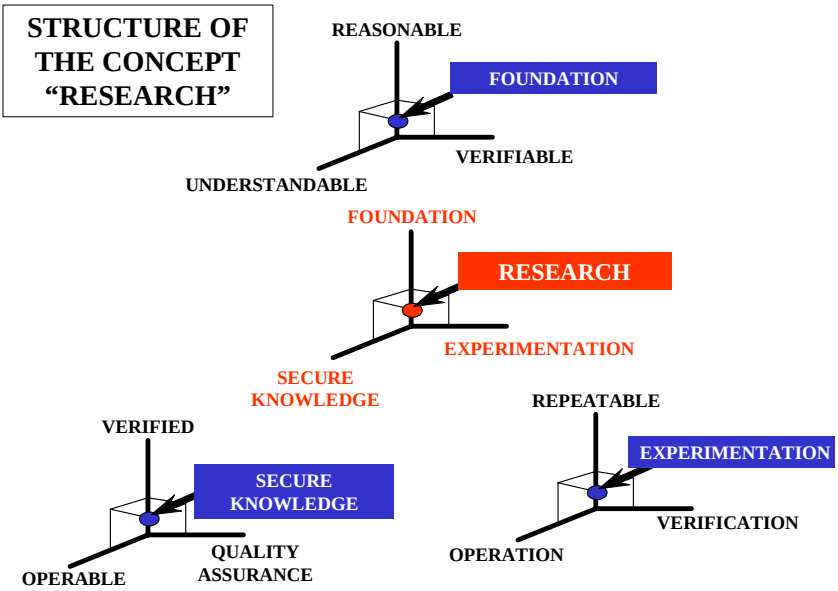
Research necessarily implies experimentation, which must allow repetition. That is to say, regardless of the number of times that the experience is carried out the result should always be the same.

Results from experimentation must be verifiable, that is, they have to able to be measured objectively, subjectively or through forecast.

In addition, the experimentation of the complex system under study must "work", that is, this should be a real activity that produces a result for which such system has been designed. To work means an actual activity that cannot be simulated.

All research is based on preexisting secure knowledge. This knowledge must have quality assurance, be operable and verified.

Research on complex systems cannot be built on the basis of hypothetic knowledge. When there are only hypothesis then real foundations cannot be reached, instead, hypothetical foundations are built.



Method and Taxonomy of the Research of Complex Systems

To do research on the structure of complex systems, through the knowledge of concepts that regulate them, is probably one of the most difficult tasks when developing methods of fundamental analysis. The essences cannot be observed and therefore one part of the research in based on logical inference with validation in its application in the real world. Only operative concepts can be forged and that is why these certainly belong to the world of sciences. Functional concepts include laws of evolution that go beyond science and which belong to the world of logical behavior. It is easier to research the extrinsic concepts than the intrinsic ones. Extrinsic concepts can be validated through observable experiences. Instead, intrinsic concepts can only be validated through the forecast of their behavior, the measurement of the actual behavior occurring and the validation of the conceptual structure when there is a total certainty of such forecast. That is why the research of intrinsic concepts requires a lot of “chronological” time.

Method

In order to do research on concepts one must have a conscious experience in the field under study. It is only with this experience that hypothesis can be developed. The methodological steps to follow in the research are as follows:

1) **Development of a hypothetical structure of the functional concept**
2) **Analysis of the concept and its division into sub-concepts (only when necessary and possible)**
3) **Decomposition of the parts of the concept into observable facts**
4) **Development of the fields of application in order to use the concept to validate its behavior**
5) **Development of the concept’s application experiences to forecast reality**

6) **Development of at least five experiences in the concept's field of application, differing completely one from the other.**
7) **Develop forecasts of al least three periods with full certainty**
8) **Restart the research process every time a deviation occurs.**

When working in homologous fields one has the advantage of being able to transport the functional conceptual structures from one field to another. Research is carried out using the same methodology but the experience in the homologous field allows one to establish the first hypothesis.

Operative concepts, which behave as preconcepts, are the scientific grounds supporting the research of functional concepts. Functional concepts are divided into as many sub-concepts as needed to validate their structure.

An adequate research will allow the transformation of a complex system into a simple system through the knowledge of its concepts.

