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**Knowledge**  
**The Competitive Advantage**

**An ontological approach**  
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# Unicist Approach to Complexity

The Unicist approach transforms complex problems into simple solutions, and these simple solutions into “easy” actions.

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 globality) 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.

“The Unicist Theory of Evolution”, the “Unicist Logic” and the “Logic of Fallacies and the Anti-concepts”, made the conceptual modeling and operation of complex systems possible.

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 operative 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.

# What is the 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 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
- Languages
- Technology
- Work
- Knowledge
- Currency
- Money
- Added Value
- Appropriate Value
- Ideas
- Actions
- Conflicts

- Social Capital
- Cooperation
- Business structures
- Governmental structures
- State Structures
- Leadership
- Marginality
- Power
- Pleasure
- Nourishment/Feeding
- Tools/Hardware
- Communication
- 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.

# Part I

## Knowledge

### *People and Organizations that learn*

*GLAUBEN HEISST NICHT WISSEN. WISSEN HEISST NICHT KOENNEN. (\*)*

(\*) “To believe isn’t knowing. To know isn’t to be able to do.” This is a German saying that summarizes knowledge in conceptual terms. To know is to be able to do, for which one *has* to know. Knowing implies believing.

## Knowledge Management

Knowledge management in organizations follows the same rules as individual knowledge management. Knowledge management aims to cover three aspects of the problem:

- 1) On the one hand, it seeks to gain knowledge on the basis of one’s own experiences and that of others.
- 2) On the other, it seeks to prevent the knowledge that one has from being lost.
- 3) And, it seeks to structure knowledge so as to make it easily manageable, accessible and grounded.

## **General meaning of knowledge**

Knowledge is generally considered a synonym of information. That is why in many cultures it is considered that an individual who has a lot of information knows a lot. This is how the saying “information is power” has arisen. This has the implicit affirmation that knowledge is independent of the reality in which an individual or an institution lives.

It is generally understood that there are two different kinds of knowledge:

- 1) **Intellectual knowledge**, which has to do with the knowledge of ideas.
- 2) **Real knowledge**, which has to do with the elements of the individual’s external reality that he seeks to understand.

## **Particular meaning of knowledge**

In our definition, knowledge is what enables an individual to use tools to make good use of the information he has available and to produce a result that has been sought with added value.

Thus, with this perspective, a third kind of knowledge arises: conceptual knowledge, where external reality is the object of knowledge and the individual introjects this in order to understand its causal structure, its concept.

Useful data is information. Information, logically structured in pursuit of an added value, is knowledge.

In this definition, knowledge implies action and is measured in the result.

## **Steps to achieve knowledge**

For real knowledge to exist there has to be a logical structuring of the reality that one hopes to influence. It can be said that only those needing to influence can attain knowledge.

That is why a marginal attitude in a situation prevents us from having knowledge about it. If one does not need to influence, no knowledge is attained. One can obtain information, in the best of scenarios, and data, in most cases.

### **Stage 1)**

To attain knowledge it is first necessary to be capable of recognizing the reality in which one is immersed. To achieve this, one makes use of available preconceptions, which respond to the myths (from the Greek, short path) existing in a reality so as to avoid the personal risk of facing something that is unknown.

If this stage is functional, then the preconception remains valid as such, and the individual acts in his medium based on it.

Only if actions fail, can it be said that he is starting the process of knowledge.

### **Stage 2)**

When it has not been possible to influence reality or the influence did not meet its goal, there are two alternative approaches. Either one becomes aware that the pre-concept does not respond to reality or one just “trims” the perception of reality and the individual chooses to “ignore” the problem.

This process is what leads the individual to find cause-effect relations of that reality so as to be able to influence it. In that case, ignoring reality has to have taken place to subsequently be able to attain

knowledge once one has a logic relation for it. At this stage, the pre-conception loses force and the individual enters a risky area.

### **Stage 3)**

When the individual ignored a situation in which he acted, but needs to add value, then the conditions will be given to discover the concept that underlies this new reality and explains it. To find the concept he has two approaches:

- 1) **The intuitive one:** where through a process of introspection and introjection of the reality, he arrives at the concept by reflection.
- 2) **The conceptual analysis approach:** whereby through a process of introspection and introjection of the reality, guided by what for him is a hypothesis of the concept, he attains the same.

Both approaches make it possible: The first is that of Eastern cultures; the second is the Unicist approach. The second is faster and enables one to start conceptualizing – once trained - in months, when in other cases it takes years.

### **Final Stage**

The concept found functions as usefully as a preconception. That is, it enables the elements of the reality to be recognized. But it is different in that its limits are hazy and hence the breadth of perception increases, and the ignorance processes when facing different realities are made easier.

Therefore, the knowledge of an organization or of an individual adopts two different forms:

- 1) **At an operational level:** it establishes the operational procedures that function as preconceptions for the members of the organization.
- 2) **At a strategic level:** it structures concepts to make it easier to develop new procedures in the light of changing realities.

To acquire knowledge in the field of factual sciences, one first has to activate; then think, and finally act to validate the acquired knowledge in terms of added value.

## **Purpose of the development of the conceptual knowledge theory**

To understand the implicit ideology in a development, one of the main elements to discover is the real purpose of what is implied. The world of hard technologies has promoted knowledge from ideas with a strong emphasis on validation and “falsation” mechanisms. This has enabled an extraordinarily fast development of the hard sciences. The empirical world, in which man’s social and economic actions are inserted, has not benefited from this development. It has only developed the field of ideologies that, by its own definition, has no knowledge validity but rather has belief validity.

The fact of operating in the world of soft technologies, which have to do with the explanation and prediction of facts in the social and economic field, required a different view of knowledge and its scope.

Thus, the definition of knowledge, which includes its measure in the action with added value, generates a very strict integration level among ideas, fundamentals and actions that require a very precise development, especially as one is moving around in such an ambiguous world.

## **West vs. East**

The East, unlike the West, does not value intellectual developments but comprehensive developments. Whereas in the West, the figure of the scientist and the philosopher is valued, in the East the figure of the “sage” is valued. Wisdom is measured in terms of adaptation to the world.

The definition of knowledge, which includes belief, wisdom and action, is naturally included in the Eastern view, although just by being defined, it builds a bridge between both views of the world.

Nevertheless, the object of the research was not to integrate both cultures but to find a solution that is manageable, transferable and can be systematized, for which it should have a proven fundamental.

## **Knowledge and Development**

The experiences of developed, underdeveloped, emerging and marginal cultures lead to the understanding that different conceptions of knowledge exist that are linked to these cultures’ different ways to adapt to the environment. Development is measured in terms of adaptation to the environment, where a culture influences and is influenced.

When it only influences, it is emerging because it precedes the others. When it is only influenced, it is underdeveloped, because it follows others submitting to reality. When it draws away from the world and isolates itself from the medium, it is marginal. When it influences and is influenced, it is developed. In every culture there are groups of the three types. A country takes on the role of the dominant groups in its culture.

Marginal cultures avoid knowledge because, paradoxically, it mobilizes them and it produces the explicit marginalization of some of its members.

Underdeveloped countries accept the knowledge produced by benchmark cultures. They operate on the basis of preconceptions.

Emerging countries promote knowledge but only in the fields on which their emerging process is based.

Developed countries produce knowledge in all fields and try to establish theirs as the standard for the rest.

