

Unicist Conceptual Anthropology
A Complexity Science Approach

Introduction to
**Sustainable
Globalization Building**

*The reach of one's globalization is defined
by the limit of the pronoun "WE".*



The Unicist Research Institute
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*This document is based on the researches led by Peter Belohlavek
at The Unicist Research Institute.*

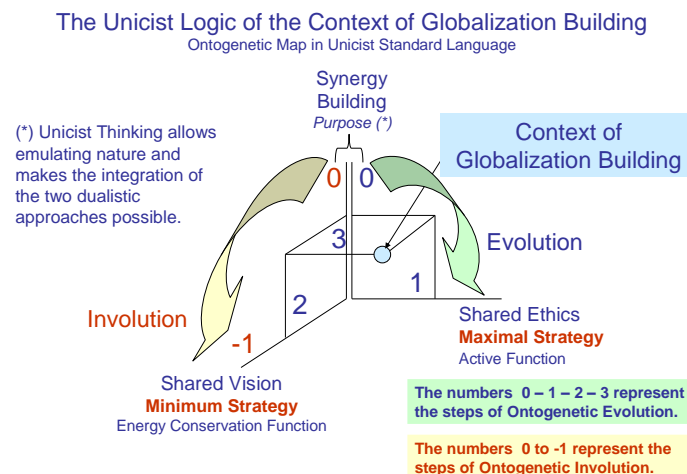
Sustainable Globalization Building

Introduction

The building of sustainable globalization requires the existence of a context that defines the possibilities of this process. If the context is not given, it is only possible to develop globalizing actions that have no sustainability.

The purpose of the context is the building of true synergy in the globalization process among the members. This implies that the interests of the members are not only considered but also energized through this process.

It implies that the members share the same ethical framework, which includes the acceptance of functional rules, and have homologous moral values and compatible ideologies. This allows sharing an ethical framework, which is what opens the possibilities for the existence of a sustainable globalization.



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This ethics has to be based on a shared vision of the future of the globalized group. This vision is what complements the functional synergy and establishes the transcendent objectives of the globalization process.

Social processes are necessarily dynamic and evolve driven by the evolution of the participants. This evolution is never symmetric, whatever the reasons that generate the asymmetry. Therefore, the ethics evolves because its functionality changes which modifies the synergy among the members.

In this case, the shared vision has to be strong enough to provide the transcendent meaningfulness of these changes without endangering the functionality of the synergy but establishing new equilibriums that sustain the globalization process.



Some examples of sustainable globalization might be useful to apprehend this concept:

- The European Union
- The United Kingdom
- Spain
- The Russian Federation
- Greenpeace
- Multinational Organizations (not the International ones)

These paradigmatic examples exist nowadays, but might implode or explode in the future depending on their functionality and their capacity to adapt.

About this Document

The objective of this document is to give access to the ontogenetic maps that define the concept of sustainable globalization building. This approach allows developing this type of relationship considering the archetypical characteristics of the different participants and the natural complementation of their resources.

This approach has been developed to provide information on the concept of sustainable globalization building that can be applied to the globalization of countries and the globalization of institutions.

The research is based on the ontogenetic structure of sustainable globalization that was published in 2008 in the book “Globalization, the New Tower of Babel?” by Peter Belohlavek. It defined:

Sustainable globalizations are those that have a cooperation structure that carries a national interest as their ultimate purpose; they present global development as an objective and count on a strong diplomacy to prevent conflicts from developing into wars.

Their underlying condition of integration is given by their members' shared competitiveness and a social capital among institutions that make them functional to the accomplishment of the community's objectives.

In these cases, a strong feeling of cooperation prevails, which ensures that such competitiveness be functional to the integration of institutions among members.

The research continued with multiple applications of sustainable and not-sustainable globalizations and the development of country archetypes and future scenarios that allowed validating the sustainable globalization building processes.



In this document, you will find the necessary information to transform a globalization process into a sustainable globalization in order to stabilize it and optimize its results.

Sustainable globalization was synthesized by Peter Belohlavek with the metaphor:

**The reach of one's globalization is defined
by the limit of the pronoun "WE".**

Part 1: Globalization and Sustainable Development

Globalization is a national and international ideology of reality that promotes the development of peoples on the basis of their shared interests.

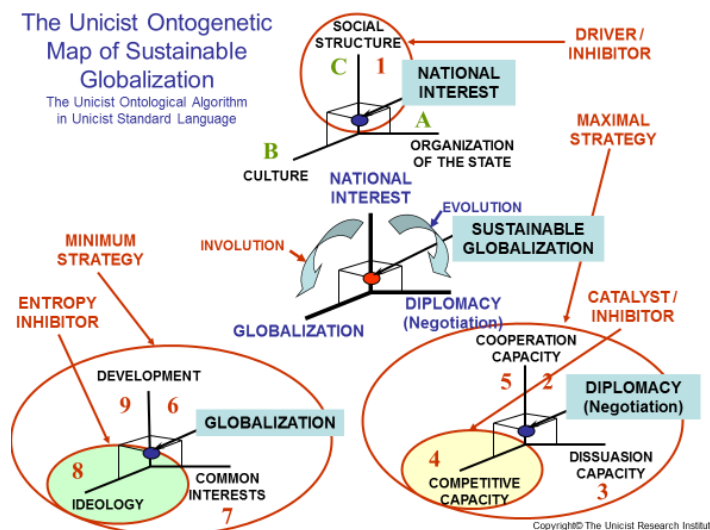
In order for globalization to be sustainable it needs to be seen as a balance system that requires that each culture, each region and each individual be considered a participant in this global system.

Attitudes of dependence, dominance and marginality hinder the existence of a sustainable globalization system. Globalization, if sustained by shared interests, implies interdependence in which each of the participants has a role that he himself defines and takes up.

Conditions for a Sustainable Globalization

In order for a globalization to be sustainable it requires that the national interest be covered.

There has to be a strong State permitting a powerful diplomacy and there must also be, within the vital space within which the culture operates, a globalization concept that permits to include other cultures.



National Interest

The national interest is the sustainable globalization's ultimate purpose. All unstable globalizations ended up collapsing as a result of their lack of coverage of the national interest of one or several of its members.



The national interest is measured in concrete terms regarding the social structure's functionality, so much so that it ensures its members and their future generations an atmosphere of development in which to grow.

The national interest implicitly refers to evolution, much in the same fashion that the whole sustainable globalization concept does. When there is involution globalization is not possible becoming, in the best of cases, an alliance.

