

The background of the cover is a dark, moody photograph of a chessboard. Several chess pieces are visible, including a king, a queen, and several pawns. The lighting is dramatic, highlighting the textures and shapes of the pieces against the dark squares of the board.

Peter Belohlavek

Unicist Reflection

The path towards strategy

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Peter Belohlavek

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...to oppose is easy
...to follow is simple
...to adapt is complex
...to be free is

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Prologue

The unicist reflection was developed for all those who approach reality using a conscious strategy. (*)

Strategy is defined as an actual plan to influence reality in a risky context that can be influenced. A strategic approach to reality is not possible when environmental conditions are uncertain or cannot be influenced. In this case a “tactical” approach is the sole solution.

Unicist Reflection is a methodology to approach the ambiguity of reality seeking ways to influence it in the short and long run. It helps to build the natural path towards the construction of strategies.

Unicist reflection differs structurally from religious or transcendental meditation (introspection or reflection). Religious reflection seeks communion with God and transcendental meditation seeks integration with the universe. Unicist reflection seeks integration with a specific environment in order to add value.

Therefore the results of a strategy developed using the unicist reflection technology can be objectively measured in the environment.

To achieve this goal the unicist reflection process requires:

- 1) A functional intelligence – to sustain the comprehension of a given reality.
- 2) A positive intuition – to be able to approach reality spontaneously.
- 3) An adequate use of the language – to use the language necessary for each stage of the reflection process.

- 4) An actual awareness of reality- to be able to consider history or experience as a basis for the reflection process.
- 5) A unicist reflection technology – to approach ambiguity.
- 6) A capacity to manage innovations – to accept the findings that occur during the reflection process.
- 7) A quality assurance and application technology – to ensure the results of the reflection process and the resulting strategies.

In the following pages you will find the conceptual description of the “Unicist Reflection” technology.

(*) In plain language, strategy is a word used as a “joker” (wild card) defining all planned human actions.

Chapter I

Functional intelligence

Intelligence vs. anti-intelligence

From a conceptual point of view, human intelligence is defined as the individual's capacity to produce information to develop strategies to adapt to the environment within which he lives.

Anti-intelligence is the functional intelligence for destruction. Its main objective is to destroy the capacity to adapt to the environment or to provoke the destruction of an element or of other individual in order to maintain the individual's own marginalization as a superior entity in his environment.

Anti-intelligence potentiates at its highest level when someone acts using his anti-intelligence and who has been endowed with a high IQ. The underlying purpose - not conscious - of anti-intelligence is to destroy that which is threatening - real or fallacious- and/or to feed complexes.

For this reason, the person using his anti-intelligence has no frustrations to elaborate (there is no need to adapt to the environment) and the emotional intelligence is never threatened. This is why the creativity for destruction surpasses the creativity for construction. Anti-intelligence is anti-moral.

An individual that works in his anti-intelligence with a certain IQ is "much more intelligent" than another with the same IQ who uses his intelligence.

An anti-concept is a structure whose aim is to destroy a concept. For this purpose it uses compulsive automatisms that make the individual "survive" at the expense of the environment.

The compulsions to lie, to attack, reject responsibilities, envy, greed and hubris/pride are some examples of compulsive automatisms.

Anti-concepts function because they are not recognized as such; instead they are considered the natural complement to the purpose of a concept.

Anti-concepts function as viruses. They are admitted in a concept because they are recognized as they were part of the concept itself.

When anti-concepts get in touch with the concept, the concept disappears.

For example:

- 1) Justifying works as the anti-concept of laying foundations.
- 2) Affirming as the anti-concept of sharing.
- 3) Dominating as the anti-concept of leading.
- 4) Indoctrinating as the anti-concept of learning.

Many people think that justifying means laying foundations or groundings. Objectivity disappears when using justifications, and a “parallel reality” - which seems to be objective –appears. This parallel reality is a subjective construction.

The one constructing a justification needs to have others to share it with, so as to “feel” it is real. This is the way fallacious cultural myths are constructed.

The benefit of this functioning is to satisfy the necessities of both complexes as well as that of the individual and collective unconscious.

Complexes

Complexes are rigid functional structures that are used by our intelligence to construct parallel realities in which the individual takes

pleasure in or experiences a dominating sensation that encourages him to stay there.

Complexes are homologous to “cancer”. They develop at the expense of the body and eventually kill it; the paradox lies in that in doing so they die as well.

Complexes make individuals or cultures act in the environment in such a way, that it transforms outer reality into inner reality.

In this way, individuals or cultures lose the capacity to adapt to the environment and confirm the “parallel reality” constructed by the complexes until they reach the point of being completely marginalized from the environment and become extinct or “die” in social terms.

Complexes are fed by fallacies and fallacious utopias that are constructed by man to avoid responsibilities and to satisfy his own beliefs or needs.

The benefit of complexes

They build a world in which they generate their own transcendence. They construct a parallel reality where they feel free and suffer no demands. It is a comfortable situation of pleasure and domination that the individual does not want to give up.

Although it feels like being in the womb, it is, in fact, a “cancer” itself.

The antidote – Consciousness and action

The only possible antidote for compulsive actions is the planning of social added value actions and the control on the results of such actions.

This process can only be carried out if one has the ethical intelligence to do so. In that case it generates a positive functional feedback that makes the complex remit.

If the complex is already installed in a group or culture, the possibility of remitting it has the cost of marginalizing the individual. Paradoxically, the cure has a similar effect to the one generated by the disease.

Socially shared complexes act as such degrading the culture, but are perceived as a characteristic of the culture itself. Hence they can remain in that environment and expand.

Complexes are installed in uncertainty, despair, powerlessness and atopia contexts. We define atopia as the incapacity of an individual, group or culture to find a functional place in the world.

All processes that break the vicious circle begin by being at peace with the place that one has in the world. This means giving a sense to life, which implies finding a way where one can transcend, assume responsibilities and exercise inner freedom.

Chapter II

Positive Intuition

The unicist ontology of intuition and anti-intuition

Intuition

Intuition is the intelligence functionality to approach a reality in an instantaneous way.

When an individual approaches a reality he uses intuition, a non conscious intelligence, to decode the environment

Ideas, like expressions of intuition, come from the genetic intelligence. To build an idea the signs of a given reality have their meaning based on preexisting experiences.

