

Peter Belohlavek

The Unicist Ontology of
Network Building



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Index

Unicist Ontology for Network Building	6
Introduction.....	6
Culture of Scarcity vs. Culture of Abundance.....	7
The communities	9
The Sports Community.....	10
The Union Community.....	10
The Institutional Communities	11
The Avant-Garde Communities.....	12
Community archetype structure.....	12
Integration of the individual, institutional and social concept.....	13
Communities as gravitational forces	14
Taxonomy for community building.....	16
Stage 0	16
Stage 1	17
Compete to enter.....	17
Compete with the rest	18
The Individual Project	18
Compete with oneself	19
Stage 2	19
Win	19
Win –Win.....	20
Project in Common.....	20
Win – Lose.....	21
Stage 3	21
Valued by the rest.....	22
Lifetime Project	22
Valued by one’s own self	22
Summary.....	23
Adhering	23
Incidental	24
Structural.....	24
Committed	25
Conclusion	25

Unicist Ontology of Written and Spoken Language	26
Definition.....	26
Language: Synthesis of its ontological structure	27
Language as the reasoning structure of humans	27
Language and communication.....	28
Language as an ethical mask	28
The change of languages	29
Language and Sustainable Globalization.....	30
Factual language	30
Conclusions.....	31
The Unicist Ontology of Ethical Intelligence	32
Definition.....	32
Ethics of survival	33
The ethics of the appropriated value (Subsistence)	34
The ethics of added value	34
The ethics of foundation	35
The conceptual ethics	35
<i>The Unicist Approach</i>	39
<i>Unicist Approach to Complexity (an ontological approach)</i>	39
<i>What is the Unicist Anthropology?</i>	41
<i>Unicist Ontology</i>	42
<i>Unicist Glossary</i>	45
<i>General Bibliography used as basis for the unicist experimental research</i>	53
<i>Unicist Bibliography used as basis for the unicist experimental research</i>	55
<i>About the author</i>	56

*If you don't believe in you,
you can't believe in us.*

Peter Belohlavek

The Unicist Ontology of
Network Building

Unicist Ontology for Network Building (Social Capital)

Introduction

Communities are a response to man's gregarious nature. Man is, was and has been gregarious inasmuch as there lays an inner quest to excel as a species. The reason why there are men who give up their gregarious attitude is that they feel remarkably superior or inferior to others. At both ends, man abandons his gregarious attitude.

Whenever we refer to communities we are analyzing which concepts the development of a community is based on. That is why we began to conceptualize societies on the basis of their need to expand. Communities, as a type of institution, expand those societies within which they act. Communities expand even when they are made up by outcasts. In this case, they expand outcasts into some place in society.

Communities are ruled by macro and not by micro laws. That is to say that they operate as societies and not as groups. They are small nations within larger ones. Hence, one community may not go up against the values upheld by the nation within which it operates; on the contrary, it needs to enhance its national interests.

Globalization has placed a cultural and universal communication umbrella on the world, thus generating an anomie among national cultures that are not ready to become part of it.

Communities are one of the answers to globalization. If one seeks to bear influence, one needs to be part of a community. That is why the

outcasts, who do not seek to exert or receive any influence whatsoever break up the communities they are immersed in.

We may classify communities on the basis of their constituents as follows:

- **Religious**
- **Military**
- **Civilian**

The three communities feature very different operating parameters, since their concept of scarcity differs, therefore, their relationship with work as well as that with education varies.

We will limit ourselves exclusively to civilian organizations in this development even though many of its concepts apply to religious and military communities as well.

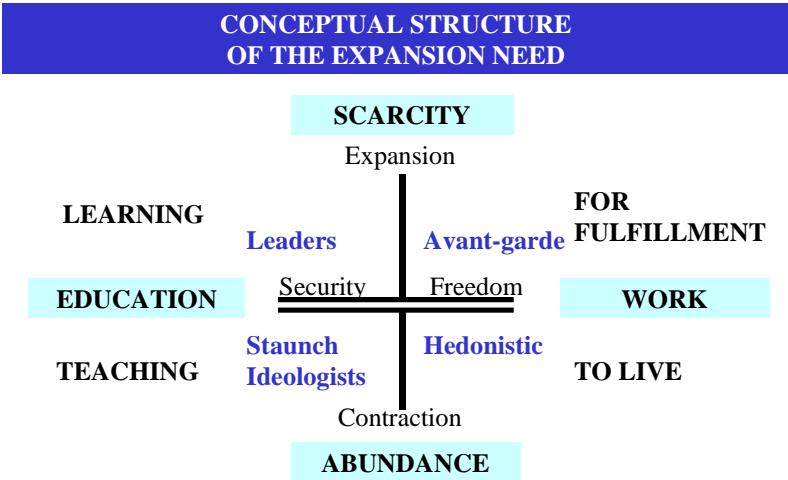
Culture of Scarcity vs. Culture of Abundance

The culture of scarcity is characterized by demanding a much more proactive action from man, due to his own characteristic, than the culture of abundance does. Instead, the culture of abundance encourages man to lay hold of the resources in his environment.