The greatest difficulty about knowledge is not so much its production but its use in cultures. Preconceptions that allow individuals to have solutions preventing personal risks are natural to marginal and underdeveloped cultures. Concepts are natural to the developed cultures. The difficulty in institutionalizing knowledge is in generating the conditions that facilitate operative actions based on preconceptions and the strategic actions based on concepts.

## **Myths in Knowledge**

The word myth is used in the Greek sense, which means short path. Myths have a double function. On the one hand they promote people's actions; but on the other, their function is to hide the weaknesses in the values of a culture or a person. Myths are functional to the degree of development in a culture. In developed countries they protect the culture's taboo values and promote action. In marginal cultures myths are used to deny taboos as such and to promote marginal actions.

It is in this spectrum that myths act within knowledge, being an indissoluble part of it. In all the fields of factual sciences there are myths that are a part of knowledge and what is needed to be known.

Marginal countries are such because their added value (in the broad sense of the term) is very low.

The beginning of the era of knowledge heightens gap between the developed and the underdeveloped, as the speed of learning in underdeveloped and marginal countries is significantly slower than that in developed and emerging countries.

Hence, the essence of development is the view that knowledge is measured in terms of added value. In this view there is no intrinsic knowledge, only total knowledge that includes the intrinsic and extrinsic.

This opposes the myths of the marginal cultures, which promote knowledge as a utopia or as a support of utopias. These utopias prove necessary for such cultures to find balance, making up for their lack of action with added value.

## **The Social and Economic World – The Future**

Foretelling the future is necessary for each man that takes a step. When taking the step he needs to know what will happen when he does so. There is no human activity without a forecast of the future, which can be made totally intuitively or based on rational elements. The future is an element that cannot be scientifically researched but only inferred.

## **The Knowledge of the Ambiguous**

Reality is ambiguous. Therefore, predicting what is going to happen belongs to the world of speculation or the esoteric, unless one has an inference model of those elements that influence future behavior. This leads us to the world of possibilities and probabilities.

If one could access the functional essence of a reality, one could predict what it is going to happen with it by itself, without depending on the influence of other elements.

The discovery of the structure of a functional concept has enabled a deeper analysis of functional essences, which are those described in the “concept”.

From this point one arrived at a higher level of knowledge, inexistent at the time, which enabled knowledge models to be developed that made it possible to infer future possibilities. This implies that conceptual knowledge is the basis of the essential knowledge of reality and what enables the future to be forecast.

## **The World of Strategies**

Just as philosophy and the sciences took man to the Moon, their own development put a brake on the fields linked to social and economic sciences in predictive terms.

The added value of factual sciences is their predictive capacity. Starting from this its conclusions can be used and elements developed that did not exist before this knowledge.

Having made concepts visible in their structure produced a qualitative leap in the development of institutional and personal strategies. This discovery included falsable components of the concepts that, given the laws that govern them, enable conclusions to be verified.

It is concepts, as describers of the functional essences of a reality, which make their forecast possible. The study of functional concepts and their description has made viable the development of a knowledge of the reality that starts from its functional essence and ends with its action with added value.

This breaks the existing barriers among philosophy, sciences and action. This fits within the concept of Eastern approach, though with the use of Western tools.

## **The Added Value of Conceptual Knowledge**

Ambiguity can be understood only from its concept, which, as a hazy conjoint, is not very clear to most people. When one knows the concept of “something” one is clear about its intrinsic purpose, the procedure it uses to achieve it and the course of its implied action plan. From here onwards one can know what is obtainable from that “something” and what can be given to it.

This generates an exponential increase in the action speed because the energy losses of the mutual adaptations in this field are avoided.

## **Knowledge**

As summarized previously, knowledge is what enables an individual to use tools to make the most of the information he has and produce a sought after result with added value.

Useful data is information. Information that is logically structured in pursuit of an added value is knowledge.

In this definition, knowledge implies action and is measured in the result. The components of knowledge are:

- **A guideline**
- **Tools**
- **Information**

**- Added value (potential)**

The concept of knowledge belongs to the field of possibilities and, as someone said, “the possible only may be asserted if it is real”. Thus, knowledge only can be asserted once it has become added value.

There are different knowledge bases that require different treatment both at institutional and individual level.

There is an operative knowledge that accumulates the experiences a person had. This is source of common sense. Common sense is the accumulation of operative knowledge based on ones own and that of others. It materializes in the myths that govern a field of action. Common sense works as a preconception and, as such, it protects the self-esteem of the one who operates it.

There is analytical knowledge that accumulates all the technical knowledge of work methods known by a person. This is the source of analysis, which requires technical knowledge. Sciences create the methods that man accumulates as elements to analyze complex realities and divide them into simple units. Man was able to fly when he succeeded in dividing the principle of propulsion from that of support. This knowledge feeds the experience and raises doubts about common sense. That is why it is an implicit threat and a complement for operative thought.

There is scientific knowledge that accumulates all the methodologies developed from experimentation and the search for cause-effect relations. This base of knowledge records cause-effect relations among events. It is the basis of scientific thought and allows those who accumulate this knowledge to generate methods that feed experiences in action. Experimentation questions the validity of techniques as such, as what is essential isn't the technique but a problem to be solved. That is why it is a threatening element for analytical thought and a supplement to it.

There is conceptual knowledge that accumulates the knowledge of concepts that can be handled through intuition and wisdom or with conceptual analysis tools. It provides the essential information of a certain reality and it allows scientific, analytical and operative knowledge to be integrated from the functional concept of a reality. Conceptual knowledge does not question any scientific, analytical or operative knowledge of any type, because they are needed to get to transform its power into act.

## **The Culture of Knowledge**

There are cultures that promote knowledge and there are cultures that prevent knowledge from existing. Where transparency is needed to operate, knowledge is a natural element and is therefore encouraged. In transparent cultures, the person with knowledge is admired, as it is he who gives value to the environment.

In cultures where it is necessary to avoid transparency, knowledge is a countercultural element, and he who has it is envied, as it is feared that he may take advantage of it.

The culture of countries and institutions has areas that are transparent and areas that are dark. In transparent areas, knowledge is developed naturally and in dark areas, any knowledge that appears is annulled.

Consequently, cultures which are mainly marginal or underdeveloped avoid all knowledge whatsoever of their own situation so as to continue in it, while they say the contrary. Knowledge components are reduced to those fields where these cultures act as developed or emerging.

## **Frame of Knowledge**

Knowing implies structuring information logically; consequently, it implies obtaining the concept of a reality.

Concepts belong, in their functional phase, to the world of philosophy, and at their operative phase, to the world of science. We define philosophies in operative terms as ideologies, either absolute or relative. We describe ideologies as beliefs that use a technology to meet an interest. When we refer to philosophies as ideologies we are asserting that each culture adheres to the philosophy that is functional to its essence in order to accomplish its implicit objective. That is why Eastern philosophies do not integrate with Western philosophies, as they have different purposes.

Absolute ideologies are those that need a submission to them in order to subsist. Relative ideologies can coexist with other ideologies. In the world of absolute ideologies, each of them is incompatible with the other. Relative ideologies can coexist with the other because the other ideologies do not threaten their existence. Absolute ideologies see relative ones as absolute “with the opposite sign”.

