

Complexity Science Research

Conceptual Psychology

The Drivers of Human Behavior

Researches that allowed the building of
the Unified Field of Human Behavior
led by Peter Belohlavek

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Functional Driver – Reactive Intelligence
Psychological Driver – Active Intelligence
Conceptual Driver – Ontointelligence
Collective Intelligence Driver

Social Applications

Social Scenario
Educational Design
Science and Technology
Social Capital Building
Conflict Management

Business Applications

Consumer Behavior
Talent Development
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Complex Decision Making
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Abstract

The objective of the research on the drivers of human behavior was to find how human intelligence deals with its purpose which is allowing individuals to adapt to the environment. This research, led by Peter Belohlavek at The Unicist Research Institute (*), required experiencing the use of intelligence and confirming the results produced, after having developed the destructive and non-destructive tests, following the unicist methodology for complexity science research.

The framework of the research was the pragmatism, structuralism and functionalism of the unicist complexity science research methodology.

This process began with the discovery that human conscious actions are driven by the concept individuals have of what is being done. It demonstrated that individuals can only assume the results of what they are doing if they have the concept of it. It was based on considering human beings in their complexity and the application of the principles of the ontogenetic intelligence of nature.

Fallacies and paradoxical results are produced when individuals do not have the necessary knowledge or are driven by anti-intelligence.

This research implied experiencing for more than 35 years until the knowledge became fully reliable. It allowed integrating existing knowledge on human intelligence with the discoveries that deal with conceptual intelligence and what was named the ontointelligence.



The Drivers of Human Behavior

The presentation of this research includes three different aspects:

- 1) The presentation of the structure of the nature of human behavior
- 2) The discovery of human ontointelligence
- 3) Global and cross-cultural human behavior

We are presenting the conclusions of a research that began in 1976 with the research on individual intelligence and ended in 2013 with the research on cultural archetypes and collective intelligence.

1) The Nature of Human Behavior

From a conceptual point of view, human intelligence is defined as the individual's capacity to produce information to develop strategies to adapt to the environment within which s/he lives.

The objective of the research on human behavior was to find its nature in order to be able to influence individuals, their evolution and the environment.

The researches allowed discovering the structural drivers that define the nature of human behavior and their functionality.

The nature of human behavior is integrated by:

- The Functional Driver
- The Psychological Driver
- The Conceptual Driver
- The Collective Intelligence Driver

The Functional Driver

The functional driver of human intelligence deals with the reactive intelligence in order to manage the responses individuals need to have when they are being influenced by the environment.

The functional driver deals with the integration of the EQ individuals are able to use intuitively, the IQ they are able to use to reason and understand a specific stimulus of reality and their capacity to deal with the frustrations produced by unexpected situations.

Individuals can evaluate their functional driver by comparing their capacity to react to stimuli with others'.



The Psychological Driver

The psychological driver deals with the maturity of the intrapersonal and interpersonal links that allow integrating the functional intelligence an individual has and making the active intelligence driven actions adaptive.

The psychological driver deals with active intelligence to adapt to the environment when the complex and ambiguous aspects of reality have been managed.

Maturity implies that the individual is able to integrate the intrapersonal aspects with the external facts to make proactive actions in the environment.

Individuals need to compare their planned results with the true results obtained in order to validate the functionality of their psychological driver.

The Conceptual Driver

The conceptual driver deals with the ontointelligence an individual uses to adapt to the environment. This ontointelligence determines the individual's capacity to apprehend the underlying concept in a complex situation. People need to have the underlying concept to assume the responsibility for results.

The concept individuals have can be inferred based on their actions using the unicist logic to structure these findings. In the short or long run, humans follow their nature which is defined by their concepts.

The functionality of discovering the conceptual driver is to understand what is possible to be done. People need to develop a unicist reflection process (action-reflection-action) to confirm the functionality of the conceptual driver with the real actions produced.

The Collective Intelligence Driver

Collective intelligence is the driver that allows building intelligent synergy among the members of a society to better adapt to the environment.

It is easily noticeable in animals, such as ants and rats. It empowers their survival capacity and the expansion of their species.

Collective intelligence provides behavioral patterns that establish the cohabitation rules of a society and defines who is a member and who is an alien. It includes the transcendent and immanent aspects of behavior.

The collective intelligence is defined by the archetype of a culture and becomes materialized in its lifestyle.



Although different groups of a society might have different habits according to their possibilities, there is a common lifestyle defined by the collective intelligence that establishes the patterns of acceptable behavior. Those who do not follow these patterns are considered aliens.