The culture of abundance is set when one of the following three conditions takes place:

- 1) **A prodigious nature with regard to goods/resources**
- 2) **Man's subordination to nature or to other human beings**
- 3) **Man's conformism as an attitude in life**

FUNDAMENTAL SOCIAL ANALYSIS



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There is great difficulty for community-actions within cultures of abundance, given that, the hedonistic principle on the one hand, and the staunch ideologies on the other hand, exclude others in everyday actions.

If we take a look at the world, we will notice that in cultures where there is a lot of authoritarianism the trend towards community attenuates, and turns into a behavior similar to that in staunch ideological cultures.

That is why the cultures that have been submitted to absolutism during long periods tend to reject communities as a growth factor and use communities as a means of defense from power. They are marginal communities.

Within these cultures, identification with the victims, in place of solidarization with them, is stabilized. This gives rise to victims or marginal community building as a mechanism of defense against the oppressor.

Prodigious natures, as far as goods are concerned, also produce an absence of need for a gregarious life. Conditions of a prodigious nature, in which the weather is benign and nature supplies food, make expansion difficult. They transform cultures into places people can live as of seizing what nature provides.

It is only under these conditions that communities like those mentioned exist, which endow man with a certain importance generally encouraged by external threats and leaders who ‘close/seal’ the place to prevent it from disappearing.

The communities

Communities are groups of people whose goal is to increase their self-esteem within a framework of competition in order to reach a position within the community, and to show an attitude of being superior to those not belonging to such community.

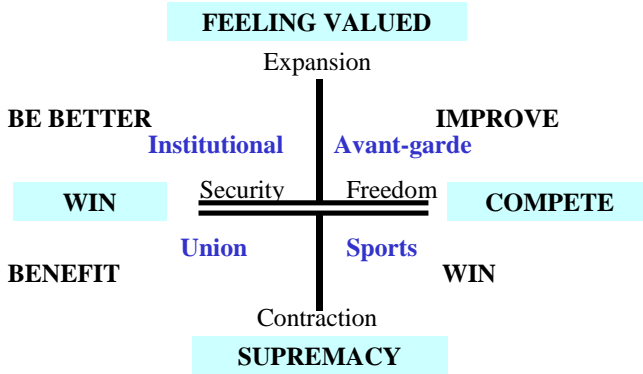
This is a lot more than a functional definition of nation, which is the community per se. The family is a very special community since its nucleus does not operate as a community itself but as an enlarged family; it operates as a community in those cases in which it exists and members acknowledge themselves as such.

That is why we do not say that a family is an example of a community, since high class families, in general, tend to behave as a community in certain cultures, but middle and low class families do not behave as such.

Based on this, four conceptual types of communities are acknowledged: sports, union, institutional and avant-garde communities.

SOCIAL FUNDAMENTAL ANALYSIS

CONCEPTUAL STRUCTURE OF A COMMUNITY



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The Sports Community

Sports communities are warrior communities in times of peace. This is how the Olympic Games started, and the way most sports seeking to establish the supremacy of one over another are. These communities not only group sportsmen but all those that feel identified with a sportsman's triumph and make it their own. These communities bear a high emotional content and their members feel identified with them as of their own triumphs or of those of other members. They are related to man's need to feel superior to others in some way or other.

The Union Community

The union community arises to defend those interests pertaining to the ideology adopted, the one that does such things best. Union communities seek to cover for the need for security that their mem-

bers have in light of uncertain situations and that tend to expand at times of greater uncertainty.

Union communities generate power conflicts against part of the society whose interests affect them, and pose a strong ethical dilemma in order to uphold the actions they carry out within the environment.

The individual interests of each of the members, those actually defending themselves, are concealed under the collective interest that covers them up. Union communities tend to reach high levels of competition if deemed necessary.

The Institutional Communities

Institutions, by nature, which have a life of their own, independent from their temporary members, generate communities with those members who participate in them.

The institutional communities are made up by the members within those institutions. They gather around the mission that the institution has, which determines its purpose, and those members in the community carry out all actions within the bearings the institutional authorities have set.

These are highly structured communities in light of the ethics established by the institution itself, and organize in such a way as to prioritize the institution to its members. Members expand in accordance with the institution. Therefore, these are communities based on scarcity, its action driver.

The Avant-Garde Communities

Avant-garde communities are built around a new concept. They are communities with a high degree of democracy among their members and tend to grow on the basis of their members' actual achievements

Development of avant-garde communities is based on the success of something new that, in order to build a community, calls for superior ethics. Avant-garde communities cannot exist within developing cultures, which eliminate them since they are a threat to the self-esteem of the rest of the members in that culture.

