

Peter Belohlavek

DOERS



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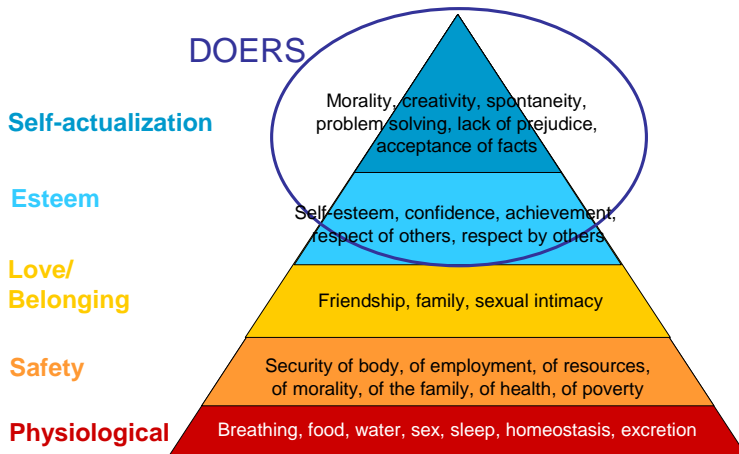
1. Unicist Ontology. 2. Ethics. I. Title.

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*Three men see a block of marble.
One sees the beauty of the marble.
The other sees the value of the marble.
The sculptor sees the statue within the marble...*

*Three men face a specific problem.
One sees the difficulties of the problem.
One sees the opportunities of the problem.
The doer sees the concepts that underlies the solution...*

Maslow's Pyramid



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Prologue

“Doers make things happen. Therefore, more than ever before, it is time for doers in the world.”

Doers are very special individuals. They are basically individuals whose fulfillment is based on doing transcendent things. They need to achieve what they have decided to do. When things cannot be done the easy way, they find the necessary path to make things happen.

But it can also be said that everyone is a doer in some field. This role is taken by all those individuals that have the will and the decision to add value through their deeds.

Doing requires having inner freedom. Without inner freedom there are no doers, just slaves. That is why only people who seek for inner freedom can be doers.

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

To do things doers have two polar possibilities:

- 1) On the one hand, they can approach problems analytically and operationally.
- 2) Or on the other hand, they can approach problems based on their nature. And after the nature of a problem has been apprehended they use the analytical and operational approach.

Analysis allows the division of a problem into its parts until the parts can be managed operationally. When a problem is simple, the ful-

fillment of this analysis means that the problem's cause-effect relations have been found. This analysis is functional for the solution of simple problems.

But when problems are complex they have open boundaries and their cause-effect relations are bi-univocal (A causes B and B causes A at the same time). In this case they can only be approached apprehending their nature and separating them into operational objects that function based on cause-effect rules.

This e-book is for doers who need to solve complex problems. Unicist technologies provide the tools to deal with the nature of problems.

Dealing with the nature of problems requires an abstract approach in order to see below the facts. It is necessary to deal with the essences of reality. The discovery of the structure of the intelligence of nature (unicist ontogenetic intelligence of nature) made the secure approach to the solution of complex problems possible.

Doers need to achieve their goals. It is necessary to find the doer in oneself in order to understand this. Doers find no internal peace until they have finished what they are doing. That is why doers use and need technologies to make things happen.

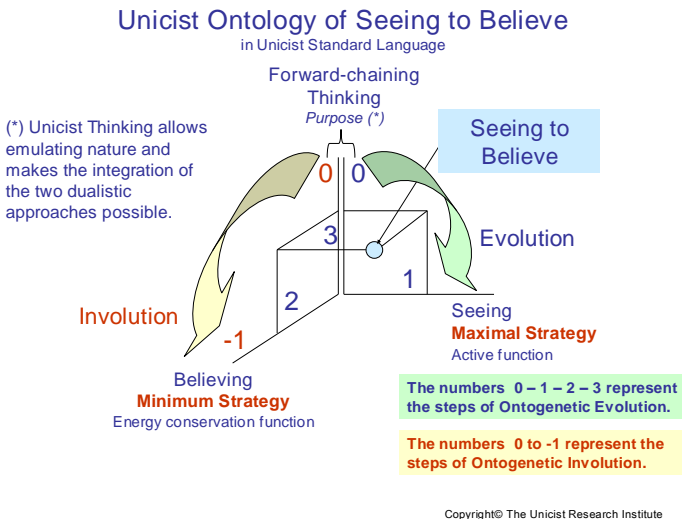
This approach is for those doers who need to make things happen in the business world.

“The world is built by doers and enjoyed by followers”. The joy of doers is in the deed itself.

Introduction: See to believe or believe to see

Surviving requires seeing to believe

Conservative thinking requires seeing to believe. That is why when a new concept is being discussed and an individual asks for an analogical benchmark, it is because s/he is avoiding entering a new field.



Seeing to believe is necessary to deal with operational thinking. When operation has to be done it is necessary to deal with a credibility based on seeing. Seeing is used in a wide sense considering all the aspects that deal with sensory experiences to apprehend reality.

Seeing to believe is based on the past experiences of individuals to generate the credibility of present actions.

Forward-chaining thinking is the secure approach to reality which avoids having a high level of inner freedom because the external re-

Conceptual thinking implies reflection that goes beyond the sensory experiences of individuals. Homological experiences are the benchmarks to be used to apprehend new action fields.

Believing to see is an approach to the nature of a reality in order to influence the future evolution and develop present actions.

Backward-chaining thinking is necessary to approach any activity that deals with adaptive systems and complexity. The oneness can only be approached with backward-chaining thinking processes which are integrated in the unicist reflection process.

2 = Infinite Solutions is an arithmetic metaphor of backward-chaining thinking.

It requires the use of a high level of inner freedom, because there are no sensory parameters to confirm the validity of a process. That is why a “believing to see” approach needs to be sustained by destructive and non-destructive pilot tests.

Maximal strategies which allow expansion beyond the present boundaries of an activity require the use of backward-chaining thinking and using individuals’ beliefs that need to be validated with sensory experiences.

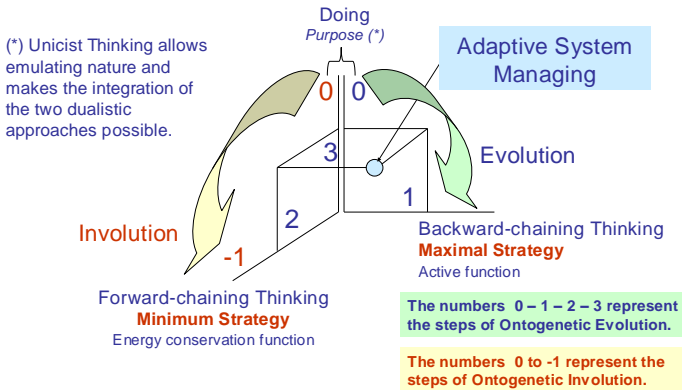
Doing within adaptive systems

Actions are the demonstration of a decision. There are unconscious, intuitive and conscious decisions. All actions include all the aspects but when we talk about “Doing” we imply actions ruled by conscious behavior.

Influencing adaptive systems requires integrating “believing to see and seeing to believe”.

But it has to happen following the ontological evolution law. An individual needs to believe in order to be able to see and then confirm what has been seen in order to validate the belief.

Unicist Ontology of Adaptive System Managing in Unicist Standard Language



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Managing adaptive systems implies beginning to apprehend the possibilities that can be achieved. To do so it is necessary to use backward-chaining thinking in order to apprehend the solution in its oneness. Therefore the first step to deal with adaptive systems requires the use of inner freedom to apprehend the actual reality. It requires “believing to see”.

This allows developing a maximal strategy that makes expansion possible.