Collective intelligence is the intelligence that allows social capital building and institutionalizing.

The collective intelligence works as a catalyst and as a gravitational force for individual intelligence. But the collective intelligence can also work as an inhibitor for the actions that can endanger the rules of a society.

The level of collective intelligence defines the level of development of a culture. Thus the power of a culture is given by the functionality of its archetype in the environment. The Japanese culture is a paradigmatic example of collective intelligence.

Apprehending and understanding the nature of a cultural archetype is necessary whenever there is a need to develop an action to exert influence in an environment. If the acceptable patterns of behavior are not taken into account, the individual will be an alien.

About Anti-intelligence

Anti-intelligence is the functional intelligence for destruction. Its main objective is to destroy the capacity to adapt to the environment or to provoke the destruction of an element or of other individual in order to maintain the individual's own marginalization as a superior entity in the environment.

Anti-intelligence potentiates at its highest level when someone with a high IQ acts using his anti-intelligence.

The underlying purpose - not conscious - of anti-intelligence is to destroy that which is threatening - real or fallacious- and/or to feed complexes.

For this reason, the individuals using their anti-intelligence have no frustrations to elaborate (there is no need to adapt to the environment) and the emotional intelligence is never threatened.

This is why the creativity for destruction surpasses the creativity for construction. Anti-intelligence is anti-moral.

Individuals that works in their anti-intelligence with a certain IQ are “much more intelligent” than others with the same IQ who use their intelligence.

An anti-concept is a structure whose aim is to destroy a concept. For this purpose it uses compulsive automatisms that make the individual “survive” at the expense of the environment.



The compulsions to lie, to attack, to reject responsibilities, envy, greed and hubris/pride are some examples of compulsive automatisms.

Anti-concepts function because they are not recognized as such; instead they are considered the natural complement to the purpose of a concept.

Anti-concepts function as viruses. They are admitted in a concept because they are recognized as they were part of the concept itself.

When anti-concepts get in touch with concepts, the concepts are destroyed.



2) The Discovery of Human 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 synthesis.

The discovery of Ontointelligence was the result of the researches of Peter Belohlavek 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 the functionality of ethics 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:

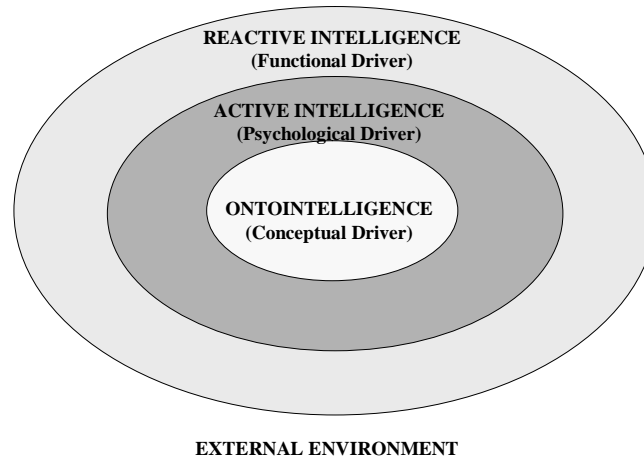
- 1) Conceptual intelligence
- 2) Strategic style
- 3) Type of thought
- 4) Ethical intelligence

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 a planning process is needed.
- 3) Ontointelligence, which sustains active intelligence when the “apprehension” of the essence of a certain reality is required.

INTELLIGENCE'S UNICIST ONTOLOGY



Synopsis of the Conclusions

Reactive Intelligence (Functional Driver)

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 (Psychological Driver)

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 (Conceptual Driver)

It determines the individual's capacity to apprehend the underlying concept in a complex situation. This is necessary to assume the responsibility for producing results when managing a complex problem.



It is characterized and measured by:

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

Ontointelligence Synopsis

(On the individuals adaptation to the environment)

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

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

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

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

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

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

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The Functionality of Ontointelligence

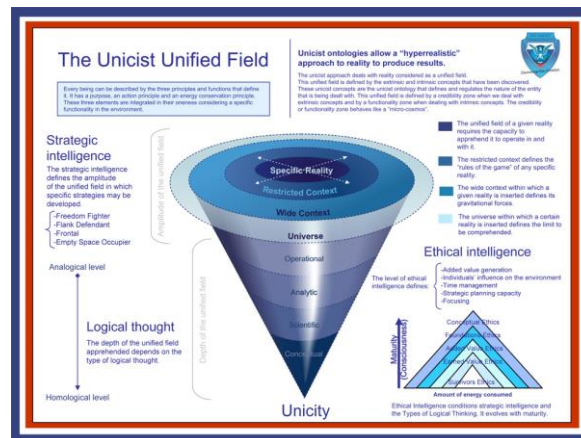
Ontointelligence is necessary to manage reality as a unified field. This is necessary when dealing with complex adaptive system.