Annex IV
Unicist reflection methodology for the research of concepts

Unicist reflection methodology for the research of concepts

Unicist reflection

Reflection tries to find the essential structures of reality. Thus, the concepts “ruling” a certain reality are sought after.

Unlike meditation, reflection requires that the individual be in peace both with him and the environment. Reflection fosters the individual’s adaptation to the environment, allowing him to exert influence on the environment while he is also influenced by it.

Reflection differs from the rational analysis as regards methodology and scope. While the rational analysis seeks objective rational measurement of the elements involved in a given reality, reflection, on the other hand, seeks the essential aspects of a given reality.

The unicist reflection implies an “action-reflection-action” process. The preceding action is the real experience of the one who is reflecting. The consequent action is given by the pilot tests where hypothesis are validated.

The path to Reflection

Reflection covers five stages before reaching the environment adaptation and the influence upon it.

1) *It reflects outside*
Projecting the prejudices we have onto reality.
2) *It reflects inside*
Introjecting the reality elements we try to exert some influence upon.
3) *The outside vanishes*
Focusing on the reality we try to exert some influence upon.
4) *The inside vanishes*
Making the specific reality universal.
5) *All is one*

Stages 1), 2) and 3) include pilot tests. Stages 4) and 5) imply real action.

Introduction

Reflection may only occur when there is a need to influence in an adapted way. There are three necessary conditions:

1) For this to occur there must be a serious condition of **"hunger"** to change something either in oneself or in the environment, without implying an aggression to the environment or to oneself.

2) On the other hand, there must be an absolute sense of **responsibility** as regards feeling both able to do it and responsible for it.

3) There must be a strong **will** which enables the individual to dodge the obstacles placed by the environment and his own prejudices.

Reflection is a natural way when one feels the need to influence a reality and aims at doing it in an adapted way.

Stage 1)
It reflects outside
Projecting upon reality the prejudices we may have

The "reflecting outside" stage deals with the projection of our own preconceptions and implies comparing them with the reality facts or with other people's preconceptions.

The process of "reflecting outside" is simpler and faster when the individual compares his own preconceptions with other people's preconceptions. Differences become evident and the aim of this stage is that each person finds the foundation of his peers form a functional point of view (without producing any value judgment). Since our preconceptions are essential to our safety structure it becomes necessary to come to a "violent discussion" during this stage. Paradoxically, avoiding discussion means making the reflection process more difficult.

This is basically a subjective discussion and covers the following stages:

1) **Stating each person's point of view.**
2) **Disqualifying the other's point of view due to its being subjective and without any foundation.**
3) **Discussing each person's foundations in a subjective way.**
4) **Reflecting over the other's foundation and our own.**
5) **Making everyone's foundations relative.**
6) **Developing the hypothesis of the causative relationships which one seeks to influence.**
7) **Contrasting already discovered concepts.**
8) **Carrying out pilot tests in the real world.**

Every time the pilot test fails, there is a recycling of the process of the "reflecting outside" stage. Generally speaking, it requires developing this process more than once.

Stage 2)
It reflects inside
Introjecting the reality elements we try to influence upon

Reality is introjected to be able to influence the environment. The aim is to develop a strategy which allows influencing while being influenced. It implies a very big empathy effort since it is necessary to develop the capacity to act in the environment having introjected such reality and being able to influence it.

Introjecting means finding the external element within ourselves. Introjecting another person implies finding that person, his way of thinking, feeling and operating within ourselves. To reach this, it is required to know the other deeply so as to be able to "vibrate" like he does. Reflecting inside is making this process occur.

Introjecting may occur only under these circumstances:

1) **It is necessary to have empathic capacity.**
2) **It is necessary to have a deep interest in the element or subject trying to introject.**
3) **It is necessary to have a great sympathetic capacity.**
4) **It is necessary to have a high level of energy.**

It is necessary to have emphatic capacity.

The emphatic capacity implies having such a clear identity and vocation that the introjection of another element or person does not

threaten our own self-esteem. An individual can only introject that reality which does not represent a threat or does not overcome him.

It is necessary to have a deep interest in the element or subject trying to introject.

