

PETER BELOHLAVEK

Beyond Taboos

Unicist Ontology of History

Unicist Methodology for Historical Research



Peter Belohlavek

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Peter Belohlavek

Beyond Taboos

Unicist Ontology of History

Unicist Methodology for Historical Research

Prologue

Historical research has been used more as an ideological support methodology than as tool to sustain human evolution.

The research of historical evolution has been driven by the dialectic approach. On the one hand Hegel's idealistic dialectic and on the other hand Marx's materialistic dialectic.

The Marxist materialistic model gave a final push to historical subjectivism by introducing an over-simplified research method. Its success was that everybody, from teenagers to seniors, felt that they could interpret reality making it appear as what they needed to see.

Marxist logic was and is indestructible in the field of wishful thinking. That is why it was a source of utopias. In spite of this fact, the Marxist approach as a dualistic way of thinking was an upgrade to the preexisting intuitive historical models.

On the other hand Hegel's idealistic dialectic approach remained in the field of complexity.

The unicist historical research model is based on the unicist ontology of evolution considering that the structure "thesis-antithesis-synthesis" is inexistent. The "simple" dialectic is an over-simplification to foster voluntarism.

The unicist ontology of evolution considers that natural evolution is ruled by a double dialectic behavior:

- 1) Thesis-antithesis
- 2) Thesis - homeostasis

The integration of both dialectics defines the ontological structure of a given reality. The unicist methodology of historical research is based on the analysis of events and their inclusion in an ontological structure.

This explains history integrating the descriptive, interpretative, anthropological and ontological approaches. This methodology considers ideologies as a part of the structure, but avoids ideological contamination in history.

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The Unicist Ontology of History

History is defined with its original Greek meaning: Research based knowledge.

This implies that history belongs to the field of human research. Chronology appears as a universal criterion to organize historical descriptions. But chronology is, in itself, the simplified cause-effect description of facts.

History is supposed to deliver secure knowledge to be aware of the reality one is living in, to be able to live in an adapted way.

Introduction

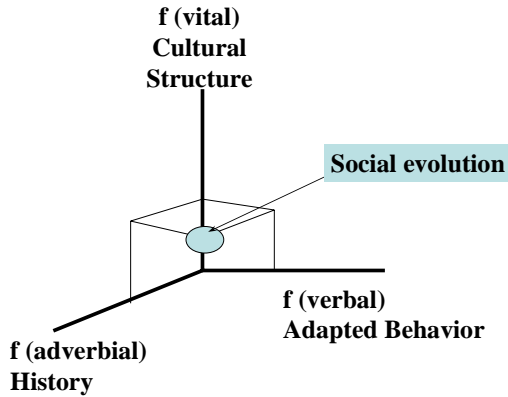
Reality is a complex system. There are no univocal relations between facts. The dialectic “thesis-antithesis-synthesis” is an over-simplification to feel one is able to understand reality by just observing its facts. But such dialectic is only useful if we consider the history of a single action, without integrating it into a context.

The historical knowledge is necessary for social evolution. History describes the chronological history of a culture so its members are aware of the society they live in. This can be applied to countries, institutions, families and all the beings with real or artificial life.

The added value of history

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

ESSENTIAL CONCEPT OF SOCIAL EVOLUTION



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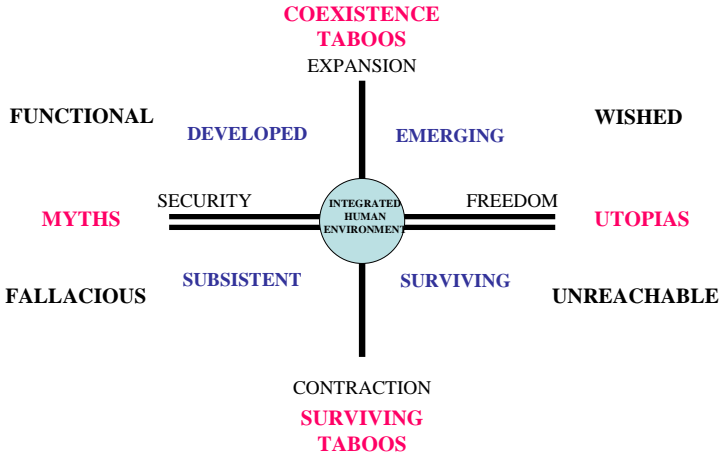
The knowledge of history sustains the cultural structure of a society. That explains the difficulty of objective historical knowledge. Historical knowledge can only be accepted within the limits of the cultural structure of a human environment. When exceeding it, it is perceived as an unacceptable aggression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

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

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

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

STRUCTURE OF THE CONCEPT HUMAN ENVIRONMENT



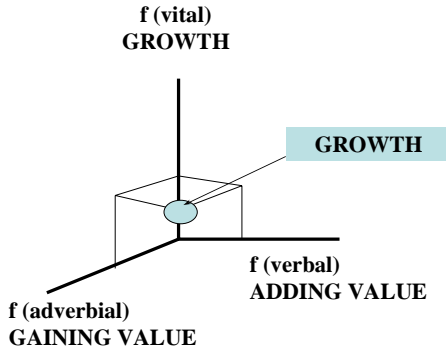
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Developed and emerging cultures must be aware of the circumstances of a given reality to be able to adapt and influence it.

Subsistent and surviving cultures need to have a low level of awareness of their situation. This unawareness sustains the lack of perception of their difficulties to adapt to reality. They replace the adaptation process by an over-adaptation. This implies accepting the circumstances of a given reality without trying to influence them.

The adaptation process requires a higher level of consciousness to be able to add value to an environment and to get the benefit of it. Adaptation implies growth. Human growth implies awareness of the reality in which one is living.

ESSENTIAL CONCEPT OF GROWTH

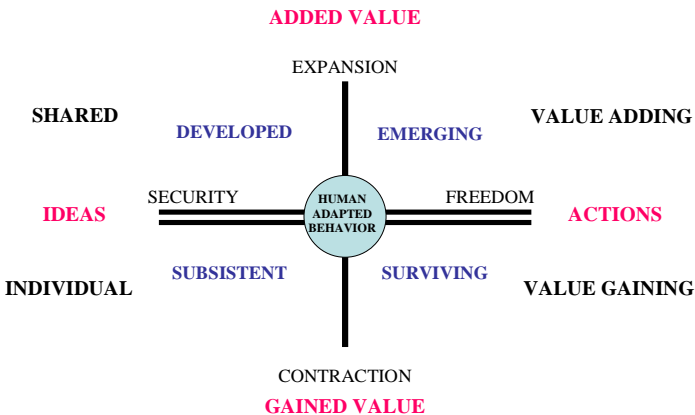


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Growth requires a positive energy balance. In order to grow it is necessary to add value only within the limits where the gained value exceeds the costs of the value added.