Intuition, which is based on genetic intelligence, sets the grounds to approach reality. A logical processing is needed in order to transform intuition into added value actions.

Naturally, since intuition comes from genetic intelligence, it seeks to solve the problem of the one intuiting. It does not seek to add value to the environment; it seeks to appropriate value (although not at its expense). Natural intuition only includes the relationship between the individual and the environment which he is relating to.

Inner freedom is required to access intuition and to avoid internal censorship. Censorship blocks intuition.

Censorship is the first step to transform intuition into conscious knowledge.

When the individual is adapted to an environment intuition generates functional ideas to that environment.

Anti-intuition

Intuition works paradoxically whenever the environment is uncertain or when the individual feels overwhelmed or is within a declining environment.

Informally we named it “the 180 degrees intuition”, because it proposes non adaptive actions to adapt to the environment. It is an anti-intuition that needs to destroy the reality that is threatening the individual.

On the other hand, anti-intuition is an expression of human complexes. Anti-intuition’s functionality is to maintain complexes alive and to expand them.

Complexes propose behavior automatisms that maintain them alive and make them expand. This is the definition of human complexes. They have their own lives, and their goal is to grow at the expense of the environment within which they live.

Anti-intuition works on the basis of a compulsive automatism that seeks to destroy the external object in a context of domain and pleasure.

Anti-intuition feeds paradoxical intelligence, anti-intelligence, and builds the knowledge base to construct anti-concepts.

Fallacious myths and fallacious utopias installed in a culture or individual generate the context for anti-intuitive perceptions. Anti-intuitions give a negative feed-back that supports these fallacies.

The neutralization of anti-intuition

Anti-intuition is an expression of anti-intelligence and works on the basis of automatisms of which the individual has no awareness. He believes he is dealing with a functional intuition.

Anti-intuition tends to be the basis upon which anticoncepts grow. It destroys the external reality and transforms it into a parallel reality where the individual is again in control and has feelings of dominance and pleasure.

Confrontation with reality is the only solution for someone managing with intuition to know if his ideas are functional or dysfunctional to the environment.

Paradoxically, only humble individuals can free themselves from anti-intuitions. Being humble implies accepting ones own limitations. Therefore these are the individuals that produce fewer anti-intuitions.

Chapter III

Adequate use of language

Unicist ontology of written and spoken language

Language as a driver and inhibitor of human intelligence

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

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

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

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

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

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

Language: Synthesis of its ontological structure

Language as the reasoning structure of humans

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

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

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

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

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

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

Language and communication

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

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

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

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

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

Language as an ethical mask

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

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

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

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

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

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

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

The change of languages

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

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

Language and Sustainable Globalization

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

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

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

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

Factual language

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

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

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

Conclusions

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

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

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

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

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

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

Chapter IV

Reality awareness - Unicist Methodology for Historical Research

Preface

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 oversimplification 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.

.

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

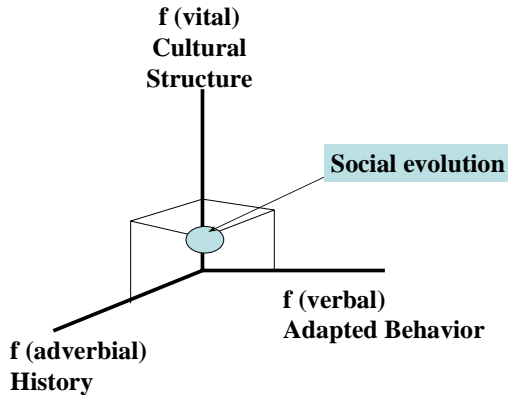
Reality is a complex system. There are no univocal relations between facts. The dialectic “thesis-antithesis-synthesis” is an over-simplification to feel one is able to understand reality by just observing its facts. But such dialectic is only useful if we consider the history of a single action, without 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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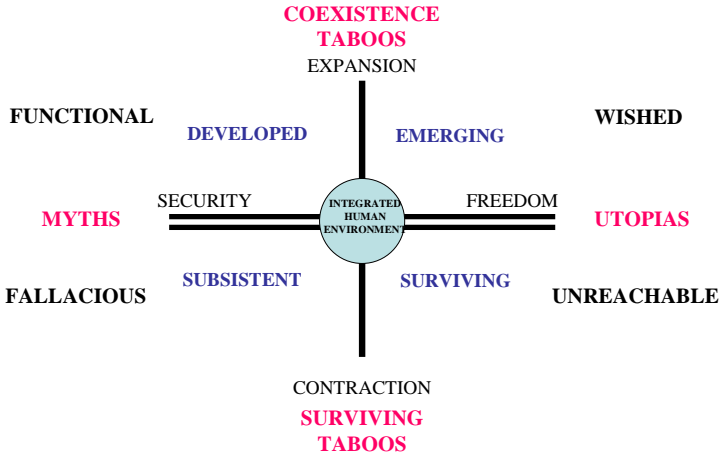
The knowledge of history sustains the cultural structure of a society. That explains the difficulty of objective historical knowledge. Historical knowledge can only be accepted within the limits of the cultural structure of a human environment. When exceeding it, it is perceived as an unacceptable aggression 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



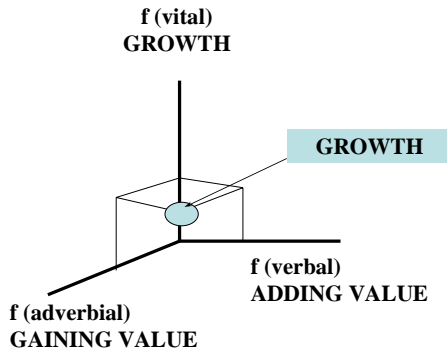
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Developed and emerging cultures must be aware of the circumstances of a given reality to be able to adapt and influence it.

