



# Personal Freedom Concepts make you Free

Concepts make you free is not a motto. It is a fact that is sustained by the functionality of conceptual knowledge to drive human actions. Having the concepts of what one is doing allows one to be extremely effective and flexible. That is what is made possible by the “personal freedom” an individual has. Personal freedom cannot exist without having conceptual knowledge and vice-versa.

Conceptualizing to achieve personal freedom and using personal freedom to discover or apprehend concepts are necessary for any adaptive behavior in complex environments. This applies to all the roles an individual has in life, including fields such as: family, friendship, work, pastime, etc.

Unicist Goodwill Network

# Personal Freedom

## Concepts make you Free

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

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## Preface: Concepts make you free

The conceptual approach allows individuals to deal with the essential functionality of the reality they are dealing with. This appears to be an obvious and necessary approach which in the real world has been left aside and is now coming back.

This comeback is the consequence of the technologies that were developed to manage the operational aspects, which require now upgrading these processes based on the knowledge of the concepts that underlie each function.

The conceptual approach opened a new stage for human knowledge that needs to be considered as a functional approach avoiding its collision with dualistic operational approaches.

Religion, power and science have a more or less conflictive situation that begins with human history, although science (from Latin *scientia*, meaning "knowledge"), has no ideological bias and deals with the knowledge of natural aspects of reality and not with its supernatural aspects.

The nature of reality has been approached by using the idea of the concepts of what needs to be known. This gave origin to the philosophical approach to reality which naturally collided with authoritarian political power and with religious power in all those fields where the knowledge opposed to what was expected that people believed.

Philosophy, as it belongs to the world of ideas, has an ideological bias that generates a spontaneous collision between knowledge, power and religion. This conflict does not exist in over-adaptive environments. Therefore, over-adaptiveness is the expected behavior of individuals in all those societies where predefined ideas have to prevail in the community.

But adaptiveness is the natural human responsibility in democratic environments. It requires that individuals influence their environment while they deal with the influence of such environment in order to evolve and make the environment evolve. Adaptiveness is not a matter of intentions; it begins by adding value to the environment.

Fortunately, adaptiveness became consciously manageable based on the discovery that the ideas of the concepts, which were approached by philosophy, have a functional origin in the intelligence that underlies nature and are not just a human creation.

The discovery of the ontogenetic intelligence of nature, defined by a purpose, an active and entropic principle and an energy conservation principle, allowed defining the structure of the essential knowledge of living entities and their deeds.

This knowledge allowed individuals to apprehend the concepts of the environment in order to assume the responsibility of what is possible to be achieved and to make it happen.

It has to be considered that in the short or the long run individuals' actions are defined by the concepts they have which work as "behavioral objects". The conceptual approach introduced a pragmatic, structural and functionalist approach to deal with reality.

This booklet is an introduction to the importance of managing the concepts of what one is doing in order to be able to assume the responsibility for adapting in an environment and earning the right to be free. It empowers the personal right and responsibility to manage one's meaning of life.

## The Use of Concepts to Deal with Complexity

Conceptualization is necessary to deal with complex problems. The level of complexity of a problem depends on the quantity of interdependent autonomous entities that integrate the “unified field” of the solution of the problem. The larger the number of entities, the wider the unified field is, and the more complex it is.

Concepts are not imagined they are discovered following an action-reflection-action process based on acting in the real world. It has to be clarified that conceptual knowledge implies having the abstract emulation of the concept in mind but also the operational procedures.

The more complex a problem is, the higher the level of conceptualization that is required.

As complex problems cannot be divided into parts without changing their nature, this is a limit to solve complex problems.

## Personal Freedom is needed to Apprehend Concepts

To discover or apprehend a new concept an individual needs to have the necessary external and inner freedom to open the mind in order to be able to learn about it without “transforming” it into a preconcept s/has.

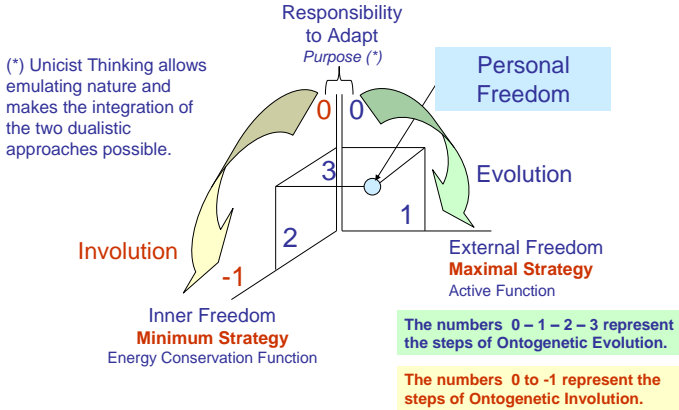
That is why personal freedom is the psychological driver to apprehend concepts. Freedom, by definition, is associated to the assumption of a responsibility.

