

Peter Belohlavek

**THE UNICIST ONTOLOGY OF
ETHICAL
INTELLIGENCE**

Publisher



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I would like to honor those who contributed to human evolution based on their superior intelligence regardless their recognition:

Friedrich Bayer • Niels Bohr • Nicholas Copernicus • Marie Curie • Leonardo Da Vinci • Charles Darwin • Rene Descartes • Eleuthère Irene Du Pont • Thomas Alva Edison • Albert Einstein • Lars Magnus Ericsson • René Favaloro • Enzo Ferrari • Ben Franklin • Galileo Galilei • Bill Gates • Soichiro Honda • Steve Jobs • Akio Morita • Isaac Newton • Alfred Nobel • Max Planck • Louis Renault • Wilhelm Conrad Rontgen • Henry Royce • Carl Sagan • Nikola Tesla • Ted Turner • Werner von Siemens • Thomas J. Watson • Jack Welch •

This tribute includes all those unknown individuals who dedicated their life to adding value to others based on their energy and not at their expense.

Peter Belohlavek

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*If you really want to know...
...just use your neighbor's eyes as a mirror.*

The Unicist Ontology of Ethical Intelligence

The discovery of ethical intelligence

The discovery that ethics is an intelligence that supports the capacity to adapt to the environment of humans was a breakthrough in the research of human evolution made by The Unicist Research Institute.

The research began in 1980 and included 93 adults and 9 children, whose actions were monitored during 25 year measuring their evolution and involution.

The results have been applied to future forecast in the individual, institutional and social fields.

Business ethics is now a question of developing the intelligence of worldwide business participants and not only a question of “moral duty”.

This makes the integration of ethics with business results possible and feasible in the capitalist world.

The leverage of business ethics demands:

- 1) Moral inhibitors
- 2) Business procedures that add value to the environment
- 3) Business procedures that add value to the organization

Fundamentalist attitudes are intrinsically excluded. Fundamentalism, as the ethic for survivors, is dysfunctional to business. Businesses need to grow, not to survive. But fundamentalism is functional to survivors.

Ethical intelligence is the basis for:

- 1) Added Value Generation
- 2) Individuals influence on the environment
- 3) Time management
- 4) Strategic planning capacity

The experiences developed during the last 25 years demonstrated that ethical intelligence evolves and involves. These experiences demonstrated that the capacity to increase added value naturally, can be stimulated.

The systematic use of foundations is the natural catalyst for the development of ethical intelligence in the materialistic world.

The Discovery of Ontointelligence

The unicist ontological research defined and described the essential and operational functionality of intelligence. According to the results, intelligence has reactive, active and ontointelligence functions. The reactive functions of intelligence make intelligence objectively measurable. The active functions of intelligence are those where intelligence can be measured in potential and essential terms. Finally, the functions determined by ontointelligence are those described in this abstract.

The discovery of Ontointelligence was the result of the researches on intelligence that began in 1976. The operational ontointelligence was discovered in 1985. The research of the personal ethics as the access to conceptual thinking was finished in 1996. The final validation of ethics functionality as a type of intelligence occurred in 2006.

The more essential an intelligence is, the more difficult it is to be measured and modified by the individual's action. Thus, in societies and institutions, contexts stimulate or discourage the development of intelligence.

This unicist ontology-based research focused on the apparently unreasonable human behaviors and explained their functionality.

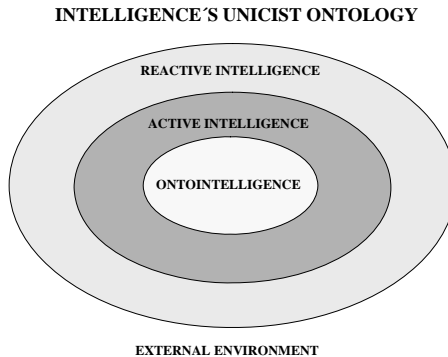
The following types of intelligence were discovered and researched:

- 1) Conceptual intelligence
- 2) Strategic style
- 3) Type of thought
- 4) Ethical intelligence

Human Intelligence Levels

Intelligence works showed the use of three layers to support human adaptive behavior. These three layers can be described as:

- 1) Reactive Intelligence, which has direct contact with the environment.
- 2) Active Intelligence, which sustains reactive intelligence when there is a need for a planning process.
- 3) Ontointelligence, which sustains active intelligence when the “apprehension” of the essence of a certain reality is required.



Synopsis of the conclusions

Reactive Intelligence

It determines the capacity to act in an adapted way when facing an unexpected situation.

It is characterized and measured by:

- 1) The emotional quotient (EQ)
- 2) The intelligence quotient (IQ)
- 3) The frustrations elaboration quotient (FQ)

Active Intelligence

It determines the capacity to plan actions in an adapted way.

It is characterized and measured by:

- 1) Conceptual intelligence: the introjective empathy and sympathetic capacity to influence.
- 2) Functional Intelligence: the type of intelligence of an individual (musical, logical- mathematical, etc.).
- 3) Linking Intelligence: the Intra-personal or Inter-personal intelligence.

Ontointelligence

It determines the individual's capacity to apprehend the underlying concept in a complex situation.

It is characterized and measured by:

- 1) Ethical Intelligence: the functionality of the individual's "rules".
- 2) Strategic style: the way an individual faces the reality to which he seeks to adapt.
- 3) Type of thought: the individual's mind mechanism used to solve the problems related to his adaptation to the environment.

Catalysts and Inhibitors of Intelligence

The development of intelligence can be catalyzed, inhibited or limited. Therefore, the development of the individual's intelligence requires the generation of operational conditions that catalyze the intelligent functionality. Success catalyzes the development of intelligence, failure inhibits its evolution.

Catalysts

- 1) A “research-driven” approach to reality, in which errors are part of the process to achieve functional results.
- 2) The development of “memory” in the form of grounded cognitive objects, related to one or more human actions.
- 3) A personal knowledge acquisition attitude based on learning, without depositing in others his learning responsibility.
- 4) The use of an Ethic of Foundations, besides strictly affective inter-personal relations.

Inhibitors or “limiting aspects” of Intelligence

- 1) The use of language
- 2) Individual fallacies
- 3) Institutional fallacies (institutional fallacious myths)
- 4) Social fallacies (social fallacious myths)
- 5) The environment’s dominant democracy ethics
- 6) The environment’s dominant leadership ethics
- 7) The environment’s dominant individual ethics

Catalysts are oriented for personal use. They have lesser energy than the social inhibitors of a society.

In this sense, when an individual searches for a higher level of intelligence compared to the one established and limited by his society, he becomes “marginalized”.

He is forced to migrate or is expelled from his environment. This situation acts as an additional inhibitor for the development of the individual’s intelligence.