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

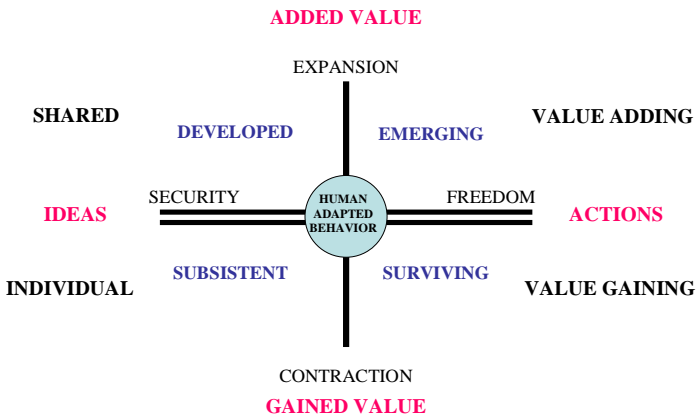


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Growth requires a positive energy balance. In order to grow it is necessary to add value only within the limits where the gained value exceeds the costs of the value added.

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.

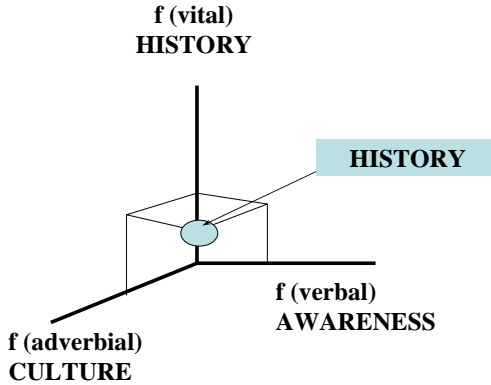
Evolution of societies is necessarily hero-driven. Heroes are the ones that open new possibilities for a group.

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.

ESSENTIAL CONCEPT OF HISTORY



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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.

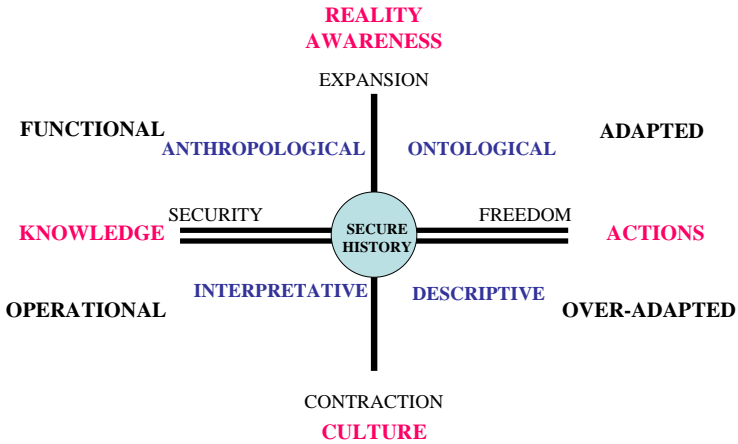
Taboos and fallacious myths are the two major obstacles to increase objectivity. On the one hand, cultures cannot accept historical facts that threaten their self-image included in their mythical structure. On the other hand, they cannot accept that a historical researcher enters into fields that are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

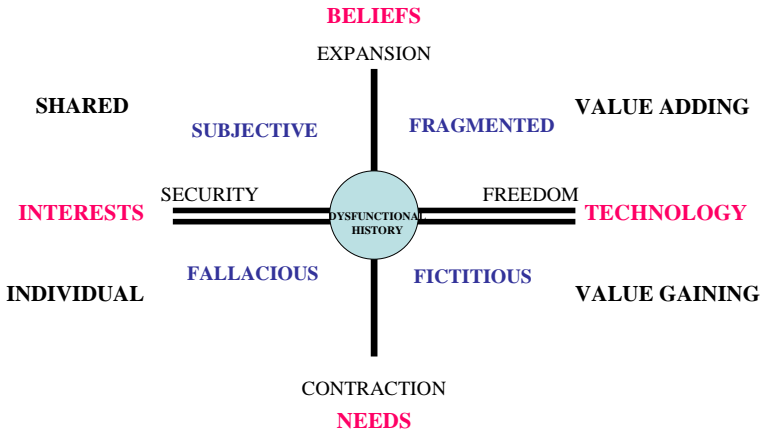
The unicist research of history includes the four approaches. Thus the more segments are covered by the researchers the more objective the conclusions of historical research are.

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.

Chapter V

Unicist Reflection Methodology

Unicist reflection methodology for the research of concepts

Unicist reflection

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

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

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

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

The unicist concept of experience

Having experience is a pre-condition to start any reflection process on a reality in order to discover its implicit concepts. In fact, it is useless to start any reflection process without having experience in the specific field.

To have experience means to have empiric knowledge on a given reality so as to be able to successfully repeat the experience intuitively.

Reflection uses the intuitive approach to reconstruct the fundamentals of the experience.

But having lived a fact does not imply experience. Only repeatedly lived facts carried out in an adapted way settle experience in one's mind.

Experience can be catalyzed using concept-maps. The following method is recommended to accelerate experience building:

- 1) Define the idea of what you want to achieve.
- 2) Describe the concept-map of the idea defining “what it is”, its “purpose” and “how” the purpose will be achieved.
- 3) After having made the experience describe what it was actually achieved.
- 4) Compare the concept-map with the feedback obtained and learn from it.
- 5) When facing new analogous experiences, repeat the process until the difference between what was planned and the results is minimal.
- 6) Then you can say you have the experience necessary to reflect and discover the concept of a reality.
- 7) Humbleness is a necessary condition for experience building. Without humbleness feedback is fallacious.

- 8) Although conceptual knowledge is unnecessary to perform individually, because in this case intuition suffices, it is required to organize conscious successful behaviors.
- 9) It is useless to start a reflection process without having experience in the sense that was described before.
- 10) Intuition is empowered when being aware of the concepts of a reality.

After having such an experience one has a mind-map of a reality that enables an intuitive approach to exert influence.

When experience does not suffice, the probability of an anti-intuitive approach to reality is high.

Knowledge of complex realities

When trying to influence a given reality one might have different levels of knowledge. The more integrated the knowledge, the more secure and predictable the results. This implies being aware of the reliability of one's knowledge to be able to know the influence one can exert.

From a unicist point of view there are five possible levels of knowledge.