An expansive organization of a State is required. If we look back into the golden age of the Roman Empire we would see that the State administrated what others did.

A “producer-State” is the natural response in light of involution.

The threat to involution or the beginning of the organization of a State, does not sustain the national interest in global terms.

Diplomacy necessarily appears just to secure the economic interest, dropping the sustainable globalization concept.

The cultural integration is the basis of the national interest. Spain is a culture that globalizes cultures. Globalization works there where it achieves it, and where there are national habits that both exceed and align ethically at a level above the local one.

The culture supporting the national interest is necessarily that of a “nationalist” type. When a culture considers that what is foreign is better it loses its support.

In this case, there is a much larger weakness in trying to accomplish shared goals, since one can only share on the basis of the strength of his own culture.

Countries with weak national cultures have few possibilities to participate in sustainable globalizations. They will naturally participate in unstable globalizations or alliances of all kinds.

Diplomacy

We define diplomacy as an action of “war” in peace. Diplomacy is there to defend the national interest and demonstrate, from such interest, a power of dissuasion and a competitive capability that would naturally lead the members into cooperation within such context.

Diplomacy is not only saying things in such a way that others would accept them. It is making events happen that would improve the situation of such a culture, measuring such improvement in terms of the national interests.

It implies the basic capability to cooperate, which means managing shared vital spaces and generating added value of mutual benefit in them. It also involves the



development of dissuasion actions, whether military, cultural, economic, or religious ones.

The competitive capability of a culture naturally supports the cooperation capability. The better it competes the better the context conditions for cooperation will become.

The competitive capability has two ingredients: competition with other cultures to occupy spaces and the improvement of a culture's own members.

Highly competitive cultures are characterized by their natural continuous improvement in social, economic and political actions.

Globalization

Globalization, from an ideological stand, tries to promote social development based on the action of shared interests sustained by a shared ideology.

Globalization, as an ideology, has many detractors and very few adherents. Those that adhere exclusively to globalization, regardless of a national interest, do so for an individual interest and view it from an eminently economic perspective.

Globalization has the purpose of developing its members, but it requires the existence of shared interests. When these interests in common integrate with a national interest, they generate the concept “we”; however, when they do not, they only generate the interest to do business.

The action is driven by the shared interests that naturally have to do with comparative and competitive advantages of nations. The existence of shared interests implies that each country develops activities according to the field where the larger advantages lie.

The ideology that upholds globalization when the latter is related to the national interest is the belief in the existence of “we”. The “We” implies respect and a “no-submission” among the members of the globalized community. The “Cooperation in diversity” is the ideology needed for a sustainable globalization.

Factors that facilitate Sustainable Globalization

Ethics – as a framework to the regulation that make all participants foreseeable.

Science and Technology – as triggers of the processes that produce “more with less” or “the same with less”.

Currency – as a representative element of worth and the trust that such worth brings about.

The Ecumenical – as a relationship with God and the compatible absolute among peoples that are globalizing.

Work – as a driver for the generation of added value.

Grounded Knowledge – as a basis of the individual's learning development and on the synergy needed to build the social capital of cultures for the generation of added value.

Competitiveness and Cooperation – as essential elements to generate social capital.

Part 2: Sustainable Globalization Building

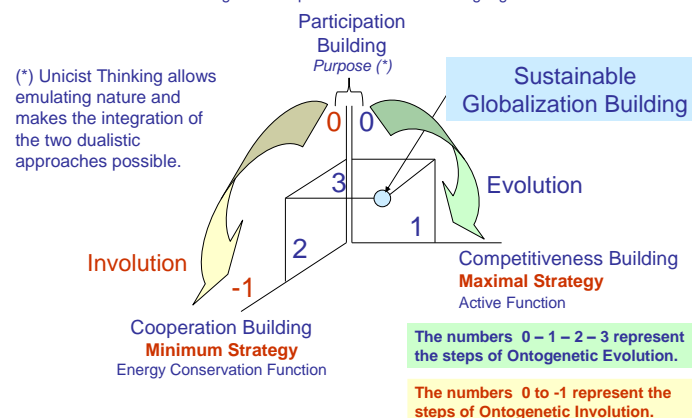
Globalization building implies expanding the boundaries of the activities of a country or an institution of a country in order to go beyond the local limits of its origin.

Expanding limits implies necessarily an active competition to be able to influence the environment. It requires generating the necessary added value to influence the environment in order to be accepted.

Sustainable globalization is a structured globalization that establishes a common space where this competition is equilibrated with an active cooperation. This cooperation allows fostering the possibilities of empowering the role of participants in the world.

The Unicist Logic of Sustainable Globalization Building

Ontogenetic Map in Unicist Standard Language



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Sustainable globalization is a universal concept that applies to the globalization of countries and to the globalization of any public or private institution, like Greenpeace, the World Bank, etc., or any business organization.

Therefore, the ontogenetic map of sustainable globalization can even be used by an individual who needs to have this concept to go beyond the borders of a local activity. Globalization does not imply necessarily going beyond geographical or political borders; it implies going beyond the borders established by one's habits.

It has to be considered that diplomacy is the core tool to build a sustainable globalization. This makes the great difference between globalization and sustainable globalization. Diplomacy is necessary when a common space needs to be built. Globalization just requires an active influential action ensuring the success of the endeavor.

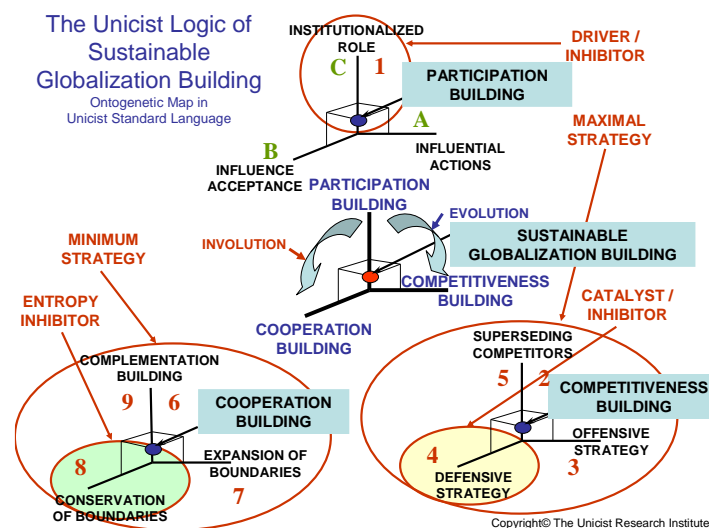
It also has to be considered that sustainable globalization implies that the one who pretends to lead needs to have a critical mass, which implies being influential,

credible and having the capacity to complement or supplement the needs of the environment.