Ontointelligence Synopsis

(On the individuals adaptation to the environment)

Moral (a) Reference Group	Moral (a) Belonging Group	Ethics (1) It determines the influence on the environment and the management of time.	Strategic Style (2) It determines the amplitude of the unified field.	Type of Thought (3) It determines the depth of the unified field.	Complexity Management
Altruism	Altruism	Conceptual	Integrator	Unicist	The individual is able to manage very complex situations which have undefined times of uncertainty. (*)
Nobility	Nobility	Foundations	Occupier of free spaces	Conceptual	The individual is capable of managing high complexity structured systems that have long-term responses. (*)
Social Usefulness	Social Usefulness	Added value	Frontal attacker	Scientific	The individual is capable of managing low complexity structured systems with medium-term responses. (*)
Individual Usefulness	Individual Usefulness	Appropriated value (subsistent)	Flank attacker	Analytic	The individual is able to manage simple systems with short-term responses. (*)
Tranquility of consciousness	Tranquility of consciousness	Survivor	Freedom fighter	Operational	The individual is capable of managing simple systems with immediate responses. (*)

(1) Babies need the ethic of survivors to live. Adolescents need the ethic of appropriated value to obtain a place. Adults are such when they adapt to the environment adding value, and from that point on they grow. The environment's moral stimulates or limits the development of the individuals ethics. Exposition to adversity, scarcity and risk catalyzes the evolution of ethics. Its failure inhibits it, its resolution strengthens it.

(2) The strategic style is determined by the way an individual introduces himself into the family when he/she is born. When there is no family in the strict sense of the word, we refer to his/her adaptation to the substitute family.

(3) If the "why? phase" is not solved (around 3 years of age) conceptual thought is inhibited. If the "play phase" is not solved, scientific thought is inhibited (around 5-7 years old). If analysis is not exercised during adolescence, then the analytic thought is inhibited.

(a) The belonging group's moral establishes the adaptation to the environment and acts as an inhibitor of the evolution of ethics. The reference group's moral behaves as a catalyst of ethics and determines its probable evolution.

(*) Individual's adaptation potential is always determined by the lowest level of intelligence (1 - 2 - 3).

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This research permitted the description of human intelligence in its oneness, explaining its functionality and use, and showing the elements that act as “catalysts” or “inhibitors” in the individual’s development process.

The unicist ontology of ethical intelligence

Definition

Ethical intelligence is the intelligence that structures stable and dynamic rules that determine the action of the individual in his environment. It determines his capacity to add value, his influence on the environment and on others and his time management.

On the one hand, the rules are stable since they respond to a purpose that is defined by the level of ethics within which the individual acts.

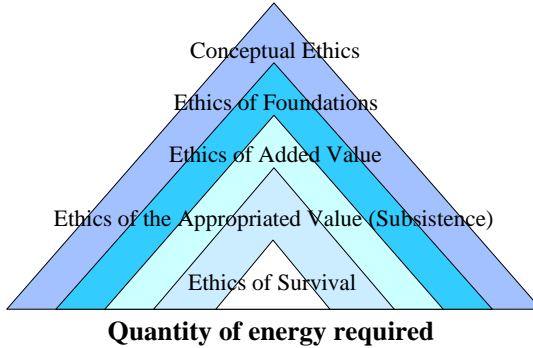
On the other hand, the rules are dynamic, because despite the fact that the individual is at a certain level, he is capable of determining alternative strategies that satisfy the objective he is seeking within that level.

Ethics is defined as a set of rules that are functional to a situation and to a certain perception of an accepted moral, and are supported by a complementary ideology.

From an institutional point of view, five levels of ethics have been found that sustain the behavior of the individuals in institutions.

- 1) Ethics of survival
- 2) Ethics of the appropriated value (Subsistence)
- 3) Ethics of added value
- 4) Ethics of foundations
- 5) Conceptual ethics

Pyramid of Ethics related to the required individual energy



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Ethics of survival

The ethics of survival is the type of ethics prevailing within the marginal areas of a culture or the marginal cultures.

The functional structure of this type of ethics is based on the need to survive.. People having this type of ethic permanently expect to avoid threats and use their strengths to compensate for their weaknesses.

For this reason people behaving according to this type of ethics are always concerned with avoiding costs or passing them onto others so as to appropriate as much value as possible thus securing their survival.

The individual that acts according to this type of ethics exercises influence upon others who are in the same situation, based on survivor-pacts. His time management is based on “the moment”, sustained by reactions based on intuition. He has a reactive tactic approach to reality.

The ethics of the appropriated value (Subsistence)

This type of ethics seeks to add the minimal value possible to generate an appropriated value and to minimize costs in order to assure the subsistence level.

The individual behaving on the basis of such ethics exercises influence upon the ones who behave in accordance with the ethics of survival and upon the ones that add less value than he does.

He is able to manage short-term problems. Short-term is the lapse between adding value and generating the corresponding appropriated value. He has a tactical active approach to reality.

The ethics of added value

This is the type of ethic that maximizes the added value to the environment seeking to optimize the relationship between added value and cost.

The individual who acts on the basis of this type of ethics exercises influence upon the ones who manage the ethics of survival, the ethics of appropriated value and upon those that need to add more value than what they are adding.

Such individual manages the medium-term, which is the time to transform knowledge into added value. He develops medium-term strategies.

The ethics of foundation

The ethics of foundation is used by individuals that consider that added value is secured by knowledge. The goal of such ethics is that the

foundations or groundings for work be reasonable, comprehensible and proven.

The individual behaving on the basis of such ethics bears influence on the ones who manage the ethics of survival, the ones using the ethics of the appropriated value, the ones using the ethics of added value and on those who have less knowledge than he does to act within their environment.

Such individual manages the long-term, which is the time span between discovering a concept and transforming it into useful knowledge. He develops long-term strategies.

The conceptual ethics

This is the intelligence used to maximize the added value by using a high level of energy to materialize the need to give.

Individuals behaving according to this type of ethics exert influence on the entire environment because of their energy. They manage universal time that is the time of the cycles, with no time limitations.

They do not take into account their own existence. They develop strategies using the available, possible and expected forces.

Ethics as the ultimate purpose of intelligence

Ethics establishes a set of rules for the adaptation process to the environment. It is the purpose of intelligence. Ethics generates the human adaptive behavior and as such is the driver to develop his cultural behavior.

Ethics sets the individual and social culture into motion. Ethics is the culture verbal function (its procedure). But ethics cannot be observed

or perceived, it can only be intuited. It can be observed materialized in facts.

Moral, as the engine behind ethic, is what may be observed. Besides being a value and having a high level of abstraction, moral can be observed. The limits to an individual's moral are noticeable when acting under the guidance of the superego.

Synthetically, it could be said that there is a moral geared toward the benefit of the community but there is also a moral oriented toward "being at peace with ones own conscience". This latter moral is called "anti-moral", since it denies the social function of moral.

We separate introjective moral from projective moral when analyzing the moral concept. When the purpose is to achieve a dynamic adaptation to the environment, in which the individual influences and is influenced in turn, moral needs to be introjective.

"Introjecting" implies finding within oneself the reflection of the reality one is facing. Only when one acts on the basis of finding the external reality within oneself can one say that an adaptative behavior could become possible. But the risk of falling into fallacies is always present.

On the other hand, when moral is projective one expects that the environment adapt to the needs of the individual. As mentioned in the book "Fundamentalism, the ethic of the survivor" by Peter Belohlavek, "Superego is the most sublime expression of egocentrism".

The projective moral tends to be a representation of the "superego". Since it is projective, it poses one main difficulty: it measures others by their actions but at the same time it measures oneself by intentions. It tends to generate a double moral which is one of the ways of the moral fallacy.

From the point of view of intelligence, ideology is a belief that uses a technology to satisfy an interest to confirm a belief. An ideology is materialized in a neural functioning that establishes the most economical way for ethical functionality.