Introjecting an object means placing it inside oneself. We can only introject what we are really interested in. Such interest is related to how broad the "we" circle of each individual is. Something which is outside the "we" circle cannot be introjected.

It is necessary to have a high sympathetic capacity

Sympathy is the capacity of "vibrating" in tune with the reality trying to be influenced. If we are not able to vibrate in tune we can neither introject that reality nor influence it. This vibration occurs when we find the external character within ourselves, being it an object, a subject or a verb. Introjection is an exercise which opens the mind and develops personal broadness. But we can only introject where we have that personal broadness. When we introject, there are no ruling automatism or preconceptions. Self esteem is the driving force.

It is necessary to have a high level of energy

The introjection process implies an inner search which should naturally occur. If it is forced, it naturally leads to rationalism and to the projection of our own beliefs. This is an energy consuming task. This is why the required available energy level should be in concordance with the level of energy necessary to influence the reality we try to introject.

Pilot Test

When we believe to have clearly understood what is happening in the reality that has been introjected, we need a pilot test on the discovery. To consider this stage valid, a forecast on reality as regards an action and its occurrence is enough. If this pilot test fails, it is necessary to return to the first step of the reflection process.

Stage 3)
The outside vanishes
Focusing on the reality trying to be influenced

Once we are in peace with the environment we start to focus on the influence we try to exert. As it has been said at the beginning, each higher stage has fewer methodologies to be developed.

The focusing may be done according to two approaches:

-Place yourself in many years' time and describe what would have happened if we had not influenced the environment.

Your own isolation, becoming a witness of reality, will enable you to develop a more objective vision. It is a great effort since it implies leaving the ego completely aside. If the ego participates, you will see reality as you want to or as you are afraid of seeing it. Reality always exists, and it is independent from your existence. It means seeing reality as if you did not live any longer. This vision will provide you with the focus on where to act.

-Place yourself in many years' time and describe what would have happened if you had influenced on the environment.

It is the same isolation exercise but supposing an influencing action is developed. Again, we have to start from the supposition that he

who makes the description is a witness, not a protagonist, to avoid the ego influence on the description. In this stage, the risk lies in being carried away by the illusions and the omnipotence. This description will validate the approach developed in the previous stage.

Pilot Test

The pilot test of this stage is based on measuring the effect on the links between the environment and the action being developed.

Stage 4)
The inside vanishes
Making the specific reality universal

When we have developed a diagnosis, it has a universal implicit character. This means that it responds to universal elements. This allows transferring the knowledge to other homologous fields and originates the conceptual "benchmarking".

The conceptual "benchmarking" is the transference of concepts between homologous elements which obviously belong to the same universe. Each individual reaches different levels of universality. The development of the consciousness level enables us to apprehend the universality of the concepts.

Stage 5)

All is one

When this level is reached, we will comprehend the universality of concepts.

Annex V
The Unicist Approach

The Unicist Approach

The unicist approach was developed to solve complex problems using a conceptual approach to describe the nature (ontology) of evolution.

The basic research covered the fields of social, institutional, individual and biological evolution.

It began in 1976 with social evolution, and continued with individual and institutional evolution. Since the nineties the research included life-sciences to ensure the validity of the conclusions.

This approach is based on more than 2000 researched conceptual structures -until 2007- that cover the following aspects:

1) Evolution
2) Institutional evolution
3) Cultural scenarios (country and global scenarios)
4) Complex systems research
5) Learning ontology
6) Individual development

It integrates the complex system approach with an anthropological and an ontological approach.

Unicist Approach to Complexity
(an ontological approach)

We define a complex system as an open system, which determines the functionality of a unified field through the conjunction of objects and/or subsystems.

A complex system has the following characteristics:

1) It is an open system, meaning that the energy flows to and from the system itself.
2) The external limits of the unified field (its wholeness) behave as the ones of a fuzzy conjoint.
3) Functionality is determined by the "conjunction" of elements that influence each other, generating "loops" of cause-effect relations.
4) The "disjunction" does not exist in a complex system.
5) The sum of the results of the subsystems is not equal to the result of the total complex system.
6) Relationships among subsystems are not linear; they respond to the double dialectics laws (purpose-antithesis / purpose-homeostasis).
7) Complex systems generate their own energy transformation using their own energy and the energy from the environment.
8) Complex systems are composed of subsystems, which are also composed of other subsystems, until reaching a descriptive level that is functional to their purposes.
9) Complex systems cannot be observed. The observer is part of the system.