After the concept has been grasped and used to develop a maximal strategy it is necessary to ensure survival developing minimum strategies. Minimum strategies are operation driven and use forward-chaining thinking as a tool that requires sensory experiences to confirm the validity of actions. Therefore it requires a “seeing to believe” approach.

The level of inner freedom required is minimal because actions are driven by sensory experiences.

Doing implies having the necessary inner freedom to be able to “believe to see” and the necessary discipline to follow a method to do, based on “seeing to believe”.

Businesses require “believing to see” to be defined, because they happen in the future that cannot be perceived through sensory experiences, and “seeing to be believe” in order to be administrated.

In business “seeing to believe” is a fallacy.

In operational activities “believing to see” is a utopia.

The Unicist Ontology of Doers

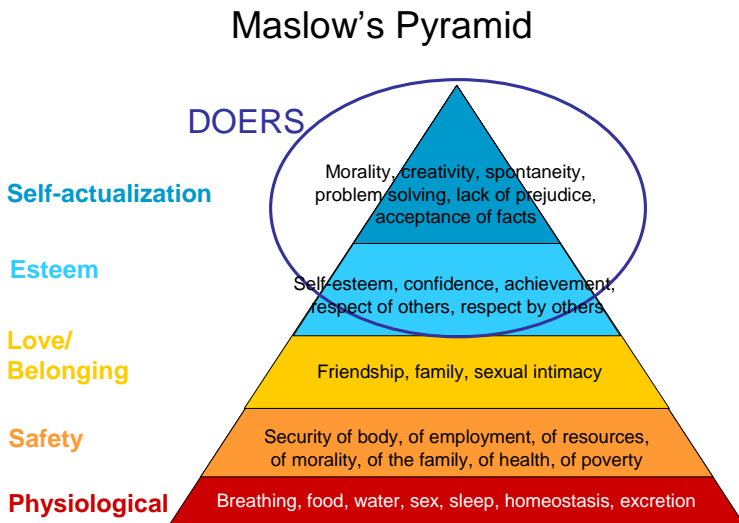
The nature of doers

Doers are individuals that basically produce their deeds based on their need of self-actualization and esteem that provides the necessary conditions to develop them. They do not hesitate in finding any way to develop a solution.

The more challenging the problem is the more sense of doing they have. Therefore doers are the individuals that naturally face complex problems to solve them. Only doers can develop strategies.

Doers have their basic needs satisfied

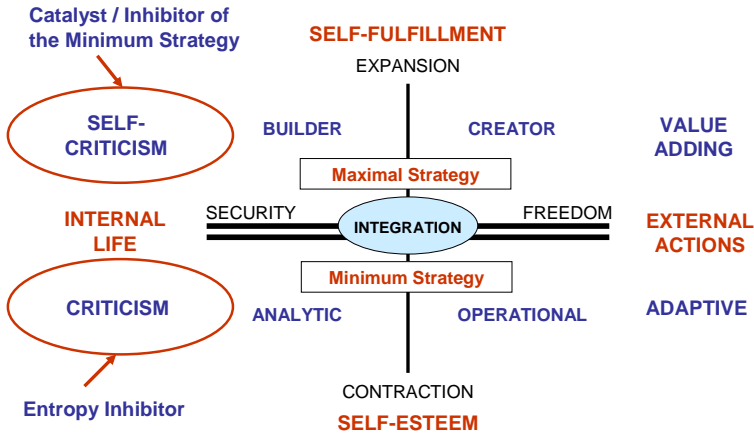
Doers have the physiological, safety and belonging needs satisfied (see Maslow). That is why they can focus on doing.



Strategies are necessary to help doers to develop solutions. But these strategies depend on the strategic intelligence of the doer.

The Unicist Ontology of Doers

Ontogenetic Map in Unicist Standard Language



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Doers have a powerful inner life. They need it in order to imagine actions and have the idea of the concept of what they are doing and how to achieve it, with or without the support of the environment.

Doers' maximal strategy is sustained by their self-criticism that makes their continuous improvement possible. Doers do their self-criticism after having finished their work.

This self-criticism has two effects:

- 1) It sustains the learning of the doer
- 2) It hinders self-fulfillment and generates the need for the next deed.

Sometimes doers are seen as workaholics. But in fact what they are is "deedaholics". Work is a pastime for them. The value is not in the work, it is in the deed.

Doers make deeds with added value in their maximal strategy. But this is a very special added value. It is based on a hypothetically superior solution for the environment.

This works very well when it is integrated with a minimum strategy that provides adaptive deeds. In this case they become the "owners" of the present and the "owners" of the future.

When doers have no minimum strategy with adaptive deeds, their futuristic approach is endangered and they become "nuts". Innovations are only useful when they add actual added value to a community.

Criticism is a price to be paid by doers but at the same time it gives the feedback to sustain the minimum strategies to provide adaptive deeds.

Types of doers

The four basic types of doers are:

- 1) Operative
- 2) Analytic
- 3) Builders
- 4) Creators

Operative

Operative doers usually have the need to develop deeds in order to belong to an environment. They develop the deeds to sustain their existence.

They are driven by external criticism and their need to belong to an environment. They are basically reactive doers who do what is demanded by the environment they intend to belong to.

They consider that their belonging depends on their deeds. That is their driver to do. When they are evolving they are natural creators and they are sustained by their building capacity.

Analytic

Analytic doers are "critic dependant" individuals. Their driver to do is to avoid the critics of their belonging group. They are used to building on demand, in order to appear to be within the rules of the group.

Their deeds usually represent the myths of the culture and they are extremely stressed and depending on the critic others might do.

They are basically tactical doers who do to gain the respect from others. When they are evolving they are natural builders and they are sustained by their creative capacity.

Builder

They are the doers who build adding value to the environment within the limits of an active self-criticism. They are never satisfied with their present work because they consider that it could have been better.

They build because of their own demand to sustain their self-esteem. Their need of self-actualization implies that they usually develop deeds that go beyond the boundaries in terms of quality and functionality.

They build with a strategic approach to ensure quality and added value. When they are evolving they are natural analytics and they are sustained by their operational capacity.

Creator

These are the doers who need to break the existing boundaries in order to satisfy their need for self-actualization. Creators are driven by their need to find new ways to add value to the environment.

Many of the creations go beyond the limits of acceptance of the culture. Notwithstanding, these creations sustain the self-actualization of the individuals who think that next time these deeds will be accepted.

They usually have timeless strategies in order to make room for their creations. When they are evolving they are natural operators and they are sustained by their analytic capacity.

Maximal & minimum strategies of doers

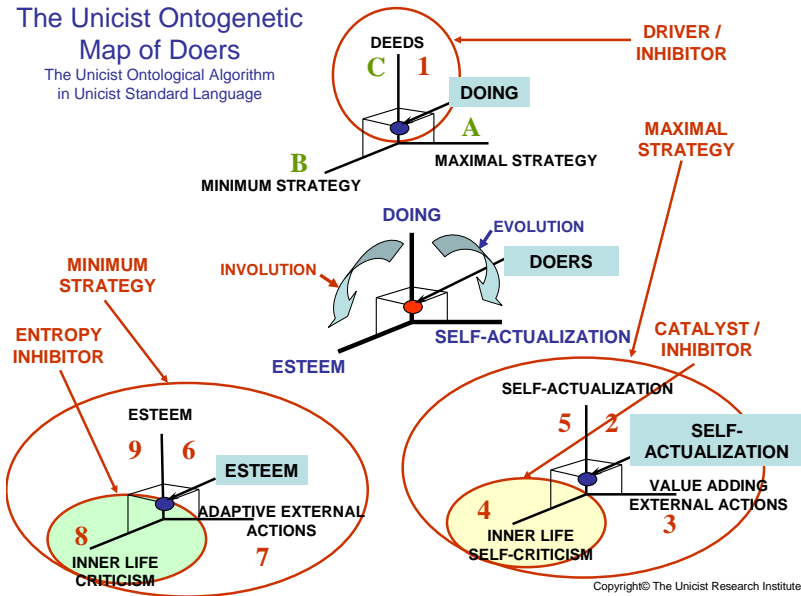
Understanding how a doing strategy works will help doers to upgrade the value added by their deeds.