- 0) The knowledge of analogous cases
- 1) The idea of the concept of the reality
- 2) The operational concept of the reality
- 3) The functional concept of the reality
- 4) The essential concept of the reality

The first level does not require a unicist reflection process. It is based on experience. The levels 1) to 4) are analogous to the first four steps of the reflection process. Each level necessarily includes the preceding ones. The higher the level achieved the more secure the knowledge.

0) The knowledge of analogous cases

Experience provides analogies that are the bases of the decision making process in situations where the solution is self-evident. This level of knowledge uses pre-concepts as valid knowledge. It implies a "copy and paste" procedure which is very effective.

1) The idea of the concept of “the reality”

When the interpretation of a reality is required because signs and symptoms do not lead to a self-evident solution a reflection process is needed. This reflection aims to provide a logical interpretation of reality and ends with an operational pilot test to validate the results.

2) The operational concept of “the reality”

A systemic approach is necessary when a reliable operational knowledge is needed. This implies finding the operation concept of the reality.

The systemic approach implies being able to describe the intrinsic functionality of the “object” considering its elements as interdependent variables with causative relations.

The pilot test required at this reflection level includes both validation and falsification. That means it is necessary to develop non-destructive and destructive tests at this level.

3) The functional concept of “the reality”

When the reality is abstract or there are significant risks and/or uncertainties involved, there is a need for a more secure knowledge.

The cause-effect relations are replaced by integrative relations that require an ontological approach to apprehend the nature of a given reality to find ways to influence it.

The functional concept is found as a result of reflection at this level. The pilot test is based on measuring the results of actual actions. Validation and falsification are considered fulfilled.

4) The essential concept of “the reality”

An essential approach is necessary when decisions imply structural consequences within an uncertain environment. The reality is considered as a unified field which includes the decision maker.

This requires a mature (needless) approach to reality to avoid fallacious consequences in the decision making process. This stage is a final stage that uses the previously developed pilot tests.

The path to Reflection

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

1) *It reflects outside*

Projecting the prejudices we have onto reality.

2) *It reflects inside*

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

3) *The outside vanishes*

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

4) *The inside vanishes*

Making the specific reality universal.

5) *All is one*

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

Introduction

Reflection may only occur when there is a need to influence in an adapted way. There are three necessary conditions:

1) For this to occur there must be a serious condition of **“hunger”** to change something either in oneself or in the environment, without implying an aggression to the environment or to oneself.

2) On the other hand, there must be an absolute sense of **responsibility** as regards feeling both able to do it and responsible for it.

3) There must be a strong **will** which enables the individual to dodge the obstacles placed by the environment and his own prejudices.

Reflection is a natural way when one feels the need to influence a reality and aims at doing it in an adapted way.

Stage 1)

It reflects outside

Projecting upon reality the prejudices we may have

The “reflecting outside” stage deals with the projection of our own preconceptions and implies comparing them with the reality facts or with other people’s preconceptions.

The process of “reflecting outside” is simpler and faster when the individual compares his own preconceptions with other people’s preconceptions. Differences become evident and the aim of this stage is that each person finds the foundation of his peers form a functional point of view (without producing any value judgment). Since our preconceptions are essential to our safety structure it becomes necessary to come to a “violent discussion” during this stage. Paradoxically, avoiding discussion means making the reflection process more difficult.

This is basically a subjective discussion and covers the following stages:

- 1) **Stating each person’s point of view.**
- 2) **Disqualifying the other’s point of view due to its being subjective and without any foundation.**
- 3) **Discussing each person’s foundations in a subjective way.**
- 4) **Reflecting over the other’s foundation and our own.**
- 5) **Making everyone’s foundations relative.**
- 6) **Developing the hypothesis of the causative relationships which one seeks to influence.**
- 7) **Contrasting already discovered concepts.**
- 8) **Carrying out pilot tests in the real world.**

Every time the pilot test fails, there is a recycling of the process of the “reflecting outside” stage. Generally speaking, it requires developing this process more than once.

Stage 2)
It reflects inside
Introjecting the reality elements
we try to influence upon

Reality is introjected to be able to influence the environment. The aim is to develop a strategy which allows influencing while being influenced. It implies a very big empathy effort since it is necessary to develop the capacity to act in the environment having introjected such reality and being able to influence it.

Introjecting means finding the external element within ourselves. Introjecting another person implies finding that person, his way of thinking, feeling and operating within ourselves. To reach this, it is required to know the other deeply so as to be able to “vibrate” like he does. Reflecting inside is making this process occur.

Introjecting may occur only under these circumstances:

- 1) It is necessary to have empathic capacity.**
- 2) It is necessary to have a deep interest in the element or subject trying to introject.**
- 3) It is necessary to have a great sympathetic capacity.**
- 4) It is necessary to have a high level of energy.**

It is necessary to have emphatic capacity.

The emphatic capacity implies having such a clear identity and vocation that the introjection of another element or person does not

threaten our own self-esteem. An individual can only introject that reality which does not represent a threat or does not overcome him.

It is necessary to have a deep interest in the element or subject trying to introject.

Introjecting an object means placing it inside oneself. We can only introject what we are really interested in. Such interest is related to how broad the “we” circle of each individual is. Something which is outside the “we” circle cannot be introjected.

It is necessary to have a high sympathetic capacity

Sympathy is the capacity of “vibrating” in tune with the reality trying to be influenced. If we are not able to vibrate in tune we can neither introject that reality nor influence it. This vibration occurs when we find the external character within ourselves, being it an object, a subject or a verb. Introjection is an exercise which opens the mind and develops personal broadness. But we can only introject where we have that personal broadness. When we introject, there are no ruling automatism or preconceptions. Self esteem is the driving force.

It is necessary to have a high level of energy

The introjection process implies an inner search which should naturally occur. If it is forced, it naturally leads to rationalism and to the projection of our own beliefs. This is an energy consuming task. This is why the required available energy level should be in concordance with the level of energy necessary to influence the reality we try to introject.

Pilot Test

When we believe to have clearly understood what is happening in the reality that has been introjected, we need a pilot test on the discovery. To consider this stage valid, a forecast on reality as regards an action and its occurrence is enough. If this pilot test fails, it is necessary to return to the first step of the reflection process.

Stage 3)

The outside vanishes

Focusing on the reality trying to be influenced

Once we are in peace with the environment we start to focus on the influence we try to exert. As it has been said at the beginning, each higher stage has fewer methodologies to be developed.