Adaptation implies entering the field of influencing realities through actions that are sustained and limited by ideas that have to be able to build added value.

STRUCTURE OF THE CONCEPT ADAPTED BEHAVIOR



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Developed and emerging cultures are based on cooperative value adding actions to sustain the purpose of influencing reality.

Subsistent and surviving cultures are focused on gaining value based on individual actions.

Historical knowledge sets the limits of the possibilities of a certain culture to adapt to an environment.

Heroes

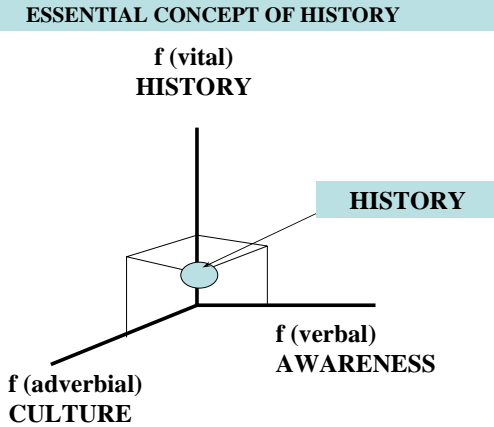
Heroes are those who achieve unexpected goals for the benefit of a group, culture or environment. Heroes are those who act without accepting the limits laid by history.

Evolution of societies is necessarily hero-driven. Heroes are the ones that open new possibilities for a group.

Conservative cultures, such as surviving and subsistent cultures, cannot accept heroes. Developed and emerging cultures foster heroes. But, if a hero tries to rule the culture after having fulfilled his heroic action, the culture eliminates him.

Unicist historical research

The objective of history is to help individuals to be aware of the environment and the culture they are living in.



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The unicist ontological approach to history and historical research promotes the increase of the objectivity of historical research to make the natural evolution of societies possible.

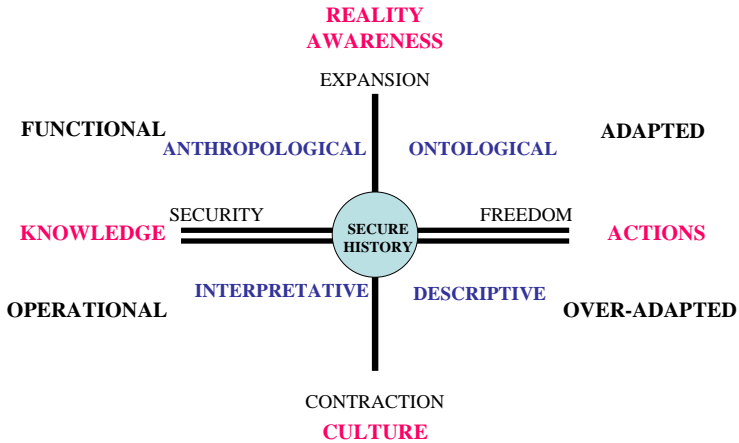
Taboos and fallacious myths are the two major obstacles to increase objectivity. On the one hand, cultures cannot accept historical facts that threaten their self-image included in their mythical structure. On the other hand, they cannot accept that a historical researcher enters into fields that are taboo.

When history “threatens” a culture, the response of such culture is natural; it generates an “alternative history” to neutralize the menace.

Unicist ontological structure of history

As it was said at the beginning we define history as research based knowledge. The structure of its concept is:

STRUCTURE OF THE CONCEPT HISTORY



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The four segments to approach history are:

The descriptive approach

It is a chronological description of the facts of history. It can be restricted to a particular fact or include its context. It gives equal weight to important and less important events.

The interpretative approach

It is a description focused on important events, excluding those the author does not see as important. It usually includes the qualification of the events to explain their inclusion or exclusion.

The anthropological approach

It is a description of the events describing the facts structured by the knowledge of the anthropological invariables. It includes a functional description of the events and the functional relation between them.

The ontological approach

It is a description of the events describing the facts structured by the knowledge of the ontological structure of the reality under research. It requires the knowledge of the ontological structure of a reality and the use of the unicist logic to be able to define the functionality of the events.

Unicist ontological research of history

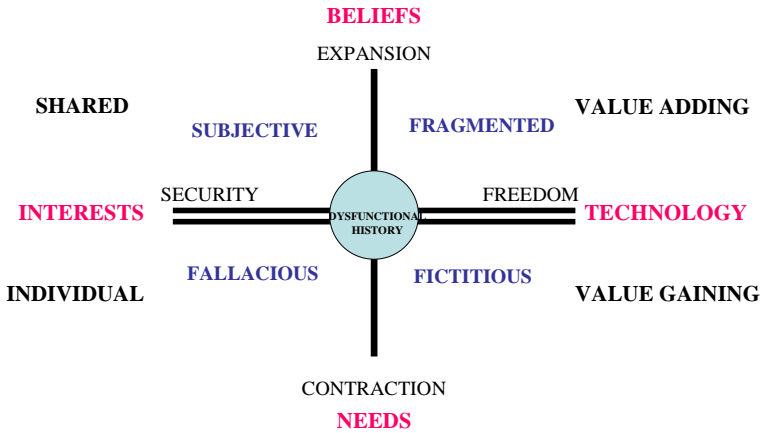
The unicist research of history includes the four approaches. Thus the more segments are covered by the researchers the more objective the conclusions of historical research are.

The anti-concept of historical research

The anti-concept is functional to avoid contact with the structure of a reality. The anti-concept destroys the possibility of objective historical research.

Absolute ideologies require avoidance of objectivity. The segments of anti-conceptual historical research are the following:

**STRUCTURE OF THE ANTI-CONCEPT HISTORY
(IDEOLOGY DRIVEN)**



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Fragmented

The fragmented historical research allows the building of non-objective realities without changing the facts of history. The fragmented historical analysis is functional to confirm the beliefs of the one who is writing the history. Fragmented history is built to sustain particular interests.

Subjective

The subjective historical research sustains the building of ideologies by just interpreting and categorizing facts without having to change them. It is functional to “revolutionary” changes. It is used to sustain the power of individuals or groups.

Fallacious

The fallacious historical research sustains individual needs. It changes the objective history by just building fallacious relations between facts to justify actions. Fallacious history is frequent in the history of economics.

Fictitious

The fictitious historical research sustains individual fantasies. It includes -in the objective description- a “what if” approach to build a history subject to voluntary change. It apparently promotes actions. It is functional to a naive approach to reality.

The unicist ontological historical research method

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

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

The methodological steps to follow in the research are:

- 1) Detailed description of the chronicle of the history under research. It includes only the restrictive context defining the beneficiaries and the damaged of each event.
- 2) Isolate the most significant events. Significance is defined by the importance of the benefits and the damage of events.