As you can see the driver of doers are their deeds. The maximal strategy is based on value adding, self-criticism and self-actualization. By integrating these elements they cross the existing boundaries to develop or build value adding deeds.

Self-criticism is the catalyst of their minimum strategies. When self-criticism is active it produces all the necessary repairing actions to ensure the quality of the delivery of the adaptive deeds developed by an individual.

Inaction or fallacious actions are the consequence of the lack of self-criticism.

Minimum strategies produce esteem from the environment and self-esteem of the individual.



The win-win strategies are based on adaptive external actions and the prices to be paid are given by the critics others exercise on the work that is being done (to understand this aspects please consider the taxonomy of unicist strategy building).

Conclusion: Doers and Strategy Building

Strategies can only be designed and implemented by doers. It is necessary to be able to integrate both the knowledge of the nature of reality and the concrete operational aspects to implement them.

Doers have both the need and the attitude to approach reality to make things happen. This is a basic condition for strategy building.

That is why individuals who are starting to design a strategy need to do it based on the doing role they have.

Unicist Reflection for Doers - Introduction

Unicist reflection is an approach to complex human adaptive systems to understand their nature, define the possibilities to influence them, apprehend the algorithms that allow exerting influence and generate added value.

Unicist reflection has no relationship with other introspective approaches like religious introspection, transcendent meditation, yoga or other technologies that have been developed for different purposes.

Unicist Reflection has been developed to deal with complex human adaptive systems, such as businesses, to develop scenarios, diagnoses and strategies to achieve possible results. The reflection process can be synthesized in the following steps:

0 – Focus on the solution

1 - Dealing with projections

Destructive pilot tests

- Beta brainwaves suffice -

2 - Dealing with Introjections

Non-destructive - Destructive pilot tests

- Alpha brainwaves are needed -

3 - Dealing with integration

Non-destructive pilot tests

- Theta brainwaves are needed -

4 - Dealing with communion

Results validation

- Gamma brainwaves are needed -

5 - Dealing with the unified field

From an essential point of view, this synthesis can be described as

It reflects outside

It reflects inside

The outside vanishes

The inside vanishes

All is one

Unicist Reflection requires having a final picture in mind. It requires positive thinkers; individuals who see the bottle half full, not half empty.

Unicist reflection implies assuming full responsibility for results.

And, of course, full responsibility implies being in the solitude of power but having the power of solitude.

The path to Reflection

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

1) *It reflects outside*

Projecting the prejudices we have onto reality.

2) *It reflects inside*

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

3) *The outside vanishes*

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

4) *The inside vanishes*

Making the specific reality universal.

5) *All is one*

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

Introduction

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

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

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

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

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

Stage 1)

It reflects outside

Projecting upon reality the prejudices we may have

- Beta brainwaves suffice -

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

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

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

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

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

Stage 2)
It reflects inside
Introjecting the reality elements
we try to influence upon
- Alpha brainwaves are needed -

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

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

Introjecting may occur only under these circumstances:

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

It is necessary to have emphatic capacity.

The emphatic capacity implies having such a clear identity and vocation that the introjection of another element or person does not threaten our own self-esteem. An individual can only introject that reality which does not represent a threat or does not overcome him.

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

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

It is necessary to have a high sympathetic capacity

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

It is necessary to have a high level of energy

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

Pilot Test

When we believe to have clearly understood what is happening in the reality that has been introjected, we need a pilot test on the dis-

covery. To consider this stage valid, a forecast on reality as regards an action and its occurrence is enough. If this pilot test fails, it is necessary to return to the first step of the reflection process.

Stage 3)

The outside vanishes

Focusing on the reality trying to be influenced

- Theta brainwaves are needed -

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

The focusing may be done according to two approaches:

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

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

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

It is the same isolation exercise but supposing an influencing action is developed. Again, we have to start from the supposition that he who makes the description is a witness, not a protagonist, to avoid the ego influence on the description. In this stage, the risk lies in

being carried away by the illusions and the omnipotence. This description will validate the approach developed in the previous stage.

Pilot Test

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

Stage 4)

The inside vanishes

Making the specific reality universal

- Gamma brainwaves are needed -

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

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

Stage 5)

All is one

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

Pilot Testing

Doers are natural users of pilot tests because they provide the security that what they are doing will work.

Pilot testing implies testing their functionality and requires a precise design of the tests. The “trial and error” applications are not pilot tests.

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

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

1) Falsification – Destructive testing

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

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

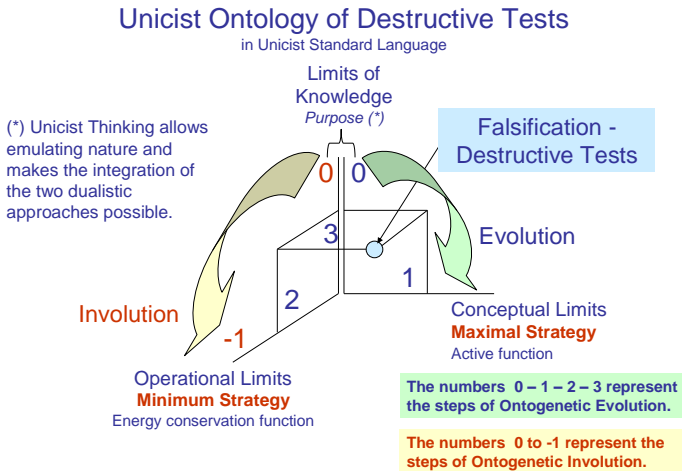
These two cases demonstrate that homology can be total or partial. When the knowledge necessary to influence a reality is falsified in a totally homologous field, then it is naturally secure knowledge. The extreme condition of this example is the homology of two identical elements.

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

Models to falsify knowledge using destructive testing

Destructive testing needs to be the first test when dealing with complex problems. The first step of a reflection process implies projecting one's beliefs on the external reality. This implies needing a destructive testing approach to eliminate the subjectivism that is implicit in any projection.

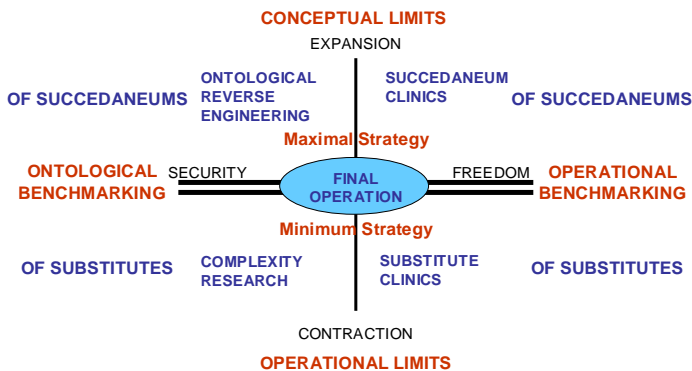
Destructive testing allows defining the limits of the validity of knowledge considering that there are always, on the one hand, conceptual limits and, on the other, operational limits.



The active function of destructive tests implies finding the conceptual limits which means dealing with operational and ontological benchmarking of succedaneum solutions.

On the other hand, the energy conservation function is based on finding the operational limits considering the operational benchmarking and the ontological benchmarking of substitutes.