The concept is, however, a common element in all philosophies. Therefore, the discovery of its structure in terms of laws at a functional level allow for progress in the field of knowledge applied to ambiguous realities.

The concept, as a describer of the essences of reality, is prevalent in all Western philosophy as well as in yin, yang and the heavenly breath that unites them all in the East. Its handling is for the few, and the description of how it works provides access to more. Nobody should lead a human group if he does not have the implicit concept in the mission, the procedure and the plan of action.

This leads to the conclusion that we consider philosophical schools as a response to society’s needs at the time. The dominant schools

are those that meet the needs of the collective unconscious, and those that disappear are the ones that meet the needs of few. Heraclitus had very little influence in the development of Western thought. Aristotle, some time later, gave sense to a way of seeing reality, providing a rigor that is still in force today.

The East combines philosophy with action, which, from a Western point of view, appears as bonded to religion. The East tends to value sages; the West, scholars. They are different conceptions for different problems. In the East, philosophy goes hand in hand with action; in the West, philosophy goes hand in hand with ideas.

The unicist approach to knowledge combines ideas with added value action, but modeling the elements that the East does not explain. It “degrades” the all-embracing knowledge of the East, as it analyses it, but integrates Western knowledge after conceptualizing it.

Those knowing conceptual developments relate this development with Eastern philosophy and in the West with Conceptualism influenced by Realism.

## **Preconceptions**

Preconceptions are knowledge structured on the basis of the dominant ideologies and the myths accepted to avoid personal risks of role player. When acting with preconceptions, unsuccessful results are the responsibility of the preconception.

The operation based on common sense works on the basis of preconceptions. Common sense is materialized in preconceptions that work provided the reality does not change in operative terms. Preconceptions make knowledge rigid though mass-accessible. Only preconceptions can be handled massively. Concepts can be only handled by selected groups of individuals that have and intensify their capacity to apprehend and operate them.

Preconceptions change once one is aware of their dysfunctional behavior and only can be changed by that individual who is capable of seeing the concept implied in the preconception.

In practice, dysfunctional preconceptions are replaced by preconceptions of a superior order based on the new reality being experienced. These new preconceptions come from “the outside,” just as the pre-existing ones do. Cultures and institutions need to develop the preconceptions with which the majority works. In countries laws represent modern myths and establish the preconceptions to be obeyed by everyone. In institutions, the procedures work as preconceptions.

In anarchic cultures, there is an implicit negation of the concepts as they are dysfunctional to individual interests and a rebellion against public welfare preconceptions.

## **The Concepts**

Reality can be only grasped from some stable point from which to observe it. Preconceptions are a “fixed” starting point. They are an arbitrary point.

Concepts, on the contrary, are a stable starting point. They are a “causal” point.

The concept is the most essential part of a reality and is what enables them to be apprehended in their deepest cause-effect relations. There are different levels of concepts depending on the function which it is being viewed from.

The concept is a mental map of an idea, fact, action or reality that guides human action. In a concept, conscious, unconscious, rational and emotional elements mix.

The concept is the representation of the essence of an idea, fact, action or reality, and is therefore invisible to the eyes. It is the conscious and non-conscious guide of human action in the individual, group and social field.

The concept is what enables energy to be focused. If an individual is dispersed in the action, it is because he does not have the concept. Only the concepts that can be managed are discovered. Rationalizations are the way to avoid the responsibility implied by having a concept.

Nobody can give the concept of something to someone. He can help someone discover it, guide him in the discovery, but he cannot give it to him. Knowing the concept of something implies assuming a responsibility of action; consequently, it is a person's unilateral act.

Wisdom is the capacity to perceive, understand and adjust the concepts to an external reality. Concepts are perceivable in those fields where the individual is able to adjust to the medium. Concepts are not understood in those fields where the individual is in conflict with the environment.

When we talk of adaptation we refer to the capacity of influencing and being influenced, establishing a relationship of added value and appropriate value that makes the individual and the environment prosper.

The possibility exists that an individual may perceive a concept and uses it for his own benefit at the expense of the environment. In that case we are dealing with a psychopath whose perception acts in his own benefit at the expense of those surrounding him and not even being aware of it.

Individual concepts are the starting point for understanding concepts. It is impossible to understand a concept from a third party, an institution or a society if the concept through which the observer examines

concepts is unknown. The risk of personal projections or perceptive distortions is extreme. These are the most unconscious aspects that guide human action.

Concepts, on pertaining to the field of ambiguity, to diffuse sets, have their own particular language. Metaphors, parables, aphorisms, poems, stories, symbols, questions and riddles are languages which popular knowledge, mystics and wisdom use to attempt to communicate concepts.

## **Generic Structure of a Concept**

A functional concept is what we call that which describes the essential aspects of an idea, fact, action or reality. We call operative concept that which describes the procedures with which an idea, fact, action or reality is related to the environment.

A functional concept is determined by a functional structure that describes a procedure and an action guide for the accomplishment of a mission for which the object (idea, fact, action or reality) was created.

By knowing its structure it is possible to find the operative concept. To arrive at the operative concept it is necessary at least to intuitively guess the functional one.

The functional concept is the basic element to develop strategies. Without a functional concept (the essential concept) we cannot provide a strategy even if we can develop tactics.

We can describe the way to reach a functional concept when it cannot be perceived spontaneously. To achieve this we describe the taxonomy (steps) to find the elements of a concept.

Based on the structure of the concept, which is made of a central value, an antithetic value and a homeostatic value, we will define the way to look for them in the real world depending on how perceptible they are.

We will start from the antithetic value that represents a utopia. As a utopia, it is difficult to perceive, but due to the weakness of the central value it appears as the most evident. The utopia is a proposal made as a result of the weakness of a situation.

We will then look for the homeostatic value, representing the myths (short cuts) facing a situation. Myths are more difficult to observe because if the observer is a member of the culture, he has the same myths as the observed object. Hence they become invisible to him. The attitude of a third party is needed to observe the myths of a situation.

Finally we search for the central value (taboo). The central value is the most difficult to perceive and once observed is the one most difficult to accept as existent. The central value contains all the wishes, drives and emotions of a person, all conjugated with rational aspects. That is why it is so difficult to perceive and accept it. It touches the deepest values of man.

The guideline that describes the functionality of the concept and gives it sense is included in its central value.

The knowledge of logical relations that form part of information and transform it into concepts is given by the structure of the concept that underlies the reality that is attempting to know. Only with concepts can one arrive at genuine knowledge, which can be therefore used again. When one does not arrive at the concept, the possibilities of knowledge are limited by the probability that the relations among effects will repeat (preconceptions).

## **Knowledge as an “Object”**

### **(In terms of “Object-oriented Design”)**

Knowledge is an object serving the community and the individual. If we look at knowledge from this point of view, we will see that it is essential that it should have a clear identity so that it can be used when necessary. In order to categorize it as an object, we need to be certain about the “class” or “object” of superior order to which it belongs and which are the relations established among the different types of knowledge.

When knowledge has been made an object, one has the possibility of using it when necessary. Categorizing knowledge as an object is to detach it from personal subjective aspects that have nothing to do with the functionality for which it was developed.

It is only possible to manage knowledge once it has become an object. When the purpose of knowledge is satisfying the need of the one possessing it, then it loses its objective and consequently its concept, hence ceasing to exist as such.