Ideology can work either as an absolute value or a relative one. When it is absolute it becomes a purpose in itself and not a means, and it causes the ethics to cease to be functional to the environment to which it intends to adapt in a dynamical way.

Ethics as part of the ontological structure of intelligence has been disregarded not only by studies on intelligence but also by scholars who study ethics and who consider it a spiritual and not an intelligence function.

Spirit - never defined in a way that could be validated - from an ontological point of view, is the deepest concept that is subjacent in humans and cannot be demonstrated but in its effects.

The ontology of intelligence defines that the ethics, together with the strategic styles and the types of thought, define the most essential structure of intelligence. This research discovered that the intelligences classified so far are more operational expressions of neural functionality to which this ontological structure is subjacent.

Individual's purposes are subjacent to the different levels of ethics in his adaptive process to the environment.

The implicit purpose of the ethics of survival is to survive in a hostile environment. A new born baby is ruled by such ethic. Without this level of ethics he could not survive. Elderly people are also ruled by such ethics.

The purpose of the ethics of subsistence (appropriated value) is to guarantee subsistence, and for such reason the individual needs to appropriate value from the environment to avoid the risk of a threat-

ening situation and of falling into survival ethics. Until adulthood, man needs the ethics of subsistence in order to act.

The purpose of the ethics of added value is to generate value in the environment within the context in which he develops and grows. Man uses such ethics while he is young. We define “young” as the man who is still growing in his environment.

The purpose of the ethics of foundations is to guarantee the influence of the individual on the environment, acting as a strange attractor (driver). The mature man uses the ethics of foundation to exert influence, avoiding pushing.

The purpose of conceptual ethics is to maximize the value added to the environment. Such ethics includes all the levels of ethics. It requires a detached attitude, because this intelligence departs from the assumption that everybody is right and that what varies is functionality. It is the intelligence of wisdom.

Ontogenesis of the ethical intelligence

Ethical intelligence is a mental mechanism that constructs the structural pre-concepts and the rules of the game to approach reality.

The goal of Ethical Intelligence is to make the interaction between the environment and the individual functional. Its ultimate purpose is to preserve the identity of the individual, protecting not only his individual identity but also his group and social identity.

Ethical intelligence works in a functional way when the individual achieves the objectives that affirm his identity, feels proud of who he is, what he seems to be and what he does, and is ashamed of his failures. When he fails he makes up for his failure so as to crush his guilt. Guilt triggers the dysfunctionality of the ethical intelligence.

The purpose of ethical intelligence is, as has been said, to preserve the identity of the individual. In an adult, the moral function is the one that makes his ethical intelligence evolve or regress.

If an individual casts aside the social utility of his actions substituting it for the purpose of being at peace with his own conscience, such individual will naturally tend to operate abiding the rules of the Ethics of Survival.

The transcendence for the absolute, with God, is part of the “transcendence through action” which is a condition for ethics. For this reason, individuals denying the absolute can only act within the level of the ethics of survival. Ideology works as the support of the functionality of ethical intelligence.

Ethical intelligence ontogenesis

Survival stage

When a baby is born he does not have ethics. His behavior is amoral; his goal is to survive and to grow, with no ideology involved. His behavior is established by the ethic of survival.

When adults behave within the frame of this ethic, they behave as survivors.

Subsistence stage (appropriated value)

Under the conditions of developed cultures, a child has his sustenance guaranteed. When this is not the case, he keeps on living under the rules of survival.

Amorality becomes an anti-concept of morality and his actions' justifications generate an ethical grounding for him.

Going back to the child's guaranteed survival, this guaranteed condition forces him to follow a certain behavior pattern that is expected from the environment that "nourishes" him.

These functional behaviors –which are functional to the need of being nourished, generate the ethics of subsistence or the ethics of the appropriated value. This is the ethic that establishes the rules of the game that are necessary to appropriate value.

This stage is sharpened during adolescence, a stage in which an individual has more needs than a child does. He is no longer a child but he is not yet a self-sufficient adult. Under this circumstance two ethics integrate and operate at the same time.

- 1) The ethics of subsistence, for the child lying within the adolescent.
- 2) The ethics of survival, for the incipient adult lying within the adolescent.

This is the reason why an adolescent has such an erratic intelligence in his process of adaptation to the environment.

When an adult seeks to be “nourished” or needs to be “nourished” he tends to develop the same attitudes as a child or an adolescent.

Added value stage

Adolescence comes to an end when an individual is capable of inserting himself in a useful way into a society, generating added value.

A young adult develops under these circumstances the ethics of added value that allows him to gain positions.

An individual becomes a young adult regardless of age, if his ethic is functional to the value he adds.

For example, a thief that works for the ring leader in a gang does not add value in the terms we are herein mentioning.

We consider “adding value” as the value generated from and not at the expense of something or someone.

Foundations stage

When a grown up adult seeks to influence a certain environment to the extent of generating changes that allow to “get more with less” or “equal with less” he needs to reach a certain level of ethics that allow

him to manage fundamentals or groundings that can be shared with others to generate synergy.

The ethics of foundations is meant for those seeking to generate a breakthrough in the added value process.

The increase of this added value process always begins as of someone or something “making the difference” and is not at the expense of someone or something.

Conceptual stage

This is the stage of wisdom, since it encompasses all other stages as they become functional to a situation.

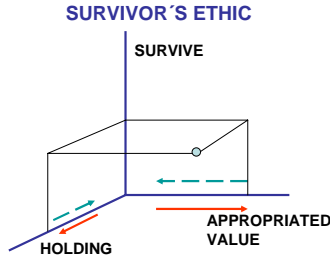
Ethical intelligence and fallacies

Fallacies generate, by their own definition, paradoxical effects. The dynamic adaptation process is not possible and the individual falls, at least temporarily, into the level of the ethics of survival so as to adapt again.

Every single fall into the level of survival makes it harder for an individual to preserve the ethical intelligence he had originally reached.

The evolution and involution of ethical intelligence

From an ontological point of view, the evolution of the ethical intelligence starts at its lowest level which is the survivor’s ethic:



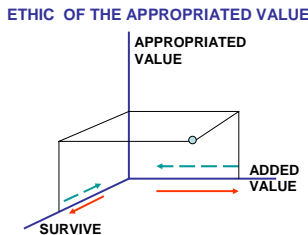
The most primitive function of intelligence is to keep an individual alive. Evolution begins at that point.

When the individual has appropriated enough value to ensure his survival, the intelligence evolves to an upper level (see green dashed arrow). In order to understand this graphic it should be reminded that the value of the “axes” increases towards the center and decreases towards the extremes.

If survival cannot be ensured because of the lack of energy, individual complexes or addictions, the level of ethics decreases to a lower level (see red arrow).

The lower level implies a lower morality and the use of anti-intelligence.

If there is an evolution to the upper level, the individual accesses the appropriated value ethic.



The use of the ethic of the appropriated value implies that the individual needs to add value to achieve his purpose.

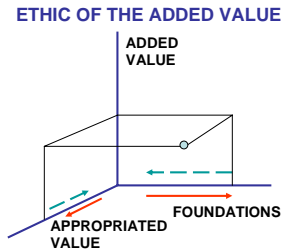
If an individual adds more value than he appropriates, his survival becomes threatened, and intelligence evolves to a lower level.

Ethic degrades if the appropriated value cannot be gained because the added value is insufficient.

If the value added is lower than before, because of the lack of energy, individual complexes or addictions, ethic degrades to the preceding level.