The focusing may be done according to two approaches:

-Place yourself in many years' time and describe what would have happened if we had not influenced the environment.

Your own isolation, becoming a witness of reality, will enable you to develop a more objective vision. It is a great effort since it implies leaving the ego completely aside. If the ego participates, you will see reality as you want to or as you are afraid of seeing it. Reality always exists, and it is independent from your existence. It means seeing reality as if you did not live any longer. This vision will provide you with the focus on where to act.

-Place yourself in many years' time and describe what would have happened if you had influenced on the environment.

It is the same isolation exercise but supposing an influencing action is developed. Again, we have to start from the supposition that he

who makes the description is a witness, not a protagonist, to avoid the ego influence on the description. In this stage, the risk lies in being carried away by the illusions and the omnipotence. This description will validate the approach developed in the previous stage.

Pilot Test

The pilot test of this stage is based on measuring the effect on the links between the environment and the action being developed.

Stage 4)

The inside vanishes

Making the specific reality universal

When we have developed a diagnosis, it has a universal implicit character. This means that it responds to universal elements. This allows transferring the knowledge to other homologous fields and originates the conceptual “benchmarking”.

The conceptual “benchmarking” is the transference of concepts between homologous elements which obviously belong to the same universe. Each individual reaches different levels of universality. The development of the consciousness level enables us to apprehend the universality of the concepts.

Stage 5)

All is one

When this level is reached, we will comprehend the universality of concepts.

Pilot tests

Pilot tests are the drivers of the unicist reflection processes. Pilot tests have two objectives:

- 1) Validation of knowledge
- 2) Falsification of knowledge

1) Validation – Non-destructive testing

Validation implies the factual confirmation of the validity of knowledge. Validation is achieved when knowledge suffices to influence in a predictable way a certain reality.

The validation process is homologous to a non-destructive test in the field of material research. Validation implies cause-effect relations. Therefore validation can only be applied to a simplified field of a complex reality.

Validation provides a reliable knowledge to operate under controlled conditions. The knowledge is valid if the conditions of the application environment are analogous and homologous to the characteristics of the validation environment.

2) Falsification – Destructive testing

Falsification, in the field of complex problems, implies to find the limits of the validity of a given knowledge. To do so it is necessary to develop experiences in homologous fields until the limits of validity are found.

Two elements are homologous when they have the same “nature”. A whale and a dog (an extreme example) are homologous if they are considered as mammals. A dollar and a yen are homologous considering that they are both money.

These two cases demonstrate that homology can be total or partial. When the knowledge necessary to influence a reality is falsified in a totally homologous field, then it is naturally secure knowledge. The extreme condition of this example is the homology of two identical elements.

The falsification process is a destructive test for knowledge that is applied to realities with incomplete homologies. The destruction occurs when a condition is found to demonstrate the fallacy of the knowledge.

Synthesis

Pilot tests must include both non-destructive and destructive tests. The higher the reflection level, the more significant the destructive test. The application of destructive tests requires being aware of the concepts of the realities where this test is applied.

Knowledge is secure when its validity and its limits were found. Exceptions to this rule are universal natural laws which are “universally homologous”.

These laws are the fundamentals that enable the design and development of the pilot tests to reflect on lower-level knowledge.

Chapter VI

Innovation Management

The Unicist Ontology of Innovation

Introduction

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

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

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

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

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

Description

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

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

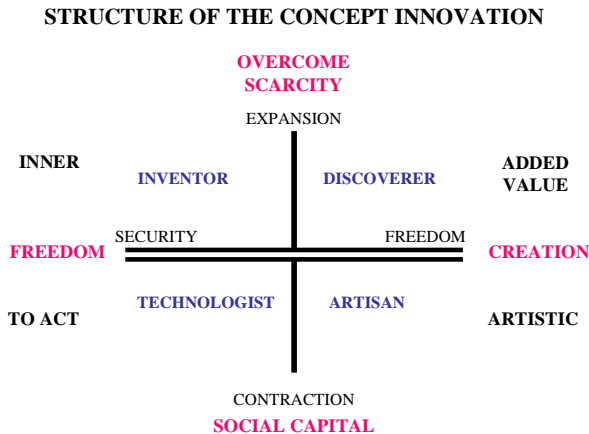
The homeostatic function of innovation is freedom. This sounds paradoxical, because we define freedom as the path towards security to innovate. Innovation is sustained by internal and external freedom.

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

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

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

The ontological structure of innovation is:



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The segments of innovators are described as:

Artisans

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

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

Technologists

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

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

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

Inventors

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

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

Discoverers

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

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

The deed of discoverers is:

-*Knowledge*, which is not patentable.

-*Inventions*, which are patentable.

The anti-concept of innovation

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

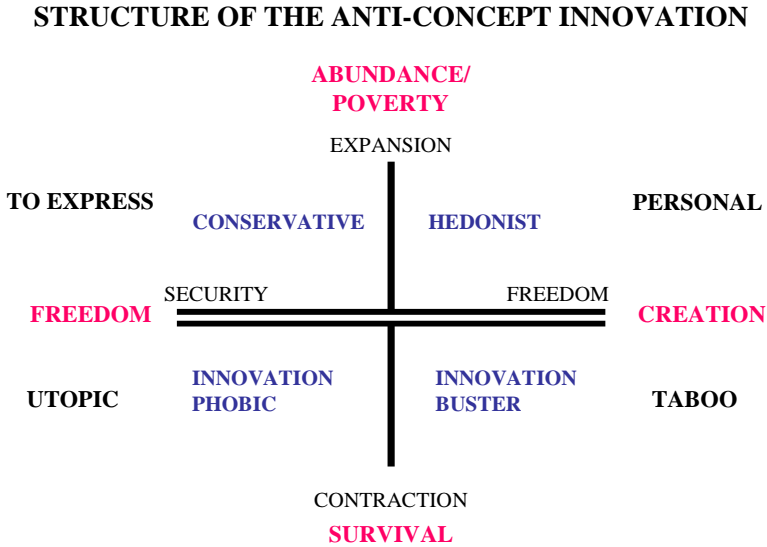
The anti-concept of innovation is driven by the feeling both of abundance or poverty.

