Globalization:

The Era of Participation

Public
Opinion

The Era of Participation displaced the Era of Knowledge

The objective of people in the Era of Participation is to find a better place in the world, conserve it, expand it and avoid losing it. This era changes the way people deal with others. It generated a major change of habits that gives access to influential roles to all those who feel that they have something to say and drives towards an increasing transparency of public and private actions.

The unicist anthropological research on the displacement of the "Era of Knowledge" by the "Era of Participation" was triggered by the need of knowing how to influence people in an adapted way. The notorious change in communication technologies, that gave most of the hidden villages in peripheral countries an access to the world, made evident that a new ideology was being introduced.

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

The research was led by Peter Belohlavek at The Unicist Research Institute using the Unicist Complexity Science Methodology. The research began in 2001 and included: Algeria, Australia, Belgium, Brazil, Canada Chile, China, Colombia, Costa Rica, Egypt, Finland, France, Germany, Holland, India, Israel, Korean Republic, Mexico, New Zealand, Italy, Japan, Norway, Peru, Poland, Russia, Saudi Arabia, Slovakia, South Africa, Spain, Sweden, Switzerland, Tunisia, UK, Ukraine, Uruguay, USA.

The closing of the conclusions was possible based on the experiences with Google, Greenpeace, Facebook, Twitter and LinkedIn.

The End of the Era of Knowledge

The Era of Knowledge implied that the access to personal and social evolution was basically sustained by the knowledge individuals had and was demonstrated by their credentials.

But the Era of Knowledge came to an end. An "ERA" is such when it establishes an imperceptible "gravitational force" that sustains the behavior of an environment.

It has to be considered that knowledge began being ruled by religions in order to avoid the deviation of human behavior from the moral rules, but became a value in itself with the appearance of the Industrial Era in the world.

The paradox is that industrialization empowered knowledge but at the end, the Era of Industrialization was exceeded by the Era of Knowledge. Nevertheless, knowledge is still an appendix of religions in pre-industrialized societies.

Internet opened a window that allowed making the access of knowledge massive. It expanded the use of data and information that gave access to any person who lives in a non-marginal environment.

Information can be defined as any data that can be transformed into a meaningful entity and thus can be stored in the long-term memory of an individual. Knowledge is such when the information one has can be used to produce something.
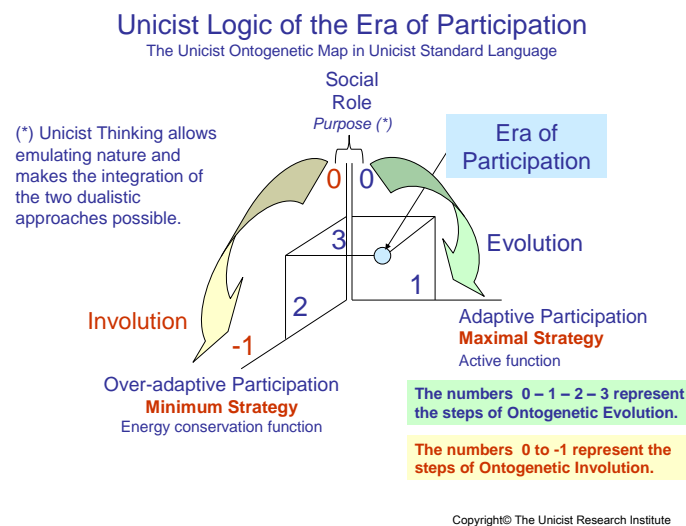
Google, as a concept, made the access to information basically free for everyone. The paradox is that people now have all the information they are willing to search but the value generation, which is based on knowledge, depends on the concepts they manage.

This explains why the open access to information did not produce a significant increase in productivity and quality of work.

Thus, the functionality of knowledge as a driver for personal evolution became fallacious. Education became a hygienic key; it was necessary to open doors but did not suffice to drive personal evolution and provide a meaningful place in the world.

The occurrence of economic crises in the world was the trigger to the end of the Era of Knowledge. Every economic crisis generates the lack of opportunities for many and the degradation of the ethical intelligence of a culture in order to survive. When crises are not cured, but only palliated, they plant the seed of the next crisis and the degradation of cultures continues.

A consequence of these crises is a growing individualism, which drives people to develop a surviving attitude that diminishes the generation of value and installs an unstable social environment.

