Peter Belohlavek

Introduction to Ethical Intelligence

The Driver of Human Intentions

The Unicist Research Institute
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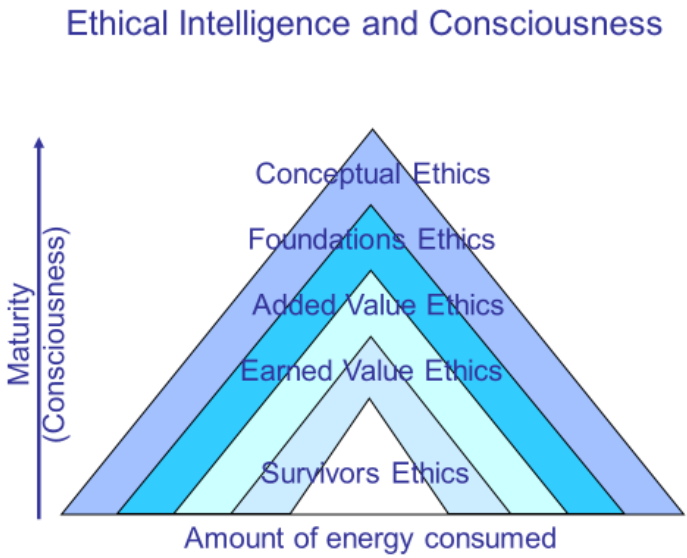
Ethical intelligence defines the true intentions of an individual.
Maturity makes ethical intelligence evolve.
Stimulating maturity promotes a better world.

Preface

This is an introduction to understand the functionality of ethical intelligence that will explain and provide a guiding idea of the solutions for many of the problems people have.

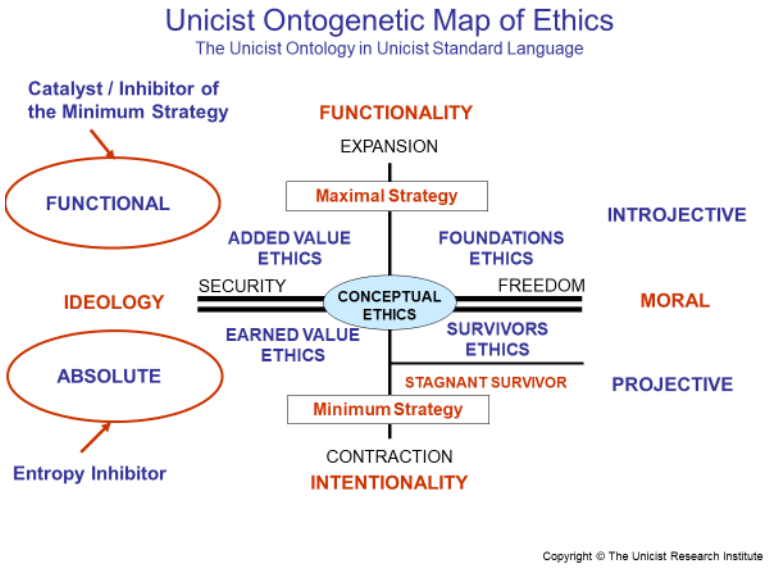
The discovery that ethics is in fact an intelligence, that defines the true intentions of human actions, which are dominantly non-conscious, empowered the possibility for upgrading individual and collective behavior towards a superior level.



Ethical intelligence evolves or involves with the maturity of a person and therefore is the basic driver of any personal improvement. While ethical intelligence is part of the individual structure, morality belongs to the collective intelligence that drives the behavior in groups or societies.

The Structure of Ethical Intelligence

Ethical intelligence is the intelligence that makes human survival and evolution possible. It allows adapting in an environment. The ethical intelligence a person uses, defines her/his true intentions, which drives their functional behavior when the personal ethics is consistent with the ethics implicit in the goals to be achieved.



The discovery of ethical intelligence allowed defining the roots of the functionality of human intelligence and clarifying the roots of human ethics. Different human activities require using different levels of ethics to ensure the functionality of what is being done.

The research on ethics and ethical intelligence was developed through real experiences in multiple countries and allowed finding the individual aspects and the collective aspects of ethical intelligence.

This drove to the definition of the different levels of ethical intelligence that are functional to different activities and were defined as: survival ethics, earned value ethics, added value ethics, foundations ethics and conceptual ethics.

According to what needs to be achieved, each activity requires a different level of ethics. Long-term success and evolution depend on the consistency between the ethical intelligence of a person and the ethics implicit in the environment.

The Functionality of Ethical Intelligence

The higher the level of ethical intelligence, the higher the level of consciousness a person needs to have. Therefore, the evolution of individuals' ethical intelligence implies the increase of maturity which is based on higher levels of consciousness.

Functionality of Ethical Intelligence

The Levels of Ethical Intelligence are Inclusive: the Following Includes the Precedents

Level of Ethics / Application	1) Survivors Ethics	2) Earned Value Ethics	3) Added Value Ethics	4) Foundations Ethics	5) Conceptual Ethics
Strategic Planning	Reactive approach	Tactical approach	Growth strategies	Expansive strategies	Timeless strategies
Added Value Generation	Cost and risk transferring	Maximizing benefits	Value adding actions	Structured value generation	Dynamic value generation
Influential Power	Survivors pact	Influence on survivors	Influence within boundaries	Influence in the restricted context	Influence in the wide context
Focusing	On risk avoidance	On cost avoidance	On value generation	On the system	On the environment
Time Management	Here and now	Short-term planning	Medium-term planning	Long-term planning	Evolutionary planning
Language Mask	Analogical	Operational	Factual	Ambiguous	Figurative

Ethical intelligence is the unique intelligence that has a structural evolution or involution process based on the maturity of individuals.

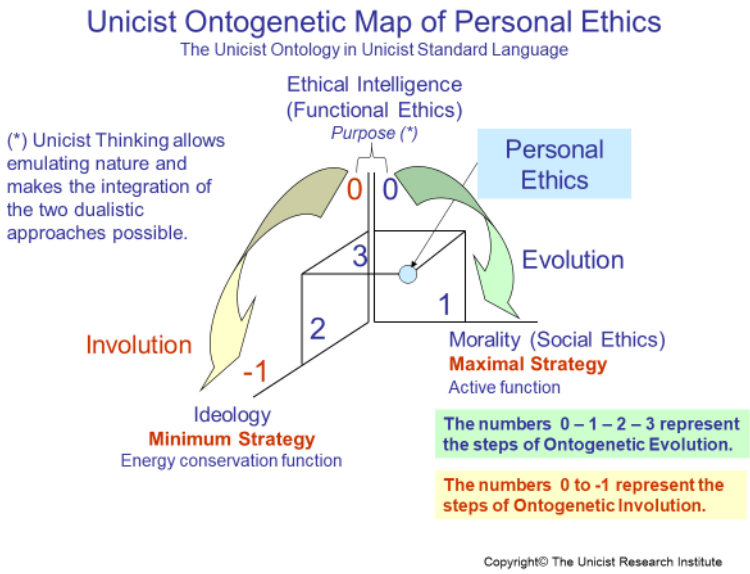
The exception is the stagnant survivor ethics which is the case of individuals who have built a parallel reality to stay.

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

In terms of collective intelligence, 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.

Personal Ethics

The discovery of the functionality and evolution of ethical intelligence allowed understanding the functionality and evolution of individual and social ethics.



Personal ethics is defined as the integration of the individual ethical intelligence an individual uses in a specific role, the morality, which is the “collective intelligence” of the context that works as a driver and inhibitor of actions, and the ideology an individual has, to assume her/his role.

People need to be accepted by the environment they live in, therefore morality, as the social ethics, is the active function that drives the evolution of personal ethics. It has to be considered that morality establishes the rules that allow achieving the goals that are implicit in the archetype of a culture.

Only people who have a similar level of ethics can be considered as peers, that is why ethics is the basic driver for development at a social and individual level.

Ethical intelligence, being it individual or collective, defines the true intentions of a person, a group or a society. It evolves with the maturity of an individual or society, which implies that every individual, group or society is fully responsible for the functionality of the ethical intelligence they use.

The development of ethical intelligence fully depends on the prices people, groups or societies are willing to pay. Ethics is not for free.

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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.

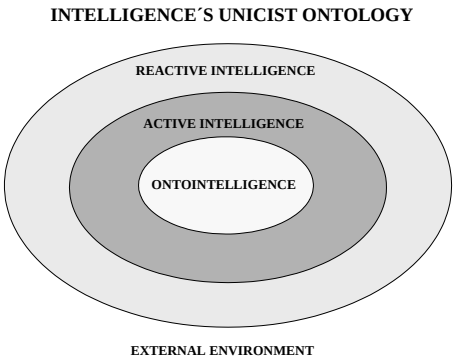
The following types of intelligence were discovered and researched:

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 a person 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 intel-

ligence; failure inhibits its evolution. But failure fosters learning in a learning environment. .

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 a person searches for a higher level of intelligence compared to the one established and limited by his society, s/he becomes “marginalized”.

S/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 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 with undefined periods 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	Scientific	The individual is capable of managing low complexity structured systems with medium-term responses. (*)
Individual usefulness	Individual usefulness	Earned value	Flank defendant	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 ethics of the earned 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 determines by the way an individual introduces himself into the family when he is born. When there is no family in the strict sense of the word, we refer to his adaptation to his 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.

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

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.

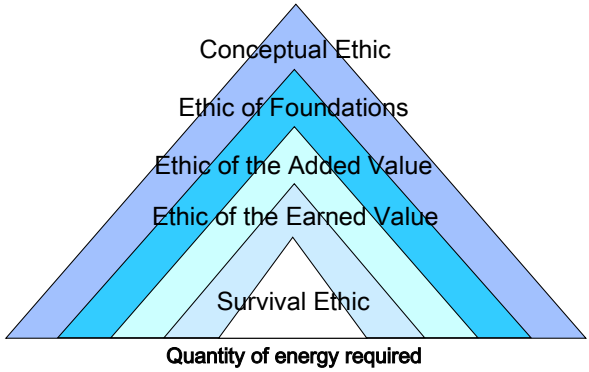
On the other hand, the rules are dynamic, because despite the fact that the individual is at a certain level, he is capable of determining alternative strategies that satisfy the objective he is seeking within that level.