Ethical intelligence evolves to a higher level if the added value perceived by the environment is high and if the value to grow is gained.

Considering an evolution process the next step is the ethic of added value.



The ethic of the added value requires the use of grounded knowledge to generate value.

Adding value always implies a team. It can be a team integrated by a provider and his “client” or a team of several providers integrated with one or several “clients”.

The sharing of a common “vital space” is a necessary condition for synergic teamwork to generate value.

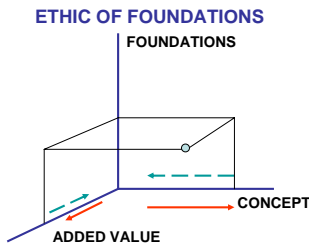
The ethic of foundations stabilizes when groundings support the team members and the task being developed.

When subjective actions condition the ethic of added value, a functional intuition is necessary to ensure the production of added value.

Intuition, as an individual approach to reality, avoids knowledge sharing and questions the added value.

Ethic degrades and falls to the lower level if, because of the lack of energy, individual complexes or fallacies, groundings do not suffice.

Ethic evolves to an upper level if groundings are solid and “sound” enough to sustain actions in analogous and homologous fields. The next level is the ethic of foundations.



The conceptual approach to reality sustains the ethic of foundations. This ethic stabilizes when the concepts underlying a certain reality have been discovered and the groundings for operations are set.

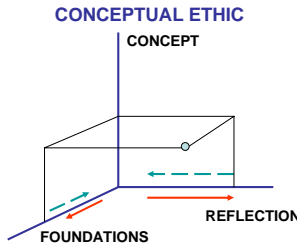
This ethical intelligence makes the construction of a rigid operation with flexible knowledge possible. It permits the evolution of the foundations and ensures the ultimate goal of intelligence, which is to adapt to the environment.

The functionality of individual's adapting to reality is ensured when he operates based on groundings.

This ethical intelligence sustains the influence on others, because it is perceived as the most value-adding intelligence in the “material world”.

Ethic degrades to the next lower level when groundings are based on fallacious concepts which turn them to be invalid.

This is the ultimate ethical intelligence in the material world. An individual can achieve a higher level of ethical intelligence only if he sets apart his material needs, and is able to integrate the restricted context where he lives in, with the universal context where there are no benefits for anyone.



Conceptual ethic is the highest level of human intelligence, where reflection integrates the individual with the environment seen in its oneness.

It is the ethic of wisdom. The one that achieves this level does not decline.

The unicist ontology of foundations

The use of foundations is the natural catalyst for the development of ethical intelligence up to the level of the added value ethic.

As a catalyst it is based on the existence of a preceding action. Catalysts are effective when individuals make conscious efforts to act on a higher level of ethics.

Additional personal energy is needed to leverage ethical intelligence

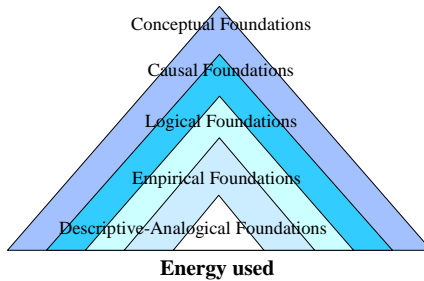
Laying Foundations

Laying foundations for a reality involves providing reasonable, understandable and verifiable arguments. This implies explaining the way something works in such a way that it is comprehensible to anyone who has to interact with it. When foundations cannot be understood or tested, they become a statement of truth.

On this basis, we have discovered five levels of foundations:

- 1) Descriptive-Analogical
- 2) Empirical
- 3) Logical
- 4) Causal
- 5) Conceptual

Foundations and the use of personal energy



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Descriptive-analogical foundations

We make an analogy when, for example, we state that what happens to one person will happen to someone else just because he/she is a person too. In one way, analogy rules out foundations, because from this point of view, all realities seem to operate in the same way.

Empirical Foundations

Empirical foundations result from the systematization of analogous experiences. Opinion surveys, statistical quality control and systems of analysis are examples of empirical foundations.

Logical Foundations

Laying foundations through Logic implies the existence of formal rules of logical inference within a context, and explains a reality through logical analysis. It implies the possibility of formalizing a reality.

Causal Foundations

Causal foundations describe the systemic structure of a specific reality, and understanding functional interrelations. It implies the use of scientific tools for analysis and synthesis, and it involves operating according to the cause-effect relations between the parts integrating the system.

Conceptual Foundations

In conceptual foundation, we need to have access to the structure of the concepts that we are laying the foundations for. In order to make concepts operable, we also need to be able to analyze their sub-concepts. It implies knowing the natural laws ruling the particular field of reality being founded.

Each problem requires a specific level of foundations.

Empirical Foundations apply to the solution of operating problems – i.e. realities with measurable results.

Analytical foundations apply to problems with solutions requiring a high level of formality and rational construction.

Causal foundations apply to problems which are complex but not ambiguous.

Conceptual foundations apply to the solution of complex problems in ambiguous realities.

Analogical foundations are not functional to a problem. They are only an emergency solution when we completely ignore a reality, which is most probably not founded.

Knowledge of the Subject and the Problem

Laying foundations is impossible unless we have comprehensive knowledge of the subject we are trying to found, and of the context where the foundation is to be applied – “the unified field”- Knowing the subject and the problem is absolutely necessary if we wish to develop well-founded arguments.

Making sure of the quality of foundations requires “self-exclusion” on the part of the participants. The phrase “I don’t know” works well in this context. Promoting the use of the expressions “I don’t know”, maximizes group synergy.

The problems solved by foundations

Problems of planning, design, and interpretation of reality require conceptual foundations.

Problems of organization and technological and systems problems require causal foundations.

Problems of analysis, scheduling and “hard” techniques require logical foundations.

Operational problems, which are rational and structured, require empirical foundations.

Problems arising from operational fallacies require analogical foundations.

The Ethic of Foundations

**An argument is grounded whenever it is reasonable,
understandable and provable.**

The management of foundation enables:

Supporting of synergistic leadership

Matching of small and big, weak and strong

Promotion of working value as source of richness and
personal fulfillment

Promotion of science and technology

Promotion of justice as equality of opportunities

Group synergy

Upwards leveling

Globalization

Globalization is an ideology of the national and international reality promoting the development of countries by considering their common interests.

Sustainable globalization has to be seen as a balanced system, requiring that each culture, each region and each individual be self-considered as a member of this global system.

Dependency, domination, and marginality attitudes represent an obstacle to the existence of a sustainable globalization and development system. Globalization, built on common interests, involves an interdependency in which each one of its parties plays a self-defined and assumed role.

Synergy

Social development is possible whenever a culture counts on synergy as the driving force of work.

Synergy is required within the group when individuals, who are capable of solving problems, decide to take action as a team in order to add value.

This synergy produces the so-called social capital, which is the strength of the relationship that integrates institutions and individuals of a society.

Elites lead the development of societies and ordinary people follow. Promoting synergy at work is one of the ways of growing towards a sustainable globalization.

But there is a previous condition to this, the integration of knowledge among members. This knowledge synergy among members is based on what is called as “ethics of foundation”.