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

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

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

The structure of innovation's anti-concept is:



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The anti-conceptual segments are:

Hedonists

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

Conservatives

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

Innovation-phobics

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

Innovation-busters

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

Operational conclusions

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

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

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

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

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

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

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

Chapter VII

Reflection Quality Assurance

Introduction to the Quality Assurance Concept

Background

Research on the quality assurance concept in the work processes field started in 1976 since it is a necessary condition that all process be accurate in the result it gives out.

During years it was exclusively applied to the world of business and research. In the year 2001 it started its transplantation to human activity at large, thus seeking its universal concept and not only the concepts pertaining to the world of research and to the work organization process.

Research finished in the year 2003 with its proven application in the fields of: research, systems design, group dynamics, community building, organizational development, conceptual engineering, strategies design, learning.

Even though it is universal by definition, its application has been applied in the fields described above.

Introduction

Quality assurance is a characteristic that systems have, whether they include human action or not, to provide the accurate result to the point of being substituted by alternative systems in case of failure.

Nothing is absolutely certain by definition within the scope of science. When we refer to certainty we mean that there are at least three alternative plans in case of failure and that alternative processes have been designed to have a probability of failure of less than 0,01.

In order to assure this level of certainty it is necessary to count on a verification process in real conditions that ensure the result or output.

Concept

The Quality Assurance concept implies that in the activity, which must bring about an added value, there is a Redundant Functionality and a Self-exclusion System within a framework of a Redundant Operative Method.

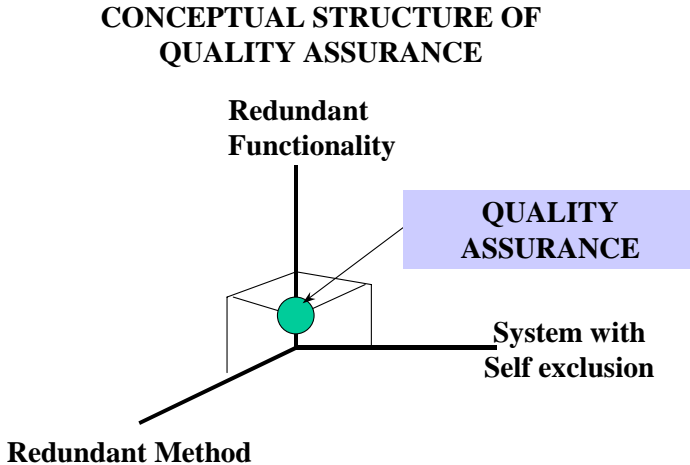
In order for knowledge to be certain, the basis for the use to produce elements, it is necessary to have been ‘redundant’ from different objective perspectives, be clear as to the scope of such knowledge (think and say “I don’t know” is to have a self-exclusion system that promotes certainty of what one knows), and count on a method that permits reaching a certain knowledge as of different points of view.

Quality assurance is of vital importance in the life sciences fields. In those fields in which the lack of quality is not a life or death, success or failure determinant, the possibility of conceiving a Quality Assurance process turns distant.

There is only quality assurance in those cultures and activities in which there is the attitude that things should be functionally right and certain as far as the value they add.

Concept Development

The Quality Assurance concept is logically defines as:



Redundant Functionality

The purpose of quality assurance is to always have an alternative system to develop any activity. This purpose is related to the “minimum strategy”.

Every minimum strategy requires quality assurance in its development. That is why the redundant functionality carries the “Plan B’ subconcept as an essential element, the definition that for whichever action there is an alternative in case of failure.

Furthermore, it has a redundant system and an “alarm” system, which sets Plan B in motion. There are as many plan Bs or alternative paths as possible within the systems cost restrictions.

The redundant functionality implies that there is a “default” alternative path for all failing process and if the self-repair has failed as well. The redundant functionality starts its full operation when the alternatives to the original system have been unable to repair the failure incurred into.

Total redundancy implies a greater cost that can only be considered when no alternative is left.

System with Self-exclusion

The quality assurance procedure is the operation in work processes that has redundancies. These redundancies are partial and imply the substitution of elements in a process that can fail. There are industrial processes in which this is possible while there are others in which it is not.

In extreme cases, the system with self-exclusion implies a system with stops. A system with stops is, in case it fails, one that self-excludes from the “work” process. It is the “I don’t know” of a person when dealing with personal knowledge.

It has a control system that establishes when the stop mechanism is set in motion seeking to avoid that the said one acts, given that it implies the overall redundancy process startup.

The verbal function, that is, the active function of quality assurance seeks to develop the expected results with processes that include redundancies, a strict self-exclusion system from the system in case there is lack of safety in its activity.

Redundant Method

The work method in quality assurance implies the startup of an alternative method as soon as the alarm system triggers the signal that the system has been unable to repair itself.

The repairing system is a function that needs to be ready to repair the process in real time. In turn, this repairing function has an alarm system that sets an alternative system in motion when this does not happen.

The method is completely objective; there is no possibility to generate subjective alternatives in light of changing situations. The redundant method is the homeostasis that assures Plan B's operability.

Structural Segments of the Quality Assurance Concept

There are different ways to face Quality Assurance. In many cases quality control has been deemed synonymous to quality assurance. In fact, assurance itself enables that the system not be externally controlled. The control lies within its own system.

Complex processes pose the development of the quality assurance concept in all its forms. This means that automatic, secure, controlled and reliable aspects intervene in a complex system.