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 earned value
3) Ethics of added value
4) Ethics of foundations
5) Conceptual ethics

Pyramid of Ethics
related to the required individual energy



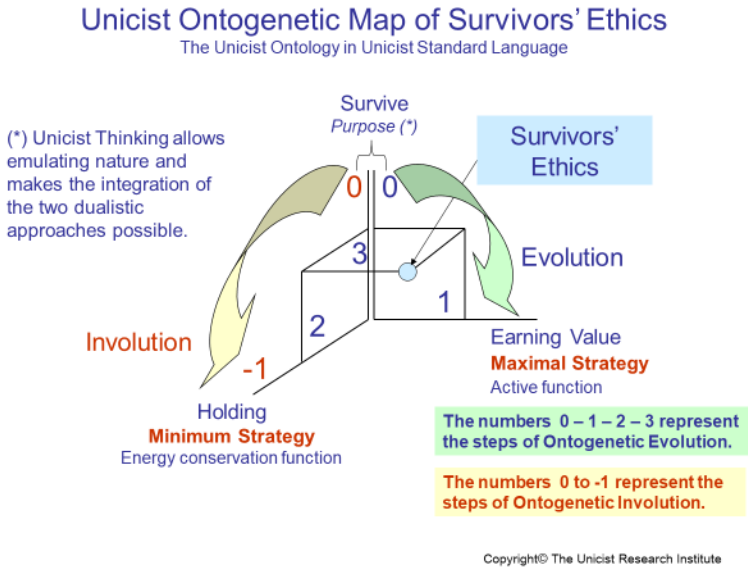
The higher the level of ethical intelligence, the higher the level of consciousness a person needs to have. Therefore, the evolution of individuals' ethical intelligence implies the increase of maturity which is based on higher levels of consciousness.

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 earn as much value as possible thus securing their survival.



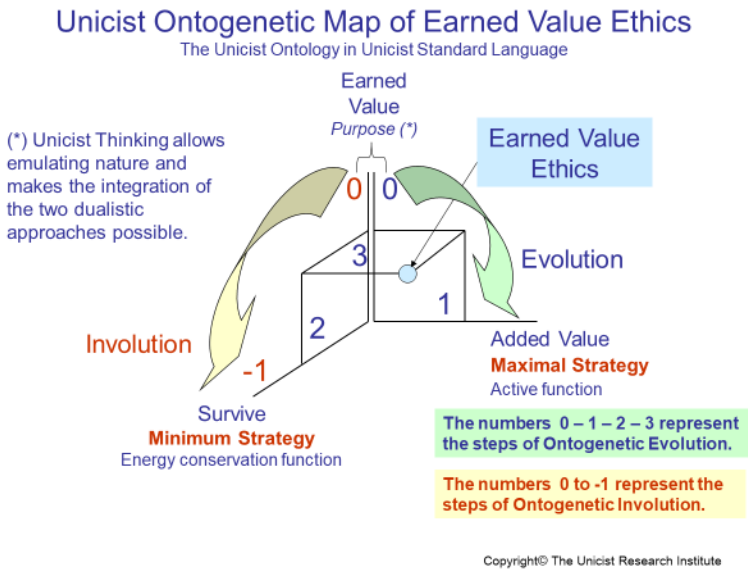
The individual that acts according to this type of ethics exercises influence upon others who are in the same situation, based on survivor-pacts. His/her time management is based on "the moment", sustained by reactions based on intuition. S7he has a reactive tactical approach to reality. S/he focuses on surviving and avoiding risks.

The ethics of the earned value

This type of ethics seeks to add the minimal value possible to generate an earned 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.

S/he is able to manage short-term problems. Short-term is the lapse between adding value and generating the corresponding earned value.



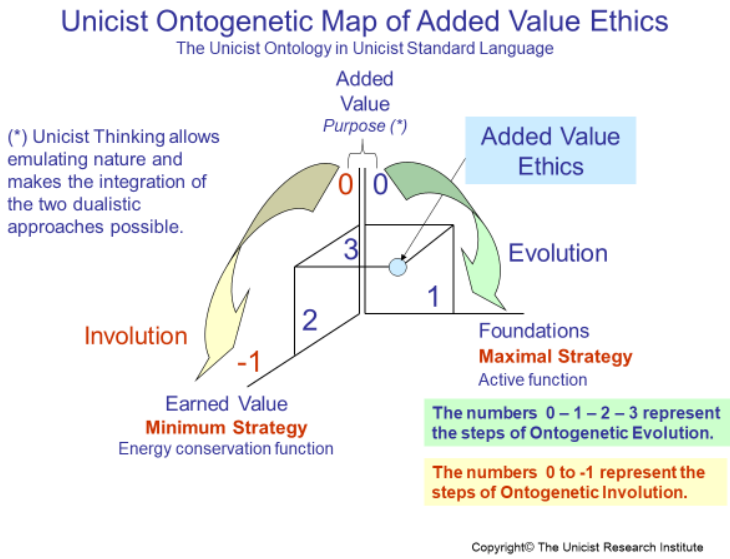
S/he has a tactical active approach to reality. S/he focuses on maximizing his benefit.

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.

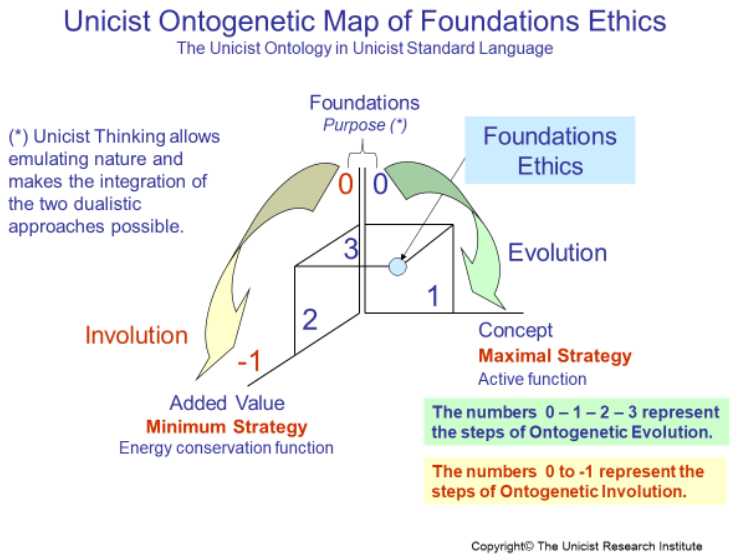
The person who acts on the basis of this type of ethics exercises influence upon the ones who manage the ethics of survival, the ethics of earned value and upon those that need to add more value than what they are adding.

Such individual manages the medium-term, which is the time to transform knowledge into added value. S/he develops medium-term strategies. S/he focuses on the value he is adding.



The ethics of foundation

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



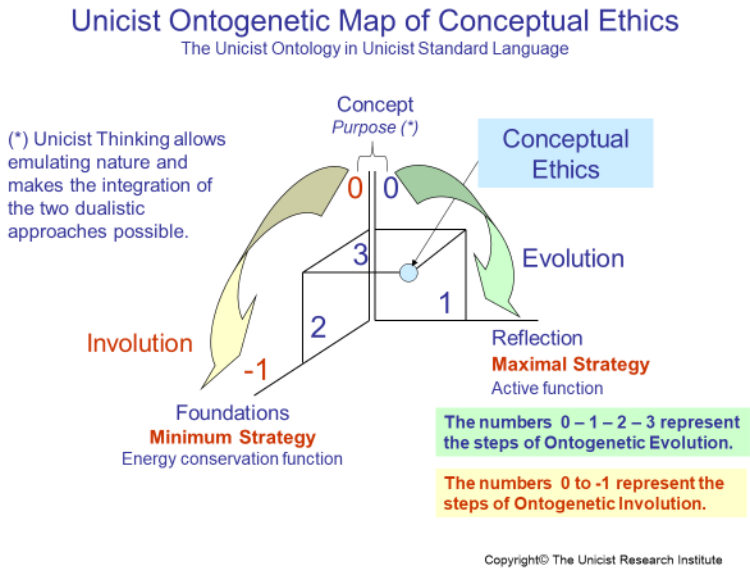
The goal of such ethics is that the foundations or groundings for work be reasonable, comprehensible and proven.

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 earned 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. S/he develops long-term strategies. S/he focuses on the knowledge he is acquiring.

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. S/he focuses on achieving the truth.

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 one's 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” absolute 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 s/he could not survive. Elderly people are also ruled by such ethics.

The purpose of the ethics of the earned 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 the earned value 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.

The Case of the Stagnant Survivor's Ethic

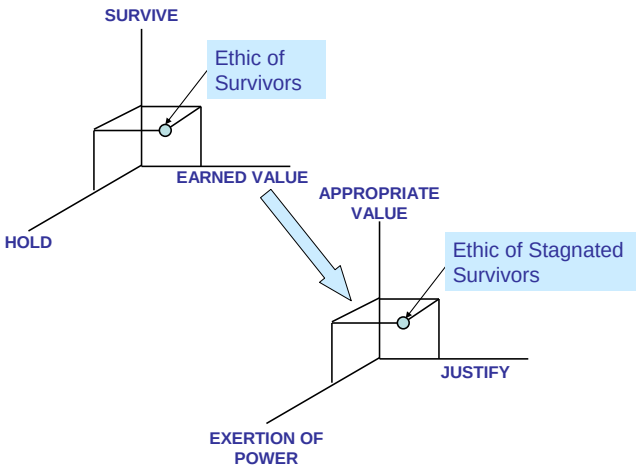
Stagnant Survivors are individuals with a complex driven behavior that sustains the parallel reality they live in and the responsibility avoidance they need to exert to be in a comfort zone.

The paradox is that their comfort zone is a conflict zone for those who surround them. Complexes drive individuals towards the ethics of survivors and generate a stagnated status at this ethical level.

Stagnant survivors cannot manage time. As they are survivors who deeply consider that they cannot avoid being where they are, they need to blame others and avoid managing time. Time management requires a Complex free behavior.

The stagnated status is based on a fallacious utopia that justifies their actions and forces them to exert power while they appropriate value.

The Ontogenesis of Stagnated Survivor's Ethic



The justifications are built upon fallacies to sustain their actions, beliefs and needs.

These fallacies are built using the “anti-intelligence” and “anti-intuition”; the higher the IQ the more consistent the fallacies are. They are in fact built to justify immoral or amoral actions without feeling responsible for them.