Unicist Ontology of Destructive Tests



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There are different models of destructive tests:

- 1) Substitute Clinics
- 2) Complexity Research
- 3) Ontological Reverse Engineering
- 4) Succedaneum Clinics
- 5) Real Operation

Substitute Clinics

This approach implies developing a real solution, comparing this solution with its substitutes and finding out the SWOT they both generate and the response of the market.

Complexity Research

It implies finding the limits of the validity of substitutes based on experiencing, using acceptable preexisting secure knowledge and comparing it with the knowledge that is being falsified.

Ontological Reverse Engineering

This implies using the technology of reverse engineering comparing succedaneum solutions with the solution that is being falsified.

Succedaneum Clinics

This is the final stage before real application. It requires developing a real solution for a real problem and allowing the market to choose between succedaneum solutions and the one that has been developed. It implies finding the SWOT the solution generates and the response of the market.

Real Operation

The real operation is what defines the final limits of the knowledge that is being falsified.

2) Validation – Non-destructive testing

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

The validation process is homologous to a non-destructive test in the field of material research. Validation implies cause-effect relations.

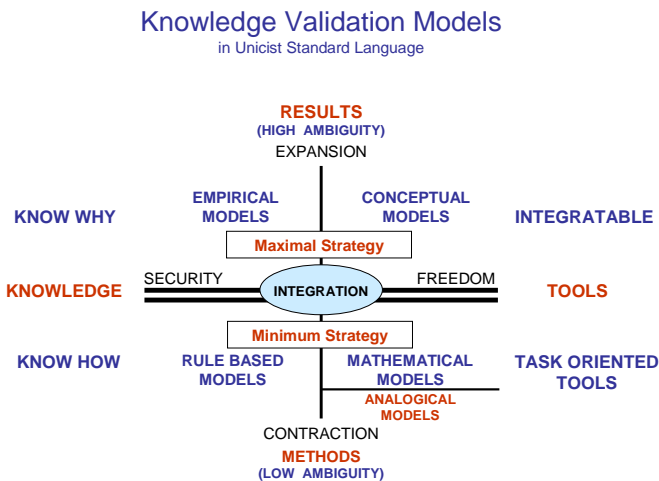
Therefore, validation can only be applied to a simplified field of a complex reality.

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

Models to Validate a Specific Reality

The available models to validate a reality are:

- 1) Analogical models
- 2) Mathematical models
- 3) Rule based models
- 4) Scientific-empirical models
- 5) Conceptual models



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Analogical Models

Analogical models are the most basic way to validate a reality. The typical expression of this level of validation is “If something worked here, why wouldn’t it work in this other similar context?”

This validation concept has so many “ifs”, that there is an extremely high probability of being fallacious. Taking others’ experiences and transferring them to other contexts without a validation framework is a “random” process.

Mathematical Models

Empirical foundations need mathematical models to be valid.

Statistics is one of the tools that empirical foundation uses to ensure that results are reliable. Mathematical models are the foundation of empiricism.

Without mathematics, empiricism is equivalent to an analogical approach.

Rule based Models

Foundations are logical when strict rules are applied.

If rules are not applied, the logical approach degrades to common sense, the outcome of which also depends on chance or pure intuition.

Rule based models are the support for the unicist logic.

Scientific-empirical Models

Scientific-empirical models are based on mathematical applications to validate knowledge, or on an epistemological approach to falsify foundations.

They provide certainty to causal foundations. Without validation or falsification causal foundations are fallacious.

Conceptual Models

Conceptual models and conceptual analysis are necessary to make conceptual foundations reliable.

The possibility of building conceptual foundations does not exist if the conceptual structures of a particular reality and its context are not available.

Conceptual foundations are based on the knowledge of the structure of concepts.

Synthesis

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

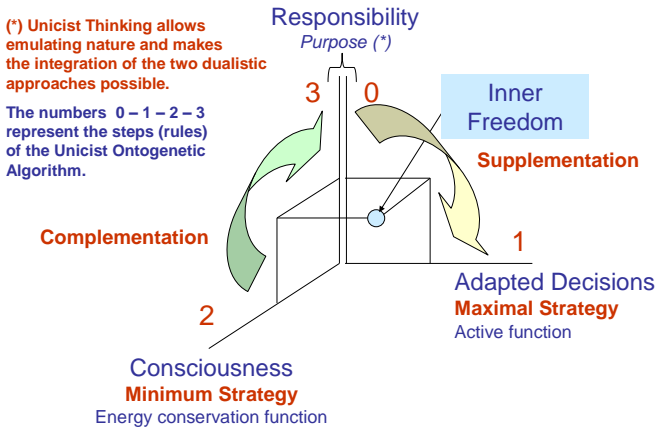
Knowledge is secure when its validity and its limits were found. Exceptions to this rule are universal natural laws which are “universally homologous”.

Annex
The Unicist Ontology of Inner Freedom

The Unicist Ontology of Inner Freedom

Inner freedom is the capacity of individuals to assume the responsibility they have, making conscious adapted decisions.

Unicist Ontology of Inner Freedom in Unicist Standard Language



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Inner freedom can be earned by those individuals who are able to assume the responsibility for their adapted actions in an environment being able to leave aside their own needs when making decisions.

People have lost their freedom when needs drive their actions.

Therefore, inner freedom is something people gain step by step, if they are able to pay the prices, or lose step by step, if they need to impose their rules.

It can be said that inner freedom is a utopia when instinctive needs, emotional needs and social values are sort of inhibitors for inner freedom.

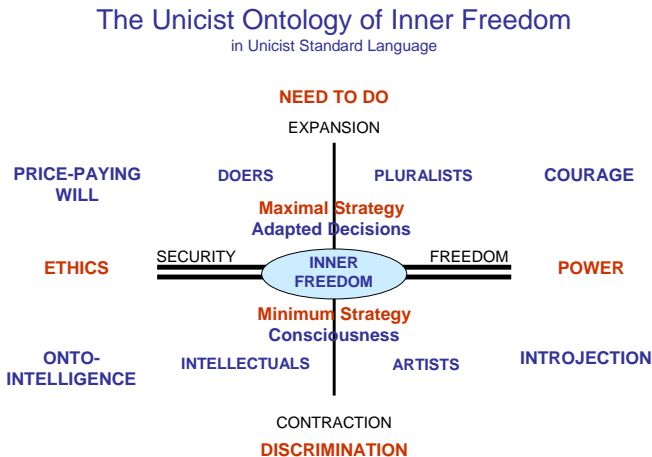
Individuals who achieved inner freedom can make accurate decisions based on their capacity to do and to discriminate their inside from the outside which allows them to assume the individual, social and transcendent responsibility.

Different perceptions of inner freedom

Basically, there are three perceptions of inner freedom:

- a) The one that considers inner freedom an intellectual/spiritual approach.
- b) The consideration that inner freedom is based on the actions of individuals.
- c) The integration of both, which is the unicist ontological approach.

The unicist ontological approach implies that real internal freedom will be achieved when an individual is able to make adapted conscious decisions.



A decision can be considered as adapted depending on the results of the actions that have been decided. Therefore, only after a decision has been implemented the inner freedom of an individual can be evaluated.

“Opportunity favors the prepared mind” implies that opportunities can only be taken if an individual has the inner freedom to be open to them.

Maximal strategies imply producing adapted decisions based on the need to do that an individual has in mind, the courage to take the risk that is implicit in freedom and the prices that have to be paid to make adapted decisions.

Adapted decisions always imply paying prices that are evident and the benefits for paying them are hypothetical. That is why inner freedom implies courage to assume the responsibility of deciding only what is possible. Utopias and fallacious myths hinder internal freedom.

The minimum strategy implies achieving consciousness in order to be able to discriminate the outside from the inside of an individual.