Corruption is the killer of sustainable globalization because it destroys the credibility of those who participate in an active or passive way.

The Ontogenetic Map of Sustainable Globalization

The triadic essential concept of sustainable globalization is defined by its purpose, which is the building of participation, by its active function, defined by competitiveness building, and by its energy conservation function that is defined by the building of the necessary cooperation space that allows managing the unified field.



Participation Building

The driver of sustainable globalization is consolidating an institutional role within the environment that has been chosen. This role defines the place an institution occupies in the world.

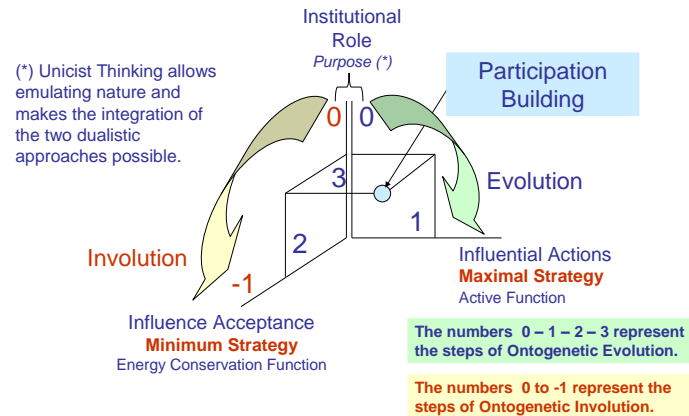
The institutional role requires being accepted by the reference group that leads the environment and by the belonging group of the members.

The first step to be fulfilled is to achieve the acceptance of the reference group which implies that the added value the influence and the credibility have to be evident and acceptable. This requires that the one who is globalizing needs to be based on institutionalized processes.



The Unicist Logic of Participation Building

Ontogenetic Map in Unicist Standard Language



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Sustainable globalization is an institutionalized way to globalize which only becomes possible if the participants have common interests and values integrated into an institutionalized process. The lack of institutionalization makes sustainable globalization meaningless.

Countries or institutions that have a low level of institutional maturity can only globalize their activities by active influential short-term actions that might or not be successful. They cannot be part of a sustainable globalization process.

Globalization implies that there exists a belonging group of those who are “equals” and a reference group that has an authoritative role in the environment. As it is a participative activity, the roles need to be institutionalized in order to be acceptable by the group.

This institutionalization needs to have a democratic structure in order to become acceptable. Autocratic or anarchic structures do not have the adaptive capacity in order to participate in a sustainable globalization, which, by definition, is dynamic.

The final goal of sustainable globalization is to provide a place in the world for the participants. This place in the world needs to be structured in order to allow its evolution based on the evolution of the participation.

This participation is integrated by two different types of relationships:

- 1) On the one hand, there are influential actions that need to be developed in order to expand. These adaptive actions identify a country or institution. Based on the actions and the format of these actions, countries are identified and attributes are deposited on them defining what can be expected from them.
- 2) On the other hand, a country or institution needs to be able to deal with the influence exerted by the belonging group and the reference group of the environment, which implies that it submits to the greater good of the group.

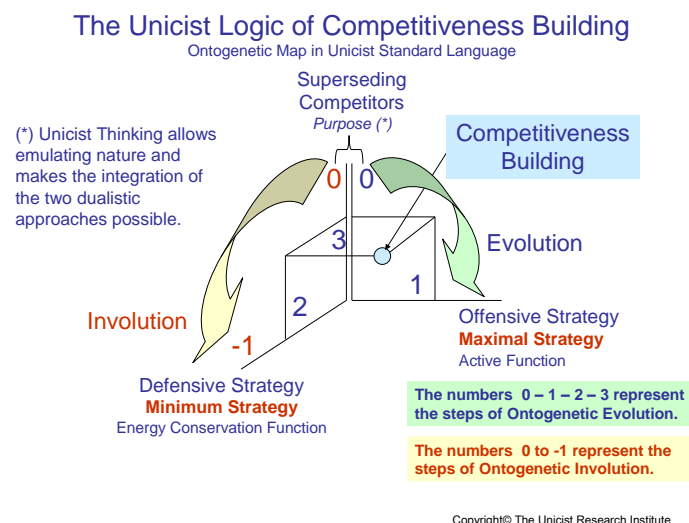
To do so, it is necessary that countries/institutions have the capacity to negotiate those aspects that are dysfunctional and establish their own rules in the field in which they do not collide with the environment.

Competitiveness Building – The Maximal Strategy

The building of competitiveness begins with the definition of the field in which there is a potential capacity to supersede competitors.

This capacity is what allows earning a new place in the world. This place needs to be structural, which means that it cannot be a conjunctural situation, although it unavoidably begins with incidental actions.

It implies that the reliability of the role needs to be accepted by the reference group of the environment, which demands chronological time until the consistency of the role be considered reliable.



This process is confirmed when the role is recognized by the belonging group, which allows adopting an identity within the group.

The acceptance by the reference group does not confirm the competitiveness of a newcomer. It is just a sort of gatekeeper until the belonging group accepts the participation because it adds value and does not endanger the group.

The superseding capacity is materialized by the existence of effective offensive strategies to expand the vital space.

This vital space expansion can only be possible if the country has the necessary dissuasion power to sustain this strategy.



The dissuasion power needs to be evident in order to make sustainable globalization possible. This is one of the limits to be considered when designing a globalization process for countries or institutions, because it can only be built where the dissuasion power suffices to influence the environment.

The catalysts of sustainable globalization are the available skills of a country, culture or institution to build something that supersedes the alternatives that are available in the environment. The educational and research systems of a culture build these skills and allow defining the reach of the globalization that is being developed.

The minimum strategy of competitiveness building is given by the capacity of the country or institution to sustain its vital space. This vital space includes all the materialistic, geographic, cultural and spiritual aspects.

It is necessary to have the sufficient power to confront with others to sustain the vital space. This confrontational power is based on the power of the archetype of a culture and is sustained by the development of the defensive skills that are necessary to sustain the different aspects of the vital space. It sustains the pride of the identity of a culture as an “interdependent” living entity in the environment.