We consider emergence as a common characteristic of reality and not necessarily an attribute of complex systems.

Some examples of complex systems can be found in the social, economical, political and cultural aspects of reality as well as in management, marketing, strategy (of countries, institutions and individuals), learning processes, continuous improvement and interpersonal relations.

Transforming complex systems into simple systems is making them operational in a univocal way, with cause-effect relations that permit

to influence the environment. This means transforming strategy, which, by definition, is a complex system, into operation tactics.

Transforming them into an easy task implies materializing these tactics through well defined actions, using a language that could be understood by all participants and the proper tools that could be used by all of them.

Nevertheless, even though we operate with simple solutions, in their essence, these problems remain complex.

Unicist Anthropology

The Unicist Anthropology is the scientific study of human behavior and the structural analysis of his deeds in order to forecast his evolution. It is an ontological approach to anthropology.

It surveys the evolution of Man as a species, as an individual; and the evolution of his institutions. It studies Man, his actions and his transcendence as “a unified field”.

Its main tool is the application of the Unicist Theory of Evolution, the Unicist Logic, and the laws of evolution of individuals, institutions and culture.

It studies the most intrinsic and extrinsic concepts that operate as “drivers” of cultures and individuals to use them as a basis for the causal-conceptual description of a reality in order to forecast it.

It conceptually structures taboos, myths and utopias that influence man’s actions.

Its main objective is to forecast the behavior of individuals, institutions and cultures so as to basically influence upon its evolution as of:

- The Collective Unconsciousness
- Ideologies
- Economic Structures
- Ownership
- Transcendence
- Taboos
- Utopias
- Myths
- Ethics
- Communities
- Social Capital
- Cooperation
- Business structures
- Governmental structures
- State Structures
- Leadership
- Marginality
- Power
- Pleasure
- Nourishment/Feeding
- Tools/Hardware
- Communication
- Languages
- Technology
- Work
- Knowledge
- Currency
- Money
- Added Value
- Appropriate Value
- Ideas
- Actions
- Conflicts
- Competitiveness
- Wars
- Social Structures
- Globalization
- Sex
- Assets
- Time management
- Family
- Health
- Art
- Aesthetics
- Clothing

The result of a Unicist Anthropological study is the actual scenario, the expected future scenario of a situation and the concepts that describe it.

It could be a cultural, institutional or individual scenario, or their integration.

Unicist Ontology

The unicist ontology describes the nature of ideas, facts, individuals and things, regarded from their essential, causative or functional (op-

erational) aspects. In the short or long run, living beings and their deeds are consistent with their nature.

The unicist ontology erases the existent barrier between the human arbitrary division of philosophy, science and action, by defining concepts that integrate them in a unified field.

Approaching complex systems requires the knowledge of its ontology. The ontology of a certain reality is unique, since its essence (nature) is unique. Therefore, the existence of different "ontologies" for one functional reality is not possible.

By knowing the ontology of a complex system, the system becomes reasonable, comprehensible and provable, and therefore it could be approached in scientific and operational terms.

The Unicist Ontological approach implies the description of concepts that describe different "causative" levels.

In living beings, the concepts that define their nature are included within their biological system. On the other hand, external elements have extrinsic concepts, which are deposited by men.

When the ontology of a certain reality is apprehended, it describes the most basic human functionalities. This explains why these functionalities do not mutate but just evolve.

Operational concepts describe the functional aspects of a reality.
Functional concepts describe the causative taxonomies of a reality.
Essential concepts describe their essence in its oneness.

Ontological research requires a very high level of abstraction:
Reasoning processes are used to approach the research of rational aspects.
Emotions are used to approach the research of emotional aspects.
Reflection is used to approach the research of ontological aspects.

The hypotheses proposed by any of these three types of researches are falsified measuring facts.

The unicist ontology is the integrating element of the unicist approach.

Complex systems are open systems that determine the functionality of a unified field through the “conjunction” of objects and/or subsystems.

Unicist Anthropology is an ontological approach to anthropology. It integrates human behavior both in its individual and social aspects. It is the engine that impulses the development of men’s conceptual approach to reality.