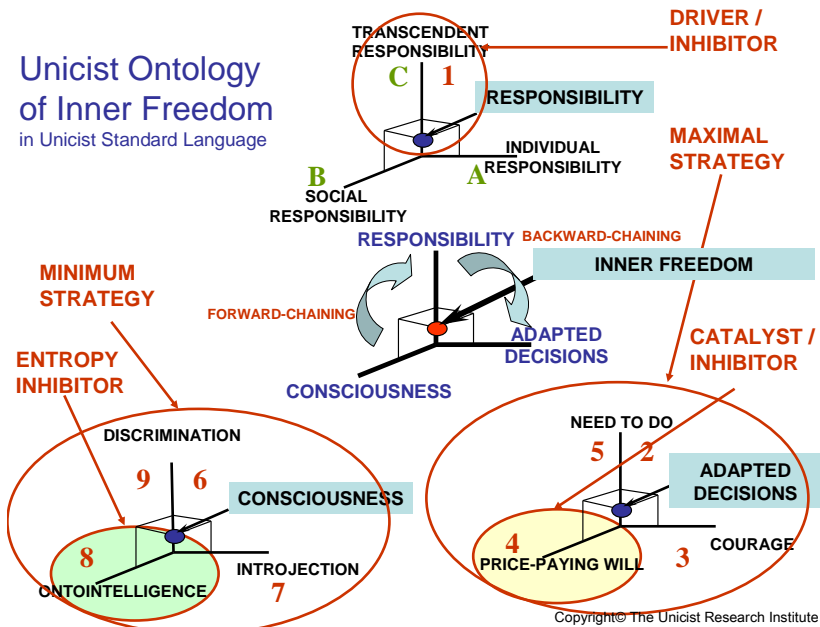
This implies that the individual needs to surpass the need of projecting on the external reality and needs to introject the external environment grasping it with her/his ontointelligence (logical thought, strategic intelligence and ethical intelligence) in order to achieve a level of internal harmony that integrates the external reality in its oneness.

The catalyst of the evolution of inner freedom is the capacity of individuals to pay prices. The higher the threshold for paying prices the faster the evolution of the inner freedom.

The entropy inhibitor is given by the capacity of individuals to apprehend the nature of what is happening, meaning the ontointelli-

gence. Depending on their characteristics individuals need to make more or less efforts in order to be able to reflect, apprehending the nature of a reality. This reflection capacity is what inhibits the individual to lose the focus on the expansion of inner freedom.

The ontological algorithm of inner freedom



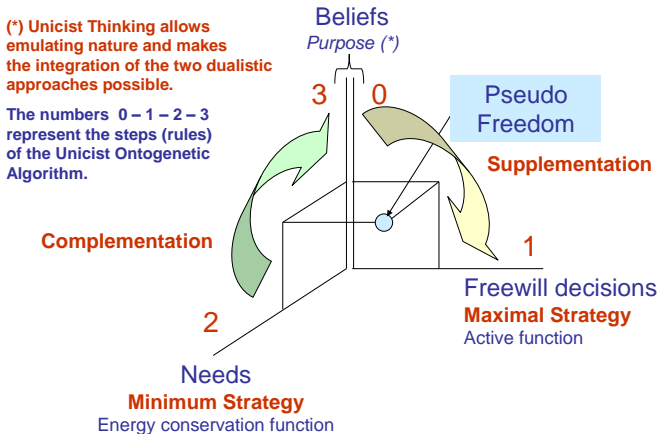
- 1) Define the responsibility you are willing to assume (not as an obligation but as a right).
 - A) Define the personal responsibility in terms of the minimum strategy you want to assume.
 - B) Define the social responsibility you need to cover.
 - C) Define the transcendent goals you are fulfilling.
- 2) Define the fields where you naturally need to do without feeling the effort you need to do.

- 3) Evaluate if you have the courage to overcome the fears that are implicit in an adaptation process.
- 4) Consider the prices you will have to pay and see if you have the capacity to pay them.
- 5) Confirm your will to do something specific (consider that inner freedom is not universal, it is gained “field by field”).
- 6) Define if you are willing to deal with the actual reality leaving aside your projections.
- 7) Define the aspects from the outside that you need to introject and the time you need to do it. Introjection is needed in the field of apprehending the ontology of reality. And unicist reflection is the necessary approach to introjection.
- 8) Evaluate your natural intelligence in order to use it to make the way towards inner freedom.
- 9) Confirm the aspects of the external reality that need to be apprehended in their nature.
- 10) Do the necessary pilot tests in order to confirm the possibility of developing your inner freedom.

About Pseudo Freedom

We call Pseudo Freedom the anti-concept of Inner Freedom. Paradoxically, it appears as to be providing more freedom to individuals because it is driven by their beliefs and needs. Ordinary people consider they are free when they are able to confirm their beliefs and needs.

Unicist Ontology of Pseudo Freedom in Unicist Standard Language



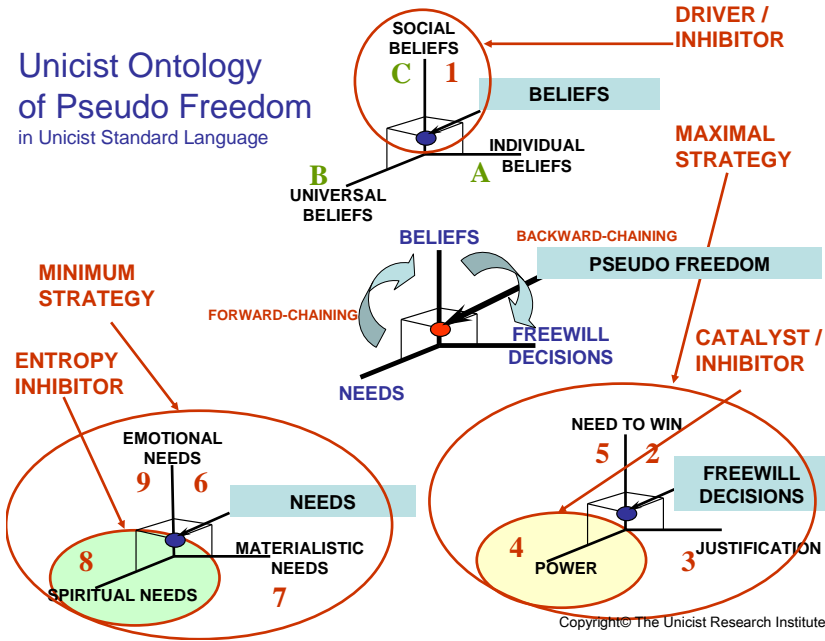
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Pseudo Freedom can be defined as the integration of freewill decisions of individuals to satisfy their needs and beliefs. Individuals have no capacity to adapt to the environment when they are driven by needs or beliefs.

Individuals have no inner freedom but pseudo freedom when they need to do what they want. Paradoxically, fostering freewill decisions drives people towards “slavery”.

Unicist Ontology of Pseudo Freedom

in Unicist Standard Language



Both poverty and abundance foster pseudo freedom. Poverty generates pseudo freedom because extreme needs avoid that individuals make adapted decisions. Survivors cannot be free.

On the other hand, abundance implies the perception of winning and the need to sustain it. Thus, it is very difficult that inner freedom expands in an environment of abundance.

Inner freedom is based on the perception of scarcity.