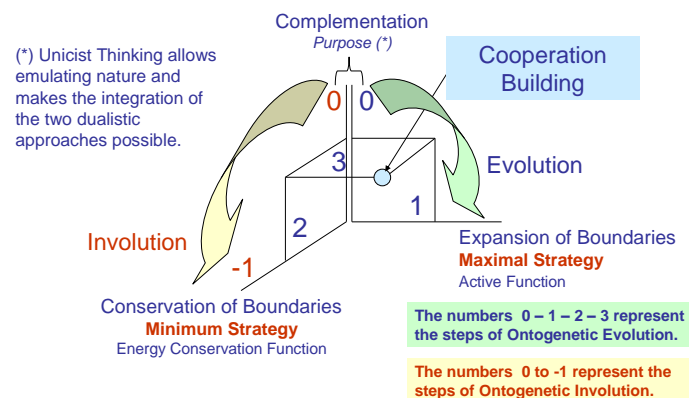
Cooperation Building – The Minimum Strategy

The objective of the minimum strategy is the building of the necessary complementation that allows sustaining the participation of a country or institution in the global environment.

The purpose of this complementation in the global world is to generate the value that is necessary in the environment. This value generation needs to consider the subjective aspects, the objective aspects and the benefits produced.

The Unicist Logic of Cooperation Building

Ontogenetic Map in Unicist Standard Language



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To achieve this value generation, it is necessary to be extremely focused on the complementation with the environment, considering that it is necessary to integrate cross-cultural with local aspects.

This extreme focus requires having the necessary logical structure that defines the unified field of what is being complemented and how the complement is being generated. This structure requires being fully driven by the concept of what needs to be done.

Complementation allows expanding the boundaries, which, in the case of sustainable globalization, implies sharing the vital space that is being expanded. This sharing requires having institutionalized rules that allow managing the conflicts that necessarily appear when sharing a space.

These conflicts are naturally complementation conflicts, which are evolution conflicts, in which the participants need to adapt to the evolution of the values that are being added by each of them in order to build this new vital space. The lack of institutionalization drives to involution conflicts.

The sharing of a vital space requires establishing fully reliable relationships in which each part be credible, predictable and trustable. This allows dealing with future projects knowing what each part can expect from the other and thus a synergic cooperative approach can be developed.

The minimum strategy of cooperation building is based on the conservation of the boundaries of the participants in order to sustain their identity. This conservation generates necessarily negotiation conflicts with the belonging group and with the members of the reference groups.

These negotiations become possible if the relationships among the members are actual needs driven. Such needs make relationships meaningful and allows defining which is the price to be paid to reserve the vital space.

It can be said that complementation building is what closes the circle of sustainable globalization and allows establishing a structured, stable and evolutionary process.

The Types and Levels of Sustainable Globalization Segments

Four levels have been defined:

- 1) Self-referential Globalization
- 2) Belonging Group Globalization
- 3) Economic Globalization
- 4) Cultural Globalization



The Unicist Logic of Sustainable Globalization Building

Ontogenetic Map in Unicist Standard Language



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Level 1. Self-referential Globalization

This level of globalization is managed by those countries and institutions whose archetypes are in transition and need to confirm their identity in each decision.

For them, globalization is basically a menace that is only accepted in the fields where it is unavoidable. They tend to adopt oppositional attitudes when facing global rules or external influences.

Self-referential countries sustain their vital space based on low value propositions. They manage the relationships with the environment based on conjunctural needs. They generate cyclical crises based on the needs of self-referential attitudes.

These crises tend to degrade the collective intelligence driving people towards survivor ethics. They do not have a structured diplomacy. This role is assumed by the activity of the Government and not of the States.

Level 2: Belonging Group Globalization

It includes level 1. It is managed by the countries that need to be conservative because of ideological or objective reasons.

They tend to be dependent and their main goal is to avoid the introduction of elements that drive a change to their lifestyle.

The Belonging Group Globalization builds weak relationships with equals which implode when the external environment has a superior influential power.

This implosion appears as an explosion and drives culture towards a crisis when the superior influential power establishes new rules in the environment.



In each of these crises, the members of the group tend to blame the environment because they do not manage the global scenario. Their diplomacy is focused on the relationships with their peers.

Level 3: Economic Globalization

It includes level 2. The Economic Globalization is managed by countries that have a strong archetypical power given by their capacity of generating differentiated value that allows developing a synergic complementation with the environment.

They tend to establish strong economic relationships based on exports. This segment makes an absolute differentiation between domestic and international affairs to manage its diplomacy based on its economic and financial influence.

This level has a strong defensive strategy to sustain its interests and tends to build a strong dissuasion power in order to manage globalization. Economic Globalization tends to build an asymmetric complementation to establish the rules in the environment.

This generates oscillations between a globalizing attitude and the building of a sustainable globalization.

Level 4: Cultural Globalization

It includes level 3. It is managed by those countries that have an influential archetype that gives them the capacity of leading in some aspects of the cultural world.

This provides a goodwill that allows them to be a natural gravitational entity that attracts people from the environment in order to become part of this superior level.

Cultural Globalization tends to integrate sustainable globalization within a cultural process.

They have a superior level of diplomacy and develop long-term strategies to defend their interests.

Their diplomacy is absolutely separated from the government and is a core aspect of the State action that integrates economic, military and administrative issues.

They have a superior offensive strategy in the environment equilibrated by their cultural influence and build an asymmetric complementation based on their capacity to influence cultural evolution. They tend to make the long-term planning prevail over the short-term needs.

Independent

This segment of over-adaptive cultures and institutions cannot deal with sustainability and thus can only participate in globalization processes.