Knowledge made object implies a recognition of its identity and intellectual property so that the use is legitimate.

## **Acquisition of Knowledge**

There are two ways of acquiring knowledge in an extreme form: Acquisition through experience and acquisition through study. Besides, there are integrated systems that seek both. The question is which comes first.

In Unicist terms, only the disfunctionality of knowledge opens the mind of an individual to take other knowledge in its place. Therefore, and based on Piaget’s works, we can assert that action unadjusted to

the environment is what determines the formation of a guiding principle to acquire knowledge.

The feedback of action results is what allows knowledge to be acquired. Without such feedback there is no possibility of ongoing improvement. Experience and study are the two sides of the same coin.

## **Avoiding the loss of Knowledge**

In the cultures or institutions where knowledge is necessary and valuable, the culture's trend is to keep it. In underdeveloped or marginal cultures the trend is to lose knowledge and the struggle is to avoid its entropy.

When cultures lose knowledge, they become dysfunctional. But that is not dysfunctional in the marginal role. The marginal has the secondary benefit that things do not work, because that validates its role.

Only if a developing or emerging culture is generated is it possible to avoid fighting against the loss of knowledge, for which it is necessary, among other things, to structure that knowledge.

## **Structuring Knowledge**

To structure knowledge in organizations means developing a system that can guarantee the flow of data and information with a logical structure.

Consequently, what make the structuring of knowledge easier are the transparency and the system of benefits offered or available in the culture. Systems increasing their transparency need knowledge not to get trapped in their previous preconceptions.

Providing for transparency is the first step for knowledge structuring. At a personal level, it means making the individual perform all his actions in public, making it clear what he can and cannot do. Under this conception, what the individual knows is just an underlying element to what he does and is that person's sovereignty.

The second step is to assure a system of benefits that encourages the development and use of knowledge.

The benefits systems in developed cultures are based on the incentives provided by those ahead and the marginalization of those left behind, which become absorbed in a subsistence system to avoid social costs.

The benefits systems of emerging cultures are the same as those of the developed, but they do not have an absorption system for the drop outs that are left behind.

The benefits systems of marginal cultures are based on the encouragement of those at the end and the marginalization of those who are ahead who are expelled from the environment.

## **Institutions that Learn**

The purpose of researching the world of knowledge has been to structure systems that allow institutions and the people in them (in that order) to learn.

What has been sought is the cause of institutional learning in order to apply it to the micro and macro fields. This work is based on the "Logic of Learning" where the person's conceptual framework of learning had been developed.

Institutions learn from their people and structure learning as a system when they have a concept that goes beyond the financial situation.

When that is not the case, the trend to knowledge entropy is at its highest.

When institutions are set up with a purpose in mind, with a clear procedure, whose knowledge is kept within it with a defined action plan that is in the hands of its political and strategic management, then we can talk of an institution organized to learn.

This brings up common names in the scientific field, such as Think Tanks, for the acquisition and structuring of conceptual knowledge, and operative groups for the structuring of knowledge of procedures.

There is no possibility of institutional learning for non-structured ventures or ad-hoc groups. It is a prior condition that there should be an institutional “life” that exceeds that of its members.

When institutions are created and managed in developed and emerging countries, institutional learning is relatively natural. When they are created and managed in underdeveloped or marginal countries, micro-cultures of knowledge are needed to operate. In any case it will be necessary to fight against knowledge entropy and its replacement with utopias whose responsibilities do not include the members of the institution. The more developed the culture, the greater the possibility of generating institutions that learn.

## Part II

# Unicist Personalized Education

Personalized education seeks to develop the potential of individuals. This development of potential carries an overall empowerment of the individual as a person. Personalized education is not only a synthesis of the different ongoing educational schemes.

It is also a return to the sources of education; it is the recovery of the initial values of the evolution of the specie.

The technological evolution has led man to develop his potential, fundamentally, on the basis of what is rational and vice versa. This rational development has placed technologies capable of administrating increasingly larger portions of the world at his hands.

But this rational development, within which the occidental developed countries are immersed, has taken an enormous toll. Technology is used rationally and not in an integral, personal way.

Perception of the world as a set of entities behaving rationally differs completely from when it is considered as a group of people. One perception seems like a summary of the other.

The former, the rational one, is a reduction of the human quality that curtails what is spiritual and emotional for the sake of an achievement in life based on the possession of material elements that replace the spheres left out.

Personalized Education is a methodology aimed at developing the characteristics of man, as a person dynamically adapted to the reality he must act in.

***The goal is to develop the two hemispheres in the brain.***

It has been shown that man uses a very small portion of this rational capacity. Adaptation to the environment requires training to decide and to take up responsibilities on decisions. Very few approaches are interested in developing this capacity in man.

The young, smart man is trained to decide so as to remain within a certain level in exchange for a series of benefits, which are basically material ones, and social recognition.

“Status”, in its popular meaning, is a value that replaces self-appraisal and self-realization, granting the individual a sense of realization that makes them dependent on the elements that validate and affirm themselves.

In this way, it becomes reliable for those that, in turn, do not trust themselves, and that need people who are faithful instead of loyal to them.

The use of the definition of “faithful” is taken as being subordinated to and without having taken the decision of subordinating. Instead, “loyalty” is considered as subordination to a shared goal.

This is the eternal fight of the son who wants to excel his father, of the disciple wanting to excel his master and, in general, the fight between man and the internal and external barriers that hinder his growth.

This is what Unicist Personalized Education aims at, to develop the potentiality of individuals as persons, to recover their capacity to decide on their own values and, as of that, upon their actions, within the

process of dynamic adaptation to the reality. This is an evolutionary process, not a revolutionary one.

Man is ready to evolve like all nature is. Revolutions are likened to nature's cataclysms. They are traumatic changes that, within the human sphere, in general, change everything so as to change nothing.

Evolution is the basis of all change with man or in spite of him.

In order to educate and organize, one has to believe in man the way he is and not the way one would like him to be.

*To educate in a personalized way is to educate toward responsibility. Basically, the responsibility of being, which is measured by doing in the environment in an adapted way.*

## ***The master-teacher-counselor***

Man has a great tendency toward repeating, to a certain extent, his learning processes on those of teaching. It is almost possible to ascertain that an individual "teaches the way he learnt". This instinctive trend repeats itself in all animals; it is one of the largest conditionings that the evolution of education worldwide has. What is good for one is good for all others.

As of this limitation it is necessary to review the role of facilitator, teacher, master or counselor for the said one to manage to jump his own learning fence, preventing the reiteration of conducts under completely different circumstances and realities, and therefore, not necessarily compatible ones.

The master-teacher-counselor is the individual whose goal is to lead the learning process along with the pupil-trainee-disciple. It would be the opposite of restating the actual fact that many pupils-trainees-disciples learn in spite of their masters.

A master needs to know what is going on with his pupil-trainee-disciple in the learning process and how to streamline his guiding ideas toward the learning object within his reality.

For the master this implies to:

- Know himself.
- Know the goal of teaching required by the pupil-trainee-disciple thoroughly.
- Know the learning mechanisms.
- Have a dynamic adaptation relationship with regard to the reality the pupil goes through.

As it arises from the initial definition of the personalized education problem, there are no teachers that personalize and teachers that do not personalize. There are teachers who manage variables conscientiously and others that do so in an unconscious way.