Personal freedom requires having assumed the responsibility to adapt to an environment, which implies being able to influence the envi-

ronment while being influenced by it. It implies that individuals are not observers but participants.

### The Unicist Ontology of Personal Freedom

The Ontogenetic Map in Unicist Standard Language



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The external freedom drives the maximal strategy of the development of personal freedom. The expansion of freedom is a step by step process that begins by developing the freedom to do, being aware of the actions one is doing and ensuring that they are adapted and add value to the environment.

When external freedom begins to be earned, it is necessary to expand inner freedom which requires reinforcing the “responsibility to be” which includes assuming a transcendent responsibility, a social responsibility and an individual responsibility.

Inner freedom also requires being able to make adapted decisions, which imply having the courage to do, the need to do and the true will of paying the necessary prices to expand this inner freedom.

**It has to be considered that each “inch” of freedom that is gained requires abandoning solutions that were subjectively functional before.**

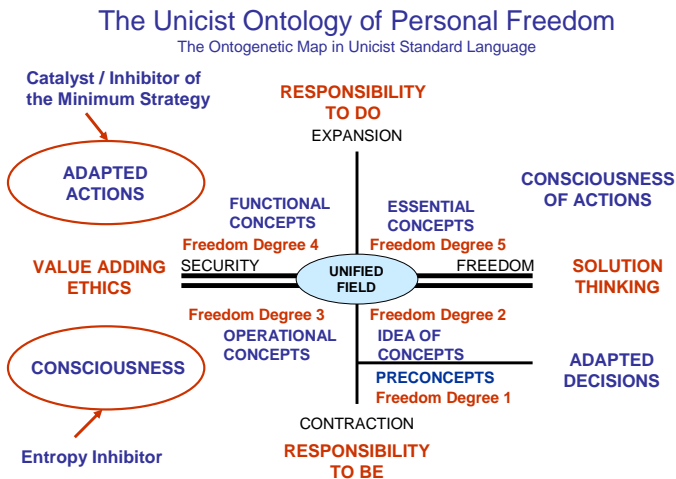
The last step towards inner freedom is to have the necessary consciousness to integrate the outside with the inside but knowing the fuzzy limits that separate beliefs from external facts.

The individual needs to be able to discriminate the perceptions in order to go beyond analogical comparisons and be able to integrate them with homological comprehension. This allows individuals to “introject” new elements based on the discovery of homological patterns that allow recognizing an external reality.

Finally, the use of ontointelligence, meaning the integration of ethical intelligence, strategic intelligence and the logical type of thought, allows transforming abstract consciousness into functional knowledge that closes the circle of the expansion of inner freedom.

## Degrees of Personal Freedom

The levels of personal freedom are fully associated with the levels of conceptualization an individual has.





The concept of “Degrees of Personal Freedom” is homologous with the concepts of Degrees of Freedom in Statistics, Physics and Mechanics. It is recommended to learn about them.

## Degree of Freedom 1 – Preconceptual Approach

Preconcepts are dynamic or stagnated knowledge objects that individuals have in mind that are used intuitively, without being aware of their existence, when reacting to the needs generated by the environment. When they are stagnated, they are called prejudices.

Preconcepts hinder the exertion of personal freedom, which is replaced by a freewill action that does not include assuming the responsibility for adapting.

Freewill provides a perception of freedom which is sustained by the use of subjectivism and rationalism. In this case, the foundations of actions are inexistent; but instead, actions are confirmed by empirical justifications that build a pseudo-freedom driven environment.

When foundations begin to be used the individual begins to access a superior level of freedom.

## Degree of Freedom 2 – Idea of the Concepts

The idea of the concept an individual apprehends establishes the operational patterns that allow discriminating the actions that fit into the idea and those that appear to be dysfunctional. This idea of the concept is based on having an operational focus on what needs to be achieved.

Individuals are able to decide what contributes to the achievement of the operational results in which they are focused on and what does not.

This degree of freedom suffices to manage situations that have a low level of complexity.

This level of freedom uses empirical foundations that allow sharing with others who have the same experiences. Therefore, this level of freedom is functional in the restricted operational environment of equals.