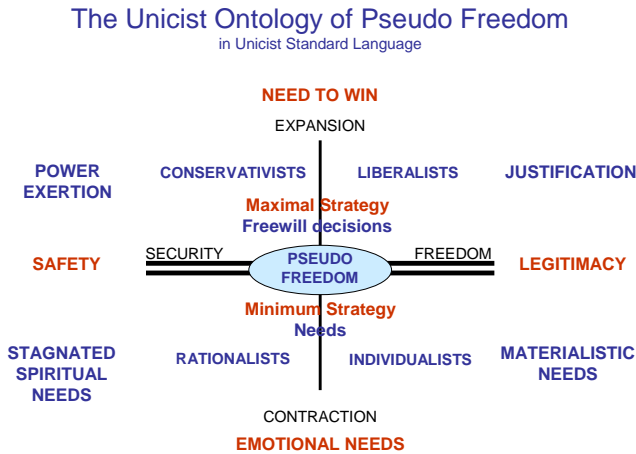
Pseudo freedom is driven by stagnated social, individual and universal beliefs that establish the boundaries individuals cannot surpass. Thus they build parallel realities in order to confirm their personal freedom.

The need to exert power is the catalyst of pseudo freedom and stagnated spiritual needs is the entropy inhibitor to avoid inner freedom. The need to win exceeds the need to adapt to the environment.

Fundamentalists are paradigmatic examples of pseudo freedom.

Pseudo Freedom Segments

Ontologically, we can define four segments: individualists, rationalists, conservativists, and liberalists.



The maximal strategy of Pseudo Freedom is given by the feeling that individuals have that they are making decisions based on their freewill. These decisions are driven by the need to win, based on sound justifications and are implemented with a seamless exertion of power. Two segments are defined in the maximal strategy:

- a) The conservativists, who need to win based on exerting power.
- b) The liberalists, who need to win doing whatever is necessary.

The minimum strategy is based on the satisfaction of needs driven by the emotional, materialistic and stagnated spiritual needs.

Two segments are defined in the minimum strategy:

- a) The rationalists who are driven by their stagnated spiritual needs (whatever their kind).
- b) The individualists who are driven by their materialistic needs.

Conclusions

People can apprehend the nature of reality only in the field they are internally free. That is the meaning of the metaphor:

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

About the Author

Peter Belohlavek is the creator of the Unicist Theory and the founder of The Unicist Research Institute, a private global research organization specialized in complexity sciences, that has an academic arm and a business arm.

He was born on April 13, 1944 in Zilina, Slovakia. His basic education is in Economic Sciences. To apprehend "reality" as a complex unified field he completed his education with research driven guided studies in Psychology, Epistemology, Anthropology, Economics, Education, Sociology, Life Sciences and Management.

The Unicist Theory made adaptive systems manageable and gave an epistemological structure to complexity sciences. This theory established a new starting point in science which expanded the possibilities of human influence in adaptive environments.

The unicist paradigm shift in sciences drove from an empirical approach to a pragmatic, structuralist and functionalist approach to deal with complex environments, integrating observable facts with the "nature of things".

This theory allowed managing the adaptive aspects from Life Sciences to Social Sciences. Its application provided the four scientific pillars to develop the unicist technologies: Conceptual Economics, Conceptual Anthropology, Conceptual Psychology and Conceptual Management.

As it is known, the management of complexity has been an unsolved challenge for sciences. Science dealt with complexity using multiple palliatives but without achieving consensus of what complex systems are.

This challenge has been faced in 1976 at The Unicist Research Institute, which became a pioneering organization in the development of concrete solutions to manage the complex adaptive systems by developing a logical approach that uses the Unicist Theory.

He discovered the intelligence that underlies nature, which gave birth to the Unicist Theory, and the ontointelligence that defines the roots of human intelligence. These discoveries and developments expanded the possibilities to upgrade education, to influence social and institutional evolution and to deal with markets.

The unicist logical approach expanded the boundaries of existing sciences. The Unicist Theory was used to develop applications in Life Sciences, Future Research, Business, Education, Healthcare and Social and Human behavior. Now complex adaptive systems became manageable and complexity science received its epistemological structure.

Among other roles, he leads the Future Research Laboratory of The Unicist Research Institute. It is a space to give access to information on country archetypes, future scenarios and trends to the worldwide community.

Scientific applications of the Unicist Theory that expanded the boundaries of existing sciences by solving their complex aspects:

In Scientific Research - 1980: Development of a unicist ontological methodology for complex systems research, substituting the systemic approach to research adaptive systems. **2014:** The integration of the unified field of macro and micro behavior. **2015:** Development of the destructive and non-destructive tests to research adaptive environments.

In Life Sciences - 1988: Discovery of the functional structure that regulates evolution and the unicist ontological structure of living beings as a unified field. **2006:** Discovery of the unicist ontological algorithm of evolution and involution. **2008:** Discovery of the two types of integration, complementation and supplementation, of elements in complex adaptive systems. **2012:** Discovery of the unicist ontology of biological entities. **2013:** Confirmation of the unicist ontology of viruses. **2014:** Discovery of the ontological structure of chronic diseases. **2014:** Discovery of the structure of therapeutics. **2015:** Discovery of the ontological structure of health.

In Complexity Sciences - 1998: Development of the unicist ontology emulating the ontogenetic intelligence of nature. **2003:** Discovery of the anti-concepts that work as antimatter. **2006:** Development of objects to manage human adaptive systems emulating the structure of nature. **2011:** Discovery of the unicist ontology of complex adaptive systems. **2014:** Discovery of the behavior of objects in complex adaptive systems. **2015:** Discovery of the essential opposition but operational complementation between the active function and the energy conservation function of concepts.

In Information Sciences – 2002: Development of unicist ontogenetic based ontologies replacing the empirically structured ontologies. **2014:** Development of unicist adaptive robotics. **2015:** Development of prototypes.

In Future Research and Strategy - 1984: Modeling of the ontological structures that allow inferring the evolution developing the ontogenetic maps of human adaptive systems. **2014:** Confirmation of the functionality of ethical intelligence in future research. **2015:** Discovery of the unicist ontology of personal strategies.

In Logic - 1986: Development and formalization of the integrative and the unicist logic. **2013:** Functionality of Dualistic Logic in complex environments. **2013:** Discovery of the structure of aprioristic fallacies.

In Anthropology - 1986: Discovery of the “invariables” of human behavior. **1997:** Discovery of the double dialectical behavior. **2008:** Discovery of the anthropological lifestyles. **2010:** Discovery of the institutional and social viruses. **2012:** Discovery of the integration of ontogeny and phylogeny. **2012:** Discovery of the stagnant survivors’ role in societies. **2012:** Discovery of the unicist ontological structure of aptitudes, attitudes and intentions. **2013:** Development of the unicist ontology of cultural adaptiveness & over-adaptiveness. **2014:** Synthesis of Conceptual Anthropology. **2014:** Discovery of the Cultural, Institutional, Individual and Social Archetypes. **2015:** Discovery of the functionality of rationalism and subjectivism as social and individual addictions.

In Economic Science - 1989: Discovery of the unicist ontological structure of Economics. **1998:** Discovery of the unicist ontological algorithm of the price elasticity of demand. **2004:** Discovery of the ontogenetic structure of economic models and their functionality. **2011:** Discovery of the ontology of currency and inflation. **2012:** Discovery of the ontology of the industrialization level. **2012:** Discovery of the unicist ontology of the overcoming of scarcity. **2012:** Pricing of Futures and Options. **2012:** Discovery of the unicist ontology of speculative manipulation. **2014:** Synthesis of Conceptual Economics. **2015:** Discovery of the unicist ontology of economic freedom.

In Political Science - 1990: Development of the ontological algorithm and the ontogenesis and phylogeny of ideologies and their functionality. **2013:** Development of the unicist ontology of Social, Economic and Political Democracy.

In Social Sciences - 1993: Discovery of the collective unconscious and the unicist archetypes of cultures. **2012:** Discovery of the role of stagnant survivor elites in the stagnation of segments or cultures.