If a teacher is not interested in what is happening with the pupil's learning process, because he considers all results obtained positive, it is convenient he continues in this way.

If, however, after reading this paper, he feels the urge to know what is happening, he is already managing the learning process.

It is important to think that teaching, counseling or better yet, that the facilitation of the learning process, implies the management of variables of the learning plight.

It is necessary for the teacher to know himself to be able to perceive reality and adapt to it a dynamic way.

When we talk about adaptation we refer to the attitudes that are not subordination to the external world or an opposition to it. We refer to a permanent action upon reality, influencing and being influenced by the said one.

In contrast, a teacher who believes he can facilitate a learning process without managing the issue from within the pupil's reality, he is incurring into an error of analysis. Perhaps his own experiences are the ones leading him into committing such mistake.

It might have often occurred that pupils learnt and developed subjects whose teachers managed in a superficial manner. Hence, one must be cautious and contemplate man and his inherent capacity to learn.

Through this description, the synopsis we are hinting at is that, in personalized education, a teacher-counselor is an individual facilitating his pupils their learning through a significantly conscious action process.

### ***The pupil-trainee-disciple***

A disciple is anyone who needs to learn something to follow his own road. Since all masters are sized according to their disciples, it is necessary to define what a disciple means, to consequently understand what a master or counselor is.

Not all trainees are disciples. A disciple is that trainee who participates actively in his own development and learning. It is impossible for a disciple to develop certain learning in a certain field which is incompatible to his own identity.

If one believes in the improvement of a species, if one considers that there is a chance that man evolves towards a better and different spe-

cies, it shall be possible to believe that the disciple will excel his master.

He will excel his master because he will commence from the synthesis his master had reached, and develop a different and evolutionary better synthesis as of his own insertion in the reality.

Thus, any person who prides himself on being a master needs to be certain that his disciples will excel him. Hence, a master's success shall take place when his disciple excels him.

This self-improvement is the maximum evidence of mastery. It is the insurmountable test in which a master proves himself to be one.

## **Personalized Education Didactics**

The goal of personalized education didactics is to develop a model with which to address learning.

The basic concept is to achieve a learning development of the individuals as of the supposition that the possibility of modifying structures is a minimum one.

The goal of learning is to develop the existing potentials rather than bring about changes in the individual.

The description below is a synthesis of the application of learning and teaching methodologies toward reaching a faster and more effective incorporation of new concepts.

The didactic approach was especially designed to develop the persons' leadership skills as well as the acquisition of tools to improve performance of those individuals who bear the function of influencing on the reality.

## ***What for***

Elites in developing nations seek development.

There are two types of cultures that have learning problems:

- That of those countries in decadence.
- That of those countries that consider themselves as underdeveloped.

The underdeveloped feature of a country is not related to the “hard” indicators. Underdevelopment is a mental state related to the comparison made of one country with another.

In the absence of a comparison there is no underdevelopment; there are only stages of development not worthy of judgment.

One of the main characteristics in developing countries is their small learning capacity.

Unicist Personalized Education seeks to facilitate learning on behalf of trainees by working under the following five spheres:

- 1) Adaptation of technologies to man and of man to technologies.
- 2) Trainee’s decision on the object of learning.
- 3) Trainee’s decision on his own value structure.
- 4) Dynamic adaptation of man to the reality he is immersed in.
- 5) The will to do.

## **Teaching or learning**

“It is not necessary to know how to teach. It comes out naturally when one knows how to learn”.

Teaching is a dual concept. It presupposes the existence of an interdependent process that acts upon man so that the latter learns.

The school or thought upon which this didactic approach was developed is the Unicist one, which considers the teaching and learning processes as a single process, and develops in the mind of the one learning, there being an external agent stimulating the process or not.

One of the foundations of this didactic approach sets out from the basis that an individual is in conditions to learn by himself. Therefore, this didactic approach is developed, using the word learning, to avoid the use of new words such as “teaching-learning process”.

The taxonomy posed to this didactic approach establishes the steps that a learning process must go through for it to be real.

## **Taxonomy**

Taxonomy stands for “a hierarchical order of objects”. Hence, taxonomy establishes the steps that a learning process must necessarily go through for such to be real.

“Learning is real when a person, who supposes he has learnt a new concept, when submitted to maximum pressure within the normal living conditions, uses the new concept to solve problems without ever using the solutions he counted on before this process”.

The aim of this taxonomy is to establish the necessary stages to accomplish learning, and the way to manage this process in order to

enable the individual to discover new processes without inconveniences.

The goal of the development of taxonomy is related to satisfying two clear needs.

- First, the need to have a framework that allows for establishing the steps that a facilitator should develop to succeed in optimizing the learning process in time and with quality.

- Secondly, to develop the steps in the learning process for those developing self-learning systems, expert systems and support systems at large, thus having a conceptual framework that enables them to validate the process design quality.

Indeed, the taxonomy exposed offers the evolutionary steps that the individual should cover to accomplish the learning of a subject until the stage which was previously denominated “*real knowledge*”.

## **Development of Thinking**

One of the most significant restrictions in the learning process lies in the difficulty to modify the structure of thinking.

It could be said that for an individual, any object or action that must be understood bears a direct relationship with the capacity to acknowledge it. If an object cannot be acknowledged, it becomes unobservable.

This unobservable aspect bears direct relationship with the “sensors” that an individual has to perceive them and these, in turn, are concentrated on the development of thinking reached.

The development of thinking expands until adolescence. Hence, we could say that the level reached until that stage is what defines the

type of subjects that an individual can face and his capacity to succeed in this venture.

It was shown that there are four evolutionary stages in the evolution of sexuality:

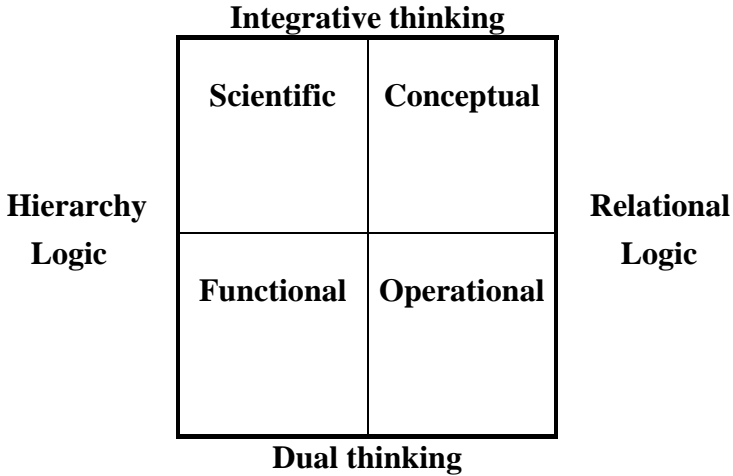
- ✓ **oral,**
- ✓ **anal,**
- ✓ **phallic,**
- ✓ **adult genitality,**

and there is also the possibility of getting somehow stuck in one as of which the adult will develop his sexual behavior; likewise, these stages also exist in the evolution of thinking.

We support, and have demonstrated that man has relatively stagnant capacities that permit the development of a certain type of activities within the human field of interest.

The types of thinking are as follows: operational, functional or analytical, scientific and conceptual thinking. These types of thinking may be placed with regard to logic and to the type of thinking predominantly used as follows:

## TYPES OF THINKING



Each of these stages may be related to the needs met during the different stages of a child's development. In development, the child may become stuck in one of the stages, according to how functional it is for him to manage the reality surrounding him.