Synergistic Leadership

The promotion of synergy requires a synergistic leadership. Considering the conceptual structure of work-leadership we can describe the following segments of leaders:

Creative-synergic

Constructive-synergic

Autocratic

Manipulative

Based on behavioral researches it was proven that freedom to argue foundations is a necessary condition to support synergistic leadership in decision-making. Based on behavioral researches it was proven that synergistic leadership in decision-making is possible only when the freedom to present grounded arguments is structured in the organization.

Sustainable globalization and development represents in a society the predominance of synergistic leaders. The predominance of autocrats and manipulating leaders leads to a gradual destruction of the environmental-adapting capacity, and ends up in dependency or marginality.

Foundation as driving force

As a concept, an argument is grounded whenever it is reasonable, understandable and provable.

Foundation as a concept can be based on:

-Experience

-Logic

-Scientific knowledge

-Conceptual knowledge

All ways of groundings are valid in a group provided the rest of the members are able to understand, prove, and reason them out. The “receivers”, whoever they are, evaluate groundings. Therefore it is required that members of working groups count on the required knowledge level to understand the foundations needed for developing a work.

The Ethic of Foundations

Every cultural change is firmly established when it is integrated into the habits of the community. Before becoming a habit, it needs to be a custom. But customs must be supported by ethics. It all begins with a new ethic, then it develops into a custom and finally it becomes a habit.

Ethic, as a concept, is a functional rule based on moral values and an ideology.

The ethic of foundations represents a moral code related to the respect for others and their authority. Respect for others is necessary to be able to discuss our own arguments. Respect for others authority is the only way to accept their foundations as valid.

Foundations require a relative ideology. When ideologies dominating a certain activity field are absolute, there is no possibility of dis-

agreement. Absolute ideologies are fallacious in their reasoning for they look for self-confirmation.

Final achievement of groundings is that a reality is reasonable, understandable and provable. To this effect, an explanation of the casual relations of what is being analyzed or agreed is required.

Foundations and globalization/development

A culture that makes use of groundings as a habit stands at a same level than any other in the world. If its knowledge is reasonable, understood and proven, there is no way of not matching the world.

The introduction of “grounding” as a habit among leaders results in a multiplying effect on quality and productivity.

Supporting of synergistic leadership

Synergistic leadership represents a grounded coaching. The democratic aspects of organizations are provided by the consideration of the foundations of all the members of a working group.

Matching of small and big, weak and strong

Foundations are worth their own weight, regardless of who is arguing. The ethic of foundation requires that arguments be worth their own value over the subjective qualities of who argues. Therefore groundings have no rank, they are only applicable knowledge.

Promotion of working value as source of richness and personal fulfillment

As a concept, work is an activity to produce an added value for others and a benefit for who develops it. Synergy is the basis of working in

groups, and there is actual added value whenever the operating knowledge upon it is based is a true one. Foundation is the basis of true knowledge.

Promotion of science and technology

By definition science and technology imply groundings. Globalization requires leadership in technology. Only those who are technological leaders in certain fields are able to “globalize”. The ethic of foundations is the basic driving force of technological development.

Promotion of justice as equality of opportunities

When foundation is worth its own weight, members’ value is measured by their added value. The ethic of foundations is therefore one of the driving forces leading to equality of opportunities.

It is the necessary basis of group synergy

Synergy means to be capable of doing something by oneself, and to become member of a group in search of a higher added value to be achieved in a more effective way. Integration to a group implies sharing the groundings of an action.

Upwards leveling

Lack of foundations naturally leads to an autocratic or manipulating leadership. The existence of foundations naturally leads to a synergistic leadership. Autocracy and manipulation require fallacious groundings. Foundations destroy autocracy and manipulation.

Foundation is an antidote to fraud, and takes all participants of a working group to multiply their capacity of providing higher added value. Therefore the value of the group and of its participants as individuals increases as well.

Teamwork Agreement Ethics of Foundations

All members of a group agree to:

- 1) Explain the reasoning of what is stated in an understandable, reasonable and provable way for the rest of the group.
- 2) Count on the “paperwork” supporting their proposals, and explain it clearly to the rest of the group.
- 3) Invite only those persons having capacity to understand the reasoning grounds required by the problem to participate in working groups
- 4) Allow all individual members enough time for getting ready to deal with a problem, and to understand the groundings of the rest, whenever the problem is complex.
- 5) Have the necessary knowledge, beyond common sense, for solving all problems dealt with.
- 6) Explain the groundings when analyzing problems.
- 7) Explain the synthesis, but not the foundations, at the time of evaluating actions. However, upon request of the rest of the group, provide them with the grounds of the synthesis.
- 8) Take others’ groundings into consideration, and integrate them into our own ones, disregarding whom they come from.
- 9) Do not give an opinion when there is a lack of knowledge.
- 10) When working under uncertainty conditions, approach the problem explicitly from a groundless opinion, but be responsible for obtaining the necessary knowledge to achieve a grounded one.

The introduction of “The Ethic of Foundations” can be sustained by:

- 1) Banning groundless arguing
- 2) A fallacy-shooter role
- 3) An ethical commitment

The Unicist Approach

The unicist approach was developed to solve complex problems using a conceptual approach to describe the nature (ontology) of things. This approach is based on more than 2000 researched conceptual structures -until 2007- that cover the following aspects:

- 1) Institutional evolution
- 2) Cultural scenarios (country and global scenarios)
- 3) Complex systems research
- 4) Learning ontology
- 5) Individual development

It integrates the complex system approach with an anthropological and with an ontological approach.

Unicist Approach to Complexity (an ontological approach)

The Unicist approach transforms complex problems into simple solutions, and these simple solutions into “easy” actions.

We define a complex system as an open system, which determines the functionality of a unified field through the conjunction of objects and/or subsystems.

A complex system has the following characteristics:

- 1) It is an open system, meaning that the energy flows to and from the system itself.
- 2) The external limits of the unified field (its globality) behave as the ones of a fuzzy conjoint.

- 3) Functionality is determined by the “conjunction” of elements that influence each other, generating “loops” of cause-effect relations.
- 4) The “disjunction” does not exist in a complex system.
- 5) The sum of the results of the subsystems is not equal to the result of the total complex system.
- 6) Relationships among subsystems are not linear; they respond to the double dialectics laws (purpose-antithesis / purpose-homeostasis).
- 7) Complex systems generate their own energy transformation using their own energy and the energy from the environment.
- 8) Complex systems are composed of subsystems, which are also composed of other subsystems, until reaching a descriptive level that is functional to their purposes.
- 9) Complex systems cannot be observed. The observer is part of the system.

“The Unicist Theory of Evolution”, the “Unicist Logic” and the “Logic of Fallacies and the Anti-concepts”, made the conceptual modeling and operation of complex systems possible.

Some examples of complex systems can be found in the social, economical, political and cultural aspects of reality as well as in management, marketing, strategy (of countries, institutions and individuals), learning processes, continuous improvement and interpersonal relations.

Transforming complex systems into simple systems is making them operational in a univocal way, with cause-effect relations that permit to influence the environment. This means transforming strategy, which, by definition, is a complex system, into operation tactics.

Transforming them into an easy task implies materializing these tactics through well defined actions, using a language that could be un-

derstood by all participants and the proper tools that could be used by all of them.

Nevertheless, even though we operate with simple solutions, in their essence, these problems remain complex.

What is the Unicist Anthropology?

The Unicist Anthropology is the scientific study of human behavior and the structural analysis of his deeds in order to forecast his evolution. It is an ontological approach to anthropology.