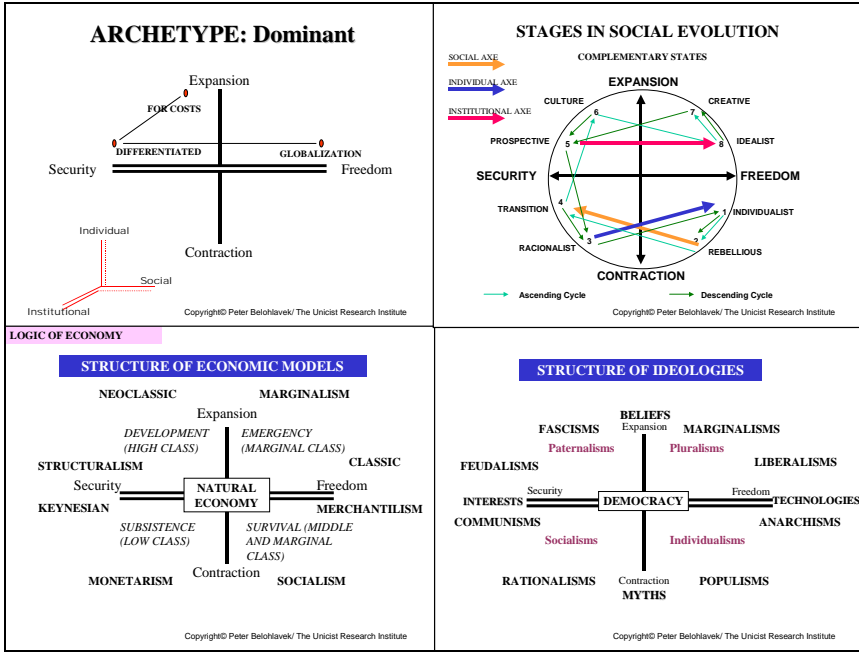
Their natural leader is the innovating leader who started them, and upon his/her death three alternatives arise; to generate a new innovating leader, turn into an institutional community or vanish.

Community archetype structure

Communities operate like nations do; they are a small-scaled nation. Hence, communities have their own archetype that sets the behavior expected from and toward its members. Communities have a collective unconscious that is influenced by the mission; they have an economic solution and develop an ideology that supports the structure of the community's archetype.

In order for a community to exist, its archetype must be functional to its members' needs. Men, ultimately, integrate to satisfy their needs.

“Rich is not he who has much but he who suffers no needs” is a ready-made phrase which denies man's human condition as a proactive self. There is no chance that there be a community of men with no needs. Those who have no needs live like hermits.

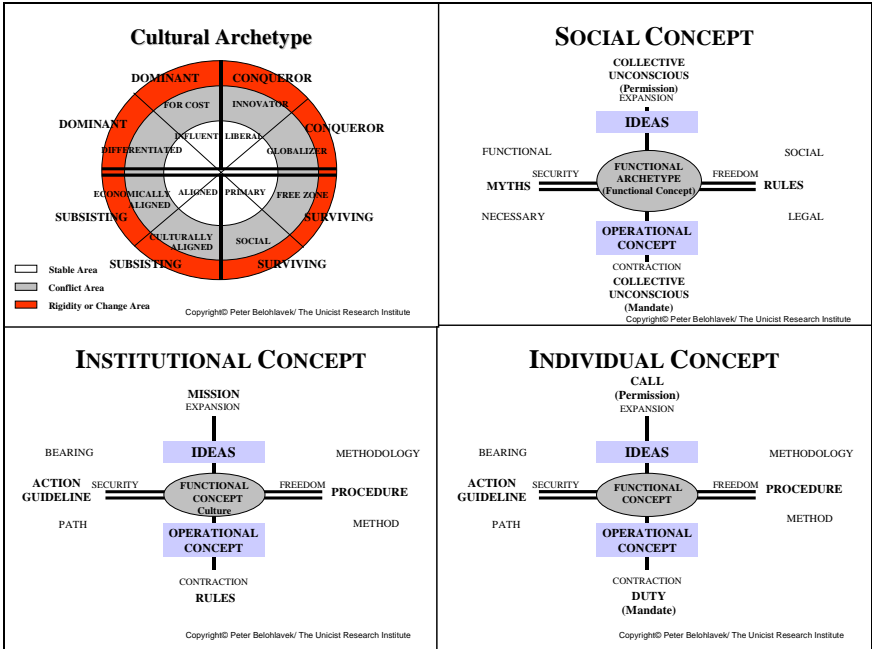


It is necessary to understand the community’s archetype in order to “manage” it, whether it be a nation or a minor institutional community.

Integration of the individual, institutional and social concept

These three concepts may or may not be at a conflict. Successful communities are those able to integrate these concepts within a cultural archetype. What matters most is the awareness as to which these three concepts at conflict are, to prevent them from annulling one another.

The construction of a cultural archetype determines the community’s success. It is fundamental, then, to manage to integrate: the collective unconscious, the institutional mission, and the individual call.

