



PETER BELOHLAVEK

**THE
ORIGIN
OF HUMAN
FALLACIES**

**REAL
WORLD**

VERSUS

**PARALLEL
WORLD**

Peter Belohlavek

**The Origin
of Human Fallacies**

Peter Belohlavek

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The Unicist Approach

The unicist approach was developed to solve complex problems using a conceptual approach to describe the nature (ontology) of things. This approach is based on more than 1200 researched conceptual structures that cover the following aspects:

- 1) Institutional evolution
- 2) Cultural scenarios (country and global scenarios)
- 3) Complex systems research
- 4) Learning ontology
- 5) Individual development

It integrates the complex system approach with an anthropological and with an ontological approach.

Unicist Approach to Complexity (an ontological approach)

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 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 un-

derstood 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 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
- Languages
- Technology
- Work
- Knowledge
- Currency

- Transcendence
- Taboos
- Utopias
- Myths
- Ethics
- Communities
- Social Capital
- Cooperation
- Business structures
- Governmental structures
- State Structures
- Leadership
- Marginality
- Power
- Pleasure
- Nourishment/Feeding
- Tools/Hardware
- Communication
- 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 (operational) 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.

The axiom

Concepts define/describe the nature of beings. An intrinsic concept is defined by three elements: a purpose, a verbal function and an adverbial function.

Its purpose or substantive function defines the vital force of the living being. The purpose of every living organism is to stay alive.

The verbal function acts to sustain the evolution of the living being. Therefore, entropy is implicit.

The adverbial function seeks to conserve the energy of the living being. Its goal is to limit the action of the verbal function to avoid the purpose to be changed.

Extrinsic concepts replicate the intrinsic ones. The evolution of a given reality, if one has the map of its extrinsic concepts, initiates by the action proposed by its verbal function.

The Origin of Fallacies (*)

Prologue

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

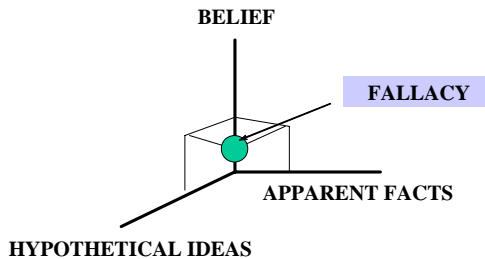
A fallacy is an unconscious lie. Fallacies rely on ethics based on intentions rather than on acts. That is why there are cultures, worldwide, considered less trustworthy. This happens, quite naturally, when the ethics of such culture lets intentionality supersede functionality.

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”.

Introduction

FALLACY STRUCTURE



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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.

Papal Condemnation of Galileo

Whereas you, Galileo, son of the late Vaincenzo Galilei, Florentine, aged seventy years, were in the year 1615 denounced to this Holy Office for holding as true the false doctrine taught by some that the Sun is the center of the world and immovable and that the Earth moves, and also with a diurnal motion; for having disciples to whom you taught the same doctrine; for holding correspondence with certain mathematicians of Germany concerning the same; for having printed certain letters, entitled "On the Sunspots," wherein you developed the same doctrine as true; and for replying to the objections from the Holy Scriptures, which from time to time were urged against it, by glossing the said Scriptures according to your own meaning: and whereas there was thereupon produced the copy of a document in the form of a letter, purporting to be written by you to one formerly your disciple, and in this divers propositions are set forth, following the position of Copernicus, which are contrary to the true sense and authority of Holy Scripture:

This Holy Tribunal being therefore of intention to proceed against the disorder and mischief thence resulting, which went on increasing to the prejudice of the Holy Faith, by command of His Holiness and of the Most Eminent Lords

Cardinals of this supreme and universal Inquisition, the two propositions of the stability of the Sun and the motion of the Earth were by the theological Qualifiers qualified as follows:

The proposition that the Sun is the center of the world and does not move from its place is absurd and false philosophically and formally heretical, because it is expressly contrary to Holy Scripture.

The proposition that the Earth is not the center of the world and immovable but that it moves, and also with a diurnal motion, is equally absurd and false philosophically and theologically considered at least erroneous in faith.

But whereas it was desired at that time to deal leniently with you, it was decreed at the Holy Congregation held before His Holiness on the twenty-fifth of February, 1616, that his Eminence the Lord Cardinal Bellarmine should order you to abandon altogether the said false doctrine and, in the event of your refusal, that an injunction should be imposed upon you by the Commissary of the Holy Office to give up the said doctrine and not to teach it to others, not to defend it, nor even to discuss it; and your failing your acquiescence in this injunction, that you should be imprisoned. In execution of this decree, on the following day at the palace of and in the presence of the Cardinal Bellarmine, after being informed and warned in a friendly way by the same Lord Cardinal, you were given an injunction by the then Father Commissary of the Holy Office in the presence of a notary and witnesses to the effect that you must completely abandon the said false opinion, and that in the future you could neither hold, nor defend, nor teach it in any way whatever, either orally or in writing; having promised to obey, you were dismissed.

Furthermore, in order to completely eliminate such a pernicious doctrine, and not let it creep any further to the great

detriment of Catholic truth, the Holy Congregation of the Index issued a decree which prohibited books which treat of this and declaring the doctrine itself to be false and wholly contrary to the divine and Holy Scripture.

And whereas a book has appeared here lately, printed in Florence last year, whose inscription showed that you were the author, the title being Dialogue by Galileo Galilei on the two Chief World Systems, Ptolemaic and Copernican; and whereas the Holy Congregation was informed that with the printing of this book the false opinion of the earth's motion and the sun's stability was being disseminated and taking hold more and more every day, the said book was diligently examined and found to violate explicitly the above-mentioned injunction given to you; for in the same book you have defended the said opinion already condemned and so declared to your face, although in the said book you try by means of various subterfuges to give the impression of leaving it undecided and labeled as probable; this is still a very serious error since there is no way an opinion declared and defined contrary to divine Scripture may be probable.