Conclusion

**“The reach of one’s globalization is defined
by the limit of the pronoun “WE”.**

Peter Belohlavek



Annex I

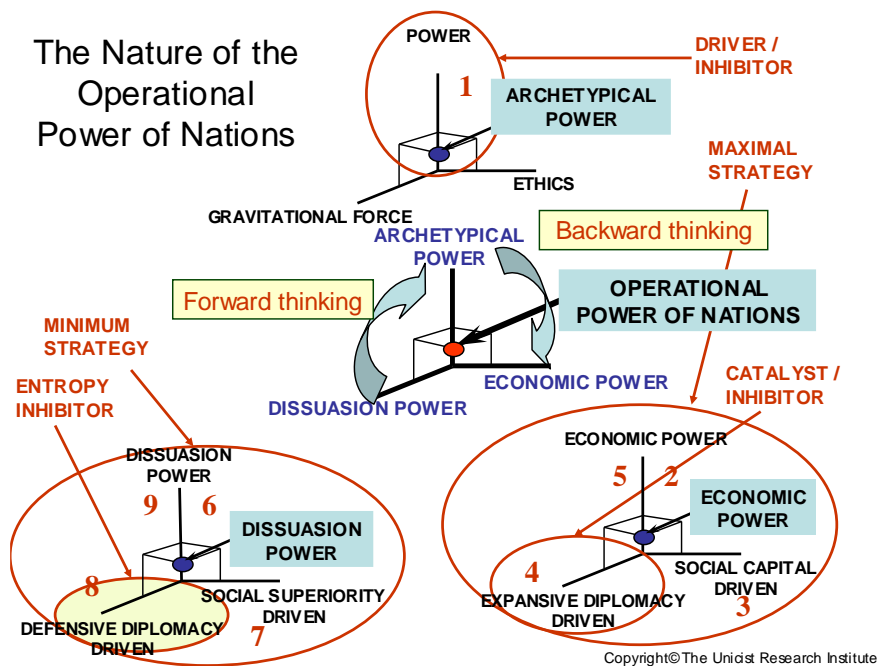
Diplomatic Power

Diplomacy is what allows transforming Globalization into Sustainable Globalization. Diplomacy is an action that needs to be exerted by any institution that needs and wants to build a sustainable space to expand.

Diplomacy is War in Peace

The diplomatic power provides both the catalyst and the entropy inhibitor of the Power of Nations.

Therefore it can be said that the countries that have a “diplomatic tradition” are able to influence more than the countries that disregard diplomacy considering diplomats as political/commercial representatives who need to prepare the protocol for others’ actions.



The power of diplomacy is based on its capacity to catalyze the power of a Nation. This implies that Nations that only have defensive diplomacy or lack it, have a competitive disadvantage in the global world.

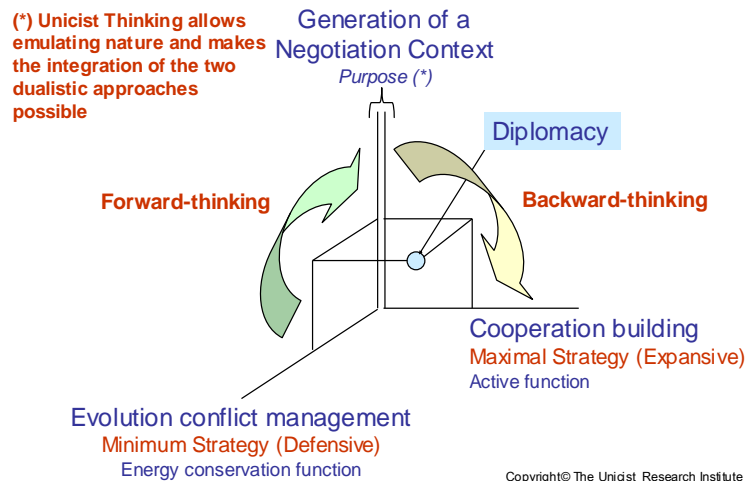
The diplomatic power is not only exerted by diplomats. It is exerted by all those roles that produce the same effect as a diplomatic action. Paradoxically, artists, cultural actions, sports and scientists are diplomatic assistants of Nations.

Developing diplomatic power implies integrating all the efforts that allow catalyzing and defending the value of a culture in order to influence where the influence can be exerted.

Diplomacy implies recognizing when the diplomatic action can generate a negotiation context in which the authority of the Nation can be accepted in its area of influence.

We will be integrating all the aspects that deal with diplomacy beginning with the diplomatic strategy, following with the power of diplomatic actions and ending finally with the nature of negotiations that allow transforming diplomacy into a catalyst and entropy inhibitor of the power of a Nation.

The Unicist Ontology of Diplomacy



The final purpose of diplomacy is the generation of a negotiation context in which a Nation can exert its influence to generate synergy with other Nations.

The maximal strategy defines the expansive diplomacy that seeks for the creation of a cooperative environment while the minimum strategy deals with the management of conflicts.

Cooperation depends on a mutual decision between the participants of a negotiation. That is why it is part of the maximal strategy. It depends on one's decision but also on the decision of the counterparts.

But the management of the conflicts that are implicit in a diplomatic action depends on one's capacity to deal with them.

A diplomatic action can only be developed in a field in which the conflict can be influenced avoiding a rupture of the diplomatic influence.

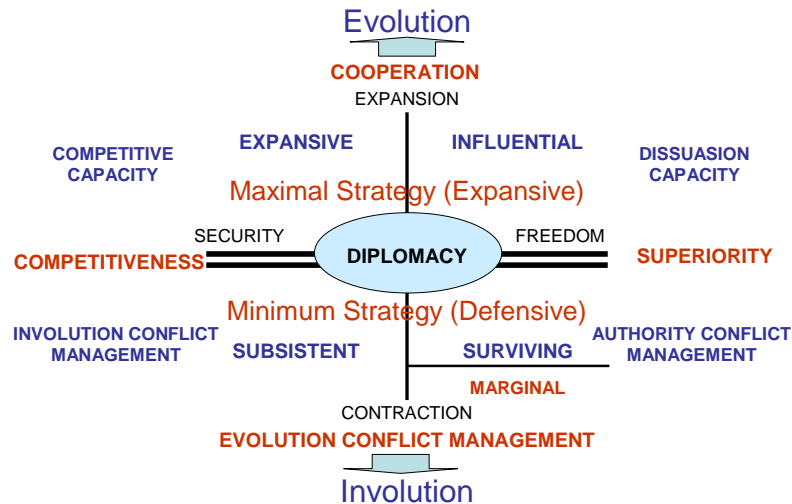
But when the first diplomatic action begins with the management of the implicit conflicts the diplomatic power is lost. Defensive diplomacy has to be exerted after expansive diplomacy is working.

The Fundamentals of Diplomacy

Diplomacy can only be exerted in a context where the Nation has superiority in some field.

This superiority is necessarily objective and the work of diplomacy is to transform this objective characteristic into a "subjective and objective" perception.

THE UNICIST ONTOLOGY OF DIPLOMACY



Diplomacy depends on the capacity to build cooperation sustained by the superiority of the Nation in some field, the competitive capacity and the capacity to manage evolution conflicts. Power implies the existence of evolution conflicts.

Expansive diplomacy seeks for creating a cooperative environment using the dissuasion capacity of a culture within the limits of its competitive capacity.

This generates the two segments that are characteristic of expansive diplomacy.

- 1) The influential segment that is based on technological superiority to exert a dissuasion capacity without provoking a confrontation.
- 2) The expansive segment which is based on the competitive capacity of a Nation.