Thus, the unicist ontology is an approach that sustains the management of complex problems by researching their conceptual structures.

Unicist Glossary

Action guide
It is the homeostatic element of a concept (see complementarity). It avoids the modification of the purpose of a concept promoted by the utopia.

Added value
It is the incremental value added by an agent to a given reality.

Adverbial function
Is the homeostatic function that sustains the substantive function to avoid the modification posed by the verbal function (See complementarity)

Analogous experiences
They are those with a similar functionality.

Analogous
Two elements are analogous when they have the same operational functionality. Considering the function of flying, a bird and a plane may be considered analogous.

Anticoncept
An anticoncept is a conceptual structure that has the purpose of destroying a concept. It is sustained by fallacies and is the basis of paradoxical behaviors. When a concept and its anticoncept join, they both disappear.

Antithetic value
It is the verbal function of a concept. It functions according to the law of supplementarity (See supplementarity).

Appropriated value
It is the value obtained by a system, due to its action in the environment.

Archetype
Is the conceptual structure of automatic behaviors that underlies and sustain spontaneous responses of individuals, groups or cultures.

Argument
It is an opinion that includes no groundings about a certain reality. It is an affirmation or a negation based on a subjective perception of reality.

Attractors
According to the chaos theory, attractors are elements that structure chaos. There are point, cyclic, torus, and strange attractors. Strange attractors are the drivers of complex systems´ functionality.

Central value
From a logical point of view, it is the purpose of a concept.

Chaos
It is an unpredictable situation for observers and participants.

Complementarity
It is an interdependent relation between two elements, actions or ideas. Each one of these elements has what the other element requires and they both have a coincident element.

Complex Systems
They are system that structure open unified fields. The results of complex systems are unpredictable for ordinary people.

Concept
It is the ontological structure that regulates beings with real or virtual life. It is also defined as the driver of complex systems.

Contraction
It is a conceptual function whose aim is to avoid that the death instinct prevails over the life instinct. Thanatos prevails in contraction.

Contractive function
It is the function that intends to avoid the destruction of a system (simple or complex).

Credibility zone
It is a participant's perception of the functional concept of a reality.

Cross-cultural invariables
They are human functional structures that are homologous in different cultures, such as the need for security and freedom.

Dehumanization
It is a kind of anticonceptual functionality. Functional actions become self-fulfilling and generate a materialistic behavior.

Disequilibrating element
It is the synonym of the antithetic element. (See supplementarity)

Drivers
They are the functional concepts that define the evolution of a given reality. They can be assimilated to the strange attractors defined by the theory of chaos.

Dual thinking
It is the natural and basic way of human thought. Human beings use dual thinking when they are overwhelmed by facts.

Effectiveness
It is the integration of efficiency and efficacy.

Efficacy
The capacity of humans to produce results responsively.

Efficiency
It is the potential capacity of simple or complex systems to produce results.

Equilibrating element
It is the synonym of the homeostatic element. (See complementarity)

Essential concept
It is the "deepest" concept that structures a particular unified field. It is the structure of information that regulates the most essential behavior of complex systems and defines its long-term evolution.

Ethics
Rules of behavior for individuals, groups, institutions and cultures. Ethics has a functional structure, a dominant moral and is sustained by an ideology.

Evolution stages
Stages that describe the evolution cycle of a situation in which ontogenesis and phylogenesis are redundant.

Evolution
It is the ascendant cycle measured in terms of the improvement of species.

Expansion
A situation in which growth and life-instinct prevails.

Expansive function
It is the function that impulses the expansion of a simple or complex system beyond the limits of its unified field.

Extrinsic concepts
They are the concepts given by humans to elements, actions, ideas, facts or objects. They are described by their structural functionality and at the same time define it.

Fallacy
False perceptions built upon a logical structure. When individuals' beliefs and needs prevail when making a judgment, fallacies are unavoidable.

Falsification
It is a process that seeks to prove that a hypothesis is false. When something cannot be proven to be false it is considered not-false. In common language it is called to be true.

Foundation
It is an argument that contains reasonable, comprehensive, and verifiable information.