- 3) Define the events as objects (see glossary), describing the driving function, the energy conservation function and the purpose of each event.
- 4) Describe the driving function, the energy conservation function and the purpose of the context of the event.
- 5) Build a concept map of the history under research.
- 6) Evaluate the evolution occurred in the context after the event occurred.
- 7) Redefine the event considering its significance in the environment.
- 8) Describe the events structured by the knowledge of the anthropological invariables. It includes a functional description of the events and the functional relations between them.
- 9) Describe the events structured by the knowledge of the ontological structure of the reality under research.
- 10) Analyze the taboos which are affected by the historical research.
- 11) Publish the history that can be accepted by the environment under research.
- 12) Keep the non-published information in a special file so it can be published when the appropriate time has come.

Conclusions

Doing historical research implies making a diagnosis of a given reality. Therefore it must be considered that the language to be used is

not only the scientific one but also the language that can be read and accepted by the members of the community or institution involved.

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

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

To be able to understand this methodology, it is necessary to comprehend the unicist methodology of complex systems research and the unicist ontology of evolution. You can find them in Annex I and II.

Annex I

Design of Complex Systems Research

Introduction to the unicist research methodology to
diagnose and operate complex realities

Complex systems research design

The purpose of this synopsis is to provide a list of actions (an action guideline) to design the research that would permit to diagnose complex problems.

The final goal of all diagnosis is to influence upon the reality under study. To do so the researcher needs to explain it, but the explanation is only a comprehension framework to exert influence on the environment under study. The research that merely tries to explain a situation becomes an end in itself and therefore tends to be fallacious.

The “unified field” to study

All reality that operates as a complex system needs to be approached as a unified field. The unified field is not susceptible to division into variables. Division is only possible when dealing with a non-complex system. A complex system can only be studied as a unit.

A very strict methodology, forecast and validation/falsification are required to avoid falling into fallacies that will lead into erroneous diagnoses.

The researcher needs to know the unified field to be studied directly or through homology. If it is not understood then neither its amplitude nor its depth can be acknowledged. Both elements i.e. amplitude and depth, tend to be known generically as amplitude.

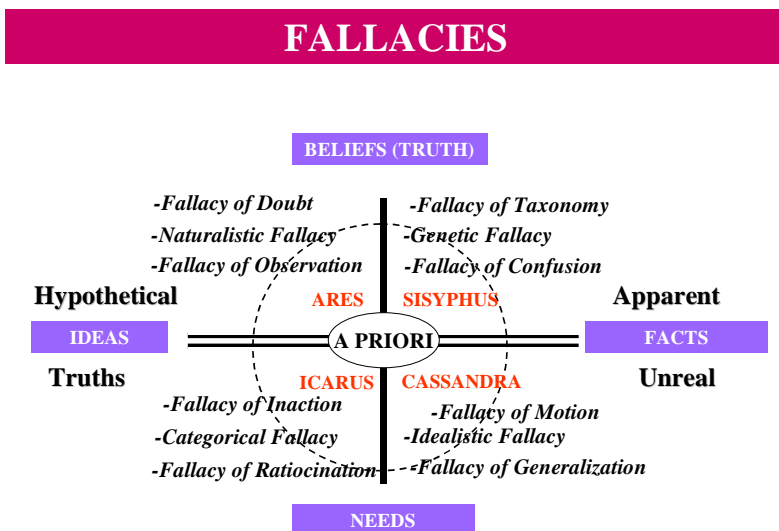
The understanding of a culture when making a country diagnosis calls for a depth that allows reaching the concept of the culture and an amplitude that permits to encompass economic, social, political, technological, religious, cultural and linguistic aspects.

To understand a global scenario implies, on the other hand, enlarging the unified field to understand the relative functionality of several cultures.

The unified field is a Unicist anthropology research topic.

The risk of falling into fallacies

Fallacies are mechanisms used by the human being to see the facts of reality and build ideas on it in a way that these would satisfy his/her own beliefs or needs.



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This graph shows the different types of fallacies that individuals fall into in the research process. Everybody can fall into any type of fallacy although the prevailing ones are those corresponding to the strategic stereotypical style that each individual has.

Fallacies are avoided in the processes of experimentation and pilot application to each reality in order to prove a diagnosis valid.

In addition to the fallacies that individual fall prey to, there are fallacious myths in the culture that operate as “secure knowledge” (axioms) of the said ones. These fallacious myths exert a significant influence to the extent of destroying research.

Research cannot be carried out in a culture that has created fallacious myths because the conclusions drawn of the diagnosis or the resulting foundations break up these myths and the researcher and his/her research are rejected or “denied” in such environment.

Research design

In order to design research it is necessary to define the following:

- 1) The object of research
- 2) The secure knowledge or axioms one count with
- 3) The experimentation fields, be them analogous or homologous.
- 4) The research protocol
- 5) The conclusions’ field of application
- 6) The research team
- 7) The inference rules and logical derivation

The objective of research

Complex systems, by mere definition, are those whose variables are not susceptible to being individualized and therefore escape the possibility of being influenced.

Research on complex systems seeks to transform a complex system into an operable one. To transform it into an operable one implies

finding a simple solution. Simple means that both the variables and their operation are known.

Complex systems are very hard to limit. That is why their limitation is functional and somehow arbitrary.

Let us consider the following cases as examples:

- A) Attempt at carrying out research on men's behavior regarding their relationship to addictions.
- B) Attempt at carrying out research on men's and women's behavior regarding their relationship to addictions.
- C) Attempt at carrying out research on adults' behavior regarding drug consumption.

All these definitions are different and bear direct consequences on the research design. It is precisely these definitions the ones that determine the possibility to have secure knowledge to start the research.

Secure/certain knowledge

Knowledge can be secure to a larger or lesser extent (more or less "reliable"). They must be reliable on the basis of their level of foundation. When they cover all the levels of foundation we say that we are in light of secure/certain knowledge.

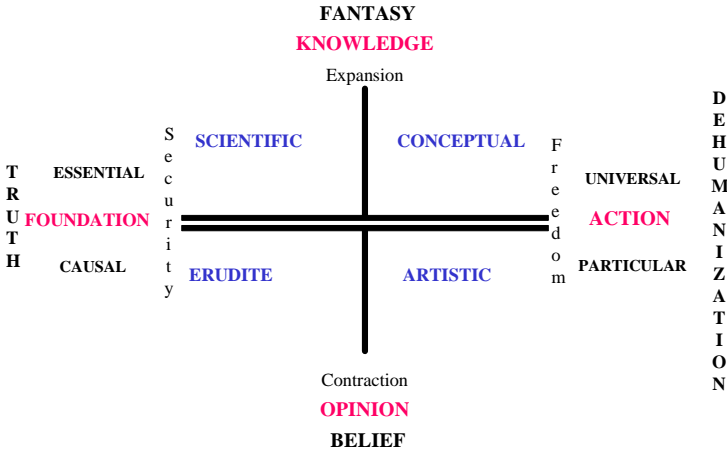
Research needs to count on secure knowledge on which to build the quest for the foundation of the field under study. Foundations are explanations that make the conclusions of a research reasonable, understandable and verifiable.