## Degree of Freedom 3 – Operational Concepts

Managing operational concepts allows individuals to exert the freedom to decide among structurally segmented actions. This freedom is functional to use a segmented adaptive process that increases the influence of individuals in the environment based on the patterns they use to define actions. It is based on having a logical/rational focus on what needs to be achieved.

Their decision field includes the segment they belong to and also the adjacent operational segments that can be apprehended. It gives them the possibility for expanding their use of language to adapt to the segments they do not belong to.

This degree of freedom is necessary to manage segmented environments that have a low level of complexity.

This degree of freedom uses logical foundations which require having a sound knowledge of the problems and the solutions. This degree of freedom is functional when dealing with operational aspects of reality.

## Degree of Freedom 4 – Functional Concepts

Functional concepts allow individuals to manage the dynamics of complex problems. The functional concept regulates basically the

activities that deal with going beyond the boundaries of an individual to build a solution to solve a problem. In this case, the focus is driven by the cause-effect relationships of the elements that integrate the solution.

This degree of freedom allows apprehending the action and the energy conservation function that are implicit in any functional entity. It allows defining what is possible to be achieved and the actions that need to be done and how the energy needs to be saved to obtain results.

This degree of freedom allows individuals to develop maximal strategies to expand the boundaries of what needs to be done and minimum strategies to survive.

This degree of freedom uses causative foundations which require having a reliable knowledge of the situation and its environment. It is functional when dealing with complex functional problems.

## Degree of Freedom 5 – Essential Concepts

Essential concepts allow individual to manage the nature of complex problems. As essential concepts are cross-cultural and timeless, this degree of freedom allows managing cross-cultural solutions and their timing. This degree permits focusing on the nature of the solution and thus on the problems.

This degree of freedom makes the management of entities and their restricted environment possible. It allows developing present and future scenarios of the evolution of the concepts involved in order to better adapt to the environment.

It uses both maximal and minimum strategies and allows developing catalysts to influence the environment.

This degree of freedom uses conceptual foundations which require having the knowledge of the functional and essential concepts of the entities involved in the solution of a problem. This degree of freedom is functional when dealing with problems that have a high level of complexity.

## Conclusion

Conceptualizing to achieve personal freedom and using personal freedom to discover or apprehend concepts are necessary for any adaptive behavior in complex environments. This applies to all the roles an individual has in life, including fields such as: family, friendship, work, pastime, etc.

Conceptualizing implies being able to have an adaptive behavior driven by the capacity of apprehending the nature of what one is doing while being able to apprehend the operational aspects of the actions.

The objective of any thinking process is to be able to emulate in mind the models that underlie the tangible aspects of the world that can be accessed through sensory experiences. The objective of conceptual thinking is to emulate the nature that underlies specific aspects of reality in order to influence the environment.

Functional concepts are cross-cultural and timeless. They remain unchanged as long as a function exists.

Having the concepts of what one is doing allows to be extremely effective and flexible. That is what is made possible by the degree of freedom an individual has.

This degree of freedom can be expanded by upgrading the level of conceptualization of the environment where the individual can, wants and needs to adapt.

## Discovery of Behavioral Objects

## The Discovery of Behavioral Objects

The discovery of behavioral objects explained how concepts drive human conscious actions, integrating the data available in the long-term memory, involving the semantic, episodic and procedural memory. It explained that the deeper the level of conceptualization of individuals is, the higher the level of abstraction capacity that is needed and the better their capacity to emulate a reality is.

Concepts are the behavioral objects that drive human conscious actions; the level of depth of these objects defines the actions that are driven. The lack of concepts makes the information stored in mind work as independent meaningless entities.

Behavioral objects are entities stored in the long-term memory that drive human actions. They transform data, stored in the long-term memory, into meaningful information to generate adaptive actions. A behavioral object is a type of knowledge object that is fully action oriented.

The research that led to this discovery showed that the concepts individuals have work as the behavioral objects that guide their actions.

It has to be considered that human actions are triggered by intuition. Intuitive approaches are spontaneous impulses that are based on the analogies, precepts or concepts individuals have in mind. In this sense, analogies foster illusions, precepts avoid personal risk-taking and concepts allow emulating in mind the nature of an external entity to drive conscious actions.

The research on the ontology of concepts described their structure composed by a purpose, an active function and an energy conservation function. This essential structure that is implicit in nature (ontogenetic intelligence of nature) including human beings and their creations, is the basis for conceptualization. When the unicist structure of a concept

has been apprehended, conceptualization is possible, and the individual is able to emulate in mind the structure of a concept.

The use of the unicist ontology of concepts began in the early '80s. This allowed developing multiple applications with the participation of individuals who had different levels of conceptualization. The research was developed using the complexity science research methodology.

