**ARCHAEOLOGY OF CULTURAL COMPLEXITY**
CORPORATION SINTESYS

The purpose of the PROYECT concept proposed herein is the generation and consolidation of an Advanced Research Transdisciplinary Knowledge Network for the development of a paradigmatic vision in the study of the culture as a complex system. The nucleus bases its operation in the socialization of knowledge and projects its results towards a social research with evolutionist character. The previous definition involves working in the intersection of Cognitive Sciences and Anthropological Sciences. Specifically, the interest on Complexity Theory and Relational Theory is as an epistemological basis to build organizational models originated in the cultural configuration which they operate with.

The Nucleus is conformed by a group of professionals formed in the dominions of paleoecology, evolution, archaeology, etnopsychoanalysis, aesthetics and relational cognition, with information systems support; all of them are high level researchers, based on the relational theory paradigm, as the only way to address Culture and its complexity. Culture is intended as a relational paradoxial process which, from the generation of patterns of appropriation and sense of belonging codes (territoriality) preserves the network for which it creates them. Given this theoretical framework, three primary and two secondary research lines have been defined, which converge in the cultural model as a complex system. These lines are:
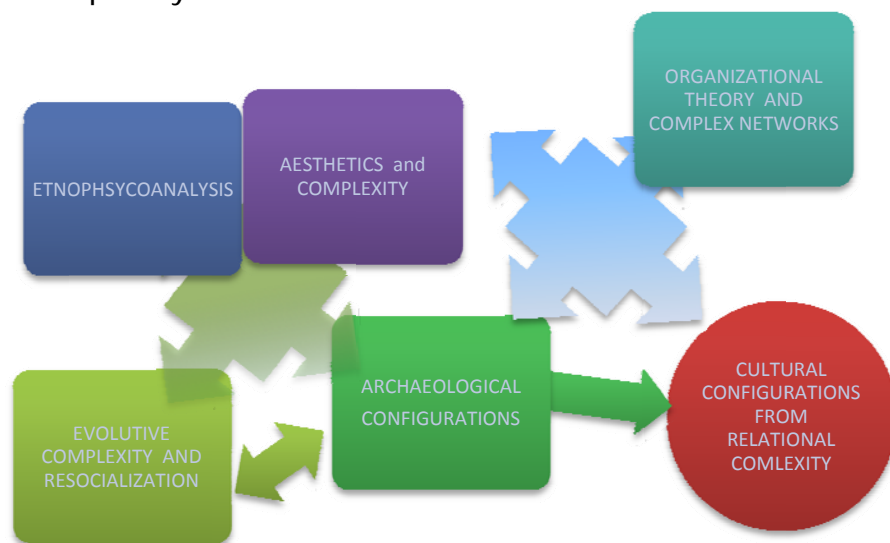
ORGANIZATION THEORY AS COMPLEX SOCIOCULTURAL NETWORKS

Present society has been defined as a "knowledge society"; from this *constructo*, different researchers have coined the concept *Intellectual Capital* (**IC**), and agree that knowledge generates present sustainable competitive advantages; nevertheless, there is no clarity between the theoretical perspective and its practical application. It seems that this divorce can be explained by the lack of epistemological analysis in relation to Intellectual Capital, which reflects in a reduced number of publications and specific organizational applications. **The purpose of this line is to model the relationship between the generation and reproduction of territoriality codes and the possible structure of the sociocultural network.** The analysis to be developed nourishes from the cognitive basis of representational and non representational schools, in relation to the primary concepts that support the definition of Intellectual Capital to the present. The results to be obtained allow to explain the production of patterns of appropiation (what one meakes ones own) and network belonging (what ones becomes a part of) codes as a conservation strategy of the socio-cultural organization. By the other hand, they allow to identify new lines of CI development with clear and explicit epistemological bases, which will facilitate the achievement of pertinent organizational interventions to the requirements of the present context.

EVOLUTIVE COMPLEXITY AND RESOCIALIZATION

To know the origins of human life, organized work and thinking, involves the generation of knowledge and thinking about the transit from a moment in which in a space there were not either human life, work, nor knowledge, and other moment, in which in that space occur those biological and social phenomena. Because of that, it can be defined the study of the human origins as the analysis of the transition from a non significant space to another in which human action builds this significance as territoriality. Thus, intrinsically, the importance of the movement of the human primates in their natural environment, arises as a central element for the comprehension of the origins of humans during a specific space and time. **The purpose of the line is to explain resocialization, from the relational and complex approach as a permanent process of cultural configuration generation.**

ARCHAEOLOGICAL CONFIGURABILITY

The relationships built as an explanation of every product of human activity are carried out from the universe of associations made up by an observer in the Cognitive Archaeological scope, and are necessarily oriented from its epistemological base. Is the mesh of distinctions of the archaeological discourses about Prehistoric Culture, which generates artifacts and contexts. This approach sets the bases for a new explicative way to culture and, by the first time, cognitive methods are applied to the scientific narrative as a complex system. To work out the relational production process, a bridge between Archaeology and Cognitive Sciences is built, which aims to design a method which allows accessing the archaeological discourse opening its explicative principles through expliciting the thinking lines contained in these principles.

The processing rules which respect the internal representation semantics of the Culture are of interest. In this scope, Culture will be an emergent from the communication process, an interpretation made up by an observer of the interaction between two observers (or network) to generate meanings in an communication act, among mental processes that create the meanings (culture inside the mind) and a significative environment or context (the outer cultural environment of mind, which turns to be significative to the outer culture). **The purpose of this line is to set the bases for the Archaeology of Complexity as the relational study of the process of explanation of culture as a complex system.**

- **ETNOPSYCHOANALYSIS**
  Historically, culture and human mind are co-emergent and reciprocally presupposed. Humanization achieved through the acquisition of culture updates human potential; meanwhile ethnization is confined to provide a series of specific means to update individual culture. This research line is constituted from the study of ethnic configurability or socialization of people in their culture and evolutionary processes or humanization. **The purpose of this line is to configurate from the etnopsychoanalytical field the generation of patterns of appropiation and network belonging codes to relational cultural structures**.

- **AESTHETICS AND COMPLEXITY**
  The aesthetic interface is a special kind of affective semiotics which allows the human organism to consolidate structural linkings in its environment. Such interface not only simbiotizes "the inner" and "the outer", own and not own, but it is the matrix where the meta-outlines are inscribed; in other words: patterns that arrange or organize other simpler forms, including perceptions (figures) and affects (valorization); for all of them to be usable by the group and the network relative stability to be maintained.
  Until now, the modeling of culture through the linguistic codes theory (informational digital interface) has hindered the development of instruments which operate al the relational level (informational analog interface). Digital scientific descriptions, have artificially separated the observer from the observed and, with doing this have excluded it from participating of a connotative or properly aesthetic semiotics, obtaining by that way, only remains of their descriptive and explicative possibilities. Then, starting from the observation that cultures themselves develop as expressive matrices to inscribe in the group imaginary the aesthetic experience of its own organization, t**he purpose of this line is to develop the use of aesthetic interfaces and non-discrete matrices that could be used after as analog modelers to understand cultural complexity**.