Therefore, by our order you were summoned to this Holy Office, where, examined under oath, you acknowledged the book as written and published by you. You confessed that about ten or twelve years ago after having been given the injunction mentioned above, you began writing the said book, and that then you asked for permission to print it without explaining to those who gave you such permission that you were under the injunction of not holding, defending, or teaching such a doctrine in any way whatever.

Likewise, you confessed that in several places the exposition of the said book is expressed in such a way that a reader could get the idea that the arguments given for the false side were effective enough to be capable of convincing, rather

than being easy to refute. Your excuses for having committed an error, as you said so foreign from your intention, were that you had written in dialogue form, and everyone feels a natural satisfaction for one's own subtleties and showing oneself sharper than the average man by finding ingenious and apparently probable arguments even in favor of false propositions.

Having been given suitable terms to present your defense, you produced a certificate in the handwriting of the most Eminent Lord Cardinal Bellarmine, which you said you obtained to defend yourself from the calumnies of your enemies, who were claiming that you had abjured and had been punished by the Holy Office. This certificate says that you had neither abjured nor been punished, but only that you had been notified of the declaration made by His Holiness and published by the Holy Congregation of the Index, whose content is that the doctrine of the earth's motion and sun's stability is contrary to Holy Scripture and so can be neither defended nor held. Because this certificate does not contain the two phrases of the injunction, namely "to teach" and "in any way whatever," one is supposed to believe that in the course of fourteen or sixteen years you had lost any recollection of them, and that for this same reason you had been silent about the injunction when you applied for the license to publish the book. Furthermore, one is supposed to believe that you point out all of this not to excuse the error, but in order to have it attributed to conceited ambition rather than to malice. However, the said certificate you produced in your defense aggravates your case further since, while it says that the said opinion is contrary to Holy Scripture, yet you dared to treat of it, defend it, and show it as probable; nor are you helped by the license you artfully and cunningly extorted since you did not mention the injunction you were under.

Because we did not think you had said the whole truth about your intention, we deemed it necessary to proceed against you by a rigorous examination. Here you answered in a Catholic manner, though without prejudice to the above-mentioned matters confessed by you and deduced against you about your intention.

Therefore, having seen and seriously considered the merits of your case, together with the above-mentioned confessions and excuses and with any other reasonable matter worth seeing and considering, we have come to the final sentence against you given below.

Therefore, invoking the most Holy name of Our Lord Jesus Christ and his most glorious Mother, ever Virgin Mary; and sitting as a tribunal, with the advice and counsel of the Reverend Masters of Sacred Theology and the Doctors of both laws, our consultants; in this written opinion we pronounce final judgment on the case pending before us between the Magnificent Carlo Sinceri, Doctor of both laws, and Prosecuting Attorney of this Holy Office, on one side, and you the above-mentioned Galileo Galilei, the culprit here present, examined, tried, and confessed as above, on the other side:

We say, pronounce, sentence and declare that you, Galileo, by reason of these things which have been detailed in the trial and which you have confessed already, have rendered yourself according to this Holy Office vehemently suspect of heresy, namely of having held and believed a doctrine that is false and contrary to the divine and Holy Scripture: namely that Sun is the center of the world and does not move from east to west, and that one may hold and defend as probable an opinion after it has been declared and defined contrary to Holy Scripture. Consequently, you have incurred all the censures and penalties enjoined and promulgated by the sacred Canons and all particular and general laws against such de-

linquents. We are willing to absolve you from them provided that first, with a sincere heart and unfeigned faith, in our presence you abjure, curse and detest the said errors and heresies, and every other error and heresy contrary to the Catholic and Apostolic Church in the manner and form we will prescribe to you.

Furthermore, so that this grievous and pernicious error and transgression of yours may not go altogether unpunished, and so that you will be more cautious in future, and an example for others to abstain from delinquencies of this sort, we order that the book Dialogue of Galileo Galilei be prohibited by public edict.

We condemn you to formal imprisonment in this Holy Office at our pleasure. As a salutary penance we impose on you to recite the seven penitential psalms once a week for the next three years. And we reserve to ourselves the power of moderating, commuting, or taking off, the whole or part of the said penalties and penances.

This we say, pronounce, sentence, declare, order and reserve by this or any other better manner or form that we reasonably can or shall think of. So we the undersigned Cardinals pronounce:

*F. Cardinal of Ascoli
B. Cardinal Gessi
G. Cardinal Bentivoglio
F. Cardinal Verospi
Fr. D. Cardinal of Cremona
M. Cardinal Ginetti
Fr. Ant. s Cardinal of S. Onofrio*

[Three judges did not sign the sentence: Francesco Barberini, Caspar Borgia, and Laudivio Zacchia.]

<http://www.law.umkc.edu/faculty/projects/ftrials/galileo/condemnation.html>

Marx's historical determinism based upon simple dialectics, previously stated by Hegel (thesis, antithesis, synthesis), is yet another fallacy fed by the appearance of particular facts, where an antithesis generated a new synthesis, which was given universal significance. It upheld the hypothetical idea of a perfect communism that would content Marx's belief, of a perfect world based on equality.

This fallacy defeated reality for years.

Karl Marx and Friedrich Engels The Communist Manifesto

*Born of a German Rhineland Jewish family that converted to Lutheranism, Karl Marx studied law in Bonn and philosophy and history in Berlin. He received a doctorate from the University of Jena, writing a doctoral thesis on the ancient materialist philosophers, Epicurus and Democritus. Marx's outspoken political radicalism and atheism made an academic career impossible under the Prussian government. He became editor of a liberal newspaper in Cologne, and, after the paper was suppressed, fled to Paris. In Paris, he met Friedrich Engels, who would become his lifelong literary partner. In the late 1840s, Marx was active in working-class political movements in Brussels and, briefly during the German Revolution of 1848-49, in Cologne. After the defeat of the Revolution in 1849, Marx was arrested for sedition and, though acquitted, expelled from Prussia. He spent the rest of his life in London, doing research in the British Museum for his historical analysis of capitalism, *Das Kapital*. The *Communist Manifesto*, published in 1848, was designed as a short statement of principles for a working-class communist league with which Marx was associated.*