Another consequence is the exclusion of youth, the newcomers in societies, diminishing their possibilities to find a social role to evolve.

These consequences gave birth to the Era of Participation, which can be synthesized in a shout:

"I need a better place in the world"

What is the Era of Participation?

The objective of participation is to find a better place in the world, conserve it, expand it and avoid losing it.

What needs to be established is the social role an individual looks for, which can imply a structural or an incidental positioning. It implies that there has to be an acceptance of the reference group the individual accepts as a rule maker.
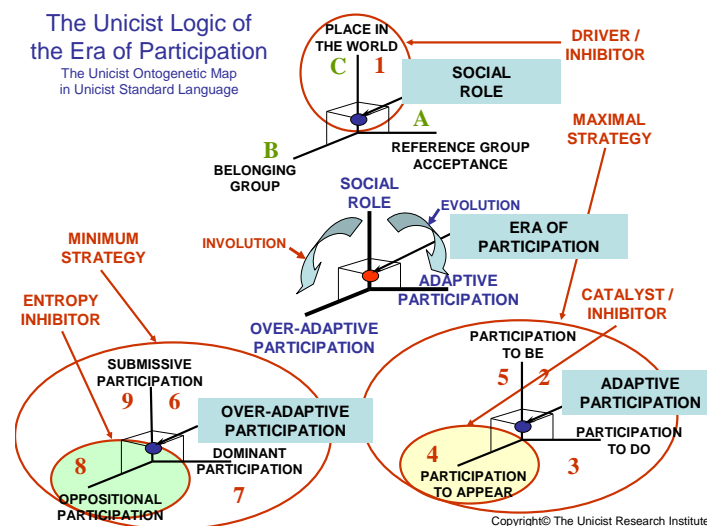
This reference group can be real, virtual or super-natural. All what matters is that it has to exist in order to make a participative process possible. Without a superior reference group's acceptance, there is no true place in the world and the participation degrades towards achieving a role of active or passive opposition.

The social role individuals fight for needs to have a belonging group where the individuals feel at home. Belonging groups are what make a place in the world safe. Therefore, participation implies fostering the existence of belonging groups who share similar utopias while they share the same weaknesses they need to cover.

The participation process becomes redundant when a place in the world, accepted by the reference groups and the belonging group, has been gained. However, as the satisfaction of needs generates new needs this is a never-ending process at an operational level. This process generates social evolution when individuals have a role in the world that allows them to evolve based on the value they add.

Adaptive Participation

Evolutionary participation requires beginning with a conscious adaptive process where the individual is looking for a place to be who s/he is. This makes the individual a differentiated person that needs to begin by participating through value adding actions (participation to do) while sustaining the identity of the role by having the necessary image that allows others to tag him/her properly (participation to appear).

Participation is only possible when the members who participate are able to recognize each other as part of the same group. In fundamentalist groups this tagging might include tattoos or similar timeless marks but in social groups individuals need to have the necessary "look & feel" in order to be tagged and recognized as members.

This appearance is extremely notorious in social and professional networks that establish the basics of the profile that need to be covered in order for the group to accept a possible member. That is why appearance, which is given by the personal brand or image, is the entropy inhibitor that makes expansive participation possible.

When the image has been positioned, the final objective of being a real member becomes possible.

Over-adaptive Participation

The apparent paradox is that over-adaptation is the minimum strategy. This requires an explanation. Adapting implies influencing while being influenced to achieve a goal, which in this case is to have a place in the world. Influencing is what we call adaptive participation and being influenced is what in this case is named over-adaptive participation.

Over-adaptiveness implies accepting the rules of the environment, which implies submission but beginning with a dominant participation in order to feel that one is not submitting but establishing the rules.

When the self-esteem has been conserved by this dominant participation, which mostly implies active inaction that allows judging the environment, an oppositional role becomes necessary to accept the rules of the game.

When individuals are able to feel superior by judging the environment, opposing to some aspects to preserve their self-esteem, then over-adaptive participation becomes functional. But, this functionality depends on its compatibility with the adaptive participation.

Segments of Participation

There are different segments or participants that need to be understood in order to deal with them. Accessing profiles and activities on Facebook, Twitter and LinkedIn is very useful to identify the different segments, which are never pure but always have an implicit dominant trend that drives their participation.

