



Abstract

The Unicist Ontology of Democracy

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

Introduction - Institutions

An institution is an organized community which aims to develop and last in time. This is why institutions were originally linked to religion. Permanence in time implied a close relation with the divine.

Later, these timeless aspects became linked to the function of the State, which became the ultimate civil institution. Religious institutions were increasingly separated from civil issues.

When a culture's value system flags, the culture becomes more attached to religion. Military institutions are usually closely linked to religion as an intrinsic need of their function.

However, the mother institution is the family, which adopts different shapes in different cultures. When we use the term "family" we immediately picture the archetypical family where we have been brought up. This may make us lose objectivity when developing the family concept.

The family is an institution based on blood bonds and direct relationships, which has the following roles:

- 1) It provides the economic support to ensure the survival of its members.
- 2) It assures its members inclusion in society.
- 3) It provides a context of affective containment for its members.
- 4) It guarantees absolute transcendence and transcendence of the species.

The family is an institution which gives everyone a sense of belonging. In the case of orphans or abandoned individuals, they feel attached by the sense of belonging to the foster family, which has covered the four roles mentioned above.

The way in which a society's institutions are organized is influenced by the structure of the archetypical family in that culture.



Family and Political Structure – a unicist approach

The way in which the structure of the government works tends to be influenced by the way in which the archetypical family works.

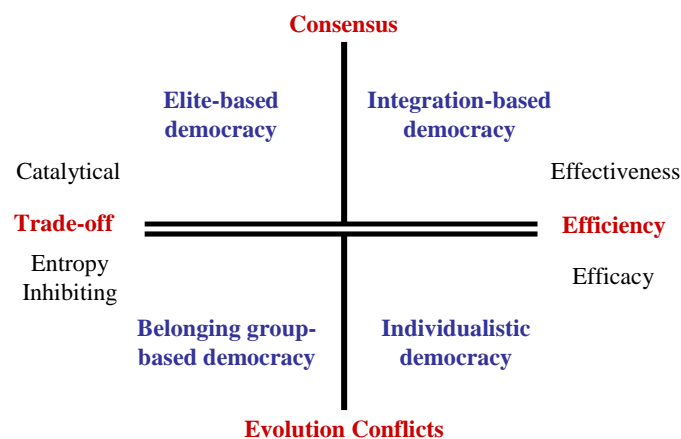
In this context, families tend to adopt different slants. Some families are:

- a) Focused on descendents
 - b) Focused on the couple
 - c) Focused on transcendence
 - d) Focused on individuals
- a) When the archetypical family focuses on descendents, a paternalistic government culture prevails.
 - b) When the archetypical family focuses on the couple, a culture of representative democracy prevails.
 - c) When the archetypical family is focused on transcendence, a religious government culture prevails.
 - d) When the archetypical family is focused on individuals, an anarchical government culture prevails.

Democracy

Democracy can be described as the authoritative leadership of a group or community achieving consensus and efficiency, and making the necessary trade-offs in a context of evolution conflicts.

Concept of Democracy (Leaders)

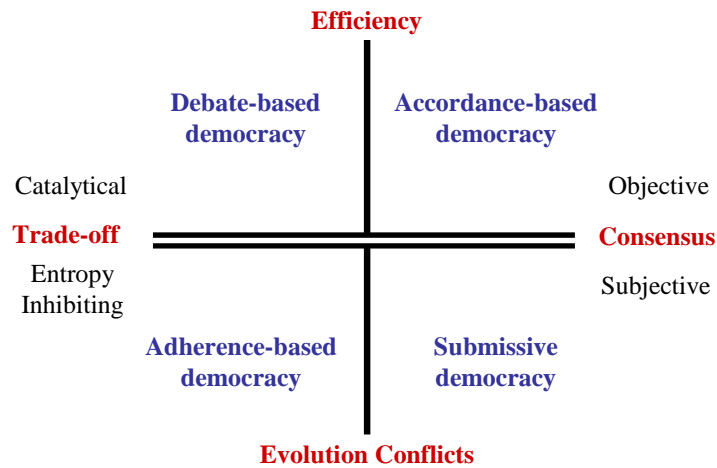


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The concept of democracy can also be described from a participant’s point of view. In this case, the purpose to be achieved is efficiency, and consensus is a procedure to be used to make it possible.

Concept of Democracy (Participants)



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The ethic of democracy – extreme democracy

Consensus is the purpose of democracy. Consensus can be achieved in many ways. Considering extreme-democracy, where consensus is achieved “spuriously”, the Stockholm syndrome can be defined as a type of democracy. It is what we call the anti-democracy. It achieves the same purpose, consensus, but based on the destruction of the free-will of participants.

Four types of democracy can be conceptually defined:

Individualistic democracy – interest-based submissive model

The goal is to foster individual evolution based on a materialistic submissive behavior of the members of the community.

Belonging group-based democracy

This is grounded on the adherence of people to a group. The goal is to evolve within the rules of a group. Consensus is given by the acceptance of the rules.



Elite-based democracy

It is based on the possibility, open to everyone, to debate the problems of a society. The existence of elites ensures the necessary stability given by an accepted establishment.

Integration-based democracy

The integration-based democracy implies an institutionalization that structures the integration. Institutions filter the incompatibilities and permit a smooth evolution towards efficient consensus. Fundamentalism is incompatible with democracy.

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