All research concludes when it manages to incorporate a new piece of secure knowledge to the library of cognitive objects.

Secure knowledge has the format of a cognitive object.

A cognitive object is a structured piece of knowledge to define universal actions with essential foundation (which make it certain or secure).

CONCEPT STRUCTURE OF THE COGNITIVE OBJECT



Knowledge begins as of an opinion, based on causal foundations, and is applicable to special actions. Universal knowledge can only be built on the basis of the research that enables the discovery of concepts.

The beliefs, fantasies, truths applied to reality and the “dehumanization” of actions are different formats that the anti-concept of a cognitive object assumes. Taking these into account implies the destruction of the research process.

The definition of secure knowledge structured as cognitive objects allows establishing more efficient research design since the homologies are implicit in their own definition.

Experimentation fields, be them analogous or homologous

The research of complex systems demands the development of experiences that permit verifying the hypothesis by means of the repetition of their operation.

When doing research on very ample fields, for instance, the behavior of a country's government, experimentation becomes very hard.

In these cases it is possible to resort to homologies which, when well defined and described, permit the construction of highly reliable knowledge even though it is not a secure one. Knowledge is secure only when it has been experimented in its own field that is subject to investigation.

If we proceed with the example of research posed, regarding the government, we will define some special characteristics in order to be able to determine the possibility of building a homology.

Let us suppose that we are dealing with the government of a developing country where the State function is not separated from the government function. In this case we can suppose that the government will behave like an archetypal family from such country.

The family can be considered the basic organization of a society. If we consider the concept of family, describing it and experimenting on archetypal families we will have a very close knowledge regarding the expected behavior from the government.

The research methodology of "analogous and homologous" is usually used in the research on complex systems since it permits construction of validation and falsification cases that are very helpful to avoid fallacies.

If the family were researched and the conclusions drawn in the research contradicted the facts observed in society the following alternatives could take place:

- a) That the conclusions are wrongly determined or inferred
- b) That the family or families chosen are not archetypical of such culture
- c) That the facts observed are apparent and not real
- d) That the statement that governments that do not separate from state operate like large family structures is false.

The selection of the research fields is related to the possibility to do the research and to the real availability of such fields.

Research protocol

The research protocol is the guideline of its procedures. It simply describes all the elements required by the research methodology. To include the quality assurance in the guideline is what still remains complex.

To do so a quality assurance system is designed, on the basis of inferences and logical derivations based on the Unicist Logic, which detects the cognitive incompatibilities.

When there is a cognitive incompatibility the research goes into an overall review process to determine whether there is an error or whether a redefinition is necessary.

The conclusions' field of application

When a research process is started there has to be a clear definition as to the added value of its conclusions. The fact of defining the

field of application of its hypothetical results a priori determines research amplitude and depth.

The more ample it is the more analogous fields of application it has. The deeper it is the more homologous fields of application it has.

The research team

The research team must be composed by individuals who are adapted to the environment. This adaptation refers to the unified field under study.

One of the differences between research on complex systems and simple systems is that simple systems have defined and accepted variables. Therefore, research on simple systems does not imply facing ambiguity.

Complex systems are ambiguous by definition and are therefore perceived as chaotic by all individual that is not adapted to them. The one who is adapted flows with them and does not have any perception of chaos.

What the research does is to make the adaptation process conscious, which until then contained intuitive elements that could not be explained.

The research team needs that the leader knows the environment under study or a homologous environment thoroughly. The other team members may be experts from different disciplines according to the function of the object under study.

Inference rules and logical derivation

The research of complex fields was possible thanks to the discovery of the structure of concepts that regulate their evolution and to the existence of the rules of inference and logical derivation that regulate concepts' evolution.

Let us take the example of a rule applied to external gravitational forces that exert influence on countries:

“When a gravitational force is dominating, it defines the structure of the purpose of the one dominated. Domination is perceived by the lack of freedom of action of the verbal function of the one dominated.”

In any situation in which there are asymmetric relationships between countries it is necessary to validate forecasts on the basis of rules that correspond to them, as, for example, the one mentioned earlier.

Functional conceptual structure of the complex systems research

Complex systems are studied seeking the foundation through experimentation based on preexisting secure knowledge.

This implies that the purpose of research work is to build foundations that will eventually be used in the diagnosis in order to exert influence on a given reality.

Research necessarily implies experimentation, which must allow repetition. That is to say, regardless of the number of times that the experience is carried out the result should always be the same.

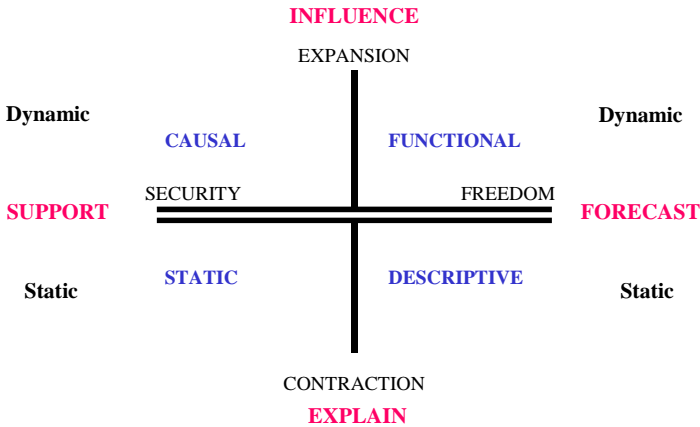
To diagnose implies the ability to forecast with foundation so as to be able to explain the phenomenon under analysis to exert influence on the environment it operates in. This is how the diagnosis functional concept is determined.

The diagnosis is the goal of a complex systems research.

When we define the groundings and forecast a given reality in static terms we refer to a state in such reality at a given moment, whilst when we refer to dynamic foundations and forecast we are talking about a reality in motion.

When we seek to influence we need to have a dynamic foundation and forecast.

CONCEPTUAL STRUCTURE OF DIAGNOSIS



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Instead, when we seek to explain a given reality, a forecast and foundation at a given time is enough.

The diagnoses can be: Descriptive, Static, Causal or Functional.

Descriptive Diagnoses

These are the ones that explain reality by describing its operation. They are usual in the field of medicine, meteorology, sociology, etc.

Static Diagnoses

These are the ones that explain, in a logical way, a state of things from a given reality, isolating it from its context and evolution. They are usual in the field of formal sciences, some hard sciences, information systems, etc.