1) Publicity Driven

2) Bragging Driven

3) Utopia Driven

4) Recognition Driven

5) Action Driven

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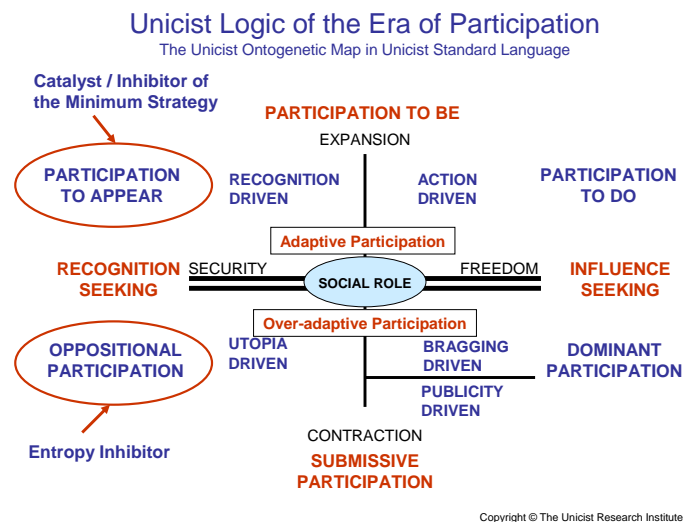
Publicity Driven

This segment is integrated by individuals who base their integration with others by gaining public notice based on information they provide to the environment.

This is a natural segment for establishing public image based on univocal communication. This type of participation is the natural pathway for politicians, artists or any public figure whose personal brand is empowered by the use of univocal communication.

Conflicts are the natural way to generate popular news: Good news is no news! Therefore, this news generation naturally derives into manipulative communication.

Bragging Driven

This segment is integrated by people who need to demonstrate that they have no needs.

This segment cannot accept that individuals are integrated by the weaknesses and separated by their strengths.

They tend towards operational dominant opinions where they consider that all opinions are equal and that they can judge others. They are common sense apologists, which makes their opinions undisputable.

They tend to be very smart in building the necessary fallacies to make their opinions prevail. Bragging driven people are influence seekers that can never be satisfied.

Utopia Driven

This segment poses the necessary utopias to oppose to the establishment or other segment.

The individuals of this segment drive necessarily towards criticizing the implicit weaknesses of a situation considering them avoidable. They oppose in order to be recognized as superior members who are proposing changes.

Their changes are not possible, because if they were possible, they would not be opposing but doing. The opposition allows them to pay the subjective prices to submit to an environment.

They basically build inaction fallacies in order to hinder the action of others. They are recognition seekers that can never be satisfied.

Recognition Driven

This segment is seeking for recognition in order to be accepted for what they are.

The goal of this segment is to participate in order to build an image according to the activities they do and the self-perception they have of who they are.

Participation is for them a tool to position in order to be credible. They develop many activities in order to guide other participating members of the group.

They are naturally the constructive leaders of the group they participate in. Recognition driven people are naturally followed by others based on the consistency of their image.

Action Driven

This segment is integrated by doers who participate in order to make things happen.

They are natural synergy builders having the capacity of participating to accelerate a building process.

This segment is integrated by influence seekers that already have solved their credibility issues based on the actions they did.
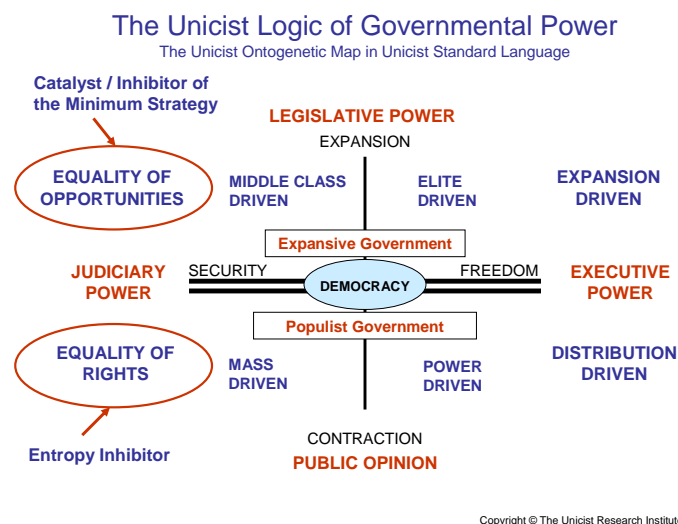
They tend to use their deeds as a demonstration of who they are. "People are what they do" is their motto.