Parental figures bear a significant incidence of the stage of his thinking development. Hardly any child will accept, in his development, the guilt posed by trying to modify his parents' level.

We have encountered notorious experiences with what has been called "gifted children" who, in spite of their IQ, actually got stuck in the operational level of thinking in accordance with that of their parents'.

## Principles of the level of thinking

There are a set of principles that indefectibly occur in the development of thinking:

The level of thinking poses a halt in the person's identification model and the overcoming of that level brews guilt in that subject.

The level of thinking is developed according to the individual's exposure to reality, by looking for the mechanisms that solve the problems he faces.

A change in the reality stimulates a change in the model of thinking; to the extent that it is deemed necessary, stable and in that the individual counts on an identification model as of which to begin.

A change in the level of thinking implies a modification in the individual's personality as of the way in which he solves the problems that reality subjects him to.

The didactical approach herein developed originates in the supposition that the level of thinking in which the individual acts must be the starting and ending point in such learning.

This didactical approach does not imply the learning of different levels of thinking, but how to develop objectives in the existing levels of thinking.

In the end there is the quest to draw the path of permanent development, or in other words, the development of a major adaptation flexibility to the environment.

## ***Operational thinking***

Operational thinking is related to the facts-oriented-action. Synthetic/syncretic thinking (relational logic), within the conditions of dual thinking (what is correct vs. what is incorrect).

This is how the operational level seeks responses to problems. In order to operate the individual tries to assimilate the problems to those

he already knows and uses methods, as in the previous case, as if he were dealing with a “recipe”.

Ego and, consequently, its security lie in the solution applied.

### ***Functional thinking***

In functional thinking, actions are geared by ideas. Functional thinking is determined by hierarchical logic as far as analysis goes. It seeks solutions through existing information pursuant the corresponding discipline.

The ego of the one with the functional thinking lies in the science or in the technique he handles, where his security relies on.

### ***Scientific thinking***

Scientific thinking is related to the action oriented to understanding the structure of the reality, basically using hierarchical logic, but in terms of an integrative thinking (where reality is but one).

It is the one who, when faced with a problem of reality, relates sciences to find a solution. Scientific thinking will, in this way, seek the inclusion of different professionals for the development of one solution to the problem.

His security relies on the integration of sciences.

### ***Conceptual thinking***

Conceptual thinking is related to the action steered toward understanding the reality in its essence, fundamentally by using relational logic within a concept of reality integration.

The person that has a conceptual thinking uses conceptual models to approximate to reality, seeking to avoid conflict between what is apparent and what is real by way of abstractions.

He seeks relativization of the said one through its inclusion within the principles of nature or laws of nature.

His ego is able to adapt to reality quite well so as to actively influence the environment whilst not stopping his own adaptation to it.

In the end there is the quest to draw the path of permanent development within the levels of thinking, that is, the development of major adaptation flexibility to the environment.

Each level of thinking implies a greater or major flexibility with regard to the environment.

As of what was stated above, then, the individual uses that level of thinking that he considers will be better to face the reality.

That is why only the failure of those experiences permits individuals to search for new ways to solve problems and hence evolve in his thinking.

When an individual reaches the age of 40, or better said, the plateau of life, he loses, to some large extent, his capacity to elaborate frustrations. Therefore, the level of development of thinking reached may only be polished though not by changing at the risk of jeopardizing his health.

## **The learning contract**

There is no learning whatsoever without a contract between a master-counselor and his disciple-pupil.

A learning contract is established between master and disciple. This always occurs when at the presence of an individual who has set his mind on learning.

Learning contracts may be either explicit ones or tacit ones. They can only be expressed when the disciple knows where he is heading and what he is willing to accomplish.

The lack of existence of a learning contract turns this into a game within which the teacher makes believe that he is teaching, the disciple-pupil makes believe that he is learning but in fact, he is evaluating his teacher-counselor, judging him. The teacher, in turn, tries to impress his disciple-pupil.

The effect posed by the lack of such contract is that of an absence of learning but rather of an information process to ratify the student's prior knowledge.

### ***Conditions in the learning contract***

Any learning contract should gather the following conditions so as to be operative:

- It must respond to the disciple-pupil's clear guiding idea.
- It should operate within the same level of thinking the disciple-pupil operates in.
- It should include a clear benefit to accomplish the objective that both disciple-pupil and teacher-counselor participate in.

In theory, the core value of a learning contract, the antithetic element is set by the benefit awaiting at the end of the learning process and the integrating element, i.e. the homeostatic one, is that it operates at the level of thinking within which the disciple-pupil is used to solving problems concerning the reality.

The learning contract must develop once the disciple-pupil has assumed his learning guiding idea.

In those cultures with a learning difficulty there is great trouble in establishing contracts. That is why it is necessary to focus on this issue until it is achieved. Without a learning contract, learning never starts.

When the contract is reached, then one may begin to talk about learning. In the meantime, one can only talk about teaching.

## **Development of a guiding idea**

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

As of these concepts, we define that the definition of the guiding idea is awareness of the object of learning aimed at completing the individual's identity in accordance with the ideal being sought at that moment.

Certainly, then, the guiding idea is a variable in the learning process. The individual starts changing his learning guiding idea as 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 guiding idea may be identical or different from the unconscious one. It becomes necessary that the individual applies his guiding idea in works related to the learning object in order to evaluate it.

Here we will unequivocally see if the conscious guiding idea and the verbalized one are contradictory to those exposed in his work.

Here is where the greater controversies abound in the learning processes. Controversies have their origins in that we are receiving constituted individuals whose ideals are, somehow or other, stereotyped by culture.

That is why we can all ascertain we want to be good, love our kin, and so on and so forth. When the formation or drafting process of the guiding idea begins, it is inevitable that the first statements carry a strong correlation to the socially imposed idea.

This idea is of little use since it represses real desires, but viewed as diverging ones.

The individual needs to develop his real desire as of this guiding idea; his truthful ideal.

It is the teacher's/counselor's job to grant the necessary permissions for the individual to act upon his real intentions. To do so, there is a large technical restriction. The human being sometimes sets unachievable goals.

These goals are, as of this very moment, the foundation to a set of guilty feelings that the individual feels but does not know why. These are, on the one hand, the driver for man to depart from his current situation, but they may also be the foundation to develop a suicidal omnipotence.

Omnipotence, deemed noxious by practically all those studying human behavior, from a scientific or religious stand, is quite like everything: an ambivalent concept.

Omnipotence is necessary to face a new subject, Why, what elements must one know to see if a subject can be managed or not? Many times there are few conscious elements.

One has to resort to intuition. It is omnipotence the one offering the strength to get started.

However, it is also omnipotence the one that leads into the initiation of things, or of things to do when not ready for them and that will lead to failure or self-destruction.

It is the teacher's-counselor's job to analyze and evaluate a trainee's real possibilities to achieve his guiding idea.

The teacher-counselor must evaluate the trainees' skills and potential on an individual basis, to determine the possibilities there and then.

As of this, it is his function to lead the guiding idea along with his trainee to achieve that such idea changes vis-à-vis his own possibilities in order to develop the goals agreed upon and the reality needs.