Causal Diagnoses

They diagnose a given reality from a systemic point of view on the basis of known causal relationships in order to define their possible evolution. They are frequently found in the field of physics, chemistry, anthropology, etc.

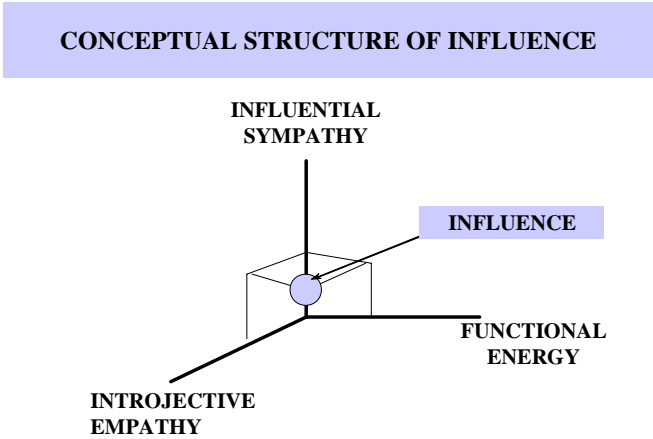
Functional Diagnoses

They diagnose a given reality from a conceptual point of view that integrates the systemic view on the basis of functionality. They are the ones that focus on the forecast based on the knowledge of the nature of such reality. They are usually found in future research.

The goal of diagnosing is to influence

To influence is to act with energy, having “internalized” the reality upon which one seeks to influence, to achieve the influential sympa-

thy in order to set such reality in motion toward the determined “place”.



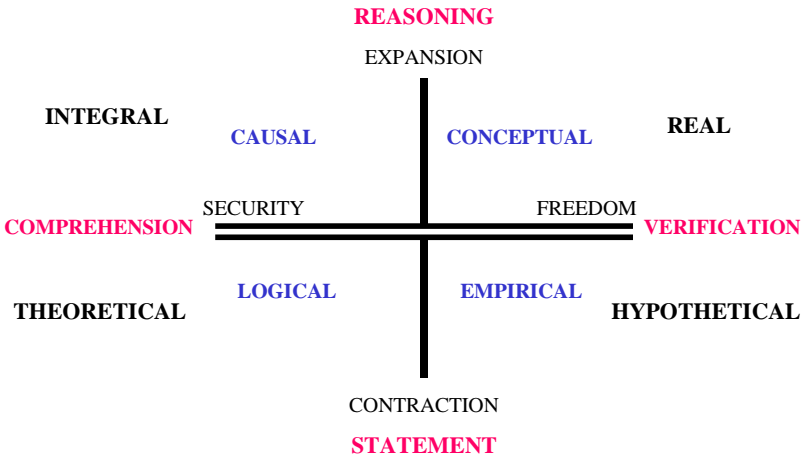
A diagnosis has the goal of influencing. Hence, it requires a high level of energy consumption. The diagnoses of simple systems, in turn, do not require a high level of energy consumption since in this case, only the understanding of its variables is required. The rationalistic approach impedes the diagnosis of complex systems.

The foundation

To ground is to argument in a reasonable, understandable and verifiable way.

One needs to have foundations in order to diagnose.

STRUCTURE OF THE CONCEPT “FOUNDATION”



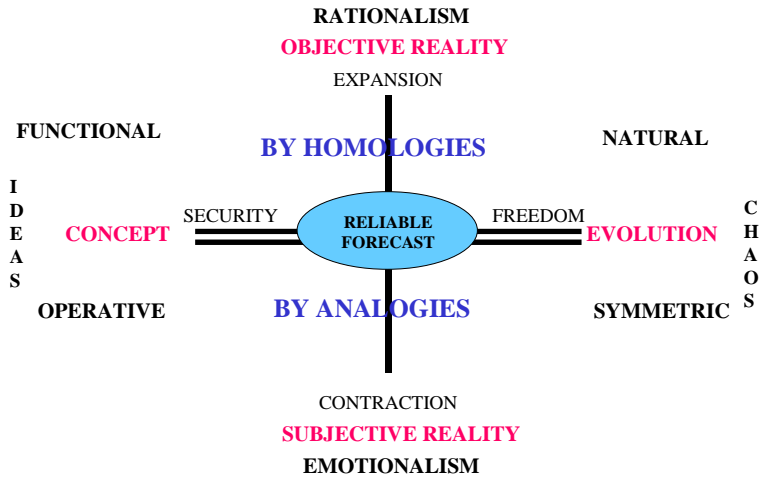
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Verification of the foundations needs to be real, and its understanding must be comprehensive. Without experimentation there is no possibility of either real or comprehensive verification.

Forecast

All diagnosis is set into motion through a forecast. There is no diagnosis without a forecast. A diagnosis without forecast is a mere statement on the truth of something, which, as such, has neither motion nor added value.

STRUCTURE OF THE CONCEPT “FORECAST”



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To forecast is to anticipate an objective reality describing its evolution in light of the nature that its concept describes.

The subjective aspects such as illusions, fears, beliefs, needs and so on exert influence on the forecast. Therefore, it is a situation in which there is a high risk of falling into fallacies so as to “believe” in what one is looking for or avoiding.

The anti-concept of forecasting naturally leads to failure of the research work and takes place whenever the diagnosis is dominated by:

- a) rationalism,
- b) perception of the chaos of evolution,
- c) ideas where there should be concepts,
- d) high emotional content.

The forecast can be carried out by analogies or homologies. One can forecast on the basis of homologous experiences, that have the same

essence, or through analogous experiences, that have the same operative function.

The diagnosis of complex systems requires that the forecast be made by homologous experiences since analogies of complex systems are fallacious simplifications.

Logical inferences and derivations are the basis for the construction of complex systems forecasts.

Method and Taxonomy of the Research of Complex Systems

To do research on the structure of complex systems, through the knowledge of concepts that regulate them, is probably one of the most difficult tasks when developing methods of fundamental analysis. The essences cannot be observed and therefore one part of the research is based on logical inference with validation in its application in the real world. Only operative concepts can be forged and that is why these certainly belong to the world of sciences. Functional concepts include laws of evolution that go beyond science and which belong to the world of logical behavior. It is easier to research the extrinsic concepts than the intrinsic ones. Extrinsic concepts can be validated through observable experiences. Instead, intrinsic concepts can only be validated through the forecast of their behavior, the measurement of the actual behavior occurring and the validation of the conceptual structure when there is a total certainty of such forecast. That is why the research of intrinsic concepts requires a lot of “chronological” time.

Method

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

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

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

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

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

Annex II

**Introduction to
The Unicist Ontology of Evolution
The Unicist Laws of Evolution**

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

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

Introduction to the Unicist Ontology of Evolution

Predictive Sciences vs. Explanatory Sciences

The Unicist Ontology of Evolution marks a new starting point. The theory explains and predicts the evolution of living beings, their produces and their actions in a unified field, ruled by concepts and their natural laws.