Questions:

1. *According to Marx and Engels, if "the history of all hitherto existing society is the history of class struggles," what were the distinctive features of "our epoch, the epoch of the bourgeoisie"?*

2. *How do Marx and Engels define the "bourgeoisie"? What were their historical origins? What role did they play in history? What, do you think, is an example of a "bourgeois" revolution? What do Marx and Engels mean when they say that the bourgeoisie hold "exclusive political sway" over "moder representative state"? In what specific ways did the bourgeoisie play a positive, "revolutionary" role in history?*

3. *Using the history of the bourgeoisie as an example, explain Marx and Engel's view of the operation of history. The following is probably the closest Marx and Engels come in the Communist Manifesto to explaining dialectical materialism. How do you interpret the passage (paragraph 29)?*

We see then: the means of production and of exchange, on whose foundation the bourgeoisie built itself up, were generated in feudal society. At a certain stage in the development of these means of production and of exchange, the conditions under which feudal society produced and exchanged, the feudal organization of agriculture and manufacturing industry, in one word, the feudal relations of property became no longer compatible with the already developed productive forces; they became so many fetters. They had to be burst asunder; they were burst asunder. Into their place stepped free competition, accompanied by a social and political constitution adapted in it, and the economic and political sway of the bourgeois class.

[1] A specter is haunting Europe -- the spectre of communism. All the powers of old Europe have entered into a holy

alliance to exorcise this specter: Pope and Tsar, Metternich and Guizot, French Radicals and German police-spies.

[2] Where is the party in opposition that has not been decried as communistic by its opponents in power? Where is the opposition that has not hurled back the branding reproach of communism, against the more advanced opposition parties, as well as against its reactionary adversaries?

[3] Two things result from this fact:

I. Communism is already acknowledged by all European powers to be itself a power.

II. It is high time that Communists should openly, in the face of the whole world, publish their views, their aims, their tendencies, and meet this nursery tale of the specter of communism with a manifesto of the party itself.

[4] To this end, Communists of various nationalities have assembled in London and sketched the following manifesto, to be published in the English, French, German, Italian, Flemish and Danish languages.

PART ONE

BOURGEOIS AND PROLETARIANS

[5] The history of all hitherto existing society is the history of class struggles.

[6] Freeman and slave, patrician and plebian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.

[7] *In the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank. In ancient Rome we have patricians, knights, plebeians, slaves; in the Middle Ages, feudal lords, vassals, guild-masters, journeymen, apprentices, serfs; in almost all of these classes, again, subordinate gradations.*

[8] *The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones.*

[9] *Our epoch, the epoch of the bourgeoisie, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other -- bourgeoisie and proletariat.*

[10] *From the serfs of the Middle Ages sprang the chartered burghers of the earliest towns. From these burgesses the first elements of the bourgeoisie were developed.*

[11] *The discovery of America, the rounding of the Cape, opened up fresh ground for the rising bourgeoisie. The East-Indian and Chinese markets, the colonization of America, trade with the colonies, the increase in the means of exchange and in commodities generally, gave to commerce, to navigation, to industry, an impulse never before known, and thereby, to the revolutionary element in the tottering feudal society, a rapid development.*

[12] *The feudal system of industry, in which industrial production was monopolized by closed guilds, now no longer suffices for the growing wants of the new markets. The manufacturing system took its place. The guild-masters were pushed aside by the manufacturing middle class; division of*

labor between the different corporate guilds vanished in the face of division of labor in each single workshop.

[13] Meantime, the markets kept ever growing, the demand ever rising. Even manufacturers no longer sufficed. Thereupon, steam and machinery revolutionized industrial production. The place of manufacture was taken by the giant, MODERN INDUSTRY; the place of the industrial middle class by industrial millionaires, the leaders of the whole industrial armies, the modern bourgeois.

[14] Modern industry has established the world market, for which the discovery of America paved the way. This market has given an immense development to commerce, to navigation, to communication by land. This development has, in turn, reacted on the extension of industry; and in proportion as industry, commerce, navigation, railways extended, in the same proportion the bourgeoisie developed, increased its capital, and pushed into the background every class handed down from the Middle Ages.

[15] We see, therefore, how the modern bourgeoisie is itself the product of a long course of development, of a series of revolutions in the modes of production and of exchange.

[16] Each step in the development of the bourgeoisie was accompanied by a corresponding political advance in that class. An oppressed class under the sway of the feudal nobility, an armed and self-governing association of medieval commune : here independent urban republic (as in Italy and Germany); there taxable "third estate" of the monarchy (as in France); afterward, in the period of manufacturing proper, serving either the semi-feudal or the absolute monarchy as a counterpoise against the nobility, and, in fact, cornerstone of the great monarchies in general -- the bourgeoisie has at last, since the establishment of Modern Industry and of the world market, conquered for itself, in the

modern representative state, exclusive political sway. The executive of the modern state is but a committee for managing the common affairs of the whole bourgeoisie.

[17] The bourgeoisie, historically, has played a most revolutionary part.

[18] The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his "natural superiors", and has left no other nexus between man and man than naked self-interest, than callous "cash payment". It has drowned out the most heavenly ecstasies of religious fervor, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless indefeasible chartered freedoms, has set up that single, unconscionable freedom -- Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation.

[19] The bourgeoisie has stripped of its halo every occupation hitherto honored and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage laborers.

[20] The bourgeoisie has torn away from the family its sentimental veil, and has reduced the family relation into a mere money relation.

[21] The bourgeoisie has disclosed how it came to pass that the brutal display of vigor in the Middle Ages, which reactionaries so much admire, found its fitting complement in the most slothful indolence. It has been the first to show what man's activity can bring about. It has accomplished wonders far surpassing Egyptian pyramids, Roman aqueducts, and

Gothic cathedrals; it has conducted expeditions that put in the shade all former exoduses of nations and crusades.

[22] The bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionizing of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and man is at last compelled to face with sober senses his real condition of life and his relations with his kind.