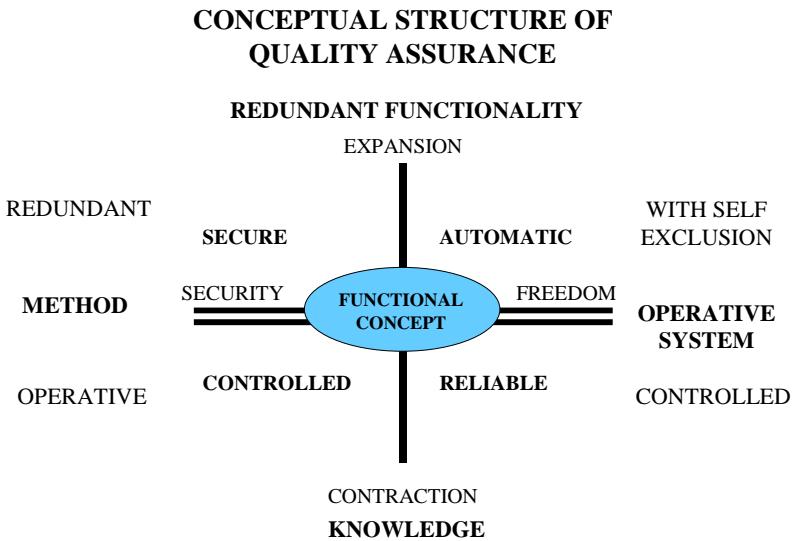
A complex system, by definition, implies the development of quality assurance that encompasses all the needs the system has.

The structural segments of the quality assurance concept are described as follows: "Reliable", "Controlled", "Secure", "Automatic".

Reliable

These are the quality assurance processes based on the operative method that offers the operation security required. They use the external control to the process as a quality assurance method but emphasizing on the compliance of the operation method.

It is the most basic way to assure quality, through controlled operative methods, and appears included in all complex processes.



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Controlled

These are the quality assurance processes in which the operation revolves around control. They are the typical work processes of a high analytic, abstract level in which the possibility of error is high.

In this case, they are processes that include a permanent control through parameters, points of control and/or validation of results.

The process is designed to comply with the specifications defined in the points of control. It is widely used in the industrial fields where 100% product reliability is required. These processes of external control to the process are based on the knowledge of the elements that determine their quality.

When incorporated to the process, they cease to be controlled processes to become secure processes.

Secure

These are quality assurance processes in which the operation is being controlled by redundant methods with a self-exclusion system to the process or of the part that has “failed”. These are processes designed so that all the elements produced be subject to self elimination if they do not meet the expected specifications.

Their security lies in that they are mainly based on a system that sets an alternative process in motion to make results certain.

The “Secure” segment includes all controls and redundancies within the same process to assure results.

Automatic

It is the process that, designed by objects, produces maximum quality assurance to generate added value. It is the way to develop “robots”, unmanned planes, complex system diagnosis methods, etc.

It is fundamentally based on a consecutive self-exclusion system, prior to self-repair, existence of processes with multiple redundan-

cies in all critical processes and the existence of a stop system for emergency exits for the situation.

It is the highest expression of quality assurance and depicts as operational limit the system's inability to adapt to unexpected situations.

Conclusions

Quality assurance is the difference that makes a person, institution, work group, system, work or product reliable or not.

Without quality assurance there is no reliability in results within reality. The more objective the subject is the less complex the application of the quality assurance concept becomes. The more abstract, intangible or subjective the result, the more complex this concept management is.

As a final summary of the Quality Assurance process find listed below a synoptic description of elements which includes the Quality Assurance Functional Concept.

The taxonomy is the descriptive one according to order of presentation. However, it implies having a clear understanding of the concept seen as a unit given that the unified field it encompasses may only be apprehended as of this totalizing/integral idea.

Elements included in a Quality Assurance System

- 1) Plan "B"
- 2) Redundant Systems
- 3) Alarm System
- 4) Processes with redundancies
- 5) Stop System (stoppage/halt)
- 6) Control System

- 7) Self repairing/recovery System
- 8) Alternative Systems

The quality assurance concept is very hard to apprehend and internalize. In order to do so it is necessary to see the elements described above within oneself. It is only as of this that a quality assurance process can be developed.

Annex

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 complementarity). It avoids the modification of the purpose of a concept promoted by the utopia.

Added value

It is the incremental value added by an agent to a given reality.

Adverbial function

Is the homeostatic function that sustains the substantive function to avoid the modification posed by the verbal function (see complementarity)

Analogous experiences

They are those with a similar functionality.

Analogous

Two elements are analogous when they have the same operational functionality. Considering the function of flying, a bird and a plane may be considered analogous.

Anticoncept

An anticoncept is a conceptual structure that has the purpose of destroying a concept. It is sustained by fallacies and is the basis of paradoxical behaviors. When a concept and its anticoncept join, they both disappear.

Antithetic value

It is the verbal function of a concept. It functions according to the law of supplementarity (See supplementarity).

Appropriated value

It is the value obtained by a system, due to its action in the environment.

Archetype

Is the conceptual structure of automatic behaviors that underlies and sustain spontaneous responses of individuals, groups or cultures.

Argument

It is an opinion that includes no groundings about a certain reality. It is an affirmation or a negation based on a subjective perception of reality.

Attractors

According to the chaos theory, attractors are elements that structure chaos. There are point, cyclic, torus, and strange attractors. Strange attractors are the drivers of complex systems' functionality.

Central value

From a logical point of view, it is the purpose of a concept.

Chaos

It is an unpredictable situation for observers and participants.

Complementarity

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

Complex Systems

They are 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 complementarity)

Essential concept

It is the “deepest” concept that structures a particular unified field. It is the structure of information that regulates the most essential behavior of complex systems and defines its long-term evolution.

Ethics

Rules of behavior for individuals, groups, institutions and cultures. Ethics has a functional structure, a dominant moral and is sustained by an ideology.

Evolution stages

Stages that describe the evolution cycle of a situation in which ontogenesis and phylogenesis are redundant.

Evolution

It is the ascendant cycle measured in terms of the improvement of species.

Expansion

A situation in which growth and life-instinct prevails.

Expansive function

It is the function that impulses the expansion of a simple or complex system beyond the limits of its unified field.

Extrinsic concepts

They are the concepts given by humans to elements, actions, ideas, facts or objects. They are described by their structural functionality and at the same time define it.

Fallacy

False perceptions built upon a logical structure. When individuals’ beliefs and needs prevail when making a judgment, fallacies are unavoidable.

Falsification

It is a process that seeks to prove that a hypothesis is false. When something cannot be proven to be false it is considered not-false. In common language it is called to be true.

Foundation

It is an argument that contains reasonable, comprehensive, and verifiable information.

Freedom

It is an internal structure that allows individuals to adapt to changing realities in a responsible way.

Functional concepts

They are the drivers of the behavior of living beings with real or virtual life. They describe the functional structure of complex systems.