Freedom
It is an internal structure that allows individuals to adapt to changing realities in a responsible way.

Functional concepts
They are the drivers of the behavior of living beings with real or virtual life. They describe the functional structure of complex systems.

Functional structure
The functional structure describes the structural relations within a simple or complex system. The functional structure of a complex system is given by the conceptual structure that regulates its evolution.

Functionality zone
It is the description of an intrinsic concepts' functioning.

Gravitational forces
They are the external forces that influence the evolution of a unified field.

Homeostatic value
It is the adverbial function of a concept. It limits the action of the antithetic value avoiding the modification or mutation of the concept (See complementarity).

Homologous
Two elements are homologous when they have the same essential characteristic. A whale and a dog are homologous, in the sense that they are both mammals.

Hygienic
It is an element necessary for a situation but which has no added value.

Idea
It is an intellectual structure of a reality. It is functional to the approaching of concepts for individuals with dominant analytical thought.

Instability zone
It is the place where the functional structure of a concept destabilizes. There are two instability zones:

a) The situation in which the lack of energy produces the loss of functionality or credibility.
b) The utopia point. It is the absolute point where reality vanishes.

Integrative thinking
It is an intellectual approach to reality based on the conjunction "and". It does not consider the disjunction "or".

Intrinsic concept
It is the regulator of a complex system, whether it has real or virtual life.

It defines the functionality of the complex system and does not depend on the perception of the observer.

Intrinsic
It is an internal functionality of a given reality whose existence is not conditioned by others' perception.

Involution
It is a degradation cycle of a reality in terms of the evolution of species.

Life style
It describes the adaptation of an individual to cultural mandates. His adaptive behavior involves the cultural values, the archetype and the dominant strategic style.

Maximal strategy
The maximal strategy is the one depending on the environment. In this case the influence of a person, group or institution is insufficient to assure the result of a "strategic action".

Minimal strategy
In this case, the result of a strategic action depends on the individual, group or institution exerting this influence.

Moral
It is a conceptual structure that aims to satisfy the needs of a culture, the necessity of transcendence and the needs of individuals.

Myth
It is an adverbial function that limits the action of individuals within cultures to assure the purpose of the evolution of species.

Object
An element containing a concept, a purpose to be achieved and a quality assurance function.

Objects library
A structure that contains objects designed to be used in simple or complex systems. Cognitive objects organize the objects library when a system is complex.

Operative concept
It integrates two of the elements of a concept: it integrates the action (verbal function) within the limits of the adverbial function. The purpose of the concept is considered as given.

Opinion
It is a judgment of something. The opinion is basically subjective. When it is grounded it is called a foundation.

Over-contraction
It is a situation in which destruction is challenged. It produces the implosion of the system.

Over-expansion
It is a situation in which destruction is challenged. It produces the explosion of the system.

Paradoxical functionality
A functionality that achieves opposite results from what apparently is seeking to achieve.

Preconcepts
Individuals' stratified conceptual structure, based on former experiences, created to avoid personal risks. They are a natural approach to reality based on automatisms.

Procedure
In functional terms, it is the active part of the conceptual structure.

Purpose
It is the final objective of a concept. It is the substantive function of a given reality.

Reflection
It is a process to apprehend a given reality that begins with a projection of an individual's opinions. Having solved the conflict of the projections, reality has to be introjected. It comes to an end when the internal and the external reality are homologous. This approach occurs within the unified field of an actual action.

Security
It is the need of human beings to attain an internal structure to avoid chaos or depression.

Social capital
The system of relations that defines the synergy of a group or culture. The strength of relations, when seeking for an objective, defines social capital.

Strategic stereotype
It is the name given to a stratified strategic style. In this case, a person loses its ability to adapt to reality, feels its survival threatened and seeks to obtain benefits from the environment.

Strategic style
It describes the way a person influences the environment and the way he manages the influence of the environment.

Strategic thinking
It is a intellectual approach to influence complex realities

Structure of a concept
From a logical point of view, the structure of a concept is given by its central value, its antithetic value and its homeostatic value.

From a semantic point of view, the structure is given by a substantive function, a verbal function and an adverbial function.

From a functional point of view, the structure is given by a purpose, a procedure and an action guide.