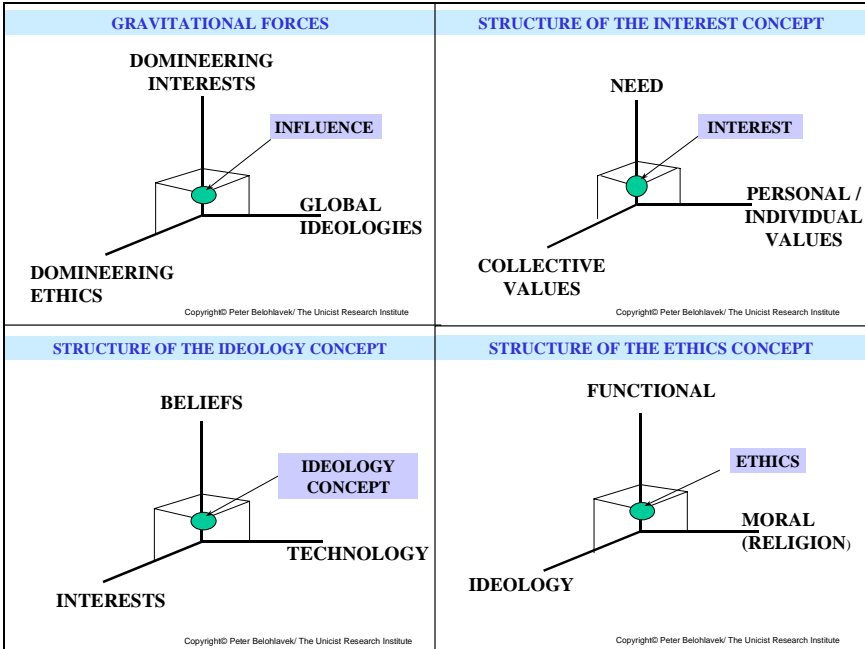


This forces one to work in niches or segments in those cultures in which integration is possible.

Whether in a given community or a given nation there will be a conflict of archetypes, whose needs must be met so that the community might last. Communities evolve because of the conflict of archetypes.

Communities as gravitational forces

Communities are entities seeking to bear influence on their members and upon the environment they are immersed in. They set up in order to exercise influence. That is why it is essential to acknowledge the elements that make a community capable of bearing influence.



On the one hand they originate to establish a global ideology among their members. Each member has his/her own but may only remain within the community if they become part of the community’s global ideology. When this does not occur the person becomes an outcast who, as long as he/she remains and is willing to participate, will try to modify the community’s ideology.

On the other hand, they seek to implant ethics to their members. This ethics must be functional to the people, to the environment they are immersed in and to the community itself. Therefore, a strong ethical force is required to develop a community. The ethical force is in accordance with the environment it is immersed in.

Finally, the community seeks to satisfy interests from its members. These interests tend to be domineering in light of those personal ones, without which there would be no community at all. The com-

munity that does not manage to satisfy the interests of its own members ceases to exist.

Taxonomy for community building

Firstly, in order to develop a community one needs to have what to do it with. One needs to have something to make people feel they are valued, to compete for a position within the community and to attempt at feeling superior to the environment within which they operate.

Building a community is to carry out all actions and take time for these to materialize as customs and habits.

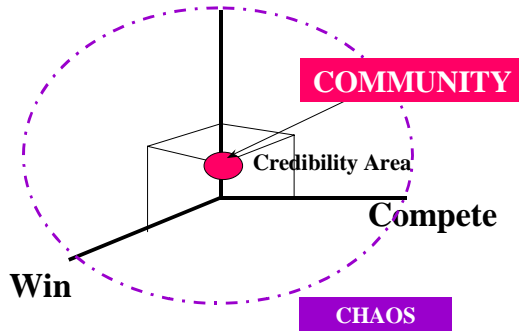
We will develop the process of incorporation of a new community member to help understand the community building process.

Stage 0

The conceptual process is a very simple one: He/she needs to find a place where his/her needs will be met and where he/she will feel valued. The position within the community depends on what he/she will do for the community's sake and the benefit will be reaped when he/she adopts the behavior the community expects of him/her.

The new member must come from an unstable area, a technical denomination for uncertainty, and the community must grant him/her a logical path for his/her own development. Only unsatisfied members of a culture integrate communities.

Feeling Valued



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Whenever this chaotic situation does not exist, people participate in the community as a result of a personal interest and participation is, then, as an adhering party and not as a member.

There are cultures in the world that are natural for community development, such as the German, Slav, and the Anglo-Saxon one, and there are also cultures that are less prone to community development such as the Spanish one. The more communitarian a culture is, the stronger its institutions are.

Stage 1

Compete to enter

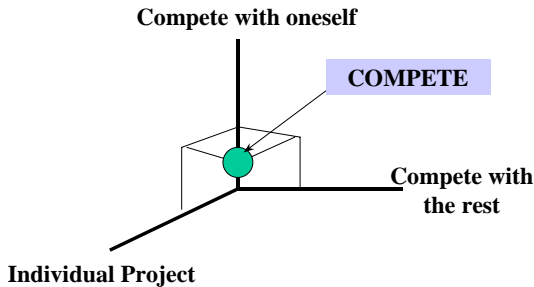
To begin with, it is necessary to compete for entry. When there is no competition to enter the community, it does not operate as such. This means that competition implies that the community chooses the one entering.