[23] The need of a constantly expanding market for its products chases the bourgeoisie over the entire surface of the globe. It must nestle everywhere, settle everywhere, establish connections everywhere.

[24] The bourgeoisie has, through its exploitation of the world market, given a cosmopolitan character to production and consumption in every country. To the great chagrin of reactionaries, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries, whose introduction becomes a life and death question for all civilized nations, by industries that no longer work up indigenous raw material, but raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe. In place of the old wants,

satisfied by the production of the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property. National one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local literatures, there arises a world literature.

[25] The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian, nations into civilization. The cheap prices of commodities are the heavy artillery with which it forces the barbarians' intensely obstinate hatred of foreigners to capitulate. It compels all nations, on pain of extinction, to adopt the bourgeois mode of production; it compels them to introduce what it calls civilization into their midst, i.e., to become bourgeois themselves. In one word, it creates a world after its own image.

[26] The bourgeoisie has subjected the country to the rule of the towns. It has created enormous cities, has greatly increased the urban population as compared with the rural, and has thus rescued a considerable part of the population from the idiocy of rural life. Just as it has made the country dependent on the towns, so it has made barbarian and semi-barbarian countries dependent on the civilized ones, nations of peasants on nations of bourgeois, the East on the West.

[27] The bourgeoisie keeps more and more doing away with the scattered state of the population, of the means of production, and of property. It has agglomerated population, centralized the means of production, and has concentrated property in a few hands. The necessary consequence of this

was political centralization. Independent, or but loosely connected provinces, with separate interests, laws, governments, and systems of taxation, became lumped together into one nation, with one government, one code of laws, one national class interest, one frontier, and one customs tariff.

[28] The bourgeoisie, during its rule of scarce one hundred years, has created more massive and more colossal productive forces than have all preceding generations together. Subjection of nature's forces to man, machinery, application of chemistry to industry and agriculture, steam navigation, railways, electric telegraphs, clearing of whole continents for cultivation, canalization of rivers, whole populations conjured out of the ground -- what earlier century had even a presentiment that such productive forces slumbered in the lap of social labor?

[29] We see then: the means of production and of exchange, on whose foundation the bourgeoisie built itself up, were generated in feudal society. At a certain stage in the development of these means of production and of exchange, the conditions under which feudal society produced and exchanged, the feudal organization of agriculture and manufacturing industry, in one word, the feudal relations of property became no longer compatible with the already developed productive forces; they became so many fetters. They had to be burst asunder; they were burst asunder.

[30] Into their place stepped free competition, accompanied by a social and political constitution adapted in it, and the economic and political sway of the bourgeois class.

<http://history.hanover.edu/courses/excerpts/111marx1.html>

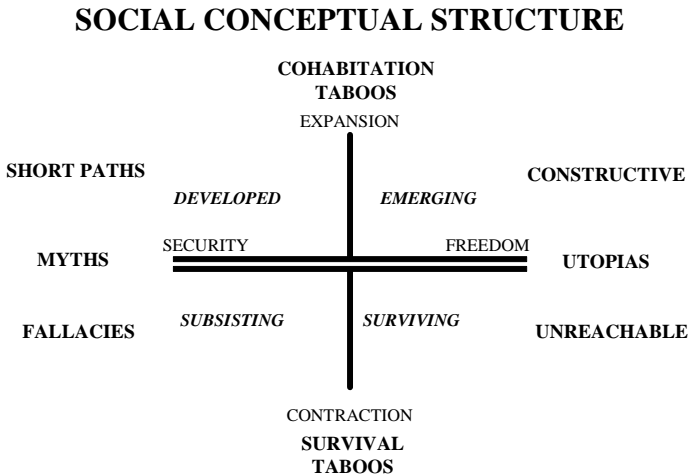
Only a scientific context, or time, makes reality prevail over fallacy.

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.



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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.

A Fallacy is an unconscious lie

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:

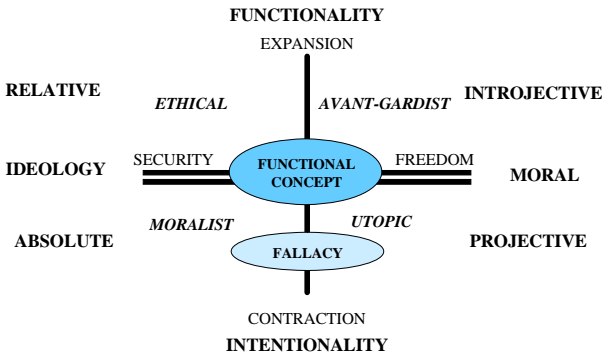
-Intentions

-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

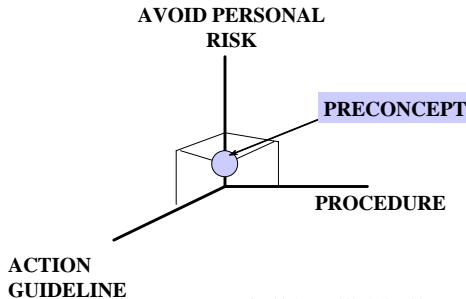


What remains fundamental in this social context is that information be taken as a datum and knowledge as an opinion.

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.

PRECONCEPT STRUCTURE



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

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 Soph-

ists had) support the construction of fantasy pyramids and make them seem real.

The Versailles Treaty

PART VIII.

REPARATION.

SECTION I.

GENERAL PROVISIONS.

ARTICLE 231.

The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies.

ARTICLE 232.

The Allied and Associated Governments recognize that the resources of Germany are not adequate, after taking into account permanent diminutions of such resources which will result from other provisions of the present Treaty, to make complete reparation for all such loss and damage.

The Allied and Associated Governments, however, require, and Germany undertakes, that she will make compensation for all damage done to the civilian population of the Allied and Associated Powers and to their property during the period of the belligerency of each as an Allied or Associated Power against Germany by such aggression by land, by sea and from the air, and in general all damage as defined in Annex I hereto.