Defensive diplomacy assumes the purpose of managing the implicit evolution conflicts sustained by the capacity to manage authority and involution conflicts. There are two natural segments of defensive diplomacy:

- 1) The surviving segment that is based on the capacity to manage authority conflicts
- 2) The subsistent segment that is based on its capacity to influence the involution conflicts

Archetypes and Diplomatic Segments

It has to be considered that the characteristic of diplomacy is homologous to the power of the archetype of a culture.

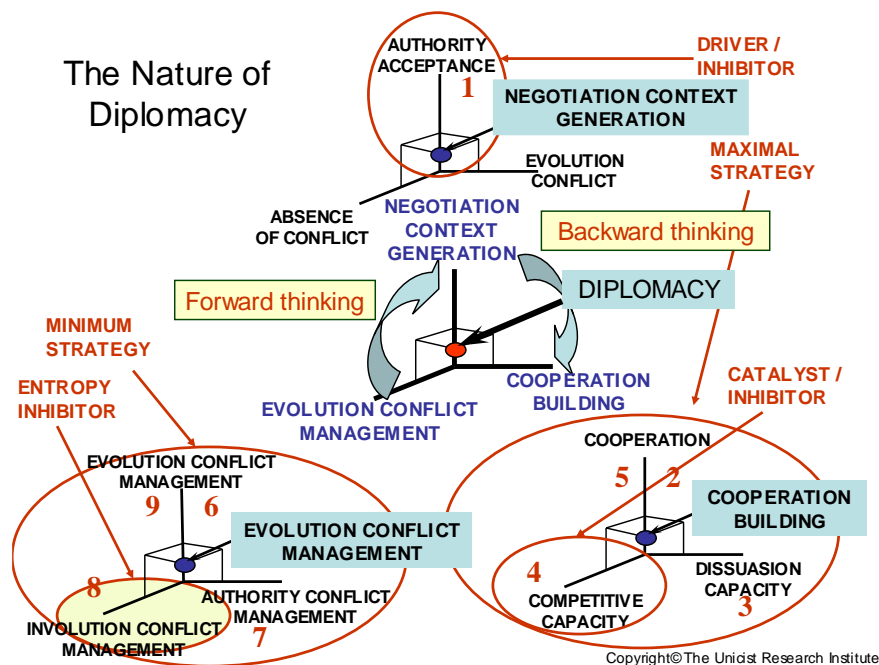
It needs to be accepted that diplomacy can not be ahead of the archetype because diplomacy is part of the State organization which represents the archetype of a culture.

The evolution of the Power of a Nation is not driven by the Diplomatic Power.

The evolution is driven by the Social Power. Diplomatic Power sustains and accelerates the functionality of the existent Power but does not expand it.

The Taxonomy of a Diplomatic Strategy

The taxonomy of a diplomatic strategy defines the steps to be followed to define a strategic approach. The paradox is that low power countries need stronger diplomatic influence but they naturally tend towards defensive diplomacy which weakens the power of the Nation.



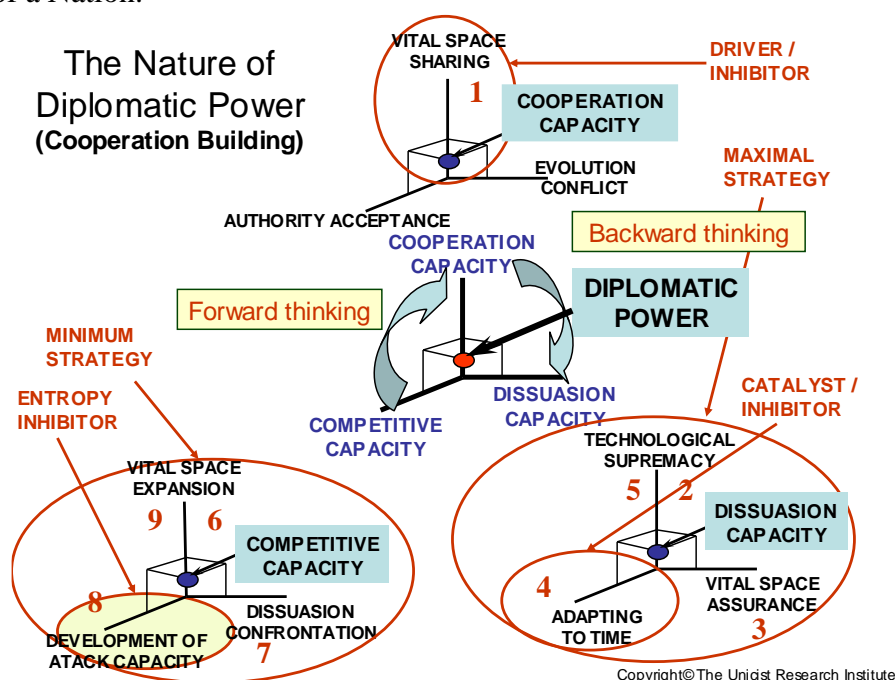
The steps of the taxonomy are the following:

- 1) Define which authority a Nation needs to seek for. The authority acceptance is the final goal of a diplomatic strategy. It produces the generation of a negotiation context in which the involution conflicts have been managed. This step ends when both parts accepted the other one's authority in a field to start the negotiation process.
- 2) Define the cooperation context in which the negotiations will take place. This negotiation context implies a specific definition of the hypothetical cooperation.
- 3) The use of the dissuasion capacity. The dissuasion capacity implies the acceptance by others. The dissuasion capacity must be objectively existent and subjectively accepted by the counterpart.

- 4) The definition of the competitive capacity. Competitive capacity implies that the diplomatic strategy must occur where there are real competitive advantages to lead a specific field.
- 5) Confirmation of the cooperative context where the Nation and its members have the necessary dissuasion and competitive capacity to influence others in a cooperative environment.
- 6) Define the evolution conflicts that need to be faced. The evolution conflicts are defined by the complementation between the participants of the diplomatic action.
- 7) Manage the authority conflicts to ensure that in the field where the negotiation context needs to be installed the authority is accepted as valid. Spurious authority acceptance drives to failure.
- 8) After the authority of the parts has been accepted, both parts define the possibilities of lowering the value of the counterpart to obtain competitive advantages. This involution conflict needs to be managed in order to sustain the influence gained in the authority conflict.
- 9) The closing of the diplomatic strategy is establishing the complementation between the parts that are negotiating. This complementation is the basis for the negotiation between the parts.

Cooperation Building Defines the Power of Diplomacy

The power of diplomacy is given by the expansive actions of the diplomatic strategy. That is why we will describe the taxonomy of expansive diplomacy in order to define the operational aspects of diplomacy that need to be exerted in order to empower the actions of a Nation.