Functional structure

The functional structure describes the structural relations within a simple or complex system. The functional structure of a complex system is given by the conceptual structure that regulates its evolution.

Functionality zone

It is the description of an intrinsic concepts' functioning.

Gravitational forces

They are the external forces that influence the evolution of a unified field.

Homeostatic value

It is the adverbial function of a concept. It limits the action of the antithetic value avoiding the modification or mutation of the concept (See complementarity).

Homologous

Two elements are homologous when they have the same essential characteristic. A whale and a dog are homologous, in the sense that they are both mammals.

Hygienic

It is an element necessary for a situation but which has no added value.

Idea

It is an intellectual structure of a reality. It is functional to the approaching of concepts for individuals with dominant analytical thought.

Instability zone

It is the place where the functional structure of a concept destabilizes. There are two instability zones:

- a) The situation in which the lack of energy produces the loss of functionality or credibility.
- b) The utopia point. It is the absolute point where reality vanishes.

Integrative thinking

Its a Intellectual approach to reality based on the conjunction "and". It does not consider the disjunction "or".

Intrinsic concept

It is the regulator of a complex system, whether it has real or virtual life.

It defines the functionality of the complex system and does not depend on the perception of the observer.

Intrinsic

It is an internal functionality of a given reality whose existence is not conditioned by others' perception.

Involution

It is a degradation cycle of a reality in terms of the evolution of species.

Life style

It describes the adaptation of an individual to cultural mandates. His adaptive behavior involves the cultural values, the archetype and the dominant strategic style.

Maximal strategy

The maximal strategy is the one depending on the environment. In this case the influence of a person, group or institution is insufficient to assure the result of a "strategic action".

Minimal strategy

In this case, the result of a strategic action depends on the individual, group or institution exerting this influence.

Moral

It is a conceptual structure that aims to satisfy the needs of a culture, the necessity of transcendence and the needs of individuals.

Myth

It is an adverbial function that limits the action of individuals within cultures to assure the purpose of the evolution of species.

Object

An element containing a concept, a purpose to be achieved and a quality assurance function.

Objects library

A structure that contains objects designed to be used in simple or complex systems. Cognitive objects organize the objects library when a system is complex.

Operative concept

It integrates two of the elements of a concept: it integrates the action (verbal function) within the limits of the adverbial function. The purpose of the concept is considered as given.

Opinion

It is a judgment of something. The opinion is basically subjective. When it is grounded it is called a foundation.

Over-contraction

It is a situation in which destruction is challenged. It produces the implosion of the system.

Over-expansion

It is a situation in which destruction is challenged. It produces the explosion of the system.

Paradoxical functionality

A functionality that achieves opposite results from what apparently is seeking to achieve.

Preconcepts

Individuals' stratified conceptual structure, based on former experiences, created to avoid personal risks. They are a natural approach to reality based on automatisms.

Procedure

In functional terms, it is the active part of the conceptual structure.

Purpose

It is the final objective of a concept. It is the substantive function of a given reality.

Reflection

It is a process to apprehend a given reality that begins with a projection of an individual's opinions. Having solved the conflict of the projections, reality has to be introjected. It comes to an end when the internal and the external reality are homologous. This approach occurs within the unified field of an actual action.

Security

It is the need of human beings to attain an internal structure to avoid chaos or depression.

Social capital

The system of relations that defines the synergy of a group or culture. The strength of relations, when seeking for an objective, defines social capital.

Strategic stereotype

It is the name given to a stratified strategic style. In this case, a person loses its ability to adapt to reality, feels its survival threatened and seeks to obtain benefits from the environment.

Strategic style

It describes the way a person influences the environment and the way he manages the influence of the environment.

Strategic thinking

It is an intellectual approach to influence complex realities

Structure of a concept

From a logical point of view, the structure of a concept is given by its central value, its antithetic value and its homeostatic value.

From a semantic point of view, the structure is given by a substantive function, a verbal function and an adverbial function.

From a functional point of view, the structure is given by a purpose, a procedure and an action guide.

From a social point of view, the structure is given by a taboo objective, a utopical function and a mythical structure.

Structure of functional concepts

It is the structure of drivers regulating the evolution of a complex system.

Sub-concept

It is a complex sub-system within a complex system.

Subsistence

It is the description of a situation in which individuals, institutions or cultures have a security framework to assure their survival.

Substantive function

From a semantic point of view, it is the function that defines the purpose of a concept.

Supplementarity

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

Survival

It is a situation in which the individual perceives his life is being threatened. It can be real or not.

Taboo

It is a socially unacceptable situation. Accepting taboos implies generating chaos.

True

It is the situation in which the functional reality and its perception merge. From a transcendental point of view truth represents the absolute. The absolute implies the existence of the conjunction “and” with absence of the disjunction “or”.

Type of thought

It describes the structure of the mental process to approach reality. There are four types of thought to approach reality: the operative, the analytic, the scientific and the conceptual.

Typology

It defines a particular characteristic of the collective unconsciousness of a culture, segment or individual, based on their ultimate purposes.

Unicist dialectic

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

Unicist logic

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

Unicist Ontology

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

Unicist

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

Unified field

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

Utopia point

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

Utopia

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

Verbal function

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

Vital functionality

The final purpose of living beings.

Vocation

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

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About the Author

Peter Belohlavek was born in Zilina, Slovakia, in 1944. He is Slovak-Argentine. He lives nowadays in Argentina.

He is the author of The Unicist Ontology of Evolution and models applied to Future Research and Strategy in the Social, Institutional and Individual fields.

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

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

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

The Unicist theory is the basis of modern future research and strategy. His work includes universal matters such 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

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Unicist Anthropology: introduction to unicist country future research

The Unicist Price Elasticity of Demand

The Origin of Fallacies and Paradoxical Behaviors

The Ethic of Foundations

Unicist Human Capital Building

OEE – Overall Equipment Effectiveness – The Unicist Approach

Networking: the unicist approach to network building

Knowledge, the competitive advantage

Globalization, the new tower of Babel?

Counseling Driven Learning

How to deal with complexity: the unicist approach

Unicist Logic to approach complexity

Blue Book: Unicist Methodology for the Research of Complex Systems