In accordance with Germany's pledges, already given, as to complete restoration for Belgium, Germany undertakes, in addition to the compensation for damage elsewhere in this Part provided for, as a consequence of the violation of the Treaty of 1839, to make reimbursement of all sums which Belgium has borrowed from the Allied and Associated Governments up to November 11, 1918, together with interest at the rate of five per cent (5%) per annum on such sums. This amount shall be determined by the Reparation Commission, and the German Government undertakes thereupon forthwith to make a special issue of bearer bonds to an equivalent amount payable in marks gold, on May 1, 1926, or, at the option of the German Government, on the 1st of May in any year up to 1926. Subject to the foregoing, the form of such bonds shall be determined by the Reparation Commission. Such bonds shall be handed over to the Reparation Commission, which has authority to take and acknowledge receipt thereof on behalf of Belgium.

ARTICLE 233.

The amount of the above damage for which compensation is to be made by Germany shall be determined by an Inter-Allied Commission, to be called the Reparation Commission and constituted in the form and with the powers set forth hereunder and in Annexes II to VII inclusive hereto.

This Commission shall consider the claims and give to the German Government a just opportunity to be heard.

The findings of the Commission as to the amount of damage defined as above shall be concluded and notified to the German Government on or before May 1, 1921, as representing the extent of that Government's obligations.

The Commission shall concurrently draw up a schedule of payments prescribing the time and manner for securing and

discharging the entire obligation within a period of thirty years from May 1, 1921. If, however, within the period mentioned, Germany fails to discharge her obligations, any balance remaining unpaid may, within the discretion of the Commission, be postponed for settlement in subsequent years, or may be handled otherwise in such manner as the Allied and Associated Governments, acting in accordance with the procedure laid down in this Part of the present Treaty, shall determine.

ARTICLE 234.

The Reparation Commission shall after May 1, 1921, from time to time, consider the resources and capacity of Germany, and, after giving her representatives a just opportunity to be heard, shall have discretion to extend the date, and to modify the form of payments, such as are to be provided for in accordance with Article 233; but not to cancel any part, except with the specific authority of the several Governments represented upon the Commission.

ARTICLE 235.

In order to enable the Allied and Associated Powers to proceed at once to the restoration of their industrial and economic life, pending the full determination of their claims, Germany shall pay in such installments and in such manner (whether in gold, commodities, ships, securities or otherwise) as the Reparation Commission may fix, during 1919, 1920 and the first four months Of 1921, the equivalent of 20,000,000,000 gold marks. Out of this sum the expenses of the armies of occupation subsequent to the Armistice of November 11, 1918, shall first be met, and such supplies of food and raw materials as may be judged by the Governments of the Principal Allied and Associated Powers to be essential to enable Germany to meet her obligations for reparation may also, with the approval of the said Governments, be paid for

out of the above sum. The balance shall be reckoned towards liquidation of the amounts due for reparation. Germany shall further deposit bonds as prescribed in paragraph 12 (c) Of Annex II hereto.

ARTICLE 236.

Germany further agrees to the direct application of her economic resources to reparation as specified in Annexes, III, IV, V, and VI, relating respectively to merchant shipping, to physical restoration, to coal and derivatives of coal, and to dyestuffs and other chemical products; provided always that the value of the property transferred and any services rendered by her under these Annexes, assessed in the manner therein prescribed shall be credited to her towards liquidation of her obligations under the above Articles.

ARTICLE 237.

The successive installments, including the above sum, paid over by Germany in satisfaction of the above claims will be divided by the Allied and Associated Governments in proportions which have been determined upon by them in advance on a basis of general equity and of the rights of each.

For the purposes of this division the value of property transferred and services rendered under Article 243, and under Annexes III, IV, V, VI, and VII, shall be reckoned in the same manner as cash payments effected in that year.

ARTICLE 238.

In addition to the payments mentioned above Germany shall effect, in accordance with the procedure laid down by the Reparation Commission, restitution in cash of cash taken away, seized or sequestered, and also restitution of animals, objects of every nature and securities taken away, seized or

sequestered, in the cases in which it proves possible to identify them in territory belonging to Germany or her allies.

Until this procedure is laid down, restitution will continue in accordance with the provisions of the Armistice of November 11, 1918, and its renewals and the Protocols thereto.

ARTICLE 239.

The German Government undertakes to make forthwith the restitution contemplated by Article 238 and to make the payments and deliveries contemplated by Articles 233, 234, 235 and 236.

ARTICLE 240.

The German Government recognizes the Commission provided for by Article 233 as the same may be constituted by the Allied and Associated Governments in accordance with Annex II, and agrees irrevocably to the possession and exercise by such Commission of the power and authority given to it under the present Treaty.

The German Government will supply to the Commission all the information which the Commission may require relative to the financial situation and operations and to the property, productive capacity, and stocks and current production of raw materials and manufactured articles of Germany and her nationals, and further any information relative to military operations which in the judgment of the Commission may be necessary for the assessment of Germany's liability for reparation as defined in Annex I.

The German Government will accord to the members of the Commission and its authorized agents the same rights and immunities as are enjoyed in Germany by duly accredited diplomatic agents of friendly Powers.

Germany further agrees to provide for the salaries and expenses of the Commission and of such staff as it may employ.

ARTICLE 241.

Germany undertakes to pass, issue and maintain in force any legislation, orders and decrees that may be necessary to give complete effect to these provisions.

ARTICLE 242.

The provisions of this Part of the present Treaty do not apply to the property, rights and interests referred to in Sections III and IV of Part X (Economic Clauses) of the present Treaty, nor to the product of their liquidation, except so far as concerns any final balance in favor of Germany under Article 243 (a).