Expansive diplomacy can only be managed by Nations that have an expansive strategy in the environment they deal with. This means that the diplomatic power can only exist if a Nation is moving in an environment where it is expansive. If not diplomatic power does not exist.

The steps to develop diplomatic power are the following:

- 1) Define the “vital space sharing” that makes cooperation possible. Thus only in the field where a country “owns” a vital space it can be shared. There is also a possibility that the vital space to be shared is a new place to be occupied making an alliance. But in both cases a country has to have the social capacity of sharing a place in order to make a cooperation capacity exist.
- 2) Define the field of technological supremacy. This supremacy is a condition which can be given by natural resources or human capacities. Without working in the field of technological supremacy there is no possibility of reaching an expansive diplomacy.
- 3) The vital space of a culture needs to be ensured. It is the vital space for the present and the coming generations. That is why diplomatic power requires having a clear definition of the need of the vital space and how to achieve it.
- 4) Adapting to time implies accepting the external time of the environment and developing the necessary actions to accelerate or diminish the speed of evolution in order to influence the time of occurrence.
- 5) Confirmation and demonstration of the technological supremacy in the field where the diplomatic actions are taking place. Technological supremacy exists when it has been objectively demonstrated and subjectively accepted.
- 6) Defining the possible expansion of the vital space. The competitive capacity implies the definition of the place where the vital space will be expanded. A diplomatic effort is only feasible if there are tangible benefits to be achieved.
- 7) Diplomacy requires, besides the consideration of hypothetical possibilities, the demonstration of capacities. There has to be a “parade” of demonstration of the dissuasion capacities of a Nation that sustains its diplomatic power. This parade is an implicit “simulation” of a confrontation.
- 8) The development of the attack capacities of a country is what inhibits the entropy of the development of diplomatic power. The attack capacities include all the fields of active influence on the external environment: scientific, educational, cultural, business, military, etc.
- 9) Ensure the establishment of a cooperative environment in the field where the vital space is being expanded. Ensuring a cooperation possibility for the participants is the minimum strategy of diplomacy. If this goal is not achieved, the context of war or the breaking off of diplomatic relations is unavoidable. This war can be a real war, a cold war or an explicit or implicit breaking of diplomatic relations.

The conditions for negotiations are given when the diplomatic strategy has been implemented and the diplomatic power could be established. Thus diplomacy has achieved its goal.



Annex

About Complexity



The Unicist Logical Approach to Complexity (a unicist ontological approach)

The unicist logical approach to complex problems

The most primitive complex problem is given by two elements that have a biunivocal relation (loop). For example:

- The lack of credibility of an innovation inhibits its use and the absence of use impedes credibility.
- The absence of production causes inappropriate distribution and dysfunctional distribution causes a lack in productivity.

Until the appearance of the solution given by the unicist approach, there were four palliatives:

- Intuition
- More or less subjective arbitrary models
- Fallacies to avoid the perception of complexity
- Ceteris paribus

Complexity is self-evident in the field of social, institutional and individual evolution. It can be said that evolution is a complex problem itself.

Complexity is implicit in the core of the business world. Those who can apprehend it and influence the environment are successful. Those who cannot influence complexity, fail. The unicist approach is necessary for those who need to manage complex problems to transform them into simple solutions, easy to be implemented.

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 set.
- 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.
- 10) Complex adaptive systems can only be measured in their results.

“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 adaptive systems possible.

Some examples of complex adaptive 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 operational 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.

The Unicist Logical Approach to Applied Complexity Sciences

The complexity of a specific aspect of reality is objective. This means that it is impossible to deal with it using cause-effect research without changing its functional nature. This indicates the existence of complexity.

The unicist approach to complexity sciences implies the discovery of the ontological structure of a reality and the objects that integrate it, defining the ontological algorithm and then the actions that can be done to influence such reality.

This approach starts with the finding of the nature of a specific element of reality and ends with the definition of the actions that can influence such reality.



The unicist ontology is a specific type of ontology that is structured emulating the ontogenetic intelligence of nature. It considers that the nature of living beings and their actions is defined by a purpose, an active principle and an energy conservation principle which are integrated following the rules of the supplementation law (between the purpose and the active principle) and the complementation law (between the purpose and the energy conservation principle).

The ontology of a functional aspect of reality is unique, being therefore timeless and cross-cultural. Its application integrates unicist ontology, with unicist logic and the unicist ontology of evolution.

Things in real life might have different functionalities. Each of these functionalities has its ontology. For example, the same type of boat can be used as a fishing boat or a survival boat. A fishing boat has “one” ontology and the survival boat has another.

Human Complex Adaptive Systems

Human individual, institutional, businesses and social behavior are also paradigmatic complex adaptive systems. The application fields of the unicist approach to complexity science are the human complex adaptive systems.

Examples of Human Complex Adaptive Systems:

Cultural Behavior and Archetypes

Cultures have to be considered as a unified field, which implies that they have a structure of taboos, utopias and myths to face the external reality in a defined way that has to be considered as a limit for any human complex adaptive system.

Economic Models

As economic models have to be redundant with the social values included in a cultural archetype, the use of non-consistent economic rules will produce paradoxical effects because it cannot be recognized as valid.

Educational Models

One of the objectives of an educational model is to socialize people's behavior making it consistent with a cultural archetype. The introduction of alien educational models produces necessarily paradoxical results.

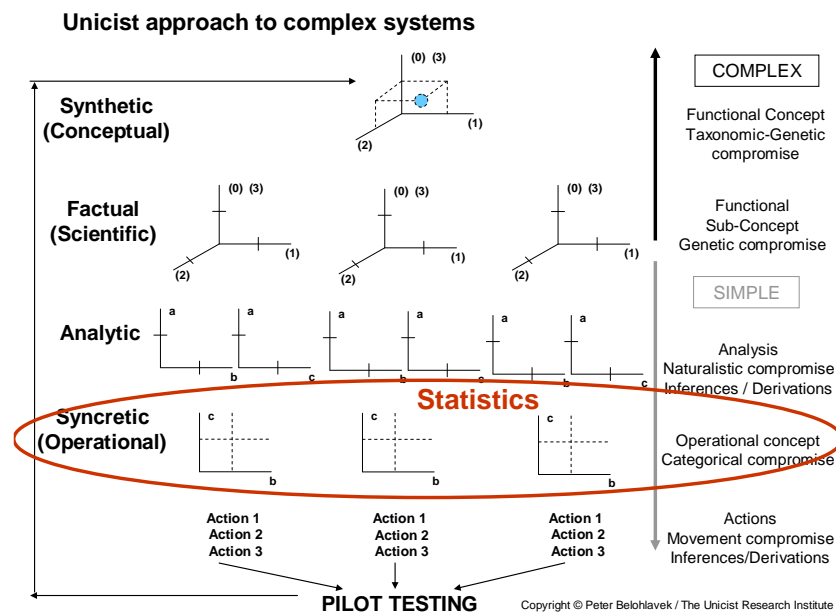
Businesses

Businesses are, by definition, complex systems that need to deal with the market, going beyond the present boundaries of the activity. Therefore they need to be defined considered as part of the unified field of the market they work with.