It surveys the evolution of Man as a species, as an individual; and the evolution of his institutions. It studies Man, his actions and his transcendence as “a unified field”.

Its main tool is the application of the Unicist Theory of Evolution, the Unicist Logic, and the laws of evolution of individuals, institutions and culture.

It studies the most intrinsic and extrinsic concepts that operate as “drivers” of cultures and individuals to use them as a basis for the causal-conceptual description of a reality in order to forecast it.

It conceptually structures taboos, myths and utopias that influence man’s actions.

Its main objective is to forecast the behavior of individuals, institutions and cultures so as to basically influence upon its evolution as of:

- The Collective Unconsciousness
- Ideologies
- Economic Structures
- Ownership
- Languages
- Technology
- Work
- Knowledge
- Currency

- Transcendence
- Taboos
- Utopias
- Myths
- Ethics
- Communities
- Social Capital
- Cooperation
- Business structures
- Governmental structures
- State Structures
- Leadership
- Marginality
- Power
- Pleasure
- Nourishment/Feeding
- Tools/Hardware
- Communication
- Money
- Added Value
- Appropriate Value
- Ideas
- Actions
- Conflicts
- Competitiveness
- Wars
- Social Structures
- Globalization
- Sex
- Assets
- Time management
- Family
- Health
- Art
- Aesthetics
- Clothing

The result of a Unicist Anthropological study is the actual scenario, the expected future scenario of a situation and the concepts that describe it.

It could be a cultural, institutional or individual scenario, or their integration.

Unicist Ontology

The unicist ontology describes the nature of ideas, facts, individuals and things, regarded from their essential, causative or functional (operational) aspects. In the short or long run, living beings and their deeds are consistent with their nature.

The unicist ontology erases the existent barrier between the human arbitrary division of philosophy, science and action, by defining concepts that integrate them in a unified field.

Approaching complex systems requires the knowledge of its ontology. The ontology of a certain reality is unique, since its essence (nature) is unique. Therefore, the existence of different “ontologies” for one functional reality is not possible.

By knowing the ontology of a complex system, the system becomes reasonable, comprehensible and provable, and therefore it could be approached in scientific and operational terms.

The Unicist Ontological approach implies the description of concepts that describe different “causative” levels.

In living beings, the concepts that define their nature are included within their biological system. On the other hand, external elements have extrinsic concepts, which are deposited by men.

When the ontology of a certain reality is apprehended, it describes the most basic human functionalities. This explains why these functionalities do not mutate but just evolve.

Operational concepts describe the functional aspects of a reality.
Functional concepts describe the causative taxonomies of a reality.
Essential concepts describe their essence in its oneness.

Ontological research requires a very high level of abstraction:
Reasoning processes are used to approach the research of rational aspects.
Emotions are used to approach the research of emotional aspects.
Reflection is used to approach the research of ontological aspects.

The hypotheses proposed by any of these three types of researches are falsified measuring facts.

The unicist ontology is the integrating element of the unicist approach.

Complex systems are open systems that determine the functionality of a unified field through the “conjunction” of objects and/or subsystems.

Unicist Anthropology is an ontological approach to anthropology. It integrates human behavior both in its individual and social aspects. It is the engine that impulses the development of men’s conceptual approach to reality.

Thus, the unicist ontology is an approach that sustains the management of complex problems by researching their conceptual structures.

Research 2006-2010

Global and cross-cultural human behavior

This research completes the research about humans approaching complex problems. It is oriented to confirm the study of:

- 1) How individuals behave when facing problems that are different from the ones natural to their cultures.
- 2) The functionality of human intelligence when an individual faces problems that are more complex than the ones he is used to solve.
- 3) The approach of individuals to actual problems that require a non-automatic solution.
- 4) How individuals face the solution of a problem when they lack specific knowledge to solve it.



Introduction

We have been researching the human behavior in different cultures since 1985. The purpose of these researches was to find cross-cultural solutions to anthropological based complex problems.

The direct relation between brain waves and active human behavior was one of the first findings. Since the beginning of the early researches we have found that brain waves are indicators of how humans adapt to reality.

The research of human behavior from an anthropological approach confirmed the hypothesis of a conceptual structure behind psychology. It made the integration of psychology in conceptual models possible.

All the hypotheses of this research have been confirmed and we are now beginning their “falsification”.

The Objective of the research

The objective is to confirm the validity of the structure of cross-cultural approaches to human behavior in order to simplify adults’ learning processes and optimize the cost-value relation, considered from the learners’ and from the teachers’ point of view.

The Structure of the research process

The research will measure the reaction to stimuli of ten individuals from each culture. They will be studied for a minimum period of two years and a maximum of four years.

The relation between individuals’ actions and the brainwaves diagrams resulting from stimulation will be studied.

Research field

The research of human behaviors include the following cultures: Argentina, Australia, Brazil, Canada, Chile, China, England, France, Germany, India, Japan, Mexico, Spain, Sweden, USA, Venezuela.

It will include 10 individuals from each culture, of ages between 25 and 45 years old, male and female, with executive and operative responsibilities at their jobs.

Specific objectives of the research

a) The following hypotheses, already validated, will be “falsified”:

- 1) The cultural archetype of an individual filters and eliminates every alien external information.
- 2) When the stimuli an individual receives require more energy than what the individual is used to consume during his normal thinking process:
 - a) The stimuli are not recognized.
 - b) The stimuli are re-codified in order to be managed by his normal thinking process.
- 3) When the stimuli to act require a different strategic style to adapt to reality, they suffer a fallacious modification and become dysfunctional.
- 4) Inaction is the response when the stimuli to act require specific knowledge that is not included in the individual’s vocation. This inaction is supported by a fallacious justification and apparent dysfunctional actions.



b) The following complementary hypothesis will be “falsified”:

- 1) When the information an individual receives has an added value and is within the values of a functional archetype, then it is stored in a “direct access” memory to be used in his adaptive behavior.

- 2) When an individual faces a complex problem, but receives a functional simplified stimuli that he can handle, he will integrate it within his actions.
- 3) When a proactive action is designed to be developed according to the strategic style of an individual, he will develop a motivated and pleasure-seeking action.
- 4) When an individual, acting within his vocation field, faces problems with lack of knowledge, he seeks for the knowledge immediately.

Output

The output of this research will help to:

- a) Define the contextual conditions of cultural and cross-cultural learning processes.
- b) Define the functionality of the “languages” to be used to approach different problems.
- c) Define the possibilities to approach reality for each individual.

Researchers

Director: Peter Belohlavek

Coordinator: Diana Belohlavek

Sponsors

The sponsors will receive the conclusions of the research to support global, cross-cultural and domestic management.

The conclusions are specifically designed for:

Organizational and workflow design.

Global, cross-cultural and domestic learning process design.

Global, cross-cultural and local human resources management.

Unicist Glossary

Action guide

It is the homeostatic element of a concept (see complementariness). It avoids the modification of the purpose of a concept promoted by the utopia.

Added value

It is the incremental value added by an agent to a given reality.

Adverbial function

Is the homeostatic function that sustains the substantive function to avoid the modification posed by the verbal function (See complementariness)

Analogous experiences

They are those with a similar functionality.

Analogous

Two elements are analogous when they have the same operational functionality. Considering the function of flying, a bird and a plane may be considered analogous.