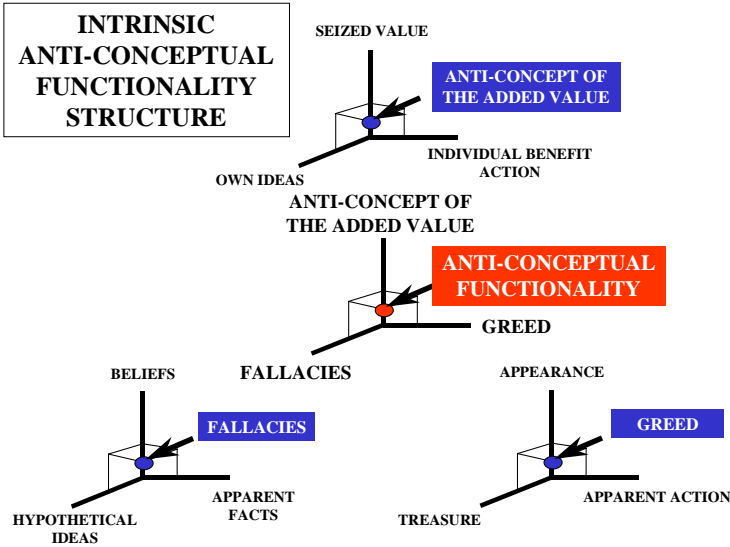
After several years of using integral logics to build unified fields, we have managed to define fallacies on the basis of their functionality. Fallacies are the functional “concept” for the construction of anti-concepts and the production of apparent added value.

Fallacies Functionality

In order to comprehend fallacies functionality we first need to understand how the anti-concept developed by The Unicist Theory of Evolution works.

The anti-concept seeks to destroy the concept and achieves its goal as soon as both get in touch with each other.

The concept, however, features a defense system that prevents the anti-concept from acting and seeks its elimination by nullification.



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From an intrinsic point of view fallacies are necessary for individuals to appropriate value.

Humans would tend to avoid any conscious action against another member of his species unless there is ground for such an attitude.

Except for psychopaths, man has inner ethical barriers that would stop him from taking actions for his own individual benefit at the expense of that of others.

To do so, man builds fallacies that allow him to exercise unconscious actions for his own benefit at the expense of others.

In the world of science, fallacies sustain the construction of ideas that do not match reality and that offer the individual a chance to apparently validate knowledge which, indeed, is not such.

The benefit of such fallacy is to gain support for daring people whose main goal is personal and individualistic, either to satisfy their own ego or their own needs.

Greed is the anti-concept driver applied to influence an external reality. The anti-concept needs fallacies in order to support itself; without them it would appear ridiculous since no sound person can ever take the statement of inconsistent issues seriously.

Fallacies are a mechanism that encompasses both rational and emotional aspects to ascertain facts and ideas without any ground. The apparent foundation of fallacies is grounded on intelligent constructions that state that things are what one needs them to be.

The world is full of fallacies and these are everyday currency wherever beliefs and needs supersede facts.

Contractive-based individuals and cultures have a natural trend toward constructing fallacies. To avoid them there is only one path, the most simple but most painful one; the permanent contrast with reality. If it is feasible to predict something on the basis of existing knowledge, and the prediction materializes, then there is the certainty that such foundation is free from fallacies.

Fallacy as a path to chaos

All reality vanishes if it falls prey to chaos. Chaos is a state of anarchy of a given reality, where such reality loses all functionality to the environment, thus becoming dysfunctional until it disappears because of lack of added value.

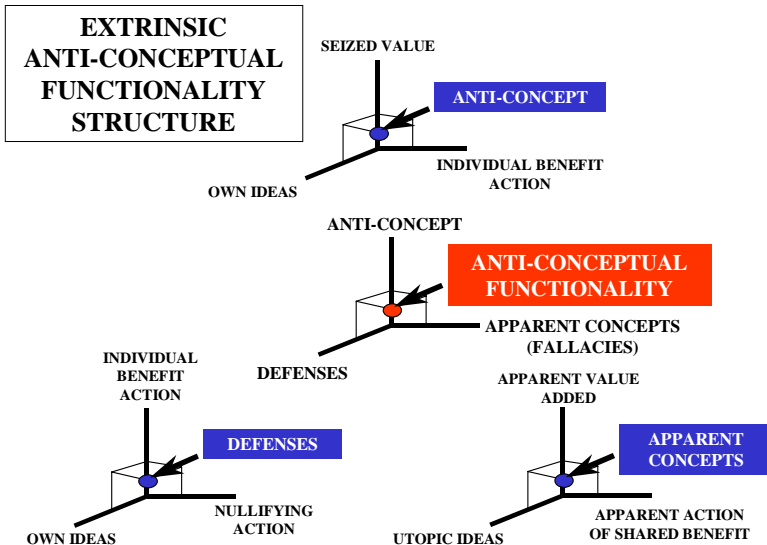
When the fallacy starts working it seems to appear as a better “alternative” than that proposed by the anti-concept. The anti-concept destroys all the elements in reality it comes into contact with. Just as anti-matter destroys matter, so anti-concepts destroy concepts.

Fallacy proposes the development of activities which, in appearance, add value and “buy time” to avoid the perception of the destruction of a given reality.

Fallacies sustain the anti-concept's struggle to appropriate the value added by the concepts.

On the other hand, fallacies generate actions that seem to be adding value within the context of unreachable utopias, and define the fallacious myths described earlier.

These actions improve the relationship between concept and anti-concept, and thus buy the time needed for the anti-concept to achieve its specific function: the destruction of the concept.



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This time bought, by actions based on fallacies, forces the acquisition of actual knowledge on reality so as to discern fallacies from functional foundation. Only in this way will it be feasible, as indicated in the chapter on integral logics, to avoid that the anti-concept “buys the time” it needs to destroy the reality it integrates.

The mere passage of time makes the anti-concept destroy the concept as soon as it contacts it. When dealing with matter and anti-matter, destruction is immediate. As for social activities, time runs much slower.

Conceptual structure of fallacies

We have been able to discover the conceptual structure of fallacies and validate it analyzing the most significant fallacies incurred by human beings. To do so we considered the accepted bibliography on fallacies and developed their implicit logic.