Power is exerted in three ways depending on the role they adopt:

Savior: The power of Guilt
Pursuer: The power of Fear
Victim: The power of Pity

This power exertion provokes the reactions of the environment and endless conflicts.

The rotation of these roles avoids that stagnant survivors perceive that they provoke the conflicts and generates the perception of being a victim of the environment.

The appropriation of value by stagnant survivors is endless; because having no adapted place in the environment, their needs are endless.

All the materialistic, rational and emotional values they are given by others have no meaning for them and are disregarded.

Intentions vs. Facts

Intentions need to prevail in the stagnant survivors’ perception. The judgment of intentions lays the grounding to live in a parallel world without noticing it, where all the intentions may come true.

When facts threaten them, they just deposit hidden intentions sustaining the facts they are facing in order to sustain their own beliefs.

Being right vs. Learning

Stagnant survivors need to be right in order to sustain their parallel reality. They are dialectical wizards when they are intelligent and extroverted.

Thus, they confirm the validity of their parallel world and do not need to learn from the environment.

Objectiveness vs. Subjectivity

Stagnant survivors need to believe that every argument that is posed is basically subjective and is sustained by the intentions they project on it.

This allows them to reject all what doesn't fit into the parallel reality they have built. Concepts, fundamentals, facts and actions are subjectively interpreted by survivors in order to give them the meaning that fits into their parallel world.

Authoritarianism and manipulation

Authoritarianism and manipulation are the life vests of stagnant survivors when facing arguments with members of the environment.

First, they try to manipulate them and, if this doesn't work, they exert an authoritarian role by action or inaction.

They need to impose their position in order to avoid their parallel reality being threatened.

Transparency, reliability and justice

Stagnant survivors cannot stand transparency, because it shows the existence of the real world.

Reliability cannot be assumed, because of their implicit inferiority complex; and justice cannot be accepted, because it implies an unacceptable level of objectiveness.

Therefore, they need to live in an environment of obscurantism or anarchy, with neither established nor measured objectives and immorality, where intentions prevail over actions.

Cultures as inhibitors or catalysts for stagnant survivors' behavior

Countries that are in evolution inhibit the existence of stagnant survivors. They consider them losers or marginals in the society, backing them for social reasons but not accepting their behavior as a standard.

Countries that are in involution or stagnated accept stagnant survivors as part of their establishment. That is why these countries need to be managed by authoritarianism in order to avoid the anarchy produced by stagnant survivors' behavior.

The solution for stagnant survivors: Developing ethical intelligence

The development of value adding actions, of the diagnosing capacity, of time management, being able to develop transparent actions and being reliable and fair is a step by step way that starts with reflecting on what is happening, finding in oneself the solution of what has to be done. Ethical intelligence evolves with the maturity of an individual.

If you feel sore, give… Giving you will recover.

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 s/he fails, he makes up for her/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 a person 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 s/he does not have ethics. Her/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.

Earned value stage

Under the conditions of developed cultures, a child has her/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" her/him.

These functional behaviors - which are functional to the need of being nourished - generate the ethics of the earned 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. S/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 the earned value, 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 her/his ethic is functional to the value he adds.

For example, a thief that works for the ringleader 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.

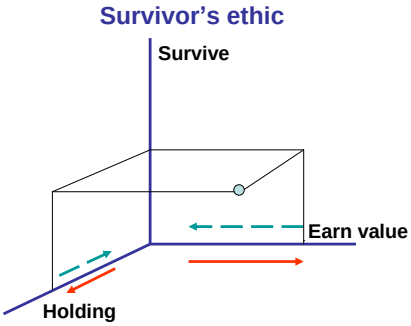
Ethical intelligence and fallacies

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:



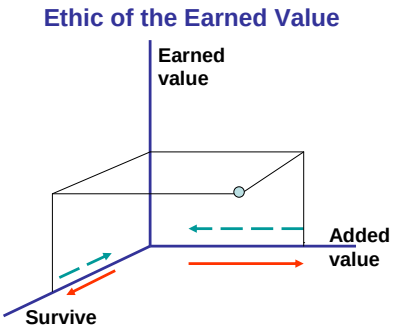
The most primitive function of intelligence is to keep an individual alive. Evolution begins at that point.

When the individual has earned 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 earned value ethic.



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

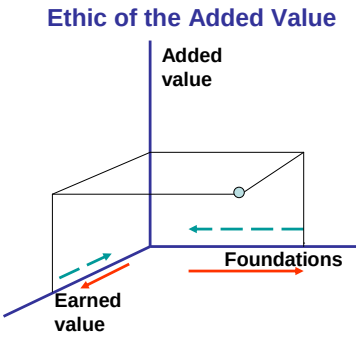
If an individual adds more value than he earns, her/his survival becomes threatened, and intelligence evolves to a lower level.

Ethic degrades if the earned 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.

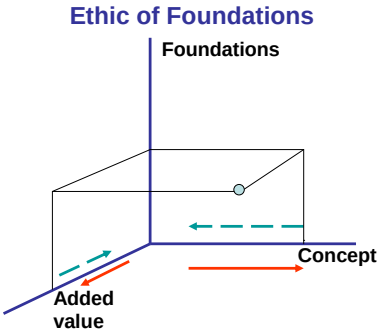
The ethic of foundations stabilizes when groundings support the team members and the task being developed.

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.

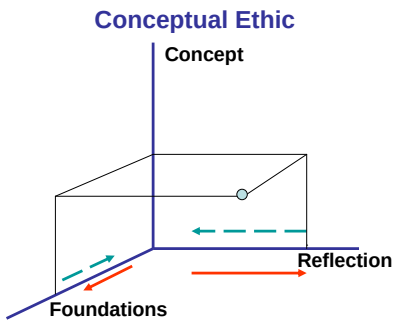
This ethical intelligence makes the construction of a rigid operation with flexible knowledge possible. It permits the evolution of the foundations and ensures the ultimate goal of intelligence, which is to adapt to the environment.

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 s/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.

Unicist Ontology of Written and Spoken Language

Language as a driver and inhibitor of human intelligence

Language can be defined as a system of communication and reasoning which makes use of representations, metaphors and grammar. It is also the mask of a culture's ethics.

The ethics underlying a culture is represented in the structure of the use of the language, in colloquial expressions, in the aphorisms of such language and in metaphors.

Languages and their use may or may not alter the perception and management of reality.

There are almost 7,000 living languages at present which can be grouped into families and subfamilies. Understanding the structure of language is what enables the understanding of its functionality.

Languages were created within a special context to refer to a specific reality. Languages naturally tend to avoid describing taboo elements of a culture and, when they do so, they refer to them in an elliptic, indirect or metaphorical way.

That is why a culture is implicit in its language. Language materializes culture through communication.

Language: Synthesis of its ontological structure

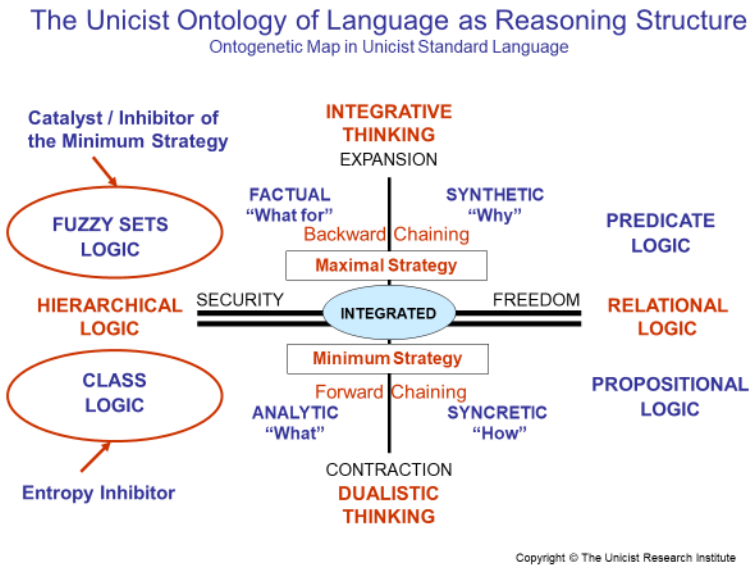
Language as the reasoning structure of humans

The ideas of an individual are structured using the reasoning framework of his language and using the semantic and the syntax that represent the language's intrinsic logic.

From an ontological point of view there are two types of linguistic structures:

1) Backward-chaining structures, which approach reality, reasoning and communication from the end to the beginning.

2) Forward-chaining structures, which approach reality, reasoning and communication from the beginning to the end.



To have a non-fallacious perception of reality both approaches have to be used. Languages have different functional structures depending on their backward or forward orientation.

An example of backward orientation is English. An example of forward orientation is French. Ideograms are a different approach to written language in which ideas are implicit in the language itself.

The syntax of a language defines the culture's natural approach to reality.

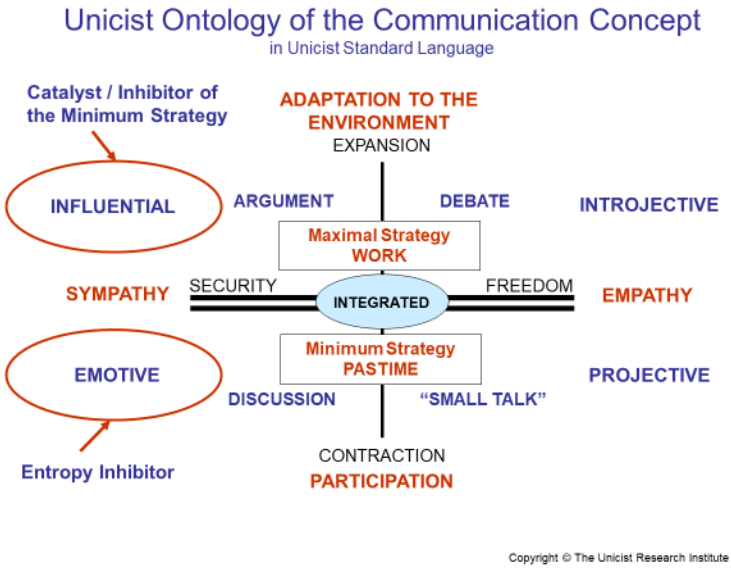
In every language there is an implicit reasoning structure. Therefore, there are languages with attributes for artistic expression, for hard-sciences, for soft-sciences, for dualistic philosophies, for integrative philosophies, and so on. The language in which assertions are expressed sustains the cultural preconceptions on their validity.