Anticoncept

An anticoncept is a conceptual structure that has the purpose of destroying a concept. It is sustained by fallacies and is the basis of paradoxical behaviors. When a concept and its anticoncept join, they both disappear.

Antithetic value

It is the verbal function of a concept. It functions according to the law of complementarity (See complementarity).

Appropriated value

It is the value obtained by a system, due to its action in the environment.

Archetype

Is the conceptual structure of automatic behaviors that underlies and sustain spontaneous responses of individuals, groups or cultures.

Argument

It is an opinion that includes no groundings about a certain reality. It is an affirmation or a negation based on a subjective perception of reality.

Attractors

According to the chaos theory, attractors are elements that structure chaos. There are point, cyclic, torus, and strange attractors. Strange attractors are the drivers of complex systems' functionality.

Central value

From a logical point of view, it is the purpose of a concept.

Chaos

It is an unpredictable situation for observers and participants.

Complementariness

It 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 element.

Complex Systems

They are systems that structure open unified fields. The results of complex systems are unpredictable for ordinary people.

Concept

It is the logical or pre-logical structure that regulates beings with real or virtual life. It is also defined as the driver of complex systems.

Contraction

It is a conceptual function whose aim is to avoid that the death instinct prevails over the life instinct. Thanatos prevails in contraction.

Contractive function

It is the function that intends to avoid the destruction of a system (simple or complex).

Credibility zone

It is a participant's perception of the functional concept of a reality.

Cross-cultural invariables

They are human functional structures that are homologous in different cultures, such as the need for security and freedom.

Dehumanization

It is a kind of anticonceptual functionality. Functional actions become self-fulfilling and generate a materialistic behavior.

Disequilibrating element

It is the synonym of the antithetic element. (See complementariness)

Drivers

They are the functional concepts that define the evolution of a given reality. They can be assimilated to the strange attractors defined by the theory of chaos.

Dual thinking

It is the natural and basic way of human thought. Human beings use dual thinking when they are overwhelmed by facts.

Effectiveness

It is the integration of efficiency and efficacy.

Efficacy

The capacity of humans to produce results responsively.

Efficiency

It is the potential capacity of simple or complex systems to produce results.

Equilibrating element

It is the synonym of the homeostatic element. (See complementariness)

Essential concept

It is the “deepest” concept that structures a particular unified field. It is the structure of information that regulates the most essential behavior of complex systems and defines its long-term evolution.

Ethics

Rules of behavior for individuals, groups, institutions and cultures. Ethics has a functional structure, a dominant moral and is sustained by an ideology.

Evolution stages

Stages that describe the evolution cycle of a situation in which ontogenesis and phylogenesis are redundant.

Evolution

It is the ascendant cycle measured in terms of the improvement of species.

Expansion

A situation in which growth and life-instinct prevails.

Expansive function

It is the function that impulses the expansion of a simple or complex system beyond the limits of its unified field.

Extrinsic concepts

They are the concepts given by humans to elements, actions, ideas, facts or objects. They are described by their structural functionality and at the same time define it.

Fallacy

False perceptions built upon a logical structure. When individuals’ beliefs and needs prevail when making a judgment, fallacies are unavoidable.

Falsification

It is a process that seeks to prove that a hypothesis is false. When something cannot be proven to be false it is considered not-false. In common language it is called to be true.

Foundation

It is an argument that contains reasonable, comprehensive, and verifiable information.

Freedom

It is an internal structure that allows individuals to adapt to changing realities in a responsible way.

Functional concepts

They are the drivers of the behavior of living beings with real or virtual life. They describe the functional structure of complex systems.

Functional structure

The functional structure describes the structural relations within a simple or complex system. The functional structure of a complex system is given by the conceptual structure that regulates its evolution.

Functionality zone

It is the description of an intrinsic concepts' functioning.

Gravitational forces

They are the external forces that influence the evolution of a unified field.

Homeostatic value

It is the adverbial function of a concept. It limits the action of the antithetic value avoiding the modification or mutation of the concept (See complementariness).

Homologous

Two elements are homologous when they have the same essential characteristic. A whale and a dog are homologous, in the sense that they are both mammals.

Hygienic

It is an element necessary for a situation but which has no added value.

Idea

It is an intellectual structure of a reality. It is functional to the approaching of concepts for individuals with dominant analytical thought.

Instability zone

It is the place where the functional structure of a concept destabilizes. There are two instability zones:

- a) The situation in which the lack of energy produces the loss of functionality or credibility.
- b) The utopia point. It is the absolute point where reality vanishes.

Integrative thinking

Its a Intellectual approach to reality based on the conjunction "and". It does not consider the disjunction "or".

Intrinsic concept

It is the regulator of a complex system, whether it has real or virtual life.

It defines the functionality of the complex system and does not depend on the perception of the observer.

Intrinsic

It is an internal functionality of a given reality whose existence is not conditioned by others' perception.

Involution

It is a degradation cycle of a reality in terms of the evolution of species.

Life style

It describes the adaptation of an individual to cultural mandates. His adaptive behavior involves the cultural values, the archetype and the dominant strategic style.

Maximal strategy

The maximal strategy is the one depending on the environment. In this case the influence of a person, group or institution is insufficient to assure the result of a "strategic action".

Minimal strategy

In this case, the result of a strategic action depends on the individual, group or institution exerting this influence.

Moral

It is a conceptual structure that aims to satisfy the needs of a culture, the necessity of transcendence and the needs of individuals.

Myth

It is an adverbial function that limits the action of individuals within cultures to assure the purpose of the evolution of species.

Object

An element containing a concept, a purpose to be achieved and a quality assurance function.

Objects library

A structure that contains objects designed to be used in simple or complex systems. Cognitive objects organize the objects library when a system is complex.

Operative concept

It integrates two of the elements of a concept: it integrates the action (verbal function) within the limits of the adverbial function. The purpose of the concept is considered as given.

Opinion

It is a judgment of something. The opinion is basically subjective. When it is grounded it is called a foundation.

Over-contraction

It is a situation in which destruction is challenged. It produces the implosion of the system.

Over-expansion

It is a situation in which destruction is challenged. It produces the explosion of the system.

Paradoxical functionality

A functionality that achieves opposite results from what apparently is seeking to achieve.

Preconcepts

Individuals' stratified conceptual structure, based on former experiences, created to avoid personal risks. They are a natural approach to reality based on automatisms.

Procedure

In functional terms, it is the active part of the conceptual structure.

Purpose

It is the final objective of a concept. It is the substantive function of a given reality.

Reflection

It is a process to apprehend a given reality that begins with a projection of an individual's opinions. Having solved the conflict of the projections, reality has to be introjected. It comes to an end when the internal and the external reality are homologous. This approach occurs within the unified field of an actual action.

Security

It is the need of human beings to attain an internal structure to avoid chaos or depression.

Social capital

The system of relations that defines the synergy of a group or culture. The strength of relations, when seeking for an objective, defines social capital.

Strategic stereotype

It is the name given to a stratified strategic style. In this case, a person loses its ability to adapt to reality, feels its survival threatened and seeks to obtain benefits from the environment.

Strategic style

It describes the way a person influences the environment and the way he manages the influence of the environment.

Strategic thinking

It is an intellectual approach to influence complex realities

Structure of a concept

From a logical point of view, the structure of a concept is given by its central value, its antithetic value and its homeostatic value.