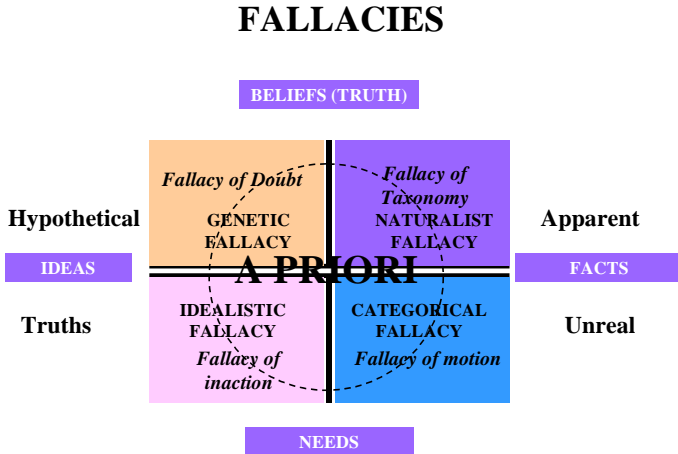
Then we have validated the logic of fallacies through applications, and developed the predictions in order to validate their functionality.

Fallacies are, as described at the beginning, mental constructions in which the individual perceives apparent facts; he contextualizes them within a framework of hypothetical ideas so as to confirm a preexisting belief. It is the “negation” of scientific thought that, due to its characteristics, is eminently temporary and never confirms beliefs.

Fallacies become extreme and destroy themselves, thus becoming dysfunctional, when the facts these are based on are unreal, and require relying on a truth not to satisfy beliefs, but needs.

The difference between belief and need is based on the fact that belief is functional to an individual in his environment, whereas need is mandatory in its contribution to the individual’s survival. When need prevails, fallacy becomes what we may call a “lie” with a foundational appearance.

The difference between fallacy and lie is based on the fact that in fallacy there is at least the presence of apparent facts and foundational hypothesis. In the case of non-conscious “lies”, there are unreal facts and ideas are truths.



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Structure of fallacies

Category Fallacy

It takes place when an individual relates elements that belong to different categories.

Idealistic Fallacy

When an individual confuses “ought to” with “is” and projects onto the reality elements of what, on a subjective level, should be.

Genetic Fallacy

When an individual tries to explain the fundamentals of reality based on the genesis of knowledge of such a reality.

He explains reality by explaining the development of the methodology for his hypothesis.

Naturalist Fallacy

When an individual gets a particular datum from reality and asserts that it as the way it should be. He integrates physical with non-physical properties.

Conceptual Fallacies

Motion Fallacies

These are the fallacies incurred into when the concept is mistaken for its verbal function. The center of the concept is said to be nothing but the action which, having no relationship with the substantive function, lacks objective and is transformed into motion.

These are typical of people who face reality from an operative-operative thought. They need to operate within a certainty that they expect is given by the environment itself.

Inaction Fallacies

These fallacies are the ones incurred into whenever the substantive function is integrated merely to the verbal one. There is an antagonism between both functions; the verbal function presents a solution at a higher order than that posed by the substantive function.

The paralysis is produced in the individual because there is no homeostasis to preserve the substantive function.

These are common in people who face reality from the analytical-analytical thought or the functional-functional thought.

Doubt Fallacies

These fallacies are made whenever the substantive and the verbal functions are integrated on the one hand whilst the substantive function and the adverbial one are integrated on the other hand. The double dialectics are taken as independent units that do not integrate the concept. Since these do not integrate they do not generate any action proposal and the individual remains immersed in a field of doubt as to what he is doing.

These are the fallacies made by people who face reality from a scientific-scientific thought.

Taxonomy fallacies

These are fallacies made when there is an integration of the three functions: substantive, verbal and adverbial without integrating in its oneness the functional concept these three are a part of. We also call this a systemic fallacy. The variables work taxonomically, setting a temporal order, which divides the concept into the parts that are functional to analysis but which are not part of the action itself. This leads to actions that are dysfunctional to the achievement of the concept's implicit goal.

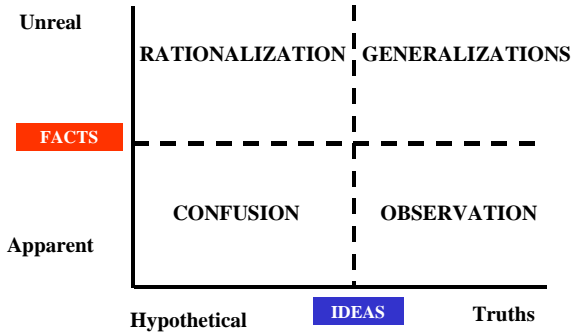
They are common in people who face reality from a conceptual-conceptual thought.

Operative segments of fallacies

Operatively speaking, fallacies rely on two axes: facts and ideas. In the first case, reality perception errors are incurred into as well as validation errors in the case of ideas.

John Stuart Mill developed, back in the 19th century, an analysis of fallacies that, conceptually structured, allows for understanding and for acting so as to avoid them. It is worth bearing in mind that fallacies work compulsively when the individual seeks to satisfy his needs or beliefs through them.

OPERATIVE SEGMENTS OF FALLACIES



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Observation fallacies

These are the ones resulting from a lack or poor observation of facts in reality.

Confusion fallacies

These result from the ambiguity or uncertainty present in the surrounding reality and lead to confusion.

Rationalization fallacies

These result from changing premises and take place in syllogistic reasoning.

Generalization fallacies

These result from attempting to integrate in just one class or category completely different elements.

Dynamics of fallacies validated during the research

The research on fallacies demonstrated that these are man's fundamental element in his adaptation process.

On the one hand fallacies generate a decrease in man's responsibility for his action with regard to his environment, since it allows him to face realities on the basis of false reasoning.

On the other hand it shows that developed cultures use all the mechanisms possible to avoid falling into fallacies since these imply a high individual and social cost.

The technical and scientific development implies the need that a culture has to minimize and punish fallacies. Lies are one kind of fallacy that, as seen throughout the research, has a socially acceptable form with different scopes assigned according to each culture. Indeed, both fallacy and lie are symptoms of personal immaturity and lack of knowledge.

Fallacies are rooted in the strategic stereotype of an individual. That is why, regardless of anyone's chance to fall prey to one, there is a trend towards one in particular. For this very reason, this research is closely linked to strategic styles and to their corresponding strategic stereotypes.