This document describes the conclusions of how concepts work as behavioral objects establishing the framework that provides the necessary security to empower personal inner and external freedom to develop value generating actions.

## Unicist Concepts

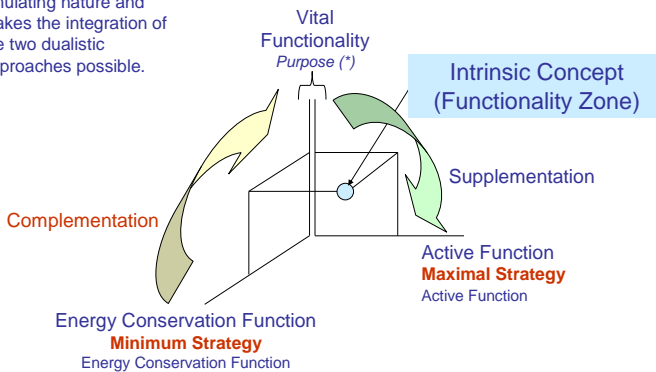
Concepts describe the living creatures' essences and their evolution laws. That is what we call their ontogenetic intelligence.

Living creatures possess intrinsic concepts. This means that these concepts exist in themselves and only need to be discovered.

### The Unicist Ontology of an Intrinsic Concept

The Ontogenetic Map in Unicist Standard Language

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



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On the other hand, inanimate beings have extrinsic concepts, which are deposited on them according to their functionality.

Concepts define the natural behavior of living creatures.

As there is a generic concept for each species that defines its purpose, its expansion action (and entropy) and its conservation function, such concept is cross-cultural and timeless, as long as the species does not become extinct.

## Functionality/Credibility Zone

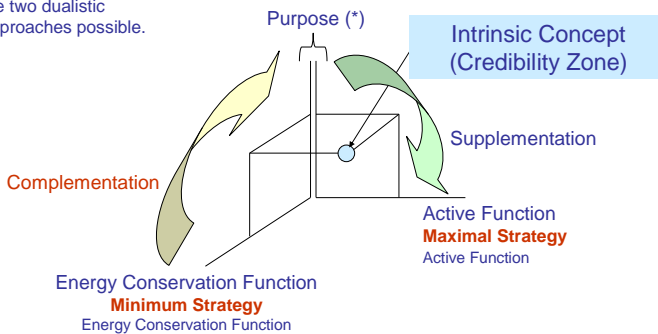
Intrinsic concepts are functional. They do not exist because someone believes them or not. They exist intrinsically.

On the other hand, extrinsic concepts describe the ontology of a living being and depend, for their existence, on the fact that they are believed.

### The Unicist Ontology of an Extrinsic Concept

The Ontogenetic Map in Unicist Standard Language

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While intrinsic concepts are defined by their functionality zone, extrinsic concepts are defined by their credibility zone.

In both cases, concepts are not integrated by three different elements, they are “one”.

## Complementation and Supplementation Laws

The purpose, the energy conservation function and the active function of a concept are integrated by logical rules which sustain their unity.

While the purpose and the active function are sustained by the supplementation law, the purpose and the energy conservation function are integrated by the complementation law.

### Supplementation Law

The supplementation law is a relation between elements with redundant purposes and verbal functions, having a different homeostatic element.

One of the elements has a superior “myth” that challenges the evolution of reality.

### Complementation Law

The complementation law is an interdependent relation between two elements, actions or ideas.

Each one of these elements has what the other element requires and they both have a coincident homeostatic element.

## Concepts as Strange Attractors of Information

The idea of a concept is stored in the semantic memory and allows integrating the information that permits transforming the idea of the concept into actions. This role is homologous to the function of the strange attractor of the chaos theory.

The idea of a concept makes lateral thinking possible and allows understanding homological patterns going beyond analogical patterns.

A concept has been apprehended if it has been stored in the long-term memory.

### *Long-term Memory is integrated by:*

- 1) ***Episodic memory***, to recall personal experiences from our past.
- 2) ***Semantic memory***, to store facts, information, concepts, rules, principles, and problem solving skills.
- 3) ***Procedural memory***, to remember how to perform or employ a strategy.