When a community invites people to enter competition conditions are already set, if and when the invitation criteria match the community goals.

Compete with the rest

The onset of all community building is to get its participants to compete with the rest. To do so, there must be positions for both winners and losers in this competition. In those cultures in which competition is not well seen, entry is made through selection of members according to pre-established requirements. Admission to Universities is an example here.

STRUCTURE OF THE COMPETE CONCEPT



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The Individual Project

There is the paradox that individual projects have to be kept in communities while these have to insert themselves into the project in common.

This situation is solved, at some communities, annulling individual projects and subordinating the person to the community's goal, hence forcing him/her to disappear as a person.

The personal/individual project is kept in conceptual communities, and it becomes part of the project in common and supports it. People who are unable to insert their personal/individual project into the project in common cannot be members of a community.

Compete with oneself

A community is alive inasmuch as its members improve on a daily basis. Whenever this improvement is stimulated by the community, the value added to it is quite evident. When we refer to improvement we have to clearly define what it means.

In the unicist concept we refer to improvement whenever there is added value to the environment the person operates in. This implies moving outside and within the community. Competition with oneself is the basis for the development of the competition capability.

Stage 2

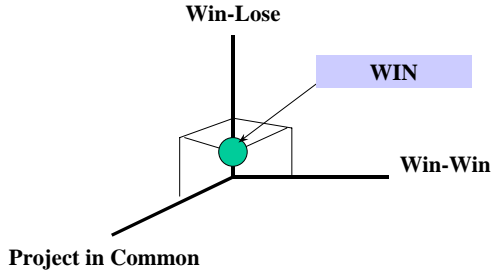
Win

A person joins a community to feel he/she wins. To a certain extent it will be by winning if compared to the average, a feeling of being better.

To some other extent, it will be by winning vis-à-vis himself/herself so that the community will have to be part of his/her lifetime project.

Whenever we are within a community, these three elements converge into a winning attitude with regard to the average.

STRUCTURE OF THE WIN CONCEPT



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Win – Win

The first step to enter a community is that of giving in order to receive. When giving first, the condition to win is already set. Whoever approaches the community to receive first becomes an adhering party, who is actually at the verge of not having anything to do with it.

Thus, the first condition for any person seeking to belong to a community is to begin by giving to ensure that he/she will receive in return. This will force that his/her introduction be stimulated by the added value to it and not by that taken away from it.

Project in Common

A project in common must necessarily be built between the needs of individuals and those of the community. When this project in common is there, and it is soundly based on a natural relationship of complementarities we may say that the community exists. That is

why a community's mission materializing into its goals determines projects in common that benefit it.

Win – Lose

Any individual integrating into a community looks for benefits that those outside it do not have. When the benefits sought are purely material ones, the stability of such community is being questioned.

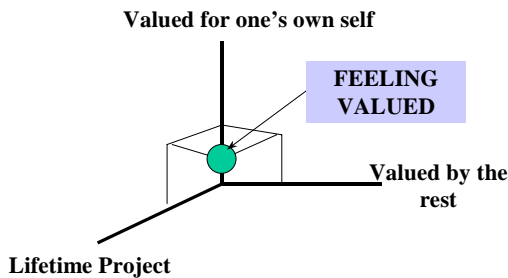
When material benefits integrate along with non-material ones we may say that the community is stable.

What matters for the community member is that he/she feels more worthy than the rest of the society he/she is immersed in.

Stage 3

What is relevant to a community is that the individual/person feels he/she is valued. Therefore, it is implicit that each community has elements that the others lack. An individual's value is only achieved with elements different from the average, be they material, technological, ideological or other.

STRUCTURE OF THE FEELING VALUED CONCEPT



Valued by the rest

When an individual is already inserted in a community the key lies in his/her being valued by the rest. This is a situation in which the rules of a community are being complied with and appreciation is the result of a person's actions.

This is not an unconditional appreciation but rather one conditioned by the value added to the community and appreciated because of it.

Lifetime Project

When an individual is part of a community he/she dedicates part of his/her time to developing a community activity, whether passively or actively, but, definitely, integrated. The lifetime project implies a community value added concept that must integrate with the individual/personal, family, professional and social ones.

Valued by one's own self

It is essential for a community to succeed in helping its members increase their self-esteem. That is why communities need that "success bring in success" to ensure appreciation in light of the people's genuine actions. A community cannot be a place where some call others' actions their own. If this were the case, the goal of self-appreciation is not accomplished.