They are naturally creative leaders who are recognized for what they have done but feared because of their bias towards value adding actions. Action driven people are naturally followed by others based on the value they add.

The Increase of the Influence of Public Opinion

Public opinion became the central power in democratic countries. Public opinion is now driven by the new technologies that are available and tends to install a dualistic approach in cultures defined by those who accept something and those who oppose to it.

The Unicist Logic of Governmental Power
The Unicist Ontogenetic Map in Unicist Standard Language

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As public opinion is intuition driven, this conflict becomes extreme when untrue information or disinformation is used by the parts.

Public opinion has always integrated the structure of the governmental power integrated by the legislative power, the executive power and the judiciary power.

The role of the legislative power is that of the driver of maximal strategies. In this role, it needs to be compatible with the public opinion but at the same time foster expansion and equality of opportunities.

The executive power has two alternatives in this Era: covering both the needs of expansion and distribution or focusing on distribution becoming a populist government. The extreme situation occurs when Distributism prevails absolutely to sustain the power of the government itself.
The judiciary power equilibrates the conflict between the public opinion, the legislative power and the executive power.

In the Era of Participation, the direct influence of people in governmental decision becomes dominant.

Which technologies have given birth to the Era of Participation?

- **Internet (Sharing)**
  The sharing capacity of Internet changed the world of communication in the field of work and of pastime activities. Although it began as a tool to work it evolved towards a tool to access and share.

- **Cell Phones (SMS – Short Message Service)**
  The communication and influential capacity of messages when they are used to share weaknesses transformed cell phones into a weapon to generate both adaptive and over-adaptive participation.

- **Facebook – Twitter (Social networks)**
  Social networks became the natural tool to be used by all the segments of participants (publicity driven, bragging driven, utopia driven, recognition driven, action driven). They made the building and managing of superficial relationships possible, which were not possible before.

- **Linkedin (Professional Networks)**
  Professional networks became a way to position individuals in hypothetical roles in order to make them become real personal roles. Their use is based on providing hope to the participants who want to find or improve their place in the world.

Consequences of this New Era:

1. **The change of the depth of relationships making them basically superficial and based on fallacious myths**
   Relationships became the core of individuals who are seeking for a place in the world. The new Era is based on the possibility of avoiding commitment while apparently sharing goals. This drives naturally towards the sharing of fallacious myths of an environment that cover the cultural weaknesses that cannot be rationally accepted.

2. **The increasing importance of the word of mouth communication to install ideas**
   In the past, word of mouth communication was killed by the massive media and is now recovering based on the participation that has been opened by the new technologies. This drives towards "viral communication" which needs to have the necessary catalysts to multiply its reach while benefiting its participants.

3. **The increase of the value of charismatic leadership and its dysfunctional counterpart: the "manipulative leadership"**
   Participation implies the existence of leaders and followers. Leaders need to be more charismatic in this word of mouth scenario, in order to be accepted by their follow-

ers. This naturally generates the existence of psychopathic manipulators, as a negative side-effect, who are perceived as leaders but only guide others for their own benefit.

4. The substitution of structural participation (institutions) by conjunctural participation

Institutions become weakened by the installation of massive participation. Participators tend to eliminate intermediaries which make the participation look like a superior level of democracy while it is mostly degraded towards instinctive massive behavior triggered by unsatisfied needs.

5. The loss of credibility of formal authorities and the empowerment of authoritative roles

When people seek for a place in the world they implicitly consider that the formal authorities did not provide the pathway to achieve it. Therefore, this Era is an Era where the formal authorities are under attack by a legitimated participation. This naturally generates authoritative roles in evolving cultures and authoritarian roles in involving cultures.

6. The increase of egocentrism and the demand of permanent sensorial and materialistic stimuli

The need to survive generated an increase of individualism. This individualism will be growing in the near future, which drives necessarily to multiple ways of consumerism. This consumerism drives individuals to find a place based on external stimuli where emotional and materialistic aspects prevail. This Era of Participation is at the same time the era of influencing and being influenced by external agents. This drives people to become more and more observers of the environment, which will generate a next era in a following generation.