In Linguistics – 2004: Discovery of the unicist ontological algorithms of natural, ambiguous and figurative languages and the unicist ontology of words. **2014:** Development of semantic objects. **2015:** Discovery of the ontological structure of subliminal communication.

In Mathematics - 1996: Development of the conceptual basis of interdependent, dependent and independent variables. **2014:** Development of the mathematical foundations of reality indicators.

In Philosophy - 1994: Development of the unicist ontology integrating philosophy, science and action in a unified field. **1997:** Refutation of Hegel's and Marx's dialectics and the formulation of the laws of the double dialectics.

In History - 2000: Development of a historical analysis methodology based on the unicist double dialectics.

In Cognitive Science - 2001: Development of a methodology to construct knowledge with existing information through an integrative logic. **2002:** Development of the unicist reflection methodology to deal with the nature of reality. **2006:** Discovery of the object driven organization of mental processes and the development of cognitive objects. **2008:** Development of the ontological algorithms of fundamental analysis. **2013:** Development of the unicist ontology of erudition and wisdom (observers vs. participants). **2014:** Discovery of the structure of the emulation of reality. **2015:** Discovery of the unicist ontology of conceptualization.

In Education - 1979: Discovery of the ontogenetic algorithms of learning which has given scientific sustainability, amongst others, to Piaget. **2014:** Discovery and development of learning objects. **2015:** Development of Reflection Driven Education.

In Psychology - 1984: Discovery of human ontointelligence to deal with adaptive systems. **2003:** Discovery of the unicist ontological structure of fallacies, the functionality of anti-intelligence and anti-intuition. **2004:** Discovery of the double dialectical thinking process. **2005:** Discovery of the unicist ontology and evolution laws of human essential complexes. **2011:** Discovery of the ontology of conscious behavior. **2012:** Discovery of the ontology of complementation of thinking processes. **2012:** Discovery of the unicist ontology of psychopathy. **2014:** Discovery of the structure of sub-

liminal decision-making. **2014:** Synthesis of Conceptual Psychology. **2015:** Functionality of concepts as behavioral objects.

In Semiology - 2012: Discovery of the unicist ontology of semiosis as a complex adaptive system. **2015:** Development of semiotic role objects.

The trigger for his turning point

In 1975, being an executive at Siemens, he was kidnapped by the leftist guerrilla. After the kidnapping, he was pursued by rightist military forces because of being a possible freedom-fighter. These extreme experiences changed the goals of his life forever and drove him to develop works that allowed dealing with the complexity of human adaptive systems.

His works

He is the creator and developer of The Unicist Theory, which is based upon his discovery of the Ontogenetic Intelligence of Nature. Both, his discovery and models are the basis of natural laws to explain evolution.

His basic background is in Economic Sciences. He developed research and studies in the fields of Management, Anthropology, Economics, Education, Epistemology, Psychology, Sociology and Life Sciences. He dedicated his life to the research in complexity sciences, focused on the research of evolution in the fields of Human Behavior, Economics, Social Behavior and Management.

His work includes universal matters such as the Ontology of Evolution, The Ontogenetic Intelligence of Nature, the Structure of Concepts, the Laws of Evolution, the Structure of Logical Thinking and the structure of Ethical Intelligence. Since 1976, he has developed more than 5,000 researches.

Peter Belohlavek's research works include: Basic Research, Conceptual Developments, Scientific Developments, and Development of Cultural Archetypes. The work included the development of a standard. The Unicist Standard developed defined the structure of procedures and norms to manage the unicist ontological methods.

Main companies that participated in the research

The main companies that participated in the research, development and became users of the Unicist Object Driven Business Technologies are:

ABB, A. G. Mc. Kee & Co., American Express, Apple Computers, Autolatina (Ford-Volkswagen), BankBoston, BASF, Bayer, Brahma, Ciba Geigy, Cigna, Citibank, Coca Cola, Colgate Palmolive, Deutsche Bank, Diners Club, Federación Patronal de Cafeteros de Colombia, Glasurit, Hewlett Packard, IBM, ING, Johnson & Son, Lloyd's Bank, Massey Ferguson, Merck, Monsanto, Parexel, Pirelli, Renault, Sandoz, Shell, Sisa (Citicorp), Telefónica, TGS, Worthington, Xerox, YPF (Repsol).

Globalization & Main cultural archetypes of countries

The unicist ontological approach to globalization is synthesized in Peter Belohlavek's research works and publications and in the development of his global activities since 1964:

Unicist Country Future Research - The Power of Nations - Unicist Anthropology - Unicist Country Archetypes - The Nature of Diplomatic Power - The Nature of Dissuasion Power - The Nature of Economic Power - The Nature of Ideologies - The Nature of Social Power Globalization: The New Tower of Babel? - Fundamentalism: The Ethic of Survivors.

Main archetypes

Argentina, Australia, Belgium, Brazil, Canada Chile, China, Colombia, Costa Rica, England, Finland, France, Germany, Holland, India, Israel, Korean Republic, Mexico, New Zealand, Italy, Japan, Norway, Peru, Poland, Russia, Saudi Arabia, Slovakia, Spain, Sweden, Switzerland, Uruguay, USA, Venezuela.

Researches in the field of social behavior

Abstracts of the main discoveries in social behavior:

- The Unicist Ontology of the Collective Unconscious
- The Unicist Ontology of Democracy
- The Unicist Ontology of Economic Behavior
- The

Unicist Ontology of Economic Growth • The Unicist Ontology of Fundamentalism • The Unicist Ontology of Fundamentalists • The Unicist Ontology of Historical Evolution • The Unicist Ontology of Ideologies • The Unicist Ontology of Lifestyles • The Unicist Ontology of the State-Nation • The Unicist approach to Scenario Building • The Unicist Ontology of a Country's Social Scenario • The Unicist Ontology of a Country's Economic Scenario • The Unicist Ontology of a Country's Political Scenario • The Unicist Ontology of Expansive and Contractive State Actions • Unicist Ontological drivers of the Evolution of Countries • The Unicist Ontology of the Operational Power of Nations • The Unicist Ontology of countries' cultural change • Unicist Anthropology • The Unicist Ontology of Globalization and Sustainable Development • The Unicist Ontology of the Social Power of Nations • The Unicist Ontology of the Unicist Anthropology • The Unicist Ontology of Social Myths • The Unicist Ontology of the Power of Diplomacy • The Unicist Ontology of the Dissuasion Power of Nations • The Unicist Ontology of Countries' Archetypes • The Unicist Ontology of the Power of Nations • The Unicist Ontology of Social and Individual Ideologies.

Researches in the field of institutions and businesses

Abstracts on the main discoveries in the field of businesses and institutions:

• The Unicist Ontogenetic Algorithm • The Ontology of Institutions • The Ontology of Enterprises • The Ontology of Entrepreneurs • The Taxonomy of Organizational Design • The Unicist Design Methodology: Unicist XD • The Unicist Ontology of Intellectual Capital • The Building of Human Capital: an ontological approach • The Unicist Ontology of Marketing Mix • The Unicist Ontology of Family Businesses • The Unicist Ontology of Object Driven Value Generation • The Unicist Ontology of Cognitive Objects • Unicist Ontology of In-Company Corporate Universities • The Unicist Ontology of Objects • The Unicist Ontology of Functional Objects • The Unicist Ontology of Operational Objects • The Unicist Ontology of Systemic Objects • The Unicist Ontology of Adaptive Systems for Work • The Unicist Ontology of Business Hackers • The Unicist Ontology of Business Process Modeling • The Unicist Ontology of Business Viruses • The Unicist Ontology of Diagnoses • The Unicist Ontology of the Factor Zero • The Unicist Ontology of Quality Assurance • The Unicist Ontology of a Commercial Catalyst • The Unicist Ontology of Functional Segmentation • The

Unicist Ontology of Market Segmentation • The Unicist Ontology of Natural Organization • The Unicist Ontology of Human Process Catalysts • The Unicist Ontology of Client Centered Management • The Unicist Ontology of Innovation • The Unicist Ontology of Insourcing • The Unicist Ontology of Outsourcing • The Unicist Ontology of Research • The Unicist Ontology of Economic Growth • The Unicist Ontology of Business Synergy • The Unicist Ontology of Object Driven Management • The Unicist Ontology of the Object Driven Organization • The Unicist Ontology of Business Objects Design • The Unicist Ontology of Organizational Design • The Unicist Ontology of the Organizational Immune System • The Unicist Ontology of Proactive Responsibility • Ontological reverse engineering approach • The Unicist Ontology of Social Viruses at Work • The Unicist Standard for Business Objects Design.