Language and communication

Communication is the most evident function of a language. Internal or external actions of an individual or groups of individuals are implicitly promoted by communication.

Analytical capacity is sustained by semantics and syntax. But syntax and semantics require a limit to what should be said or should not be said in a certain culture.

It is easier for aliens to communicate adequately analyzed synthesis than to understand the limits of what should be said and not said in their new culture.



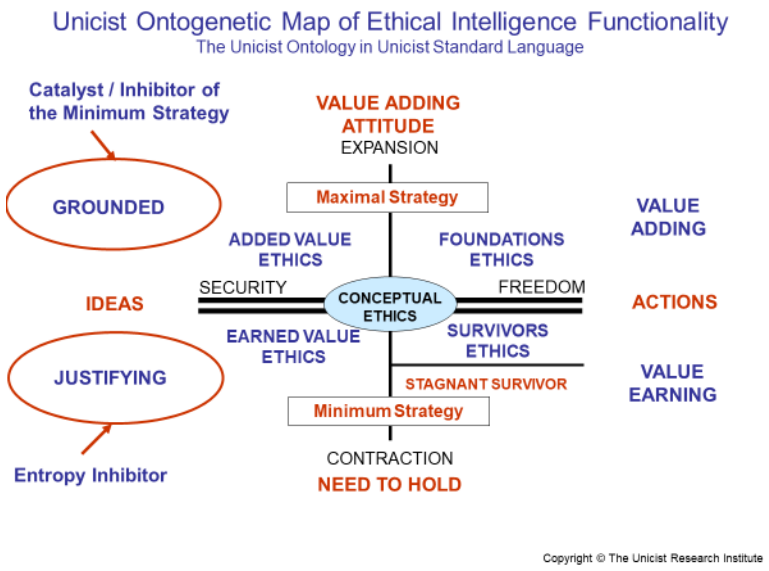
Unless their role as aliens is accepted, they generate communication problems because they are not aware of what can or cannot be said.

An alien becomes a full member of a culture when he is aware of the integrative function of the language.

Language as an ethical mask

Language is the central tool of a culture. That is what we call its "ethical mask". The habits and myths are subjacent in a language, including the functional projective and introjective mechanisms the culture uses.

Projection is the most "primitive" approach to relate to others. Extreme projections provoke "parallel realities", where individuals do not need to adapt to the environment.



On the other hand, for functional reasoning, individuals need to "introject" reality to be able to adapt responsibly to their environment.

Introjection is the mechanism used to translate the external information on reality into internal language to be used in the reasoning process.

Pre-concepts, regarded as operational structures to solve problems, are expressions of the "ethical mask" of a culture. These pre-concepts define the operational values shared by a culture.

The dominant social ethic of a culture is represented by the "ethical mask" of its language. It expresses the functional utopias, myths and taboos of the culture.

A language used in different cultures has divergent attributes influenced by each culture's social ethics.

The change of languages

Adolescents promote the change of languages. Thus, they build a parallel world to fit in. A cultural nucleus is strong when it neutralized most of the changes promoted by adolescents.

A cultural nucleus is weak when adults copy the language of adolescents. In this sense, the behavior of elites defines the strengths or weakness of a culture.

Language and Sustainable Globalization

Sustainable globalization is only possible within the framework of a shared ethics. Formal conditions for the compliance of rules can be established, but it is not possible to achieve that individuals modify languages of incompatible structures.

Languages of a higher order are those that are capable of communicating more complex ideas and of managing themselves within higher ethical rules.

There is no globalization among different languages. The establishment of a language in common, like Greek once was, Latin, or English nowadays, only builds bridges for unstable globalizations.

Sustainable globalization implies sharing language structures which, with the variations in each country or nationality, generate a structure of shared thought to integrate interests beyond what is evident.

Factual language

The existence of a meta-language makes globalization sustainable. The meta-language is necessary to integrate cultures with different languages.

Factual language is a meta-language. It is the most powerful language. But the communication of facts requires words, and words might be changed by projections, interpretations and distortive perceptions.

If factual language is consistent, these changes do not generate misinformation in the long run. But diplomatic language is necessary to ensure the meaning of words and avoid communication problems in the meantime.

Diplomatic language

Diplomatic language has one particular purpose which is to construct an environment of cooperation on the grounds of a competitive context in which each side uses its power of dissuasion.

1) This language uses a reasoning structure that belongs to a higher level of ethics than the one being used in the context. This higher level of ethics implies using a higher level of logical structuring, adding more value and generating more influence on the environment.

The use of this language implies managing time beyond the immediate. This is why people believe diplomacy is slower that what is needed.

2) Diplomatic language needs to be ambiguous, so as to give room to the dissuasion power without generating a confrontation conflict. The dissuasion power works as a taboo element so it can only be communicated in an ambiguous way. The ambiguous language is a conceptual language that integrates sides, be-cause each side projects what he needs to hear. The management of ambiguity has given birth to jokes on diplomats.

3) In the diplomatic language the role of an individual is separated from his/her person. This way there can be conflicts between roles with-out affecting the personal relationships. In the same way, institutional matters are generally separated from personal issues and State matters are separated from governmental issues.

Diplomatic rituals and protocols imply that the cooperation spaces generation role is independent from who is in charge. This is why diplomats are neither politicians nor doers. Their capacity to build cooperation spaces de-creases when they include these roles.

The use of diplomatic language allows the deeds produced by someone be accepted by others. When competitors have different “masses”, the diplomacy of the small one is slower than the diplomacy of the big one.

Annex:
Ethical Intelligence in Business

Prologue

The discovery of ethical intelligence widened the possibilities of individuals to manage their own future. Ethical intelligence defines how people generate added value, influence the environment, manage time, build strategies and focus on reality.

Ethical intelligence provides the structural logic to survive, earn value, add value, acquire and manage knowledge and deal with the nature of reality. It is the "mother" of all the intelligences. It defines the true intentions of individuals that are observable in the consequences of their actions.

The higher the level of ethics an individual wants to achieve, the higher the prices s/he has to pay, not only to achieve such level but also to maintain it.

The notorious aspect is that although being the less conscious intelligence, its evolution empowers the possibilities of the functional intelligences of individuals.

Even though there is a natural pathway for the evolution of ethical intelligence, it can be fostered or inhibited, depending on the prices people are willing to pay and the influence of the environment.

The natural pathway

When babies are born, they are naturally driven by the survival ethics, which defines their behavior. Babies would die if they did not follow the rules of survival ethics. Instinctive behavior is driven by this ethics.

Children are such when they are driven by value earning ethics, which allows them to grow appropriating what they need from the environment. This is also the definition of a childish behavior in adults.

Adolescence is the next stage which, being a transition, drives individuals back to survivors ethics. Adolescence ends when individuals begin to add value to the environment.

They do not need to go back to childhood; the stage of appropriating value as a goal has passed. The ideals adolescents have define their need to find a place in the world while they foster the expansion of the value adding ethics.

Adulthood begins when individuals decide to influence the environment and not only be influenced by it.

When it becomes necessary to have grounded knowledge, this need drives the individual towards the development of the foundation ethics.

When individuals assume the responsibility of the species, in a restricted or wide sense, the conceptual ethics begins to be necessary and is developed based on the universal added value they are willing to deliver.

After the “plateau” of life passed, individuals have two alternatives: they user lower levels of ethics in order to consume less energy or they achieve a level of wisdom that allows them to reduce the energy consumed by increasing the value they add.

Conclusion

Individuals have the possibility of increasing their ethical intelligence, which increases the functionality of all their functional intelligences.

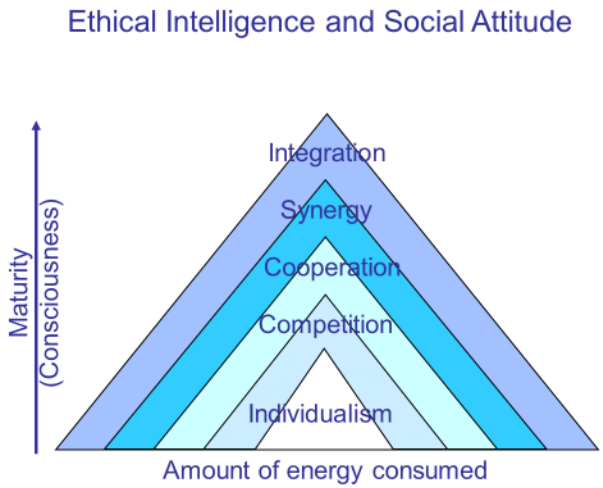
Scarcity fosters superior ethical intelligence while abundance and poverty inhibits, for opposite reasons, its evolution.

This document provides the rational information to allow you making your decision: just follow the environment or develop an individual adapted pathway.

Introduction:
Business Functionality of Ethical Intelligence

The discovery of ethical intelligence opened new possibilities to influence individuals' evolution. Ethical intelligence in business defines the value adding possibilities, the influence on the environment, time management, strategic planning and focusing.

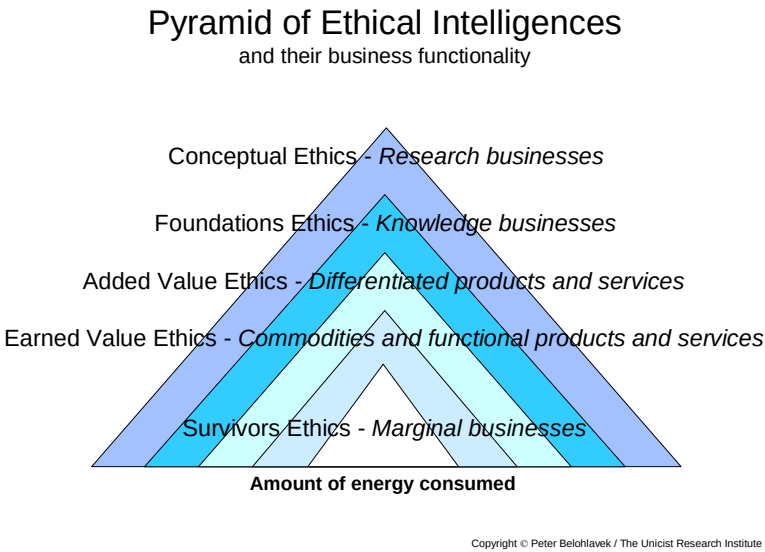
The apparent paradox is that it is the deepest intelligence of the human mind, but at the same time it is the intelligence that evolves with the maturity of individuals and can be influenced.