The most relevant application fields are future research, strategy, institutional evolution and Man's individual development and his learning process. This theory enables the analysis of and influence upon complex realities. Its reliability has been proven in its application during the last three decades.

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

The discovery of the structure of concepts ruling the evolution of living beings set the grounds for The Unicist Ontology of Evolution. The theory fathoms into the most censored aspects of human behavior: his own evolution.

Synthesis of The Unicist Ontology of Evolution

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

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

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

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

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

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

Introduction to Evolution

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

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

There is also involution when the level of functionality decreases.

In order to understand an evolution theory one needs to be operating

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

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

This implies that in order to actually apprehend an evolution theory one should imagine it as explaining fields where the one interested does not need an Evolution Theory. All rational learning of an evolution theory inevitably leads to taboo and thus, to the lack of understanding.

Chaos and Evolution

According to the Unicist Ontology of Evolution, chaos does not exist in objective terms; chaos is any situation within which the individual does not manage to structure the evolution of a complex system. Complexity is an issue related to the observer and thus, chaos theory is a theory of Man's subjectivity in its attempt to influence a given reality.

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

Living Creatures

Living creatures are those able to adapt, reproduce, grow and die by themselves. The transcribed living creature concept may be decom-

posed into sub-concepts that regulate the evolution of the living creature's "sub-systems".

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

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

Unicist Ontology of Evolution

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

This explains why The Unicist Ontology of Evolution is far from being a deterministic theory; it structurally operates in the world of possibilities and in terms of juncture, in the world of probabilities.

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

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

Living creature's development is ruled by the evolution of their intrinsic concepts. A concept is an operative logic structure that determines a living creature's functionality. Therefore, concepts describe both the living creatures' essences and their evolution laws.

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

Concepts define the logic and pre-logic behavior of living creatures. At the same time, concepts exert influence on the living creatures'

functionality and adaptation to the environment, and they also structure their evolution.

By living creatures it is understood all those that are capable of growing, reproducing, adapting to the environment and dying by themselves. The living creature concept contains a finite number of sub-concepts that regulate the operation of the living creature's sub-systems but which are also conditioned to it.

Living creatures, human beings in particular, can only have a very partial access to their concepts although they can approach sub-concepts which are functional to their observable activities. This is how they are able to understand evolution without having to reach those ultimate structuring causes.

The Unicist Ontology of Evolution is not deterministic since the possibilities open in the conceptual structures are so huge that it can only determine tendencies in situations where the living creature evolves or involves. When a living creature enters chaos, because its concept became dysfunctional to the environment it acts upon, there is no possibility of forecasting its evolution except for the assertion that chaos will come to an end. Chaos will end up either in the living creature's death or in a new functional concept better adapted to the environment.

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

Concepts

Concepts describe the living creatures' essences and their evolution laws. Living creatures possess intrinsic concepts. This means that they exist in themselves and only need discovering. Inanimate beings have extrinsic concepts. Inanimate beings have those concepts that are deposited in them according to their functionality.

Concepts determine the logic and pre-logic behavior of living creatures. This is why the concepts structure is cross-cultural, since there

is a generic concept for each species that defines it as such, and it is also timeless as long as the species does not become extinct.

The concept as an evolution regulator

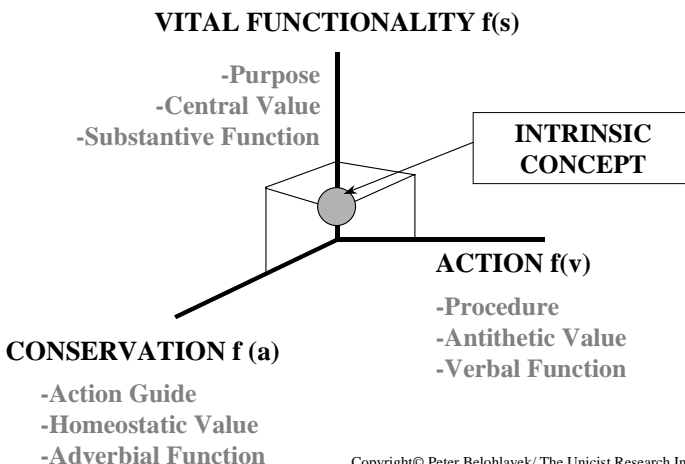
There is one concept that describes the essential functional structure regulating evolution. It could be intrinsic to a being and regulate its evolution, determining its functionality.

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

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

The verbal function complies with its function so that the living organism evolves and thus entropy is implicit. The goal of the adverbial function is that of preserving the being’s energy therefore limiting the verbal function so that the purpose does not change.

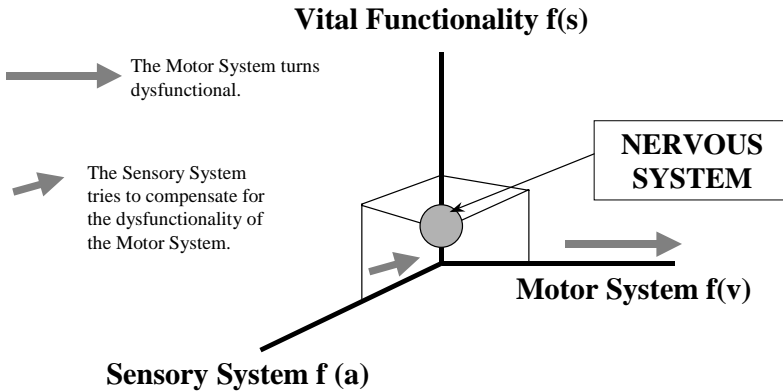
Intrinsic Functional Concept



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

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

Nervous System Concept



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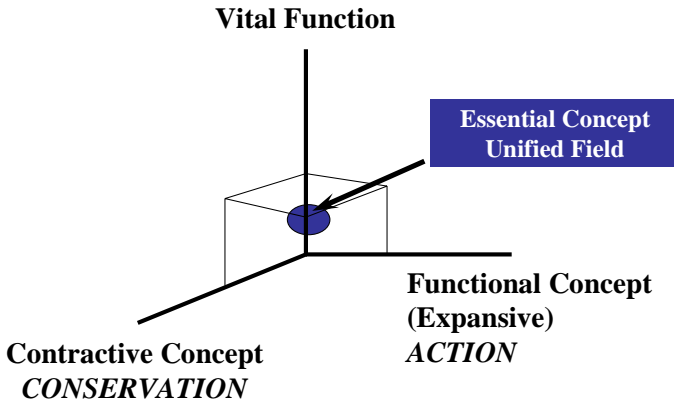
But if the sensory system can no longer compensate the dysfunctional action performed by the motor system, the withdrawal of the hand from the fire takes place, or a functional alteration in the hand that the man has placed on the fire, hence losing the vitality of the said one.