From a social point of view, the structure is given by a taboo objective, a utopical function and a mythical structure.

Structure of functional concepts
It is the structure of drivers regulating the evolution of a complex system.

Sub-concept
It is a complex sub-system within a complex system.

Subsistence
It is the description of a situation in which individuals, institutions or cultures have a security framework to assure their survival.

Substantive function
From a semantic point of view, it is the function that defines the purpose of a concept.

Supplementarity
It is a relation between elements with redundant purposes and verbal functions, having a different homeostatic element. One of the elements has a superior "myth" that challenges the evolution of reality.

Survival
It is a situation in which the individual perceives his life is being threatened. It can be real or not.

Taboo
It is a socially unacceptable situation. Accepting taboos implies generating chaos.

True
It is the situation in which the functional reality and its perception merge. From a transcendental point of view truth represents the absolute. The absolute implies the existence of the conjunction "and" with absence of the disjunction "or".

Type of thought
It describes the structure of the mental process to approach reality. There are four types of thought to approach reality: the operative, the analytic, the scientific and the conceptual.

Typology
It defines a particular characteristic of the collective unconsciousness of a culture, segment or individual, based on their ultimate purposes.

Unicist dialectic
It is the description of human double dialectics. On one hand, there is the dialect of the central value and the antithetic value. And on the other hand, there is the dialectic of the central value and the homeostatic value. Instantly, both relations integrate themselves to achieve the purpose of the central value.

Unicist logic
A logical structure based on the conjunction "and" to apprehend complex realities. It excludes the disjunction "or".

Unicist Ontology
It describes the concept (nature) of a given reality considering its functional unique structure. Although the ontology of a given reality is unique the perceptions within the structure might be multiple. These multiple perceptions define the credibility zone of the concept.

Unicist
It is an operational, scientific and philosophic approach to reality. It considers reality as a concept driven unified field.

Unified field
It is a specific portion of a reality to be influenced that works as an open system and requires the definition of arbitrary limits to make it functional.

Utopia point
It is the condition of a reality when it turns out to be absolute. On the utopia point reality ceases to exist.

Utopia
It is an idea that seeks to improve a situation (a no-place en terms of its etymology).

Verbal function
From a semantic point of view, it is the function that defines the actions and establishes the utopias of a concept.

Vital functionality
The final purpose of living beings.

Vocation
It is the identity of an individual to fulfill his life plan consciously.

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About the Author

Peter Belohlavek was born in Zilina, Slovakia, in 1944. He is Slovak-Argentine. He lives nowadays in Argentina.

He is the author of The Unicist Ontology of Evolution and models applied to Future Research and Strategy in the Social, Institutional and Individual fields.

He is the creator and developer of The Unicist Theory, which is based upon his discovery of the Structure of Concepts. Both, his discovery and models are the base of natural laws to explain evolution.

His basic background is in Economic Sciences. He developed research and studies in the fields of Management, Anthropology, Economy, Education, Epistemology, Psychology, Sociology and Life Sciences.

He dedicated his life to the research of evolution in the fields of Human Behavior, Economy, Social Behavior and Management.

The Unicist theory is the basis of modern future research and strategy. His work includes universal matters such us the Theory of Evolution, the Structure of concepts, The Laws of Evolution, and the Structure of Thoughts. Until 2007 the author has developed more than 2000 researches.

Many of Belohlavek's findings are synthesized in the Encyclopedia of Concepts, which reflects his 27 years of scientific research. Some of his applications were published in more than 20 books, among them: The Unicist Theory of Evolution, The Encyclopedia of Business Concepts, Personal Strategies, Logic of Human Behavior, etc.

Applications based upon his theoretical developments were applied in more than 500 institutions, companies and countries. Thousands of students around the world have already learned about his theory.

The conceptual development has not only changed the paradigms of thoughts but also the paradigms of philosophy by fostering the concept of "Action-Thought-Action" which sustains the "philosophy of the added value".

Peter Belohlavek's research works include: Basic Research, Conceptual Developments, Scientific Developments, and Development of Cultural Archetypes.