The evolution of an individual follows natural steps. For example, a just born child is necessarily individualistic to survive. This stage is followed by competition, cooperation, synergy and integration.

This evolution can become interrupted, stagnated or transformed into an involutionary process because the level of consciousness diminishes.

It has to be considered that in the business world different activities require different ethical approaches in order to be successful. For example:



A business is consistent when the individuals dealing with it have the ethics required by the activity.

When the ethics is inferior to what is needed, it necessarily inhibits growth installing a “business growth virus” in the organization.

If the ethics used by individuals is superior to what is needed, they install a “business profit virus” in the organization that increases costs and affects profitability.

Ethics is implicit in everyday actions, including language. Therefore, it can be defined, measured and fostered.

The rational knowledge of ethical intelligence has an enormous benefit for individuals in organizations in order to ensure consistency for growth and profitability.

The benefits of the use of Ethical Intelligence

I invite you to enter a new world that has been unveiled when the Ethical Intelligence was discovered. It is the predictability of a business based on the characteristics of the individuals who lead it.

I would like to introduce you to two metaphors and their explanations. These metaphors are extracted from the book Unicist Riddles by Peter Belohlavek.

Metaphor 1

"The most ethical business in the world requires:
To climb a mountain, throw a stone,
let the stone launch an avalanche,
let the avalanche build a dam,
get the price of the dam and
have the cost of the stone.
Because….."

A business requires a high level of ethical intelligence when the value of the product is independent from the cost to produce it, because it is necessary to accept thresholds that should not be surpassed in the market and are extremely ambiguous.

To produce this "interdependent independence" of the value and the cost it is necessary to exert a high level of influence on the environment. This influence works as a gravitational force to sustain that the value be independent from the cost.

A system grows because it appropriates more energy than it consumes. A company value grows because the value added to the environment and perceived in money is higher than the cost needed to produce that value.

Value adding ethics allows perceiving that the value and the costs need to be considered integrated but as independent concepts.

This is perhaps the most significant benefit of doing business considering the underlying ethics.

Microsoft, Internet, Open-source software, business objects, brands, etc. are just some examples of this metaphor.

Metaphor 2

"The value of a glass is given by its hollowness.
The cost is given by its solid part.
Costs add no value.
Values add no costs.
But both integrate the glass."

It is evident that the value has no cost and the cost has no value, but they must coexist in order to work as a glass.

There have been absolute ideologies, among them the communism, which sustained the legitimacy of the value considering its cost. From a Unicist Ethical point of view this is the vision of the survivor's ethics which requires transferring the cost of survival to third parties in order to subsist.

Learning the independence of value from cost allows doing ethical businesses which mean:

1) Increasing the value every day, which has no cost.

2) Reducing the cost every day, which has no value.

To conclude and invite you to access the functionality of Ethical intelligence I would like to cite the conceptual description of the military strategy of Sun Tzu.

> "If you know the enemy and know yourself,
> you need not fear the result of hundred battles.
> If you know yourself but not the enemy,
> for every victory gained you will also suffer a defeat.
> If you know neither the enemy nor yourself,
> you will succumb in every battle."
>
> Sun Tzu (c. 544 - c.496 BC)

There is no doubt that in order to know the enemy and know yourself a person needs to be aware of the Ethical Intelligence that is functional for the confrontation in the markets.

Ethical Intelligence is the deepest intelligence of individuals that sustains their attitudes and is therefore a SOCIAL TABOO.

That is why we invite you to enter this field to use it to generate added value, avoiding using it to interpret yourself or others. It is meaningless and harmful.

We recommend using this knowledge as a turning point.

Introduction

The discovery of ethical intelligence showed that ethics is a human intelligence that gives support to the individual's capacity to adapt to an environment. This is one of the most significant discoveries made at The Unicist Research Institute.

The research demonstrated that it is part of the deepest human intelligence (Ontointelligence) that defines, together with the logical type of thinking and the strategic intelligence, the capacity of an individual to adapt to the environment

Ethical intelligence is the basis for:

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

From an institutional point of view, this research recognized five different levels of ethics that sustain the individuals' behavior in an organization: the Ethics of the Survivor, the Ethics of the Gained Value, the Ethics of the Added Value, the Ethics of Foundations and the Conceptual Ethics.

Ethical intelligence establishes the game rules to run businesses. Different activities require different rules. Adapting to an environment requires respecting the rules of the reality one is dealing with.

For example:

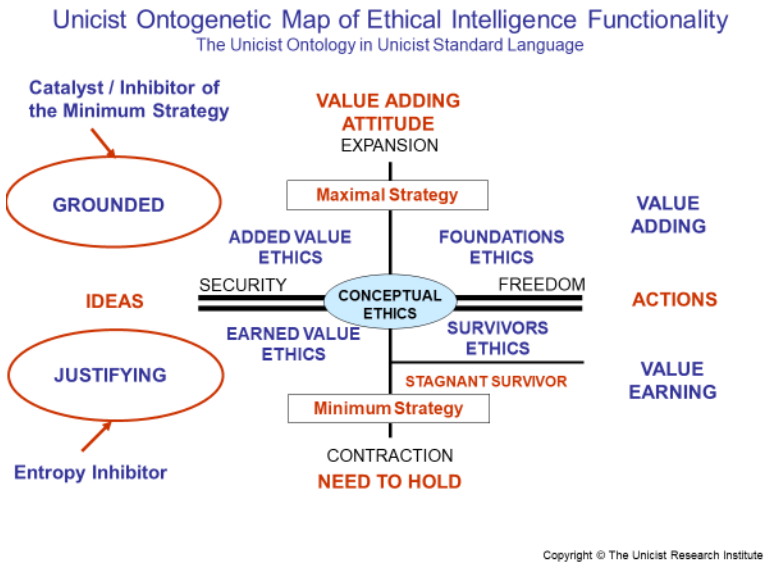
- The use of the survivors' ethical intelligence is functional to run small business and deal with conjunctural threats.

- The use of value earning ethical intelligence is functional to run distribution businesses and to increase profits.

- The use of added value ethical intelligence is functional to run industrial businesses and lead to market expansions.

- The use of the ethics of foundations is functional to run knowledge businesses and health businesses.

- The use of the conceptual ethical intelligence is functional to deal with research and complexity sciences.



There is a paradox in the human approach to ethics in business. Some people consider that “The higher the ethical level, the better the business”.

This is a fallacy. Running a business is like catching a train that is already running.

You have to run at the same speed to jump on it. If you are running slower than the train you won't be able to catch it. If you are running faster than the train, you will not only miss the train but also waste your energy.

If you have a lower ethics than the one that is required by the business, you will be downgrading it and losing market share.

If you have a higher ethics than what is required, you will lose market share and also money.

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

Ontointelligence Synopsis

(On 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 with undefined periods 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	Scientific	The individual is capable of managing low complexity structured systems with medium-term responses. (*)
Individual usefulness	Individual usefulness	Earned value	Flank defendant	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 ethics of the earned 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 determines by the way an individual introduces himself into the family when he is born. When there is no family in the strict sense of the word, we refer to his adaptation to his 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.

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

Functionality of Ethical Intelligence in Business

Ethical intelligence works as a filter to help individuals to see what they need to see. Superior levels of ethical intelligence allow perceiving reality in its functionality.

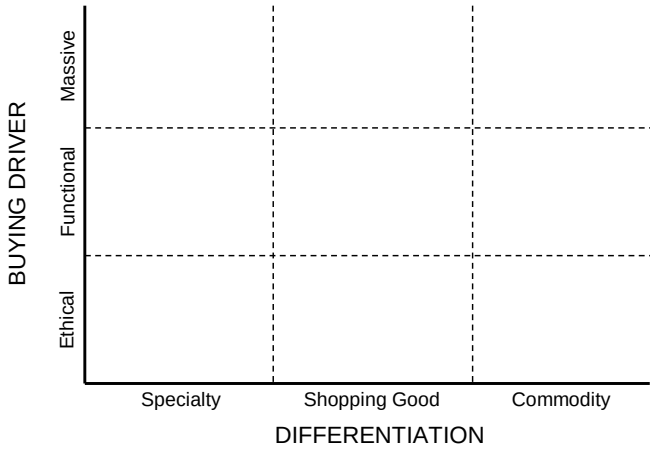
Low levels of ethical intelligence generate fallacious perceptions of reality to avoid facing responsibility.

In the following pages you will access a description of the main uses of ethical intelligence in business.

For Product Positioning

Different products have implicit different levels of ethics. The distinction between massive, functional and ethical products implies different levels of ethics.

Combination of Products
by Buying Driver and Differentiation



Massive products necessarily deal with the basic needs of individuals. Therefore, they need to be designed respecting the needs of value earning ethics in order to be acceptable.

The design of massive products implies being able to integrate the functionality and the aesthetics that includes the added value for the client, notorious benefits, and the possibility to possess the goods by consuming or using them.

On the other hand, products can be commodities, shopping-goods or specialties. This implies a different approach to the market and the need of having different levels of differentiation which necessarily includes different levels of ethics.

Specialties are basically value adding driven, shopping goods are value earning driven and commodities are survival ethics driven.

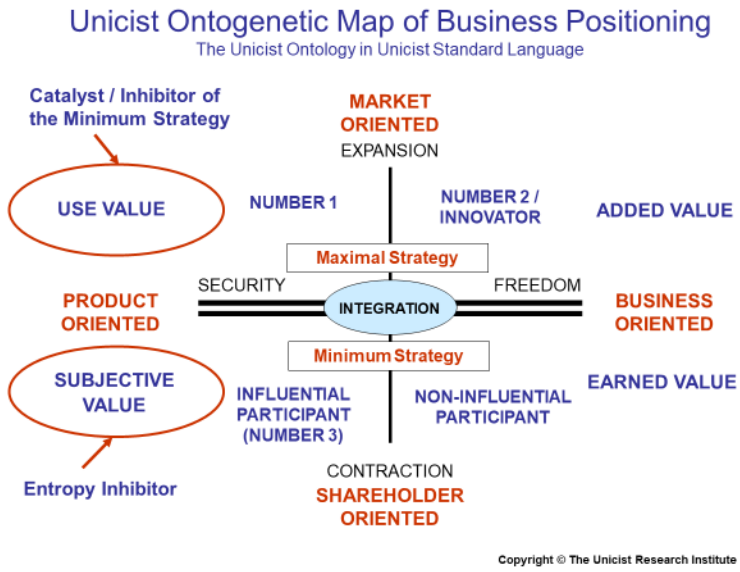
Therefore, they need to be presented in different ways and managed by different people.