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

The essential concept

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

Conceptual structure of the essential concept

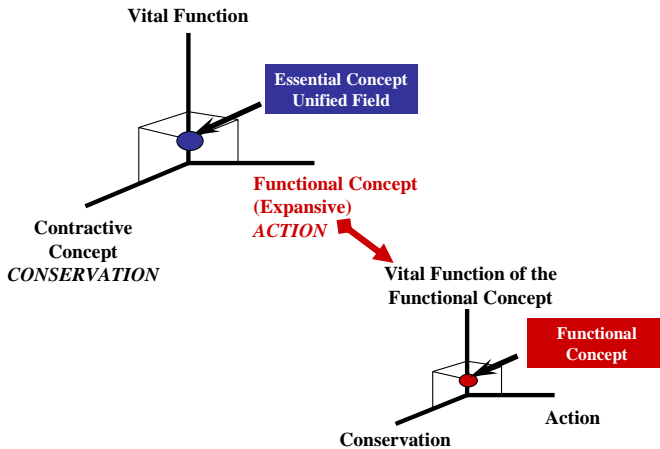


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The most difficult human task is the introspection to apprehend the essential concept of a given reality or a living being. It requires reflection, the validation of the conclusions and a long period of accurate prognostics. Essential concepts cannot be falsified because of their intrinsic characteristic of being essential.

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

The Essential Concept and the Functional Concept



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

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

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

The adverbial function - the energy conservation function - of an essential concept is a concept in itself; it can only be intuited. The

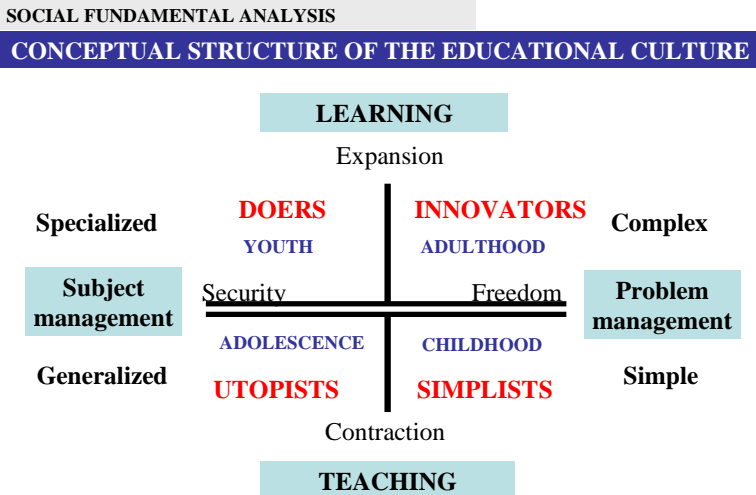
vital function defines the ultimate purpose of the living being or complex reality.

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

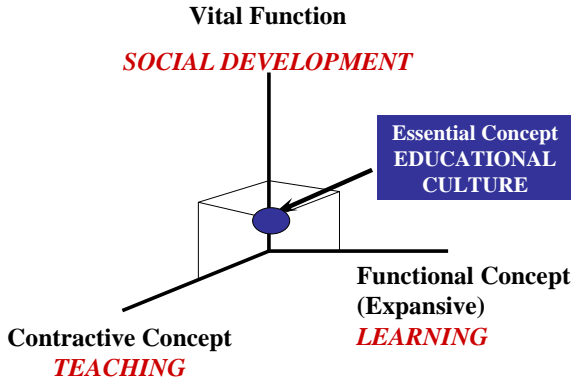
Example of an essential concept: educational culture

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

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



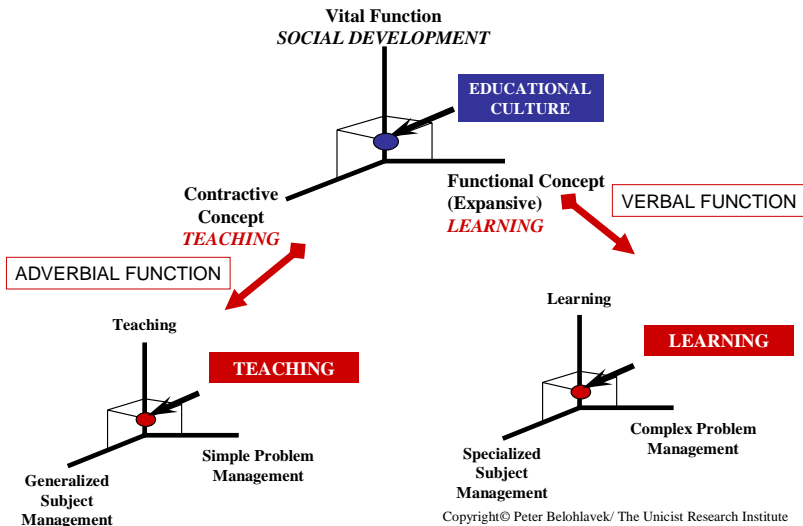
Conceptual Structure of the Essential Concept



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

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



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

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

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

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

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

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

Mutations

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

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

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

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

The unified field

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

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

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

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

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

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

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

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

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

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

Evolution and Fixed Points

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

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

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

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

The Unicist Ontology of Evolution relies on the fixed structure set by the concepts at a given time. While structures are defined, concepts are in motion. This theory sets the laws of evolution that allow to predict the motion of concepts pursuant their functionality in their specific unified field, their gravitation forces, and the universe they belong to.

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

Evolution and time

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

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

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

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

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

In order to measure the times of a given situation or of an evolution, it is very useful to count with the knowledge of times of a homologous situation, that is, those based on the same concepts. Times depend on concepts and not on forms. Analogous situations are of no use to draw experience from and only serve as “time fallacies”, which are taxonomic fallacies.

How evolution takes place

When talking about evolution, we always refer to the evolution of a reality that is regulated by the multiple concepts organizing its “unified field”. The question answered by The Unicist Ontology of Evolution is how this evolution is produced and how it can be anticipated to influence as far as it is possible.

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

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

In order to adjust this, the adverbial function starts up the verbal function it has as sub-concept of the original concept. This compensation may be reached or not.

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

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

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

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

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

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

It is very difficult to know exactly when the mutation will take place and what it will result in. What it is possible indeed is to build al-

ternative scenarios which allow a better adaptation to the environment.

