



Abstract

Unicist ontology of the ethical intelligence

This is a synthesis on the results of the research on the ontology of the ethical intelligence that was led by Peter Belohlavek.

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.

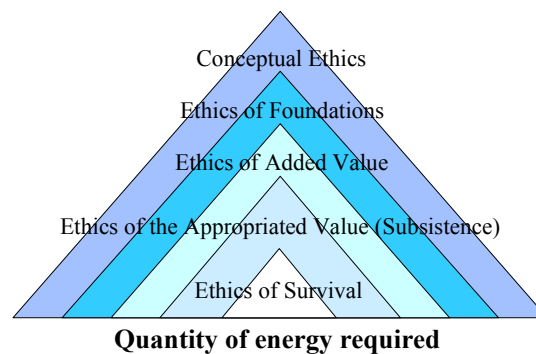
On the other hand, the rules are dynamic, because despite the fact that the individual is at a certain level, he is capable of determining alternative strategies that satisfy the objective he is seeking within that level.

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 adaptative 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 threatening 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.

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