

A THEORY OF EVOLUTION AS A PROCESS OF UNFOLDING

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ABSTRACT: In this work I propose a theory of evolution as a process of unfolding. This theory is based on four logically concatenated principles. The principle of evolutionary order establishes that the more complex cannot be generated from the simpler. The principle of origin establishes that there must be a maximum complexity that originates the others by logical deduction. Finally, the principle of unfolding and the principle of actualization guarantee the development of the evolutionary process from the simplest to the most complex. These logical principles determine the existence of a virtual ideological matrix that contains the sequence of the preformed and folded morphogenetic fields. In this manner, the evolutionary process consists of the sequential unfolding and actualization of these fields, which is motorized by a process of teleologization carried out by the opening consciousness of the forms included in the fields of the ideological matrix. This theory leads to a radical change of perspective regarding the materialist worldview, and places life at the center of the evolutionary process as an activity carried out by a consciousness that seeks to fulfill a purpose by actualizing its own potentialities.

KEYWORDS: evolution, unfolding, virtual preformation, ideological matrix, morphogenetic fields, form, teleology, consciousness, life

INTRODUCTION

In a previous work, a historical-epistemological revision of the concept of evolution was carried out (Ostachuk, 2018a). There, it was found that the concept was pregnant with an original sense of unrolling or unfolding, and that its development was marked by an epistemological tension between preformationism and epigenesis. The conclusion of the work was that it was inevitable to resort to a virtual preformationism in order to ensure the correct development of an organism.

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In the present work I aim to develop a whole theory of evolution understood as a process of unfolding. This theory represents the last step of a long path of conceptual elaboration and brings together in an organic whole a large part of the concepts presented and developed in previous works/steps (Ostachuk, 2013, 2015a, 2015b, 2015c, 2016, 2018a, 2018b, 2019a, 2019b, 2019c), in addition to creating and introducing several other concepts.

This theory originates and is based on a principle that I will call the *principle of evolutionary order*. In turn, this principle gives rise, as a logical consequence, to two other principles: the *principle of origin* and the *principle of unfolding*. For its part, the *principle of actualization* ensures the formation of the visible world. From these principles, a whole series of consequences will be developed that will shape the content and conceptual structure of the theory.

THE PRINCIPLE OF EVOLUTIONARY ORDER

This is the fundamental and most important principle of the whole theory. It is so important that it is surprising that it has not been formulated before, as far as I know, in the form and context used here. This principle, which I claim to be strictly logical, and not merely axiomatic, is the following:

§1 The more complex cannot be generated from the simpler.

This principle seems at first glance an inversion of the principle of development formulated by Spencer from Baer's works (Spencer, 1857, 1863). However, it consists more precisely in its necessary logical presupposition. For the Spencerian principle to occur in the actual, it is logically necessary that the principle I propose exists in the virtual and guarantees the actual formation of a more complex structure from a simpler one¹.

¹ The epistemological tension between both worldviews, the one that postulates that the complex is generated from the simpler, and the one that postulates the impossibility of this, can be traced, as will be seen later, to the controversy between Epicureans and Stoics in ancient Greece. Western modern science has historically developed under the first of these worldviews: the more complex is generated from increasingly elaborate combinations of the simpler. In recent years, this epistemological tension can be found between the positions of Ilya Prigogine and Isabelle Stengers (1984), and Stuart Kauffman (1993), and the position of David Bohm (2005). Prigogine proposed that energy exchange in chemical systems could