7. The increase of addictive behaviors to escape

The need of parallel worlds to escape from the anomy produced by the lack of a place in the world or the risk of losing a place, drives towards addictive behaviors. All type of rational, emotional, and spiritual addictions and drugs of all types, are the way people can escape from the stress produced by reality. Thus, this will be an era of providing parallel realities of all kinds to compensate the stress produced by the instability of places in the world.

8. The increase of fundamentalist groups to ensure survival (religious, civil, military)

Fundamentalism is a natural response based on the lack of a place in the world. It has to be considered that fundamentalism is the ethic of survivors, which means that the more uncertain the places in the world become, the more fundamentalist groups will appear. Fundamentalism implies an extreme dualistic approach to provide a differentiated and unique place in the world for their members. Fundamentalism necessarily includes moral aspects sustained by super-natural beliefs in order to submit the members to superior values.

9. The multiplication of sectarian movements
   Sects are a natural response for minorities who feel endangered or for adolescent approaches to reality. Sects are an intermediary state between a minority group and a fundamentalist organization. Sects are such because they provide a place in the world for their members, which include rational, emotional, spiritual and materialistic coverage. Sects become an organized group when they are relatively open in terms of admission and exclusion or can become fundamentalist groups when their members have an absolute differentiation with the environment.

10. The installation of over-adaptive behaviors as a standard in the world
   Belonging begins to be the driver towards a place in the world. Belonging includes necessarily a submission to the rules of a group. This submission to rules, covered by the feeling of power the groups provide and the opposition to all those who are different is the natural way to provide individuals with a place in the world. This drives to extreme dualism and the need to avoid the existence of functional "mirrors" that demonstrate what is really happening in the environment.

11. The existence of multi-minorities
   Multi-minorities represent the major characteristic of the social organizations of this period. However, these groups will be strongly influenced by the technologies they use as part of their ideology. They might share a racial, religious, political or social origin but in all the cases, they always use an integration format to maintain their identity and sustain their members. They are and will be a launching platform for individuals to find a place in the world.

12. The installation of active inaction as a standard in underdeveloped environments
   Active inaction is a type of approach to work in the world. Active inaction implies that individuals need to profit from the environment transferring their costs and risks in order to diminish the responsibility for adding value. This stage of active inaction is multiplying basically among stagnant survivors who are individuals that are the reference group for survivors. Stagnant survivors appropriate from the environment based on the justifications they have and the exertion of power. They need to transfer the cost of their benefits in order to ensure their appropriation.

Conclusions

Paradoxically, the Era of Participation implies a prevalence of observation over true participation. This implies that this Era will represent implicitly a battle between observers and participants.

Over-adaptive participation is based on an observational attitude while adaptive participation is based on the synergy of the members to produce something.

The preexisting Era of Knowledge will be included as a secondary driver during the next decades to sustain, on the one hand, those who participate to build and, on the other
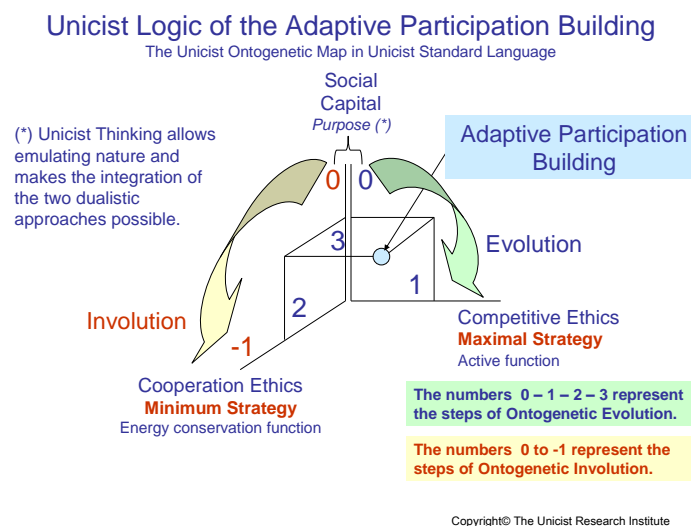
hand, to sustain those who participate to expose the implicit weaknesses of the adaptive participants.

This makes this period a battle and an integration of these two groups. Dualism will be the driver for the mass that over-adapts while integralism will be the driver for the elites who adopt an adaptive participative approach. It is a battle of communication.