Researches in the field of individual behavior

Abstracts of the main discoveries in individual behavior:

• The Unicist Ontology of Ontointelligence • The Unicist Ontology of Fallacies • The Unicist Ontology of the Ethical Intelligence • The Unicist Ontology of Anti-intelligence • The Unicist Ontology of Research • Innovation Blindness • Unicist Thinking: the Double Dialectical Thinking • The Discovery of the Relation between Complexity Management and Human Fears • The Unicist Ontology of Universal Strategy • The Unicist Ontology of the Adults' Learning Context • The Unicist Ontology of Language • The Unicist Ontology of the Use of Words in the Building of Minimum and Maximal Strategies • The Unicist Ontology of Stagnant Survivors • The Unicist Ontology of Human Essential Complexes • The Unicist Ontology of Oedipus Complex and the Evolution of Species • The Unicist Ontology of Ambiguous Language • The Unicist Ontology of Languages as Reasoning Structures • The Unicist Ontology of Anti-intuition • The Unicist Ontology of Human Learning • The Unicist Taxonomy of Complex Problem Solving • The Ontogenesis of Ethical Intelligence • The Unicist Ontology of Innovation • The basics of Learning New Skills to Solve Complex Problems • The Unicist Ontology of Superiority Complexes • The Unicist Ontology of Fundamental and Technical Analysis • The Unicist Ontology of Time Management and Time Drivers • The Unicist Ontology of Decision Making • The Unicist Ontology of Leadership • The Unicist Ontology of Messages • The Unicist Ontology of Perception Fallacies • The

Unicist Ontology of Reading the Nature of Reality • The Unicist Ontology of Reflection • The Unicist Ontology of Words' Functionality • The Unicist Ontology of Ambiguous Perception.

Books published in English

1. Australia's archetype
2. Brazil's archetype
3. Butterfly Companies & their cure
4. Complexity Science: Unicist Research & Design of Human Complex Adaptive Systems
5. Complexity Sciences and the Theory of Evolution
6. Conceptual Economy
7. Conceptual Psychology
8. Conceptualization and Behavioral Objects
9. Design of complex systems research
10. Development of Consciousness through Action
11. Dualistic Logic vs. Unicist Logic
12. France's archetype
13. Fundamentalism
14. Germany's archetype
15. Globalization: the new tower of Babel?
16. Growth Crisis 2008-2010
17. Influencing Nature
18. Innovation
19. Institutionalization
20. Introduction to the nature of perception and credibility
21. Introduction to the unicist ontology of evolution
22. Introduction to Unicist Business Therapeutics
23. Introduction to Unicist Diagnostics
24. Introduction to Unicist Econometrics
25. Introduction to Unicist Market Segmentation
26. Introduction to Unicist Object Driven Entrepreneuring
27. Introduction to unicist thinking
28. Knowledge, the competitive advantage
29. Mind Traps that hinder personal evolution
30. Natural Organization of Outsourcing and Insourcing
31. Ontointelligence
32. Peopleware: The Integrator of Hardware and Software
33. Real Diagnostics vs. Paradoxical Diagnostics
34. RobotThinking
35. Social Critical Mass in Business
36. Sweden's archetype
37. The Book of Diplomacy
38. The Ethic of Foundations
39. The Nature of Big Change Management
40. The Nature of Complementation

41. The Nature of Democracy
42. The Nature of Developed & Developing Countries
43. The Nature of Diplomatic Power
44. The Nature of Dissuasion Power
45. The Nature of Doers
46. The Nature of Economic Power
47. The Nature of Ideologies
48. The Nature of Social Power
49. The Nature of Unicist Business Strategy
50. The Nature of Unicist Object Driven Business Growth
51. The Nature of Unicist Object Driven Change Management
52. The Nature of Unicist Object Driven Institutional Immune Systems
53. The Nature of Unicist Object Driven Leadership
54. The Nature of Unicist Object Driven Management
55. The Nature of Unicist Object Driven Marketing
56. The Nature of Unicist Object Driven Organization
57. The Nature of Unicist Reverse Engineering for Object Design
58. The Ontogenesis of Evolution: The Unicist Ontology of Evolution
59. The Ontogenesis of Knowledge Acquisition: The Unicist Ontology of Human Learning
60. The Origin of Human Fallacies
61. The Path of the Architect
62. The Power of Nations
63. The Roots and Evolution of Human Intelligence
64. The Unicist Approach to Businesses
65. The Unicist Ontology of Ethical Intelligence
66. The Unicist Ontology of Evolution
67. The Unicist Ontology of Family Businesses
68. The Unicist Ontology of Human Capital Building
69. The Unicist Ontology of Network Building
70. Unicist Anthropology
71. Unicist Business Architecture
72. Unicist Business Diagnostics: The Compendium of Ontologies for Business Diagnostics
73. Unicist Business Objects Building: An Ontology based and Object driven Technology
74. Unicist Business Strategy
75. Unicist Business Strategy: Ontology based and Object driven Business Strategy
76. Unicist Business Therapeutics: Ontological based and Object driven Therapeutics
77. Unicist Confederation: Cooperation in Diversity
78. Unicist Country Archetypes
79. Unicist Country Future Research
80. Unicist Country Scenario Building: Ontology based Country Scenario Building
81. Unicist Future Research
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87. Unicist Object Driven Diagnostics

88. Unicist Object Driven Learning
89. Unicist Object Driven Management
90. Unicist Object Driven Marketing
91. Unicist Object Driven Negotiation
92. Unicist Object driven Strategy
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95. Unicist Ontology of Evolution For All
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101. Unicist Organizational Cybernetics
102. Unicist Personal Strategies
103. Unicist Personalized Education
104. Unicist R&D of Adaptive Systems in Business
105. Unicist Reflection to focus on solutions
106. Unicist Reflection: The path towards strategy
107. Unicist Standard for Adaptive System's Pilot Testing
108. Unicist Standard for Business Benchmarking
109. Unicist Standard for Business Growth
110. Unicist Standard for Business Objects Building
111. Unicist Standard for Critical Mass Building
112. Unicist Standard for Human Adaptive Behavior
113. Unicist Standard for Ontological Business Diagnostics
114. Unicist Standard for Ontological Business Modeling
115. Unicist Standard for Ontological Change Management
116. Unicist Standard for Ontological Leadership
117. Unicist Standard for Ontological Scenario Building
118. Unicist Standard for the Ontological R&D of Adaptive Systems
119. Unicist Standard Language
120. Unicist Standard Language: To design, build and manage Human Adaptive Systems
121. Unicist Standard to deal with the Ontology of Learning
122. Unicist Standard to deal with the Ontology of Personal Evolution
123. Unicist Standard to Manage the Ontology of Businesses
124. Unicist Standard to Research the Ontology of Human Adaptive Systems
125. Unicist Superior Education
126. Unicist Thinking