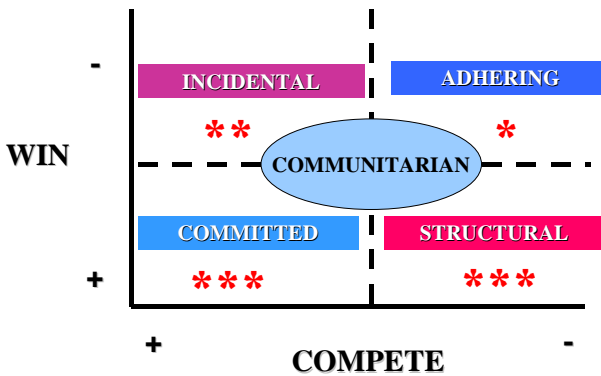
Self-appreciation is a natural process in some cultures and not usual in others. All those cultures with natural conflicts of evolution tend to accomplish that each person values him/herself. Those that naturally avoid conflicts, have authority/power conflicts, or involution conflicts, tend to avoid self appreciation because this is the way they

manage to keep individuals dependent. Communities organized in a unicist way are ultimately based on the self-appreciation of its members.

Summary

The following segments stem from the construction of the unicist criteria-based communities that compose them:

SEGMENTS OF COMMUNITY MEMBERS



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Adhering

These are the individuals who participate in the community seeking not to commit themselves. They do not seek to gain much or compete. They avoid competition because their level of self-esteem does not allow them to, and, as a counterpart, seek to benefit from what is merely necessary in order to feel that there is a benefit in belonging.

Communities organized by companies carry a predominant basis of adhering parties in their communities. They remain there as a result of interests and change to other communities that satisfy them more. When they are within communities with high ethical values they appear suspicious at first, but if they decide to participate, they become more committed.

Incidental

These seek to show that they are better than others. Prestige tends to be an important element in their appreciation. They size themselves vis-à-vis the others rather than with their work.

That is why they seek acknowledgement rather than self-realization. They enjoy holding positions that validate their prestige and are ready to compete for them. The main benefit does not lie in material things but are willing to change to positions offering greater prestige.

Structural

These seek to belong to a place that grants important benefits. These significant benefits motivate them to remain and set up a structural relationship in which they will avoid competition. Competition implies to them the risk of losing a benefit; hence, they tend not to get exposed.

Their participation is to win and their value added is in accordance with what they gain. They tend to remain within the community to the extent that its future grants both material and non-material benefits.

Committed

These are the members of a community by excellence. They are highly institutional individuals, whose rules of the game are stable; they accept the established rules of the game and generate a high value added to the community.

They fight for a space vis-à-vis the benefit as of the value that they themselves add. These are the individuals a community relies on to expand. They need a place to grow and while the rules of the game evolve in accordance with the times, they remain in the community.

Conclusion

The construction of communities is the natural path in light of a globalized and evolving world. This can be made consciously to a larger or lesser extent. When this is carried out unconsciously, there is the risk of manipulating people without the added value purpose. This description of community concepts seeks to support those that need to build communities for some purpose or to improve the already existing communities.

Unicist ontology of written and spoken language

Network-building is essentially a communication process that requires an intensive use of language. Understanding the nature of language will help to define the language to be used according to the culture and purpose of a network.

A misuse of language generates a disruption in the communication process. Disruption in communication of networks generates a loss of credibility.

Definition

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

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

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

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

Languages were created within a special context to refer to a specific reality. Languages naturally tend to avoid describing taboo elements

of a culture and, when they do so, they refer to them in an elliptic, indirect or metaphorical way.

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

Language: Synthesis of its ontological structure

Language as the reasoning structure of humans

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

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

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

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

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

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

Language and communication

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

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

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

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

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

Language as an ethical mask

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

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

On the other hand, for functional reasoning, individuals need to “introject” reality to be able to adapt responsibly to their environment. Introjection is the mechanism used to translate the external information on reality into internal language to be used in the reasoning process.

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

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

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

The change of languages

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

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

Language and Sustainable Globalization

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

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

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

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

Factual language

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

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

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

Conclusions

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

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

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

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

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

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

The unicist ontology of ethical intelligence

Influence is sustained by ethical intelligence. The building of networks requires the operation at a superior level of ethical intelligence.

Superior means to operate one level above the operational level of the members of a community. This requires a higher level of awareness, and a sincere intention to add value to the community.

Definition

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

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

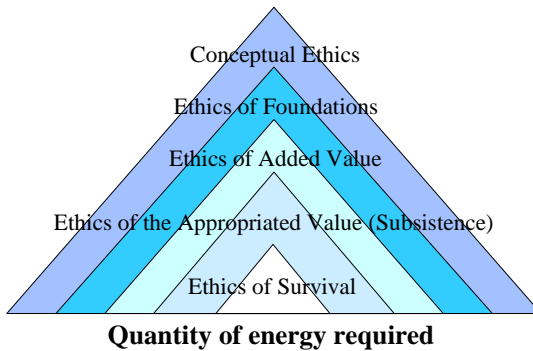
On the other hand, the rules are dynamic, because despite the fact that the individual is at a certain level, he is capable of determining alternative strategies that satisfy the objective he is seeking within that level.