*These three types of long-term memory are integrated. They store the cognitive objects that people need to respond on time to influence an environment.*

### *Knowledge Objects Storage*

*The objects stored in mind must fulfill several conditions:*

- 1) *They must include their conceptual structure to be meaningful.*
- 2) *They must be secure, to be reliable.*

- 3) *They must include the individual's beliefs, to be remembered. When the individual's beliefs are not included, they are forgotten.*
- 4) *They must include knowledge, which includes the possibility of application.*
- 5) *They must include groundings, which have to be reasonable, comprehensible and provable.*
- 6) *They must include action procedures to make the objects useful.*

*A knowledge object is stored in the three types of long-term memory:*

- 1) *Episodic memory pictures the object's functional experiences, which permit an analogical approach.*
- 2) *Semantic memory stores the idea of the concept, its structure and mechanics.*
- 3) *Procedural memory contains the taxonomy to implement the actions that are included in the structure of the cognitive objects.*

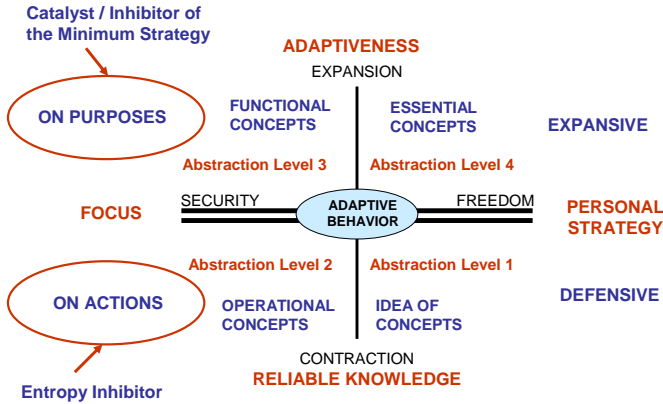
## Concepts as Behavioral Objects

Concepts regulate and drive human actions. The concept an individual has defines the purpose the individual wants to achieve. The absence of concepts generates meaningless actions or inactions. Concepts have different depth levels according to the conceptualization capacity of an individual. These levels are:

- 1) The idea of the concept
- 2) The operational concept
- 3) The functional concept
- 4) The essential concept

## The Unicist Ontology of Conceptualization

The Ontogenetic Map in Unicist Standard Language



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Each of these concepts works as a behavioral object, which is a special type of knowledge objects that defines the possibilities of individuals' actions. Understanding the functionality of these behavioral objects requires managing the rational description of their concepts and having a high level of consciousness.

### Level 1) The Idea of the Concept

The functionality of the idea of the concept is a behavioral object that allows an individual to focus on a purpose and integrate the functional information that is necessary to build an intellectual image of what wants to be done. The idea of a concept gives meaning to the data included in the semantic memory and integrates it.

### Level 2) The Operational Concept

This behavioral object includes not only the idea of the concept an individual has but also the behavioral patterns the individual has ex-

perienced, allowing the individual to categorize the actions in multiple ontological segments. It integrates the information included in the semantic and the episodic memory.

### Level 3) The Functional Concept

This behavioral object includes the operational concept an individual has but also the procedures an individual needs to follow to achieve specific results. It allows following the necessary actions focusing on the different patterns of the ontological segments. It integrates the data included in the semantic, episodic and procedural memory.

### Level 4) The Essential Concept

This behavioral object includes the functional concept an individual has and also the capacity of dealing with the future based on the knowledge of the nature of what is happening in the present.

The essential concept integrates the semantic, episodic and procedural memory with an extreme abstraction capacity that allows integrating the previous stages with the knowledge of the nature of the environment. It integrates the data associated with the concept itself and the data associated with the concept of the environment in which it is included.

## Conclusions

Concepts are the behavioral objects that drive human conscious actions; the level of depth of these objects defines the actions that are driven. The lack of concepts makes the information stored in mind work as independent meaningless entities.

People need to have concepts to associate the data they have in mind. Therefore the use of concepts is basic in any adaptive process or learning activity. Accumulating non-associated data in mind is a meaningless effort that can generate no intelligent action.

Analogies and preconcepts are a fallacious substitution of concepts to avoid needing to assume the responsibility for generating value. The lack of concepts is perceived through the actions of an individual that produce no results and destroy her/his reliability in the environment.

The level of conceptualization an individual has can be upgraded by developing actions and measuring their results in fields where the individual has assumed the responsibility for generating value. It takes time. In real life, these upgrades, based on personal experiences, drive individuals towards wisdom.

**The Unicist Goodwill Network** is the philanthropic arm of the Unicist Group, which fosters the development of equal opportunities for all. It works as a “pay it forward” chain to promote an added value ethics. The spirit of the Goodwill Network is based on: an attitude of value adding, a democratic approach and an ecumenical spirit.

[www.goodwillnetwork.net](http://www.goodwillnetwork.net)