For Business Positioning – Gravitational force building

The business needs to be positioned at a level that sustains the positioning of the products.

The understanding of the ethics that is implicit in the business allows choosing the adequate positioning to sustain the business and foster its growth.

Business positioning implies defining also the hardware, software and peopleware to manage the business processes within the limits of the rules that correspond to the position in the market.



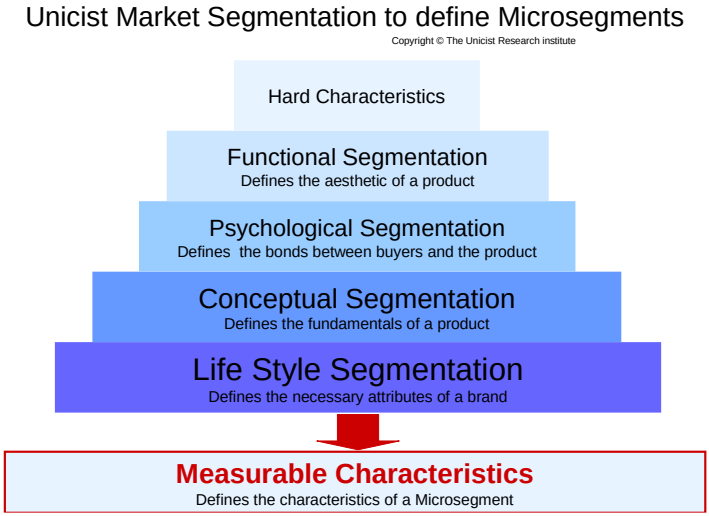
Business positioning needs to be sustained by consistent internal procedures and external actions in order to be materialized as a gravitational force that sustains the image of the company and the products.

For Market Segmentation

Market segmentation necessarily requires the capacity of individuals to really understand individual clients; therefore, it requires an adding value attitude.

Without an adding value attitude, individuals only perceive the hard aspects of what an individual appears to be buying, without being able to interpret what is behind.

There is no need for understanding the client when selling commodities, but understanding and influencing the potential client becomes necessary as soon as there is a differentiation.



The integrated segmentation (Unicist Market Segmentation) and its simplification into observable behaviors (Measurable Characteristics) can only be developed with a value adding ethics.

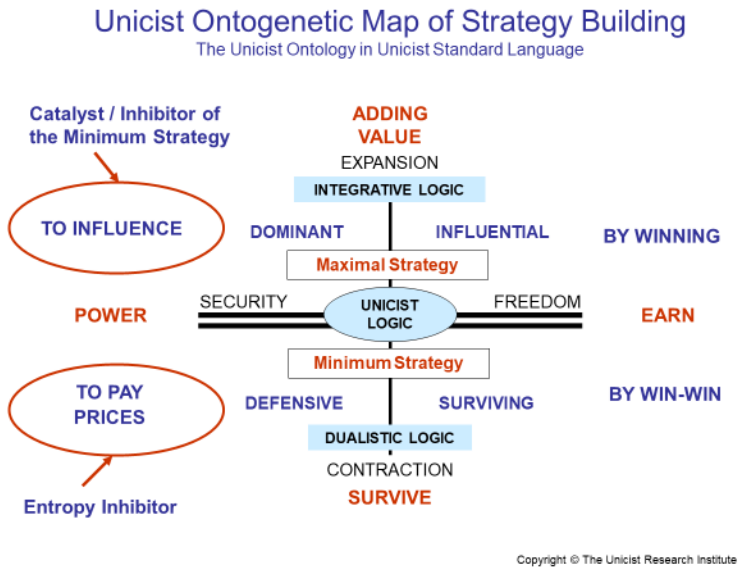
For Long Term Strategy Building

Survival actions and reactive strategies just require the use of the rules of the environment where they occur.

But middle term and long-term strategies require paying prices in the short term that can only be accepted by individuals who move at a value adding level of ethical intelligence.

To design strategies, it is necessary to integrate all their aspects. On the one hand, it requires having people who understand how to build survival actions and react to market threats.

On the other hand, it requires dealing with people who have their personal goals in the long term and are able to design a strategy that is consistent with their beliefs.



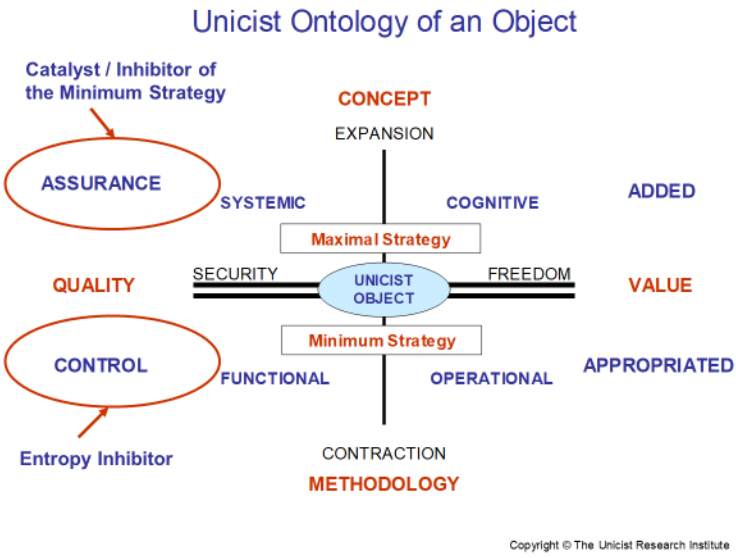
It has to be considered that strategies are in the mind of the strategists; therefore, they only exist if they are consistent with the ethics of the leader.

To Build Business Objects

Business objects are adaptive systems that have been designed to generate an added value with the necessary quality assurance to achieve the goal of a concept that is implicit.

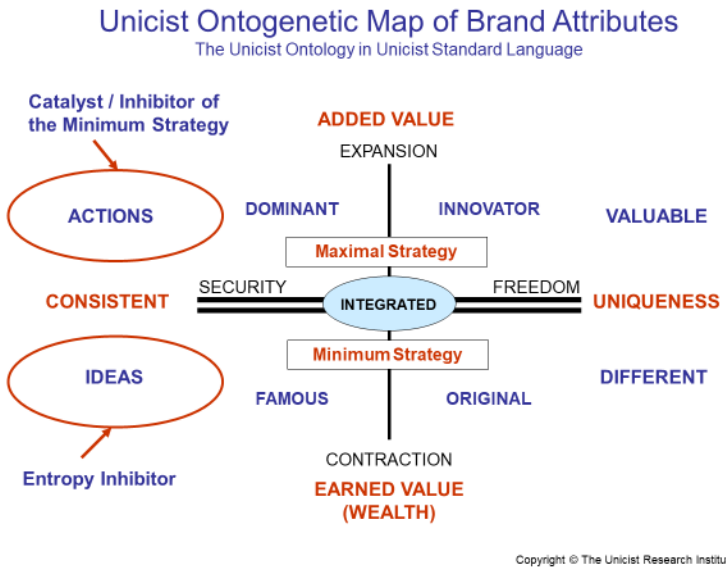
Business objects allow saving a huge amount of energy, usually more than 30%, of the processes they sustain.

The understanding of the ethics of the specific business and processes is what makes the building of business objects possible.



To Build Business Catalysts

Business catalysts are business objects that are designed to accelerate processes. A typical example of a business catalyst is “image” considered as an object to accelerate marketing processes.



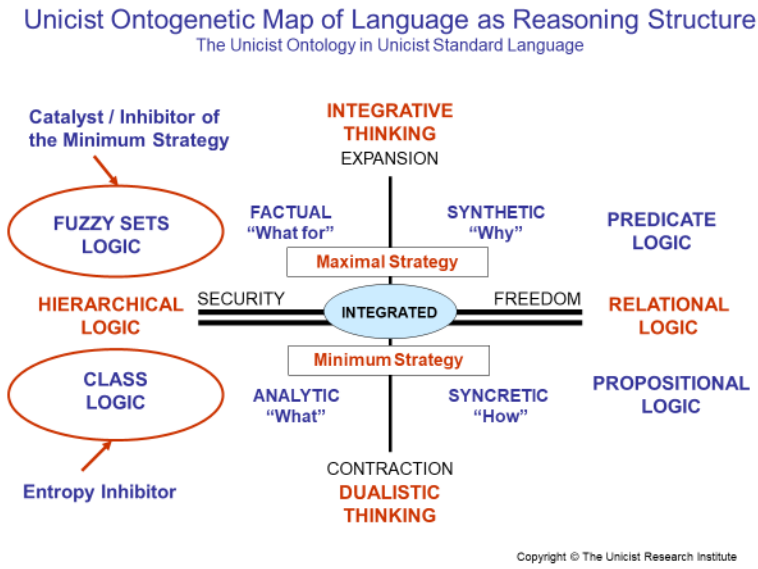
Catalysts are external systems that influence other systems that are at an inferior level.

The knowledge of the ethics of a business allows the development of catalysts to accelerate processes and the saving of energy in these processes.

To Design Communications

The design of a communication implies dealing with the use of a specific language which, having an implicit ethics, works as an ethical mask.

The Ethical mask of a language establishes codes to communicate excluding those who do not understand such codes. The ethical mask is a filter to ensure that reality can be managed using the language as a reasoning structure.



Therefore, it is necessary to understand who the person we are communicating with is, and which is the code s/he is able to interpret.

But it has to be considered which level of ethics is functional to deal with the problem in order to respect both the ethics of the problem and the ethics of the people that are involved. There is no possibility to communicate if one of these elements is inconsistent.

For Personal Assessment

Every individual has achieved a level of ethical intelligence that needs to be confirmed to evaluate the compatibility between the ethics of the business, the work processes and the individuals who lead them.

The assessment of the ethics of individuals allows dealing with the peopleware of the company and sustaining the authority of the members of the organization.

It also allows developing the necessary learning programs to foster the use of the adequate rules to deal with the business.