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

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

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

Pyramid of Ethics related to the required individual energy



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Ethics of survival

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

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

For this reason people behaving according to this type of ethics are always concerned with avoiding costs or passing them onto others so

as to appropriate as much value as possible thus securing their survival.

The individual that acts according to this type of ethics exercises influence upon others who are in the same situation, based on survivor-pacts. His time management is based on “the moment”, sustained by reactions based on intuition. He has a reactive tactic approach to reality.

The ethics of the appropriated value (Subsistence)

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

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

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

The ethics of added value

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

The individual who acts on the basis of this type of ethics exercises influence upon the ones who manage the ethics of survival, the ethics

of appropriated value and upon those that need to add more value than what they are adding.

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

The ethics of foundation

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

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

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

The conceptual ethics

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

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

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

Ethics as the ultimate purpose of intelligence

Ethics establishes a set of rules for the adaptation process to the environment. It is the purpose of intelligence. Ethics generates the human adaptive behavior and as such is the driver to develop his cultural behavior.

Ethics sets the individual and social culture into motion. Ethics is the culture verbal function (its procedure). But ethics cannot be observed or perceived, it can only be intuited. It can be observed materialized in facts.

Moral, as the engine behind ethic, is what may be observed. Besides being a value and having a high level of abstraction, moral can be observed. The limits to an individual's moral are noticeable when acting under the guidance of the superego.

Synthetically, it could be said that there is a moral geared toward the benefit of the community but there is also a moral oriented toward "being at peace with ones own conscience". This latter moral is called "anti-moral", since it denies the social function of moral.

We separate introjective moral from projective moral when analyzing the moral concept. When the purpose is to achieve a dynamic adaptation to the environment, in which the individual influences and is influenced in turn, moral needs to be introjective.

"Introjecting" implies finding within oneself the reflection of the reality one is facing. Only when one acts on the basis of finding the external reality within oneself can one say that an adaptative behavior could become possible. But the risk of falling into fallacies is always present.

On the other hand, when moral is projective one expects that the environment adapt to the needs of the individual. As mentioned in the book “Fundamentalism, the ethic of the survivor” by Peter Belohlavek, “Superego is the most sublime expression of egocentrism”.

The projective moral tends to be a representation of the “superego”. Since it is projective, it poses one main difficulty: it measures others by their actions but at the same time it measures oneself by intentions. It tends to generate a double moral which is one of the ways of the moral fallacy.

From the point of view of intelligence, ideology is a belief that uses a technology to satisfy an interest to confirm a belief. An ideology is materialized in a neural functioning that establishes the most economical way for ethical functionality.

Ideology can work either as an absolute value or a relative one. When it is absolute it becomes a purpose in itself and not a means, and it causes the ethics to cease to be functional to the environment to which it intends to adapt in a dynamical way.

Ethics as part of the ontological structure of intelligence has been disregarded not only by studies on intelligence but also by scholars who study ethics and who consider it a spiritual and not an intelligence function.

Spirit - never defined in a way that could be validated - from an ontological point of view, is the deepest concept that is subjacent in humans and cannot be demonstrated but in its effects.

The ontology of intelligence defines that the ethics, together with the strategic styles and the types of thought, define the most essential structure of intelligence. This research discovered that the intelligences classified so far are more operational expressions of neural functionality to which this ontological structure is subjacent.

Individual's purposes are subjacent to the different levels of ethics in his adaptive process to the environment.

The implicit purpose of the ethics of survival is to survive in a hostile environment. A new born baby is ruled by such ethic. Without this level of ethics he could not survive. Elderly people are also ruled by such ethics.

The purpose of the ethics of subsistence (appropriated value) is to guarantee subsistence, and for such reason the individual needs to appropriate value from the environment to avoid the risk of a threatening situation and of falling into survival ethics. Until adulthood, man needs the ethics of subsistence in order to act.

The purpose of the ethics of added value is to generate value in the environment within the context in which he develops and grows. Man uses such ethics while he is young. We define "young" as the man who is still growing in his environment.

The purpose of the ethics of foundations is to guarantee the influence of the individual on the environment, acting as a strange attractor (driver). The mature man uses the ethics of foundation to exert influence, avoiding pushing.

The purpose of conceptual ethics is to maximize the value added to the environment. Such ethics includes all the levels of ethics. It requires a detached attitude, because this intelligence departs from the assumption that everybody is right and that what varies is functionality. It is the intelligence of wisdom.

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 2000 researched conceptual structures -until 2007- 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 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 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
- Languages
- Technology

- Ideologies
- Economic Structures
- Ownership
- Transcendence
- Taboos
- Utopias
- Myths
- Ethics
- Communities
- Social Capital
- Cooperation
- Business structures
- Governmental structures
- State Structures
- Leadership
- Marginality
- Power
- Pleasure
- Nourishment/Feeding
- Tools/Hardware
- Communication
- Work
- Knowledge
- Currency
- Money
- Added Value
- Appropriate Value
- Ideas
- Actions
- Conflicts
- Competitiveness
- Wars
- Social Structures
- Globalization
- Sex
- Assets
- Time management
- Family
- Health
- Art
- Aesthetics
- Clothing

The result of a Unicist Anthropological study is the actual scenario, the expected future scenario of a situation and the concepts that describe it.