The basic guiding idea in a learning process related to a certain objective tends to remain the unaltered when this one has been established with a certain degree of adequate compatibility between the trainee's/student's awareness and unconsciousness.

Nevertheless, it normally occurs that the guiding idea complements the sub objectives linked to situations undergone during the learning process. At times it seems that interests resulting from urging needs at a certain moment are modifying the original guiding idea.

Once again, it is the teacher's/master's function to lead the original guiding idea while satisfying the needs arising. Once the idea of what wants to be learnt is internalized, pursuant the individual's ideal, the learning process can begin.

In a learning process related to a certain object, the basic guiding idea tends to remain unchanged. As of this guiding idea the teacher can facilitate or pose difficulties to the learning process but he cannot stop it.

There is no learning without the decision to learn.

## **Stages of development**

Functionally speaking, reality is but one. When we are teaching already formed individuals it is necessary to accept that the reality that the person perceives is the only one there is for him.

If we try to juxtapose one different reality, even when we have elements allowing us to ascertain that we are closer to the “truth”, we will generate a resistance to that different perception in that person.

### *Syncretic stage*

The starting point of all learning process is the syncretic perception that the pupil-trainee has of that subject, however distant that may be from the reality.

The first thing the teacher needs to do is to know which the global perception of that trainee is in order to understand the student's-trainee's reality and evaluate the diversions from that “reality”.

This diversion evaluation calls for a double analysis. On the one hand there is the concept of objective diversion for lack of instruments, that impede another perception, and on the other, the concept of subjective diversions.

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

These objective diversions, one of the definite goals of the problem's analytic stage, are easily solved if the subjective diversions have already been solved.

The latter, which are related to the individual's attitude towards adaptation to the environment, require a deeper analysis from two different outlooks: can they be solved in the period of time assigned for the learning process or can they ever be solved some time?

If solvable, strategy to address the subject must be drafted; when the diversion is a minimum one and requires a confrontation with reality, the well-known S.O.S. (swim or sink) technique is enough, which implies facing the individual with the reality.

When the diversion is not a minimum one, 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 ground for any success lies in that the teacher perceives reality truthfully.

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

### *Analytical stage*

Once the trainee succeeds in getting a realistic view, the analytical stage aims at dividing reality into its constituting parts.

The analysis of the variables in the object subject to learning includes two stages of the cognitive taxonomy that will be described later and which are, on the one hand, knowledge of the variables and their interrelationship, and on the other hand, knowledge of the causes determining the existence of the variables and which underlie their inter-play.

During the analytical stage the individual analyzes all the variables that make up the problem. When this stage is over, the individual understands the problem in its parts and manages to solve, at a simulation level, similar problems to those he is involved in.

## ***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 relationship trainee-trainer/counselor, end up in a final synthesis that replaces the syncretic vision that the individual had at the beginning of the subject.

This synthesis is the way 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.

The 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 agreement set.

On the other hand, it implies the individual's preparation to manage, in an adapted and independent manner, problems depicting similar characteristics.

## **Cognitive Taxonomy**

The object of learning is incorporated in stages that Bloom analyzed with much precision. The taxonomy developed by Bloom starts in knowledge.

This presupposes a decision on behalf of the teacher, as to the trainee's learning object (object to be learnt), which implies a process of directed culturalization. It implies a lack of decision on behalf of the trainee with regard to his decision to learn and of what to learn.

However, when the said author addresses adults in his book "Taxonomy of Educational Objectives" he suggests, in one of its first pages,

reading the appendix, which summarize the taxonomy proposed before going into the book.

This is nothing but an exposition of a new taxonomic approach. This process of looking for and reading the appendix, deciding whether it is interesting, learning and agreeing on the ideal that one wants to incorporate to improve, is called the drafting of a guiding idea.

The development of the taxonomy of learning was drafted as of experiences gone through with Bloom's taxonomy and with others, in the learning processes thus reaching the following synthesis:

Cognitive Taxonomy encompasses three stages as follows:

1. Knowledge
2. Comprehension
3. Application

## ***Knowledge***

Knowledge is the awareness of the variables that define the problem. There is an analysis of the first variables related to the problem and of their interrelationship.

The aim of this taxonomic stage is that the trainee develops knowledge of the subject as of the syncretic vision he has of it. When his global vision eventually subdivides into the interrelationships of the diverse independent units, knowledge refers to the primary variables of each of the independent units.

There have been experiments to attempt at joining this taxonomic stage with the following one, comprehension. The results obtained to-date are relatively contradictory and do not allow assuring the possibility of doing so.

To achieve this goal it is necessary that the individual to organize his syncretic vision with a certain degree of objectivity that would enable him to develop, as of that point, a logical analysis.

That he be able to appraise the components of the whole, carrying out a critical analysis of them with regard to the primary cause-effect relationships.

This stage is reached when the individual is able to analyze the primary elements of the objects of learning as of their similarity to those in which he is involved.

## ***Comprehension***

Comprehension is the taxonomic stage in which cause-effect relationships of all the variables and its interrelationships are developed.

Comprehension implies, in terms of the taxonomy of Unicist Personalized Education, that the problem is analyzed in all its rational and emotional components, regardless of the possibility of its actual application.

In the comprehension process, man takes the place of the observer, even of his own self, to be able to analyze the causal relationship of the object of learning and to manage it.

In the comprehension stage commences the construction of the cause-effect relationship as of the knowledge that students already have, while new tools for analysis are supplied as these become necessary.

This objective embodies the principal acquisition of new knowledge and therefore, the practice in the use of new tools.

This stage occurs when the individual is ready to analyze, appraise, criticize and synthesize objects of learning similar to those determined in the guiding idea.

To do so, work is undertaken on a series of problems taken from reality, as described later on under “Simulation”, facing students with the outcomes that reality also supplied as data.

The comprehension stage places the individual at starting conditions for the actual application of what was learnt, there being only one thing left to do, which is, getting involved in the real process.

The teacher’s-counselor’s role in the comprehension process is that of supplier of tools, instructor in the use of the said ones, and consultant for the problems that arise in their implementation.

## ***Application***

In the taxonomy exposed herein, it is still necessary to clarify that the application Bloom refers to, is substantially different to the one defined in this development under the same concept.

Application is the stage in which the individual adapts what he has learnt to reality. It is an objective that is accomplished outside the place where the learning was made and implies the management of the variables of context where what has been learnt is applied.

It is obvious that the teacher’s/counselor’s role here is that of a tutor that does not intervene or interfere in the individual’s relationships with his environment.

In this process, adults who have a lower capacity to elaborate frustrations than children do, run the risk of losing what was learnt as of the negative experiences that they must go through.

It is not usual that an individual develops what he has learnt in practice, and that no partially adverse results exist. The greater the difference between a person's new actions regarding those he was previously acting, the greater the context influence so that nothing changes.

Any individual who modifies his behavior generates a reaccommodation process within the group he acts, so that there is a natural tendency to prevent the change from happening to this team member.

However, no matter how well simulated the aspects of reality in the learning process are, it is foreseeable that objective inconveniences arise during the real application.

These inconveniences call for solutions that the pupil-trainee is not necessarily in conditions to handle, especially when new unexpected variables crop up. This occurs quite frequently in such a changing world.

Therefore the teacher-counselor has the function of accompanying the individual's reality so that he manages to accomplish his objectives with the fewest downturns possible.