Main Breakthroughs

Basic Research

The Unicist Ontology of Evolution
The Structure of Concepts
The Unicist Logic
The Logical Structure of Fallacies
Unicist Methodology for the Research of Complex Systems

Scientific Applications of the Unicist Ontology of Evolution developed by Peter Belohlavek

In Life Sciences: Development of the functional structure that regulates evolution and the development of the structure of living beings as a unified field.

In Research: Development of a methodology for complex systems research.

In Philosophy: Refutation of Hegel's dialectic theory, as a particular case, and the formulation of the laws of the double dialectic.

In Social Sciences: Discovery of cross-cultural "invariables" and their laws of evolution.

In Future Research and Strategy: Modeling of the structure of concepts that allows inference of evolution.

In Education: Discovery of the concepts of learning which has given scientific sustainability, amongst others, to Piaget.

In Anthropology: Discovery of the "invariables" of human behavior.

In Mathematics: Development of the conceptual basis of dependence, interdependence, independence of variables.

In Economic Science: Discovery of the structure of Conceptual Economics. Development of the conceptual structure of Economic Schools and their functionality.

In Political Science: Development of the conceptual basis of ideologies and their functionality.

In Cognitive Science: Development of a methodology to construct knowledge with existing information through an integrative logic.

In History: Development of a historical analysis methodology based on the Unicist dialectic (double dialectic).

In Logic: Development and formalization of the integrative logic, sustention for the unified fields' theory in evolution.

Applications of the Unicist Ontology of Evolution

-The Unicist Theory of Demand
-Development of a research methodology
-Unicist Country Scenario Building
-Development of a methodology for Historical Research
-The discovery of cross-cultural "invariables" and archetypes

Business Applications

Fundamental economic analysis (macro)
Fundamental social analysis (macro)
Country scenario building
Business scenario building
Globalization analysis
Fundamental financial analysis (micro)
Fundamental economic analysis (micro)
Operation analysis
Industrial analysis
Commercial analysis
Organizational analysis
Strategic analysis
Business analysis
IT design
Human Resources analysis
Cost analysis
Learning process analysis
Management analysis
Market analysis
Object building
Knowledge Management
Market Laboratory
Organizational Laboratory
Project Management
Research & Development

Some Companies where this methodology has been used

ABB, A. G. Mc. Kee & Co., American Express, Apple Computers, Autolatina (Ford-Volkswagen), BankBoston, BASF, Bayer, Brahma, Ciba Geigy, Cigna, Citibank, Coca Cola, Colgate Palmolive, Deutsche Bank, Diners Club, Federación Patronal de Cafeteros de Colombia, Glasurit, Hewlett Packard, IBM, ING, Johnson & Son, Lloyd´s Bank, Massey Ferguson, Merck, Monsanto, Parexel,

Pirelli, Renault, Sandoz, Shell, Sisa (Citicorp), Telefónica, TGS, Worthington, Xerox, YPF (Repsol).

Cultural Archetypes of Countries

Argentina, Australia, Belgium, Brazil, Canada Chile, China, Colombia, Costa Rica, England, Finland, France, Germany, Holland, India, Israel, Korean Republic, Mexico, New Zealand, Italy, Japan, Norway, Peru, Poland, Russia, Saudi Arabia, Slovakia, Spain, Sweden, Switzerland, Uruguay, USA, Venezuela.

Main Books Published in English

The Unicist Ontology of Evolution
What is the Unicist Ontology of Evolution?
Unicist Riddles
Unicist Strategy for Family Businesses
Unicist Marketing Mix Strategy
Unicist Lean Management
Unicist Archetypes of Countries: SWEDEN
Unicist Archetypes of Countries: GERMANY
Unicist Archetypes of Countries: FRANCE
Unicist Archetypes of Countries: BRAZIL
Unicist Archetypes of Countries: AUSTRALIA
Unicist Anthropology: introduction to unicist country future research
The Unicist Price Elasticity of Demand
The Origin of Fallacies and Paradoxical Behaviors
The Ethic of Foundations
Unicist Human Capital Building
OEE – Overall Equipment Effectiveness – The Unicist Approach
Networking: the unicist approach to network building
Knowledge, the competitive advantage
Globalization, the new tower of Babel?
Counseling Driven Learning
How to deal with complexity: the unicist approach
Unicist Logic to approach complexity
Blue Book: Unicist Methodology for the Research of Complex Systems