From a semantic point of view, the structure is given by a substantive function, a verbal function and an adverbial function.

From a functional point of view, the structure is given by a purpose, a procedure and an action guide.

From a social point of view, the structure is given by a taboo objective, a utopical function and a mythical structure.

Structure of functional concepts

It is the structure of drivers regulating the evolution of a complex system.

Sub-concept

It is a complex sub-system within a complex system.

Subsistence

It is the description of a situation in which individuals, institutions or cultures have a security framework to assure their survival.

Substantive function

From a semantic point of view, it is the function that defines the purpose of a concept.

Supplementarity

It 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.

Survival

It is a situation in which the individual perceives his life is being threatened. It can be real or not.

Taboo

It is a socially unacceptable situation. Accepting taboos implies generating chaos.

True

It is the situation in which the functional reality and its perception merge. From a transcendental point of view truth represents the absolute. The absolute implies the existence of the conjunction “and” with absence of the disjunction “or”.

Type of thought

It describes the structure of the mental process to approach reality. There are four types of thought to approach reality: the operative, the analytic, the scientific and the conceptual.

Typology

It defines a particular characteristic of the collective unconsciousness of a culture, segment or individual, based on their ultimate purposes.

Unicist dialectic

It is the description of human double dialectics. On one hand, there is the dialect of the central value and the antithetic value. And on the other hand, there is the dialectic of the central value and the homeostatic value. Instantly, both relations integrate themselves to achieve the purpose of the central value.

Unicist logic

A logical structure based on the conjunction “and” to apprehend complex realities. It excludes the disjunction “or”.

Unicist Ontology

It describes the concept (nature) of a given reality considering its functional unique structure. Although the ontology of a given reality is unique the perceptions within the structure might be multiple. These multiple perceptions define the credibility zone of the concept.

Unicist

It is an operational, scientific and philosophic approach to reality. It considers reality as a concept driven unified field.

Unified field

It is a specific portion of a reality to be influenced that works as an open system and requires the definition of arbitrary limits to make it functional.

Utopia point

It is the condition of a reality when it turns out to be absolute. On the utopia point reality ceases to exist.

Utopia

It is an idea that seeks to improve a situation (a no-place en terms of its etymology).

Verbal function

From a semantic point of view, it is the function that defines the actions and establishes the utopias of a concept.

Vital functionality

The final purpose of living beings.

Vocation

It is the identity of an individual to fulfill his life plan consciously.

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About the Author

Peter Belohlavek was born in Zilina, Slovakia, in 1944. He is the author of *The Unicist Ontology of Evolution* and models applied to *Future Research and Strategy in the Social, Institutional and Individual fields*.

He is the creator and developer of *The Unicist Theory*, which is based upon his discovery of the *Structure of Concepts*. Both, his discovery and models are the base of natural laws to explain evolution.

His basic background is in *Economic Sciences*. He developed research and studies in the fields of *Management, Anthropology, Economy, Education, Epistemology, Psychology, Sociology and Life Sciences*.

He dedicated his life to the research of evolution in the fields of *Human Behavior, Economy, Social Behavior and Management*.

The Unicist theory is the basis of modern future research and strategy. His work includes universal matters such as the *Theory of Evolution, the Structure of concepts, The Laws of Evolution, and the Structure of Thoughts*. Until 2007 the author has developed more than 2000 researches.

Many of Belohlavek's findings are synthesized in the *Encyclopedia of Concepts*, which reflects his 27 years of scientific research. Some of his applications were published in more than 20 books, among them: *The Unicist Theory of Evolution, The Encyclopedia of Business Concepts, Personal Strategies, Logic of Human Behavior, etc.*

Applications based upon his theoretical developments were applied in more than 500 institutions, companies and countries. Thousands of students around the world have already learned about his theory.

The conceptual development has not only changed the paradigms of thoughts but also the paradigms of philosophy by fostering the concept of “Action-Thought-Action” which sustains the “philosophy of the added value”.

Peter Belohlavek’s research works include: Basic Research, Conceptual Developments, Scientific Developments, and Development of Cultural Archetypes.

Main Breakthroughs

Basic Research

The Unicist Ontology of Evolution

The Structure of Concepts

The Unicist Logic

The Logical Structure of Fallacies

Unicist Methodology for the Research of Complex Systems

Scientific Applications of the Unicist Ontology of Evolution developed by Peter Belohlavek

In Life Sciences: Development of the functional structure that regulates evolution and the development of the structure of living beings as a unified field.

In Research: Development of a methodology for complex systems research.

In Philosophy: Refutation of Hegel’s dialectic theory, as a particular case, and the formulation of the laws of the double dialectic.

In Social Sciences: Discovery of cross-cultural “invariables” and their laws of evolution.

In Future Research and Strategy: Modeling of the structure of concepts that allows inference of evolution.

In Education: Discovery of the concepts of learning which has given scientific sustainability, amongst others, to Piaget.

In Anthropology: Discovery of the “invariables” of human behavior.

In Mathematics: Development of the conceptual basis of dependence, interdependence, independence of variables.

In Economic Science: Discovery of the structure of Conceptual Economics. Development of the conceptual structure of Economic Schools and their functionality.

In Political Science: Development of the conceptual basis of ideologies and their functionality.

In Cognitive Science: Development of a methodology to construct knowledge with existing information through an integrative logic.

In History: Development of a historical analysis methodology based on the Unicist dialectic (double dialectic).

In Logic: Development and formalization of the integrative logic, sustentation for the unified fields’ theory in evolution.

Applications of the Unicist Ontology of Evolution

- The Unicist Theory of Demand
- Development of a research methodology
- Unicist Country Scenario Building
- Development of a methodology for Historical Research
- The discovery of cross-cultural “invariables” and archetypes

Business Applications

Fundamental economic analysis (macro)

Fundamental social analysis (macro)

Country scenario building

Business scenario building

Globalization analysis

Fundamental financial analysis (micro)
Fundamental economic analysis (micro)
Operation analysis
Industrial analysis
Commercial analysis
Organizational analysis
Strategic analysis
Business analysis
IT design
Human Resources analysis
Cost analysis
Learning process analysis
Management analysis
Market analysis
Object building
Knowledge Management
Market Laboratory
Organizational Laboratory
Project Management
Research & Development

Some Companies where this methodology has been used

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).

Cultural Archetypes of Countries

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.

Main Books Published in English

The Unicist Ontology of Evolution

What is the Unicist Ontology of Evolution?

Unicist Riddles

Unicist Strategy for Family Businesses

Unicist Marketing Mix Strategy

Unicist Lean Management

Unicist Archetypes of Countries: SWEDEN

Unicist Archetypes of Countries: GERMANY

Unicist Archetypes of Countries: FRANCE

Unicist Archetypes of Countries: BRAZIL

Unicist Archetypes of Countries: AUSTRALIA

Unicist Anthropology: introduction to unicist country future research

The Unicist Price Elasticity of Demand

The Origin of Fallacies and Paradoxical Behaviors

The Ethic of Foundations

Unicist Human Capital Building

OEE – Overall Equipment Effectiveness – The Unicist Approach

Networking: the unicist approach to network building

Knowledge, the competitive advantage

Globalization, the new tower of Babel?

Counseling Driven Learning

How to deal with complexity: the unicist approach

Unicist Logic to approach complexity

Blue Book: Unicist Methodology for the Research of Complex Systems