Conscious Personal Development

Personal evolution depends on the capacity of individuals to adapt to the environment they decided to live in. Thus it depends on the individual's capacity to apprehend the unified field of that environment and influence it.

Necessary Compromises to Manage Complex Adaptive Systems



The generic approach:

- 1) Human adaptive systems are in permanent motion. To establish a fixed point based on their oneness the ontological structure needs to be discovered. This definition includes limiting the boundaries of the system.
- 2) A taxonomic-genetic compromise needs to be done to transform the oneness into the elements that integrate its ontogenetic structure.
- 3) A genetic compromise is needed to deal with the sub-ontologies or objects included in the ontogenetic structure.
- 4) A naturalist compromise is necessary to divide the objects of the ontogenetic structure into the double dialectical elements and make the consequent inferences on their behavior.
- 5) A categorical compromise needs to be done to define the ontological categories at an operational level.
- 6) A motion compromise has to be done to define the actions that allow influencing the adaptive system.

This approach implies transforming a human complex adaptive system into a manageable system making the necessary compromises to transform its oneness into operational actions to generate results.



The knowledge of an ontological structure of a unified field defines the existence of the possibility to exert influence on it. Mathematically, a possibility exists or not (1 or 0). The success of influential actions belongs to the field of probabilities because of the multiple compromises that have been done.

The Use of Statistics in Complex Problem Solving

Statistics are only valid if the “variables” they manage describe the ontological structure of a reality. This means that the knowledge of the ontology of a complex problem must pre-exist before statistics can be used.

From an ontological point of view statistics are necessary to enter at an operational concept level to define the sizes of the segments that might be relevant.

Comparison of the Approaches to Complexity Sciences

Aspect	Peter Belohlavek's approach to Complexity Sciences (*)	Preexisting approaches: Bateson, Förster, Lorenz, Maturana, Morin, Prigogine and others
Field of Study	Complex adaptive systems	Complex adaptive systems
Approach	Pragmatic - Structural - Functionalist	Empirical
Definition of the field of study	A specific reality as a unified field that includes the restricted and wide contexts and the emergence of the system	Based on the emergence of the system
Possibility of external observation	Inexistent	Inexistent
Research method	Unicist Ontological Research	Systemic research
Boundaries of the system	Open	Open
Self-organization	Concepts – analogous to strange attractors	Strange Attractors / undefined
Structure	Double Dialectics Dynamics Purpose - active function - energy conservation function	Variables
Relationship between the elements	Following complementation and supplementation laws	Undefined
Evolution / Involution	Based on the evolution/involution laws of the ontogenetic intelligence of nature	Undefined
Processes	Object driven processes	Undefined
Certainty	Dealing with possibilities and probabilities	Dealing with probabilities
Demonstration	Real applications	Real applications
Emulation in mind	Double dialectical thinking (using ontointelligence)	Complex thought
Emergence	Results	Results
Chaos	Inexistent	Existent
Influence on the system	Based on actions and driving, inhibiting, entropy inhibiting, catalyzing and gravitational objects.	Based on actions
Validation	Destructive and non-destructive tests (real applications)	Systemic research validation methods



Access the application of the Unicist Logical Approach to Complexity:



www.unicist.net/clipboard

Books by Peter Belohlavek that refer to Complexity Sciences applied to Future Research. You can access them at the Unicist Library: www.unicist.com

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| 1. Australia's archetype | 22. The Power of Nations |
| 2. Brazil's archetype | 23. Unicist Anthropology |
| 3. Dualistic Logic vs. Unicist Logic | 24. Unicist Confederation: Cooperation in Diversity |
| 4. France's archetype | 25. Unicist Country Archetypes |
| 5. Fundamentalism | 26. Unicist Country Future Research |
| 6. Germany's archetype | 27. Unicist Country Scenario Building: Ontology based Country Scenario Building |
| 7. Globalization: the new tower of Babel? | 28. Unicist Future Research |
| 8. Growth Crisis 2008-2010 | 29. Unicist Logic and its mathematics |
| 9. Institutionalization | 30. Unicist Ontology of Evolution For All |
| 10. Introduction to the unicist ontology of evolution | 31. Unicist Ontology of History: Unicist Methodology for Historical Research |
| 11. Introduction to unicist thinking | 32. Unicist Ontology of Language |
| 12. Sweden's archetype | 33. Unicist Reflection to focus on solutions |
| 13. The Book of Diplomacy | 34. Unicist Standard for Human Adaptive Behavior |
| 14. The Ethic of Foundations | 35. Unicist Standard for Ontological Scenario Building |
| 15. The Nature of Democracy | 36. Unicist Standard Language |
| 16. The Nature of Developed & Developing Countries | 37. Unicist Standard Language: To design, build and manage Human Adaptive Systems |
| 17. The Nature of Diplomatic Power | 38. Unicist Thinking |
| 18. The Nature of Social Power | |
| 19. The Nature of Unicist Object Driven Institutional Immune Systems | |
| 20. The Nature of Unicist Object Driven Leadership | |
| 21. The Origin of Human Fallacies | |

The Unicist Research Institute



Peter Belohlavek was born on April 13, 1944 in Zilina, Slovakia.

He discovered the Ontogenetic Intelligence of Nature that explains that evolution is purpose-driven and not random. This gave birth to the Unicist Theory of Evolution that made evolution reasonable, understandable and predictable.

The Ontogenetic Intelligence of Nature allowed developing the Unicist Logical Approach based on a pragmatic, structural and functionalist framework, to research and develop complex adaptive systems. The Unicist Logical Approach he developed is based on the Unicist Double Dialectical Logic that demonstrated the fallacy of Hegel's and Marx's dialectics. (More information: <http://www.unicist.org/pb.shtml>)

The Unicist Research Institute was the pioneer in complexity science research and became a private global decentralized leading research organization in the field of human adaptive systems.
<http://www.unicist.org/turi.pdf>