This must be carried out without interfering; supporting the natural authority ranks that rule the trainee's reality.

Within the application process, the learning process finalizes when the trainee manages situations in such a way that he is potentially ready to solve them and to excel his master in this subject.

## **Taxonomy of Maturity**

The affective taxonomy that several authors have exposed has made its application very difficult. Not that it is impossible to do so; the issue is that during the development of this work it was not possible

to find, within the population of teachers-counselors, a significant number to carry this out.

It became necessary to reframe the individual's internalization or maturity or emotional fitness vis-à-vis the object of learning, making it operatively of easy access to teachers-counselors pursuant the existing possibilities.

Hence the learning process was reversed, and analyzed in light of man's natural evolution, considering as a hypothesis that man's evolution of learning regarding a certain subject could not differ from man's evolution as a whole.

Thus, the concept of Childhood-Adolescence-Adulthood evolution was taken as applicable to all learning. After analyzing a number of cases and experiences it was inferred that this natural law was applicable to the affective relationships of men with the objects of learning.

## ***Childhood***

Childhood is defined as a stage in learning in which the individual acts, fundamentally subordinated, because of his own decision, to his teacher's guidance.

He places a set of characteristics on his teacher, characteristics that he himself 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 pupil/trainee idealizes his teacher-counselor.

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

At this stage the counselor/teacher may halt the student's learning from two opposite positions. He can get so close that he becomes inappropriate as a subject of idealization, or get too distant so that he appears unreachable to the student.

Both attitudes lead to abandonment of the learning process for reasons that may be defined as opposite.

The stage comes to an end when the student, with his subject already learnt, begins to discover that his master-teacher-counselor does not possess the virtues that he himself had placed on him.

At this moment the adolescence of learning begins.

## *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.

The master-teacher-counselor inevitably tends, in the best of cases in an attenuated way, to unconsciously induce his own ideal into the trainee. That is why it is indispensable that the pupil-trainee break up with his master/teacher to continue his own path.

During this stage, if the individual is not properly prepared in the object of learning, there is a serious risk of his developing the subject distorting reality and somehow relapsing into the previous stage, though modified by the experience which is suffered as a frustrating one.

Adolescence is a period in which the master's role is not that of conducting but that of trying to influence in the reflection so that it might be used as a starting point for maturity in learning.

In this period, it is necessary to count on the master's "permission" for the pupil-trainee to "break the model". The larger the permission to break it, the lesser the breakage and the smaller the loss of learning will be.

It is in this period that the real attitude of the master towards his pupil-trainee becomes noticeable.

This stage is developed through several different states:

Teacher's-master's de-idealization/demystification.

Teacher's-master's punishment for lacking the virtues (expected).

The stage finalizes when the master is given back the virtues taken away from him and which he truly had.

This is the dark period in the learning process. It is dark for the teacher-counselor, because his relationship with his student goes through a break up, and it is dark for the student because of the frustrations he feels when he perceives that the master-counselor is not the way he had idealized him and because he now feels lonely.

This loneliness as a feeling is the basis upon which to build up the responsibility for deciding on the subject.

There is great fear, in the educational reality, of allowing the student to reach such stage. That is why most of the educational processes end in childhood.

### ***Mature (Adulthood)***

The real learning stage begins in adulthood/maturity, which is when the adult-adult relationship between master/teacher-counselor and student is achieved.

The master here is definitely a facilitator and consultant in the process and the student is the responsible decider on the topic of learning.

The relationship seems to be between peers and it actually is that of peers. Peerage exists.

The student already excels the master-counselor in some issues and develops his identity independently from that of his master.

The much cited and criticized mayeutic technique is only applicable to this stage of learning since it is here that the pupil-trainee is ready to analyze, criticize, appraise, and re-synthesize his own experiences.

This stage never ends, but teaching is no longer needed, there is pure learning.

This didactical approach becomes operative in a methodology that contemplates three stages:

1. Pilot test
2. Application
3. Re analysis

Each of these was elaborated to satisfy the demands of personalized education and its cognitive and maturity taxonomies.

It is worth highlighting that education must be personalized from the student's stand, the teacher/master has to be personalized even much more.

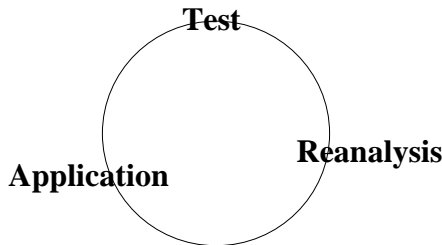
“To each master his own book” indicates that the popular saying has rooted the idea that each master teaches his own way.

Therefore, even when a methodology has been drafted, that according to what the author understands achieves the most outstanding re-

sults, teachers who apply their personalized didactical approach apply the said one with variations.

Each teacher applies a method compatible with his personality. That is why it is necessary to analyze each of the methods in light of the didactical approach proposed and to the results that are obtained.

The methodology proposed marks a circle that encompasses the natural process with which each individual learns in a natural way.



This circular process is carried out as of working in the conditions that the individual experiences reality, pointing out only the positive aspects of learning, and reaching an adapted relationship of the individual with his reality.

To do so, it is necessary to make use of the means, in accordance with the subject dealt with, to support such learning, be it e-learning, movies, TV, videos, case studies, etc.

What is highlighted here is that there are special methodologies, within the general methodology framework, for each field of knowledge and for each reality.

In education, good intentions and common sense are not enough. Reality proves it so. Especially if there is the belief that an individual with common sense is the one who thinks “like I do”, we shall notice that it is necessary to have some didactical framework to confront each of our acts.

## *Senility*

End of the learning process.

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# About the Author

## Peter Belohlavek

Author of The Unicist Evolution Theory and models applied to Future Research and Strategy in the Social, Institutional and Individual fields.

Peter Belohlavek was born in Zilina, Slovakia, in 1944 and speaks English, German, Portuguese and Spanish.

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 as the Theory of Evolution, the Structure of concepts, The Laws of Evolution, and the Structure of Thoughts. The author has developed more than 1200 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 Theory 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 Theory of Evolution developed by 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 trans-cultural "invariables" and their laws of evolution.

**In Prospective 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 an historical analysis methodology based on the Unicist dialectic (double dialectic).

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

## **Applications of the Unicist Theory 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 trans-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

## **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**

The Unicist Theory of Evolution

Unicist Market Strategy

Natural Organization & Unicist Change Management

Unicist Logic

The Origin of Fallacies and Paradoxical Behaviors

Unicist Personalized Education

Networking – Unicist approach to Network Building

Unicist Organization of Family Businesses

Unicist Country Future Research

## **Other R&D e-books Published by the Author**

What is the Unicist Theory of Evolution?

Introduction to the Unicist Theory of Evolution

Unicist Organization - Object Driven Design

Unicist Organization of Family Businesses

Knowledge - The Competitive Advantage

The Unicist Price Elasticity of Demand

Networking - Unicist approach to Network building

Unicist Country Future Research

Unicist Logic

The Origin of Fallacies and Paradoxical Behaviors

The Ethic of Foundations

Unicist Archetypes of Countries: AUSTRALIA

Unicist Archetypes of Countries: BRAZIL

Unicist Archetypes of Countries: FRANCE

Unicist Archetypes of Countries: GERMANY

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