Unicist Glossary

Active function
The active function describes the function that seeks the expansion of the entity. Therefore, entropy is implicit.

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.

Adaptive system
Adaptive systems for work are entities that interact with the environment having the characteristics of influencing while they are being influenced. Their functionality can only be measured by results.

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

Adverbial function
It 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.

Anti-concept
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 anti-concept join, they both disappear.

Antithetic value
It is the verbal function of a concept. It functions according to the law of supplementation (see supplementation).

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

Archetype
An archetype of a country is the conceptual operational structure of its culture that defines the habits of its members. It is described by the non-conscious permissions, non-conscious mandates, myths and utopias. The archetype sustains the role of the country and defines the lifestyle of its members.

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.

Business object
Business Objects are adaptive systems that generate added value and save energy within the limits of their concept having a quality assurance system and a methodology to sustain alternative solutions.

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.

Complexity science
Complexity Sciences are defined as the scientific approach to deal with adaptive system considering them as a unified field.

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.

Conceptual business benchmarking
A benchmark is a standard by which something can be measured or judged. Conceptual business benchmarking implies comparing homologous activities. It allows apprehending the nature of the activity and widening the possibilities of the expansion of the functionality of a value proposition.

Contraction
It is a conceptual function whose aim is to avoid that the death instinct prevails over the life instinct at an operational level. At an essential level, it defines the energy conservation function.

Contractive function
It is the function that intends to avoid the destruction of a system at an operational level (simple or complex).

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

Critical mass
A Unicist Critical Mass is the smallest amount of force that is needed to generate the integration of the elements of the unified field of a human complex adaptive system to produce results.

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.

Disbalancing element
It is the synonym of the antithetic element (see supplementation).

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.

Energy conservation function
This function is a complementary element that limits the effects of the active function to secure the maintenance of the objectives implicit in the purpose.

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.

Ethical intelligence
Ethical intelligence defines the capacity of an individual to add value, to influence the environment, to manage time, to focus and to plan actions. It establishes the true intentions of individuals.

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 prevail.

Expansive function
It is the function that drives 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, comprehensible 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.

Fundamentals
Fundamentals are the entities that integrate a unicist ontological structure and provide its functionality. Fundamentals define the purpose, the active function or the energy conservation function of a unicist ontological structure.

Fundamental technology
The unicist fundamental technology is ontology based and object driven to transform the knowledge of the unicist ontology, ontogenetic map and ontogenetic algorithm of an adaptive system into object driven actions to produce predefined results. It integrates technical-analytical aspects with fundamental analytics.

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.

Human adaptive system
These systems are human driven systems that have open boundaries, have a double dialectical behavior and are integrated by interdependent objects and processes.

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 for approaching 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, which is the absolute point where reality vanishes.

Integrative thinking
It is an 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.

Lifestyle
It describes the adaptation of an individual to cultural mandates. This 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 ensure the result of a “strategic action”.

Minimum 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 ensure 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.

Ontogenetic algorithm
The ontogenetic algorithms describe the steps of the use of the fundamentals of a specific reality in order to generate a predefined result.

Ontogenetic map
Ontogenetic maps define the structure of fundamentals that define the nature of an entity working as an object.

Ontointelligence
It determines the individual's capacity to apprehend the underlying concept in a complex situation. It includes ethical intelligence, strategic intelligence and the type of thought.

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

Stagnant survivors
Stagnant Survivors are individuals whose goal is to appropriate value, having the necessary justifications and power to do so.

Strategic stereotype
It is the name given to a stratified strategic style. In this case, a person loses the ability to adapt to reality, feels that the survival is 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, an 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 ensure their survival.

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

Supplementation
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.

Taxonomy
It defines the elements included in the unified field of a specific reality, their categories, functionalities and relationships.

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 operational, 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 its ultimate purposes.

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

Unicist anthropology
Unicist anthropology is the approach to human behavior and the structural analysis of individuals' deeds in order to forecast their evolution.

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 ontological segmentation
It integrates the hard, functional, psychological, conceptual and lifestyle segmentation. It allows defining micro-segments in order to develop value propositions with critical mass.

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 Standard
The Unicist Standard defines the ontogenetic maps that have to be followed in an adaptive system in order to structure it and achieve the results that have been defined as possible.

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

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

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
It defines the final purpose of living beings.

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

About the Author

Peter Belohlavek was born on April 13, 1944 in Zilina, Slovakia. He discovered the ontogenetic intelligence of nature that defines the root causes of evolution. His works expanded the boundaries of sciences. He is the creator of:

1. The unicist theory, which explains the dynamics and evolution of living beings and complex adaptive entities.
2. The unicist theory of evolution, which allows developing future research.
3. The epistemological structure of complexity sciences, which allows managing the complex aspects of reality.
4. The unicist theory of the unified field in nature, which allows managing the unified field of complex adaptive systems.

He is the founder of The Unicist Research Institute, a private global research organization specialized in complexity sciences, that has an academic arm and a business arm.

His basic education is in Economic Sciences. To apprehend "reality" as a complex unified field he completed his education with research driven guided studies in Psychology, Epistemology, Anthropology, Economics, Education, Sociology, Life Sciences and Management.

The Unicist Theory made adaptive systems manageable and gave an epistemological structure to complexity sciences. This theory established a new starting point in science, expanding the possibilities of human influence in adaptive environments.

The unicist paradigm shift in sciences drove from an empirical approach to a pragmatic, structuralist and functionalist approach to deal with complex environments, integrating observable facts with the “nature of things”.

This theory allowed managing the adaptive aspects from Life Sciences to Social Sciences. Its application provided the four scientific pillars to develop the unicist technologies: Conceptual Economics, Conceptual Anthropology, Conceptual Psychology and Conceptual Management.

As it is known, the management of complexity has been an unsolved challenge for sciences. Science dealt with complexity using multiple palliatives but without achieving consensus on what complex systems are.

This challenge has been faced since 1976 at The Unicist Research Institute, which became a pioneering organization in the development of concrete solutions to manage complex adaptive systems by developing a logical approach that uses the Unicist Theory.

He discovered the intelligence that underlies nature, which gave birth to the Unicist Theory, and the ontointelligence that defines the roots of human intelligence.

These discoveries and developments expanded the possibilities to upgrade education, to influence social and institutional evolution and to deal with markets.

The unicist logical approach expanded the boundaries of existing sciences. The Unicist Theory was used to develop applications in Life Sciences, Future Research, Business, Education, Healthcare and Social and Human behavior.

With the Unicist Theory complex adaptive systems became manageable and complexity science received its epistemological structure.

Among other roles, he leads the Future Research Laboratory of The Unicist Research Institute. It is a space to give access to information on country archetypes, future scenarios and trends to the worldwide community.

Scientific applications of the Unicist Theory that expanded the boundaries of existing sciences by solving their complex aspects:

In Scientific Research - 1980: Development of a unicist ontological methodology for complex systems research, substituting the systemic approach to research adaptive systems. **2014:** The integration of the unified field of macro and micro behavior. **2015:** Development of the destructive and non-destructive tests to research adaptive environments.

In Life Sciences - 1988: Discovery of the functional structure that regulates evolution and the unicist ontological structure of living beings as a unified field. **2006**: Discovery of the unicist ontological algorithm of evolution and involution. **2008:** Discovery of the two types of integration, complementation and supplementation, of elements in complex adaptive systems. **2012:** Discovery of the unicist ontology of biological entities. **2013:** Confirmation of the unicist ontology of viruses. **2014:** Discovery of the ontological structure of chronic diseases. **2014:** Discovery of the structure of therapeutics. **2015:** Discovery of the ontological structure of health. **2016:** Development of the Scientific Foundations of Medicine.

In Complexity Sciences - 1998: Development of the unicist ontology emulating the ontogenetic intelligence of nature. **2003:** Discovery of the anti-concepts that work as antimatter. **2006:** Development of objects to manage human adaptive systems emulating the structure of nature. **2011:** Discovery of the unicist ontology of complex adaptive systems. **2014:** Discovery of the behavior of objects in complex adaptive systems. **2015:** Discovery of the essential opposition but operational complementation between the active function and the energy conservation function of concepts. **2017:** Discovery of the unicist ontology that integrates the wide and restricted contexts. **2017:** Discovery of the universal structure of anticoncepts.

In Information Sciences – 2002: Development of unicist ontogeny based ontologies replacing the empirically structured ontologies. **2014:** Development of unicist adaptive robotics. **2015:** Development of prototypers. **2016:** Discovery of the nature of conceptual design. **2018:** Discovery of the ontogenetic map to emulate the unified field of adaptive environments. **2018:** Development of the unicist cognitive systems

In Future Research and Strategy - 1984: Modeling of the ontological structures that allow inferring the evolution developing the ontogenetic maps of human adaptive systems. **2014:** Confirmation of the functionality of ethical intelligence in future research. **2015:** Discovery of the unicist ontology of personal strategies. **2016:** Discovery of the nature of entrepreneurial strategies.

In Logic - 1986: Development and formalization of the integrative and the unicist logic. **2013:** Functionality of Dualistic Logic in complex environments. **2013:** Discovery of the structure of aprioristic fallacies.

In Anthropology - 1986: Discovery of the "invariables" of human behavior. **1997:** Discovery of the double dialectical behavior. **2008**: Discovery of the anthropological lifestyles. **2010:** Discovery of the institutional and social viruses. **2012:** Discovery of the integration of ontogeny and phylogeny. **2012:** Discovery of the stagnant survivors' role in societies. **2012:** Discovery of the unicist ontological structure of aptitudes, attitudes and intentions. **2013:** Development of the unicist ontology of cultural adaptiveness & over-adaptiveness. **2014:** Synthesis of Conceptual Anthropology. **2014:** Discovery of the Cultural, Institutional, Individual and Social Archetypes. **2015:** Discovery of the functionality of rationalism and subjectivism as social and individual addictions. **2016:** Discovery of the nature of innovation processes. **2017:** Discovery of the context of social dysfunctional utopias.

In Economic Science - 1989: Discovery of the unicist ontological structure of Economics. **1998:** Discovery of the unicist ontological algorithm of the price elasticity of demand. **2004:** Discovery of the ontogenetic structure of economic models and their functionality. **2011:** Discovery of the ontology of currency and inflation. **2012:** Discovery of the ontology of the industrialization level. **2012:** Discovery of the unicist ontology of the overcoming of scarcity. **2012:** Pricing of Futures and Options. **2012:** Discovery of the unicist ontology of speculative manipulation. **2014:** Synthesis of Conceptual Economics. **2015:** Discovery of the unicist ontology of economic freedom.