Below we will describe some of the fields in which validation of the concept of fallacies was dealt with. We expect to facilitate the path to avoid them, and consequently reap a personal, institutional and community benefit.

1) Fallacies respond to four elements that condition them:

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

When an individual is at his level of efficacy and is able to avoid falling into a behavioral stereotype, there are no chances of his falling into fallacies on a steady basis. All evolution involves some transient fallacy that vanishes when the individual validates and finds faults in his hypothesis of reality.

2) There are socially acceptable fallacies that condition the individual behavior of humans. Contractive cultures adopt certain fallacies as part of their collective unconsciousness. This implies that dominant myths in such cultures become fallacies that condition the individual development of reasoning. Individuals escaping such rules are considered “marginals” and are set aside from the establishment.

One example of this is the substitution of solidarity with marginal people for identification with them.

3) Statistics are used as substitution for accurate knowledge. Hence, it is one source of fallacies within uncertain environments. The greater the uncertainty, the greater the need to use statistics as a substitute for causal knowledge. Statistics sustained most of the scientific developments in factual sciences, but was also the basis of many fallacies in human knowledge.

4) The idealist fallacy is one of the main sources of inaction in security driven cultures that have not yet reached a level of steady expansion.

The proposal of utopias supersedes that of realities, which do not have general acceptance. The idealist fallacy presupposes the comparison with “superior” unreachable standards. Beneath this issue there is the self-imposed under-developing concept assigned by cultures that do not accept their stage of development.

5) Genetic fallacies dispute the ethics of a given field since they justify themselves through their genesis regardless of their functionality. When functionality is set within a restricted field, genetic fallacy disappears, though not its ethical dispute. The ethical dispute of a scientific development begins to solve when its functionality is proven within the broad field it is included.

6) Fallacies are the drivers of many human activities achieved through evasion from reality which man is unable to face. Man needs fallacies to face situations that affect his self-esteem and, at the same time, shared fallacies make people gather into groups. Ordinary people are set apart by strengths and united by weaknesses. Therefore, what joins men, among other things, are the fallacies shared as “truths”.

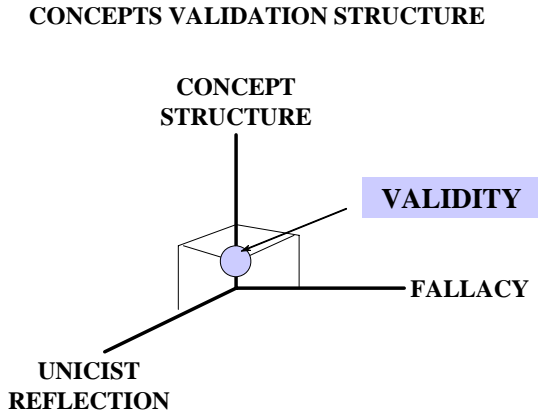
Conclusions

Fallacies are mechanisms that lead to an apparent error; but in fact it is a statement that satisfies a need or belief. Therefore, the person involved in a fallacy shows a rigid or chaotic behavior that supports his need or belief.

This way of facing fallacies, considering that there are no casual human behavior patterns but that these are all causal, permits to operate in the world of science and knowledge with a greater security framework. Prediction is the basis of the world of factual sciences.

The further we go into the world of factual sciences the more necessary it becomes to avoid fallacies in order to reach reliable knowledge capable of letting us influence the environment in which we act.

Integral logics, part of the Unicist conceptual analysis, have contributed to knowledge management with the Unicist reflective methodology so as to avoid fallacies.



The Unicist reflection, a methodology to approach ambiguous realities, prevents fallacies from destroying the concept's structure. Somehow fallacies will always remain as part of human behavior transforming some part of knowledge into something hypothetical. However, what matters is learning to discern when one is starting off from a hypothesis built on causal ground and when not.

The Unicist reflection methodology, which implies the systematic application of pilot tests of varied depths, ensures the validation of knowledge, thus setting aside all the wide array of serious consequences posed by fallacies:

Inaction, motion with no functional sense, and voluntary actions without value added results. To avoid fallacies and sophisms is the basis of all value added action to the environment.

This will be more or less difficult to achieve depending on the culture one is immersed in. There is a unified field of fallacies within

which an individual's action is influenced not only by fallacious myths present in the culture but also by his very own ones. This explains the decline of cultures.

It is important to bear in mind that in the short term, fallacious myths beat reality for they permit operating at a level of automatism that causal analysis avoids.

(This research began in 1985 as of a set of fallacies that the researcher experienced. The main ones were:*

-The paradox effect brought about by a set of drugs related to birth control.

-The cyclical behavior in the evolution of four developing countries.

-The decision of a French automotive industry to unify assembly lines, not automated at the moment, for all its range of products, which led to a production debacle.

-The dysfunctional universal solutions made by the International Monetary Fund

-The systematic destruction or nullification of information on reality that contradicted the fallacies which were functional to cultures.

This research started in 1985. It included the follow up of eight people per country during four years, encompassing the following cultures: Germany, Argentina, Brazil, Chile, England, Japan and the U.S. It concluded with implantation processes carried out in 2002 and ended with the summary developed in early 2003.

Unicist Glossary

Action guide

It is the homeostatic element of a concept (see complementariness). 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 complementariness)

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.

Complementariness

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 logical or pre-logical 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 complementariness)

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 complementariness)

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 complementariness).

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 an 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

It is an operational, scientific and philosophic approach to reality. It considers reality as a concept driven unified field.

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.

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

It is an idea that seeks to improve a situation (a no-place en terms of its etymology).

Utopia point

It is the condition of a reality when it turns out to be absolute. On the utopia point reality ceases to exist.

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 the author of *The Unicist Evolution Theory 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 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 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 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 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, Nor-

way, Peru, Poland, Russia, Saudi Arabia, Slovakia, Spain, Sweden, Switzerland, Uruguay, USA, Venezuela.

Main Books Published in English

The Unicist Theory of Evolution

What is the Unicist Theory 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

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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