It could be a cultural, institutional or individual scenario, or their integration.

Unicist Ontology

The unicist ontology describes the nature of ideas, facts, individuals and things, regarded from their essential, causative or functional (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.

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 complementarity (See complementarity).

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 systems 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

Its a 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 dialectic

It is the description of human double dialectics. On one hand, there is the dialect of the central value and the antithetic value. And on the other hand, there is the dialectic of the central value and the homeostatic value. Instantly, both relations integrate themselves to achieve the purpose of the central value.

Unicist logic

A logical structure based on the conjunction “and” to apprehend complex realities. It excludes the disjunction “or”.

Unicist Ontology

It describes the concept (nature) of a given reality considering its functional unique structure. Although the ontology of a given reality is unique the perceptions within the structure might be multiple. These multiple perceptions define the credibility zone of the concept.

Unicist

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

Unified field

It is a specific portion of a reality to be influenced that works as an open system and requires the definition of arbitrary limits to make it functional.

Utopia point

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

Utopia

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

Verbal function

From a semantic point of view, it is the function that defines the actions and establishes the utopias of a concept.

Vital functionality

The final purpose of living beings.

Vocation

It is the identity of an individual to fulfill his life plan consciously.

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About the Author

Peter Belohlavek was born in Zilina, Slovakia, in 1944. He is the author of *The Unicist Ontology of Evolution* and models applied to *Future Research and Strategy in the Social, Institutional and Individual fields*.

He is the creator and developer of *The Unicist Theory*, which is based upon his discovery of the *Structure of Concepts*. Both, his discovery and models are the base of natural laws to explain evolution.

His basic background is in *Economic Sciences*. He developed research and studies in the fields of *Management, Anthropology, Economy, Education, Epistemology, Psychology, Sociology and Life Sciences*.

He dedicated his life to the research of evolution in the fields of *Human Behavior, Economy, Social Behavior and Management*.

The Unicist theory is the basis of modern future research and strategy. His work includes universal matters such as the *Theory of Evolution, the Structure of concepts, The Laws of Evolution, and the Structure of Thoughts*. Until 2007 the author has developed more than 2000 researches.

Many of Belohlavek's findings are synthesized in the *Encyclopedia of Concepts*, which reflects his 27 years of scientific research. Some of his applications were published in more than 20 books, among them: *The Unicist Theory of Evolution, The Encyclopedia of Business Concepts, Personal Strategies, Logic of Human Behavior, etc.*

Applications based upon his theoretical developments were applied in more than 500 institutions, companies and countries. Thousands of students around the world have already learned about his theory.

The conceptual development has not only changed the paradigms of thoughts but also the paradigms of philosophy by fostering the concept of “Action-Thought-Action” which sustains the “philosophy of the added value”.

Peter Belohlavek’s research works include: Basic Research, Conceptual Developments, Scientific Developments, and Development of Cultural Archetypes.

Main Breakthroughs

Basic Research

The Unicist Ontology of Evolution

The Structure of Concepts

The Unicist Logic

The Logical Structure of Fallacies

Unicist Methodology for the Research of Complex Systems

Scientific Applications of the Unicist Ontology of Evolution developed by Peter Belohlavek

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

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

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

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

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

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

In Anthropology: Discovery of the “invariables” of human behavior.

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

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

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

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

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

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

Applications of the Unicist Ontology of Evolution

- The Unicist Theory of Demand
- Development of a research methodology
- Unicist Country Scenario Building
- Development of a methodology for Historical Research
- The discovery of cross-cultural “invariables” and archetypes

Business Applications

Fundamental economic analysis (macro)

Fundamental social analysis (macro)

Country scenario building

Business scenario building

Globalization analysis

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

Some Companies where this methodology has been used

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

Cultural Archetypes of Countries

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

Main Books Published in English

The Unicist Ontology of Evolution

What is the Unicist Ontology of Evolution?

Unicist Riddles

Unicist Strategy for Family Businesses

Unicist Marketing Mix Strategy

Unicist Lean Management

Unicist Archetypes of Countries: SWEDEN

Unicist Archetypes of Countries: GERMANY

Unicist Archetypes of Countries: FRANCE

Unicist Archetypes of Countries: BRAZIL

Unicist Archetypes of Countries: AUSTRALIA

Unicist Anthropology: introduction to unicist country future research

The Unicist Price Elasticity of Demand

The Origin of Fallacies and Paradoxical Behaviors

The Ethic of Foundations

Unicist Human Capital Building

OEE – Overall Equipment Effectiveness – The Unicist Approach

Networking: the unicist approach to network building

Knowledge, the competitive advantage

Globalization, the new tower of Babel?

Counseling Driven Learning

How to deal with complexity: the unicist approach

Unicist Logic to approach complexity

Blue Book: Unicist Methodology for the Research of Complex Systems