



## The Unicist Ontology of the Collective Unconscious

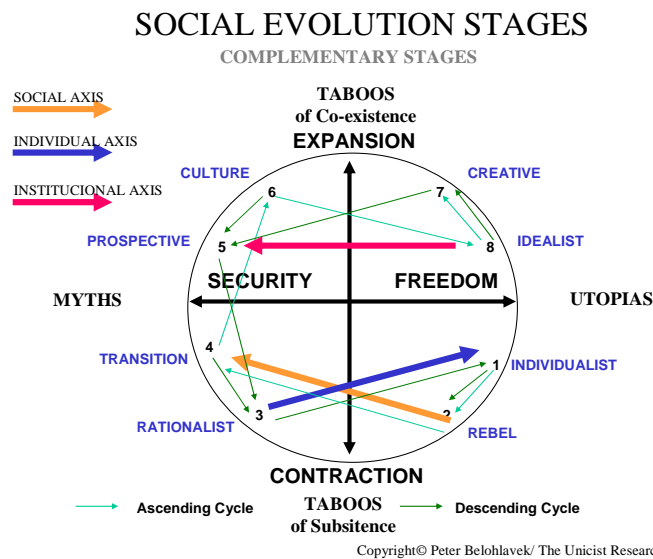
*This is a synthesis on the results obtained from the research on the ontology of the collective unconscious led by Peter Belohlavek.*

### The Collective Unconscious

The development of the unicist ontology of evolution applied to the field of anthropology has enabled us to create a logical framework of cross-cultural invariables. Cross-cultural invariables are the fundamentals of human behavior. They are homologous to all cultures including those that are not analogous.

The purpose of a culture is structured in its archetype. Thus, this archetype describes the essential functionality of a specific society.

A typology is the unique structure assumed by the collective unconscious of a society, sector, segment or individual, which defines the structure of the purpose they seek to achieve.



In order to fully understand this description, we should be familiar with the unicist ontology of evolution, which is the basis of the unicist anthropology.

Typologies are formed by the set of myths, utopias, taboos, co-existence taboos and survival taboos existing in a specific social group.

Taboos, myths and utopias serve to promote Man's survival and co-existence. Although they are universal, they adopt different shapes in different societies.

For example, ecology is part of both co-existence and survival taboos, but it manifests itself in different ways in different environments.



Technological development can make these essential social aspects less noticeable. But technology includes functionalities to foster human adapted behavior.

## Unicist ascending and descending typologies

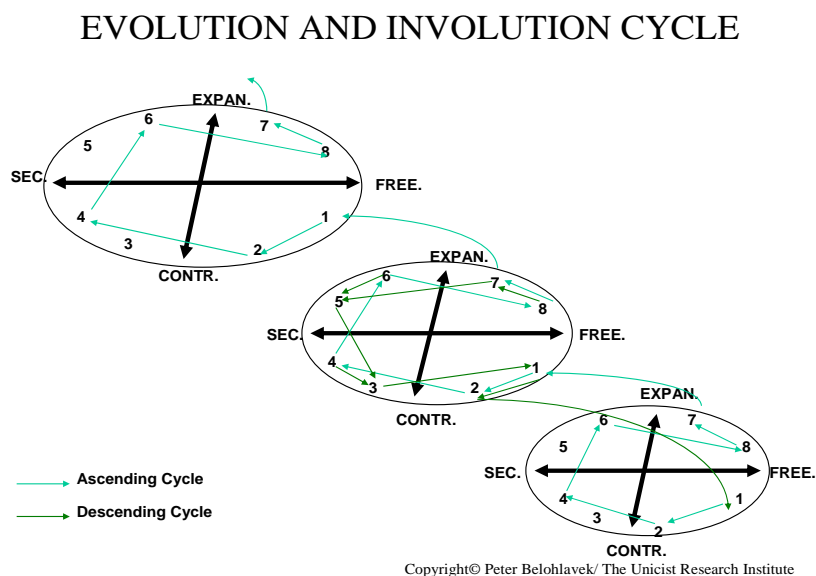
In our research of societies, we have observed ascending and descending processes and the stabilization of these processes in the field of co-existence (expansion) and survival (contraction).

During an expansion process, stability is the result of stability in the institutional axis, which implies the mutual fulfillment of two typologies satisfying very different needs (the prospective and the idealist typology).

When stability sets in the contractive area, the natural tendency is towards inactivity. This explains why there is an alternative shift from the social axis to the individual one, resulting in what is called the “infinite eight” of cultures in survival and subsistence contexts.

The graph below shows the ascending and descending cycles of social evolution processes.

Before a society or a social group evolves from one typology to another during a process of expansion, there is always a reconstruction of all the ascending cycle within the micro-cosmos of the typology.



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