The unicist laws of evolution

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

The laws are:

First law: The law of intrinsic evolution and involution

Second law: The law of energy optimization

Third law: The law of gravitational forces

Fourth law: The law of the double pendulum

Fifth law: The law of mutation

Sixth law: The law of conflict

Seventh law: The law of influence

First law: The law of intrinsic evolution and involution

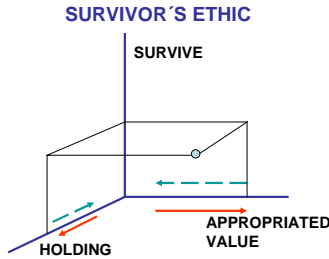
The evolution of a concept or subconcept of a living being or a being with artificial life evolves based on structural stages. Evolution occurs when the verbal function, being the purpose of the next stage, fulfills its goals stably, permitting the transformation of the implicit action (the verbal function) into a substantive.

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

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

The evolution and involution of ethical intelligence

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



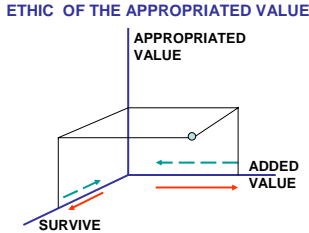
The most primitive function of intelligence is to keep an individual alive. Evolution begins at that point.

When the individual has appropriated enough value to ensure his survival, the intelligence evolves to an upper level (see green dashed arrow). In order to understand this graphic it should be reminded that the value of the “axes” increases towards the center and decreases towards the extremes.

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

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

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



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

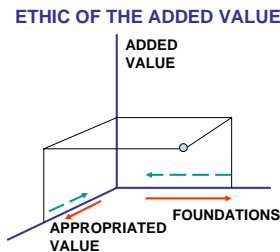
If an individual adds more value than he appropriates, his survival becomes threatened, and intelligence evolves to a lower level.

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

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

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

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



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

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

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

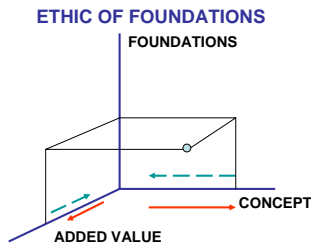
The ethic of foundations stabilizes when groundings support the team members and the task being developed.

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

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

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

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



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

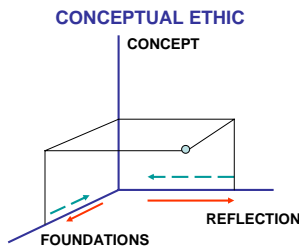
This ethical intelligence makes the construction of a rigid operation with flexible knowledge possible. It permits the evolution of the foundations and ensures the ultimate goal of intelligence, which is to adapt to the environment.

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

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

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

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



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

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

Second law: The law of energy optimization

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

Living beings and beings with artificial life minimize the use of their internal energy in contractive contexts. Contractive contexts are those where energy appropriation is procured. In expansive contexts living beings seek to optimize the energy balance.

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

Some applications:

1. Scarcity is an evolution catalyst.
2. Abundance is an evolution inhibitor.
3. Poverty is an evolution destructor.

Third law: The law of gravitational forces

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

There are different types of influence:

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

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

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

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

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

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

Example: Gravitational forces and change management

Organizational change only takes place when two conditions are given:

- 1) Organizations change from the outside to the inside.
- 2) Organizations change from the top to the bottom.

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

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

Fourth law: The law of the double pendulum

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

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

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

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

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

Fifth law: The law of mutation

Mutation occurs when a living being or a being with artificial life is marginalized and his survival is threatened. In this context, living beings mutate and adapt again when they have the necessary energy to do so.

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

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

Sixth law: The law of conflict

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

- 1) Evolution conflicts are those where stragglers are marginalized.
- 2) Involution conflicts are those where “avant gardes” are marginalized.

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

Seventh law: The law of influence

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

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

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

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

When adapting to the environment, ecological, social, institutional and individual prices are paid. Sub-optimization is necessary when making decisions to integrate the different needs. The individual's freedom to influence depends on his assuming the responsibility to build a "real world".

The Butterfly Effect of the Chaos Theory

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

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

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

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

Forecast of a complex system

In order to forecast a complex system it is necessary to have the map of the concepts integrating it. This "self-organizers" map aims at developing the functional structure of a given reality to be able to

forecast the possible changes produced by the effects of external gravitating forces or internal conceptual structures in a unified field.

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

The individual field
The institutional field
The social field

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

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

“certainty of error and probability of nearness”.

The Research

Researches on evolution started in June 1976 and ended its development in the Individual, Institutional and Social fields by June 2000. During that period, multiple investigations, together with applications, took place and these started generating results which were functional to the environment acted upon. The application allowed validating the research as well as generating sub-concepts at a level less essential than the basic one. The process finally concluded in the year 2003, with the end of the research into the logic structure of fallacies.

Research on Individuals

Due to confidentiality purposes, we publish the pen names of the people experimented on as they appear in the “Unicist Education” book instead of their real names. The research covered more than 100 experiences, throughout a period longer than 5 years in all cases and which exceeded the 10 year’s time in 20 specific cases.

Research on Institutions

In the case of institutions, their real names are not published either although many have appeared in different books such as “Future Archaeology” and “Organizations Logic”. For all cases, the forecasted evolution was studied for longer than 10 years together with their historical evolution as well. Only those institutions whose foundations dated from over 30 years at the time of the research were taken into account.

Applications to the following technologies were developed:

- 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

But the result of the research was validated in application at:

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

Research on Countries

The countries researched into were, namely: Argentina, Australia, Belgium, Brazil, Canada, Chile, China, Colombia, Costa Rica, England, Finland, France, Germany, Holland, India, Italy, Mexico, New Zealand, Norway, Peru, Poland, Russia, Slovakia, South Korea, Spain, Sweden, Switzerland, Uruguay, USA and Venezuela. Later, some other countries were added but as application fields.

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

Evolution and Involution

During the research, evolution and involution forecasts of individuals, institutions and countries were carried out. They were followed and validation of both evolution and involution was sought after. This is how the validity of the functional structures regulating the evolution of these “beings” was found, which resulted in the validation of the theory.

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

Contrast with other Approaches

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

An evolution theory is very closely connected with complex systems and the chaos theory, so it requires an approach that includes their validated aspects. The central element considered by the Unicist Theory is the attractor “concept” which reaches different levels of depth.

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

It was validated by means of genetics. The discovery of the DNA structure represented the validation or invalidation of the unicist

theory since if evolution principles were incompatible, then the hardest information, i.e., the DNA would have to be considered right. The DNA works as a “concept” in living creatures.

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

The Unicist Ontology of Evolution was also contrasted with the oriental conception. Evolution has always been an issue present in oriental philosophies, where the limits boundaries among science, philosophy and religion never existed in a rational way such as in occident. In addition, the unicist approach is compatible with the evolution concepts developed in orient, which have their roots in Zen philosophy.

Scientific application of the Unicist Ontology of Evolution

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 sub-systems.

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 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 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 complementarity)

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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_____. *Strategic Styles.*
_____. *Types of Thoughts.*
_____. *The Unicist Philosophy.*

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