Adaptive Participation Building

The building of adaptive participation is the responsibility of the elite of cultures. It is an institutional role that needs to exist in order to make participative behavior meaningful.

Unicist Logic of the Adaptive Participation Building
The Unicist Ontogenetic Map in Unicist Standard Language

Social
Capital
Purpose (*)

Adaptive Participation
Building

(*) Unicist Thinking allows emulating nature and makes the integration of the two dualistic approaches possible.

0 | 0

3

Evolution

1

Involution

2

-1

Competitive Ethics
Maximal Strategy
Active function

Cooperation Ethics
Minimum Strategy
Energy conservation function

The numbers 0 – 1 – 2 – 3 represent the steps of Ontogenetic Evolution.

The numbers 0 to -1 represent the steps of Ontogenetic Involution.

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The purpose of adaptive participation building is to establish an influential social capital. Social capital is given by the strengths of the bonds among the members of a group or community that drive their value generating actions. Social capital implicitly implies the existence of a greater good to sustain the relationships among the members.

Adaptive participation requires the existence of a double ethical behavior in the community. On the one hand, there has to exist an internal ethics of the group which needs to be based on cooperativeness and, on the other hand, an external ethics with the environment is required, which needs to be driven by competitiveness in order to ensure survival.

This is evident in the behavior of countries that naturally have two different attitudes: one towards the environment and another towards the members of the culture. However, both ethics need to be integrated by a social capital, which establishes the participation rules for the members of the group towards other members and towards the environment.

If cooperation is replaced by competition among the members of a group or community, the social capital becomes corrupt and over-adaptiveness replaces adaptiveness.

Corruption and over-adaptiveness also prevails when competition is based on the destruction of the environment in order to take advantage of it.

Adaptiveness drives towards evolution and over-adaptiveness is the cause and consequence of involution.

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 ac-

tions 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

Unicist approach to complex systems
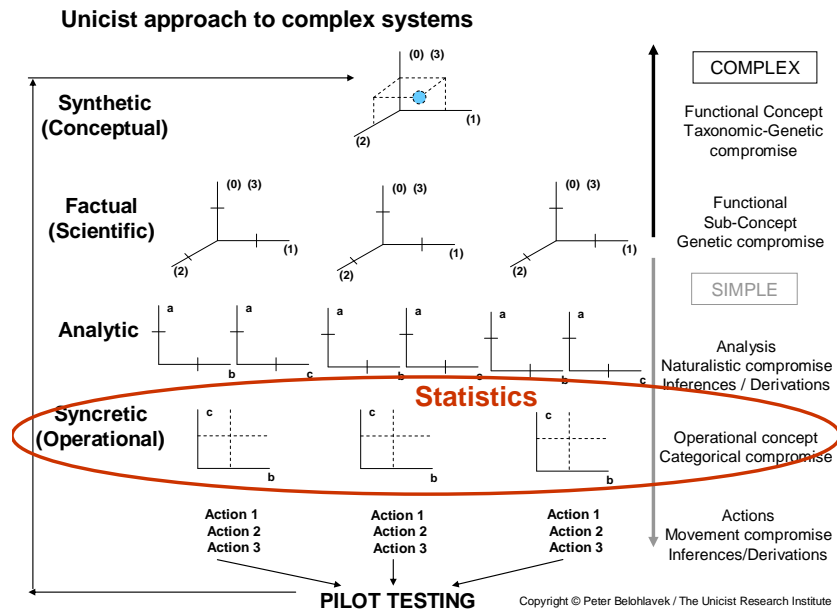
The generic approach:

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 Social Behavior. You can access them at the Unicist Library: www.unicist.com

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

The Unicist Research Institute

(*)**Peter Belohlavek** was born on April 13, 1944 in Zilina, Slovakia.
He is the creator of the unicist logical approach, based on a pragmatic, structural and functionalist framework to research and develop complex adaptive systems, and the author of the Unicist Theory of Evolution. His development of the Unicist Double Dialectical Logic demonstrated the fallacy of Hegel's and Marx's dialectics.
He developed the epistemological structure for complexity sciences, by developing the unicist ontological methodology for complex systems research, which substituted the systemic approach to research adaptive systems and was materialized in the unicist logical approach to deal with adaptiveness. (More information: 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