In Political Science - 1990: Development of the ontological algorithm and the ontogenesis and phylogeny of ideologies and their functionality. **2013:** Development of the unicist ontology of Social, Economic and Political Democracy.

In Social Sciences - 1993: Discovery of the collective unconscious and the unicist archetypes of cultures. **2012:** Discovery of the role of stagnant survivor elites in the stagnation of segments or cultures. **2016:** Discovery of the nature of social networks.

In Linguistics – 2004: Discovery of the unicist ontological algorithms of natural, ambiguous and figurative languages and the unicist ontology of words. **2014:** Development of semantic objects. **2015:** Discovery of the ontological structure of subliminal communication.

In Mathematics - 1996: Development of the conceptual basis of interdependent, dependent and independent variables. **2014:** Development of the mathematical foundations of reality indicators.

In Philosophy - 1994: Development of the unicist ontology integrating philosophy, science and action in a unified field. **1997:** Refutation of Hegel's and Marx's dialectics and the formulation of the laws of the double dialectics.

In History - 2000: Development of a historical analysis methodology based on the unicist double dialectics.

In Cognitive Science - 2001: Development of a methodology to construct knowledge with existing information through an integrative logic. **2002:** Development of the unicist reflection methodology to deal with the nature of reality. **2006**: Discovery of the object driven organization of mental processes and the development of cognitive objects. **2008:** Development of the ontological algorithms of fundamental analysis. **2013:** Development of the unicist ontology of erudition and wisdom (observers vs. participants). **2014:** Discovery of the structure of the emulation of reality. **2015:** Discovery of the unicist ontology of conceptualization. **2018:** Discovery of the triadic functionality of conscious intelligence. **2018:** Development of the Unicist Artificial Intelligence.

In Education - 1979: Discovery of the ontogenetic algorithms of learning, which has given scientific sustainability, amongst others, to Piaget. **2014:** Discovery and development of learning objects. **2015:** Development of Reflection Driven Education. **2016:** Discovery of the nature of learning by teaching.

In Psychology - 1984: Discovery of human ontointelligence to deal with adaptive systems. **2003:** Discovery of the unicist ontological structure of fallacies, the functionality of anti-intelligence and anti-intuition. **2004:** Discovery of the double dialectical thinking process. **2005:** Discovery of the unicist ontology and evolution laws of human essential complexes. **2011:** Discovery of the ontology of conscious behavior. **2012:** Discovery of the ontology of complementation of thinking processes. **2012:** Discovery of the unicist ontology of psychopathy. **2014:** Discovery of the structure of subliminal decision-making. **2014:** Synthesis of Conceptual Psychology. **2015:** Functionality of concepts as behavioral objects. **2016:** Discovery of the nature of human metamorphosis. **2016:** Discovery of the functionality of thinking processes. **2017:** Discovery of the context of personal dysfunctional utopias.

In Semiology - 2012: Discovery of the unicist ontology of semiosis as a complex adaptive system. **2015:** Development of semiotic role objects. **2017:** Development of the semiotic research groups.

The trigger for his turning point

In 1975, being an executive at Siemens, he was kidnapped by the leftist guerrilla. After the kidnapping, he was pursued by rightist military forces because of being a possible freedom-fighter.

These extreme experiences changed the goals of his life forever and drove him to develop works that allowed dealing with the complexity of human adaptive systems.

His works

He is the creator and developer of The Unicist Theory, which is based upon his discovery of the Ontogenetic Intelligence of Nature. Both, his discovery and models are the basis of natural laws to explain evolution.

His basic background is in Economic Sciences. He developed research and studies in the fields of Management, Anthropology, Economics, Education, Epistemology, Psychology, Sociology and Life Sciences. He dedicated his life to the research in complexity sciences, focused on the research of evo-

lution in the fields of Human Behavior, Economics, Social Behavior and Management.

His work includes universal matters such as the Ontology of Evolution, The Ontogenetic Intelligence of Nature, the Structure of Concepts, the Laws of Evolution, the Structure of Logical Thinking and the structure of Ethical Intelligence. Since 1976, he has developed more than 5,000 researches.

Peter Belohlavek's research works include: Basic Research, Conceptual Developments, Scientific Developments, and Development of Cultural Archetypes. The work included the development of a standard. The Unicist Standard that was developed defined the structure of procedures and norms to manage the unicist ontological methods.

Main companies that participated in the research

The main companies that participated in the research and development and became users of the Unicist Object Driven Business Technologies are:

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).

Globalization & Main cultural archetypes of countries

The unicist ontological approach to globalization is synthesized in Peter Belohlavek's research works and publications and in the development of his global activities:

Unicist Country Future Research - The Power of Nations - Unicist Anthropology - Unicist Country Archetypes - The Nature of Diplomatic Power - The Nature of Dissuasion Power - The Nature of Economic Power - The Nature of Ideologies - The Nature of Social Power -Globalization: The New Tower of Babel? - Fundamentalism: The Ethic of Survivors.

Main archetypes

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.

Researches in the field of social behavior

Abstracts of the main discoveries in social behavior:

• The Unicist Ontology of the Collective Unconscious • The Unicist Ontology of Democracy • The Unicist Ontology of Economic Behavior • The Unicist Ontology of Economic Growth • The Unicist Ontology of Fundamentalism • The Unicist Ontology of Fundamentalists • The Unicist Ontology of Historical Evolution • The Unicist Ontology of Ideologies • The Unicist Ontology of Lifestyles • The Unicist Ontology of the State-Nation • The Unicist Approach to Scenario Building • The Unicist Ontology of a Country's Social Scenario • The Unicist Ontology of a Country's Economic Scenario • The Unicist Ontology of a Country's Political Scenario • The Unicist Ontology of Expansive and Contractive State Actions • Unicist Ontological drivers of the Evolution of Countries • The Unicist Ontology of the Operational Power of Nations • The Unicist Ontology of countries' cultural change • The Unicist Ontology of Globalization and Sustainable Development • The Unicist Ontology of the Social Power of Nations • The Unicist Ontology of the Unicist Anthropology • The Unicist Ontology of Social Myths • The Unicist Ontology of the Power of Diplomacy • The Unicist Ontology of the Dissuasion Power of Nations • The Unicist Ontology of Countries' Archetypes • The Unicist Ontology of the Power of Nations • The Unicist Ontology of Social and Individual Ideologies.

Researches in the field of institutions and businesses

Abstracts on the main discoveries in the field of businesses and institutions:

• The Unicist Ontogenetic Algorithm • The Ontology of Institutions • The Ontology of Enterprises • The Ontology of Entrepreneurs • The Taxonomy of Organizational Design • The Unicist Design Methodology: Unicist XD • The Unicist Ontology of Intellectual Capital • The Building of Human Cap-

ital: an ontological approach • The Unicist Ontology of Marketing Mix • The Unicist Ontology of Family Businesses • The Unicist Ontology of Object Driven Value Generation • The Unicist Ontology of Cognitive Objects • Unicist Ontology of In-Company Corporate Universities • The Unicist Ontology of Objects • The Unicist Ontology of Functional Objects • The Unicist Ontology of Operational Objects • The Unicist Ontology of Systemic Objects • The Unicist Ontology of Adaptive Systems for Work • The Unicist Ontology of Business Hackers • The Unicist Ontology of Business Process Modeling • The Unicist Ontology of Business Viruses • The Unicist Ontology of Diagnoses • The Unicist Ontology of the Factor Zero • The Unicist Ontology of Quality Assurance • The Unicist Ontology of a Commercial Catalyst • The Unicist Ontology of Functional Segmentation • The Unicist Ontology of Market Segmentation • The Unicist Ontology of Natural Organization • The Unicist Ontology of Human Process Catalysts • The Unicist Ontology of Client Centered Management • The Unicist Ontology of Innovation • The Unicist Ontology of Insourcing • The Unicist Ontology of Outsourcing • The Unicist Ontology of Research • The Unicist Ontology of Economic Growth • The Unicist Ontology of Business Synergy • The Unicist Ontology of Object Driven Management • The Unicist Ontology of the Object Driven Organization • The Unicist Ontology of Business Objects Design • The Unicist Ontology of Organizational Design • The Unicist Ontology of the Organizational Immune System • The Unicist Ontology of Proactive Responsibility • Ontological reverse engineering approach • The Unicist Ontology of Social Viruses at Work • The Unicist Standard for Business Objects Design.

Researches in the field of individual behavior

Abstracts of the main discoveries in individual behavior:

• The Unicist Ontology of Ontointelligence • The Unicist Ontology of Fallacies • The Unicist Ontology of the Ethical Intelligence • The Unicist Ontology of Anti-intelligence • The Unicist Ontology of Research • Innovation Blindness • Unicist Thinking: the Double Dialectical Thinking • The Discovery of the Relation between Complexity Management and Human Fears • The Unicist Ontology of Universal Strategy • The Unicist Ontology of the Adults' Learning Context • The Unicist Ontology of Language • The Unicist Ontology of the Use of Words in the Building of Minimum and Maximal Strategies • The Unicist Ontology of Stagnant Survivors • The Unicist

Ontology of Human Essential Complexes • The Unicist Ontology of Oedipus Complex and the Evolution of Species • The Unicist Ontology of Ambiguous Language • The Unicist Ontology of Languages as Reasoning Structures • The Unicist Ontology of Anti-intuition • The Unicist Ontology of Human Learning • The Unicist Taxonomy of Complex Problem Solving • The Ontogenesis of Ethical Intelligence • The Unicist Ontology of Innovation • The basics of Learning New Skills to Solve Complex Problems • The Unicist Ontology of Superiority Complexes • The Unicist Ontology of Fundamental and Technical Analysis • The Unicist Ontology of Time Management and Time Drivers • The Unicist Ontology of Decision Making • The Unicist Ontology of Leadership • The Unicist Ontology of Messages • The Unicist Ontology of Perception Fallacies • The Unicist Ontology of Reading the Nature of Reality • The Unicist Ontology of Reflection • The Unicist Ontology of Words' Functionality • The Unicist Ontology of Ambiguous Perception.

Books published in English

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