No subordinate, opponent or dominant individual can apprehend a unified field. This is a restriction posed by the individual's own mind.

Operating in a unified field of a certain reality calls for a previous capacity to apprehend such unified field. Even though the unified field of a given reality includes its most

abstract aspects; there is no chance to actually apprehend it if it does not encompass its most concrete aspects as well.

Operation is the demonstration that one has apprehended the essence of a given reality. The term “wisdom” stems from “the ability to do”.



http://www.unicist.org/unicist_unified_field_en.pdf

The Structure of Ontointelligence

1) Ethical Intelligence

Ethical intelligence is the intelligence that structures stable and dynamic rules that determine the action of individuals in their environment. It determines their capacity to add value, their influence on the environment and on others and their 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 individuals are at a certain level, they are capable of determining alternative strategies that satisfy the objective they are 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.

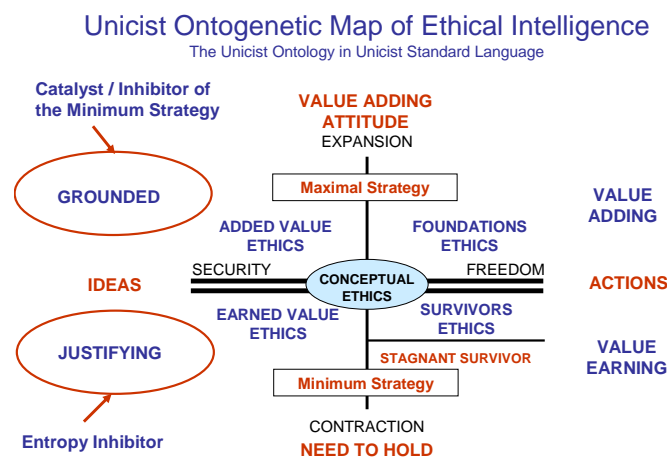
Five levels of ethics have been found that sustain the behavior of the individuals:

- 1) Ethics of survival
- 2) Ethics of the earned value
- 3) Ethics of added value



- 4) Ethics of foundations
- 5) Conceptual ethics

The higher the level of ethical intelligence, the higher the level of consciousness an individual needs to have. Therefore the evolution of individuals' ethical intelligence implies the increase of maturity which is based on higher levels of consciousness. 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 survivors ethics which is the case of individuals who have built a parallel reality to stay.



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Ethics of Survival

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

The functional structure of this type of ethics is based on the need to survive. People having this type of ethics 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.

Individuals that act according to this type of ethics exercises influence upon others who are in the same situation, based on survivor-pacts. Their time management is based on “the moment”, sustained by reactions based on intuition. They have a reactive tactical approach to reality. They focus 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.

Individuals behaving on the basis of such ethics exercise influence upon the ones who behave in accordance with the ethics of survival and upon the ones that add less value than they do.

They are able to manage short-term problems. Short-term is the lapse between adding value and generating the corresponding earned value. They have a tactical active approach to reality. They focus on maximizing their benefits.

The Ethics of Added Value

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

Individuals who act 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 individuals manage the medium-term, which is the time to transform knowledge into added value. They develop medium-term strategies. They focus on the value they are 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.

Individuals behaving on the basis of such ethics bear 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 they do to act within their environment.

Such individuals manage the long-term, which is the time span between discovering a concept and transforming it into useful knowledge. They develop long-term strategies. They focus on the knowledge they are 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. They focus on achieving the truth.

The Stagnant Survivors Ethics

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 the value they need to feel comfortable.

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

2) Strategic Intelligence

The strategic intelligence establishes the individual's approach to reality. The strategic intelligence operates as strategic styles. Strategic styles are the natural approaches to face conflicts. Therefore they are the natural structures to deal with a reality when an adaptation is required.

Strategic styles are conditioned by the individual's goals in life. Everyone has a natural goal and, when having achieved maturity in some field, acts complemented with others in order to face a conflict. Nevertheless if the situation is overwhelming, individuals turn back to their natural style without complementing with others.

The discovery of human strategic intelligence was possible thanks to the research of the life histories of volunteers and the validation based on the history of 10 different battles and more than 30 commercial strategies of international organizations.

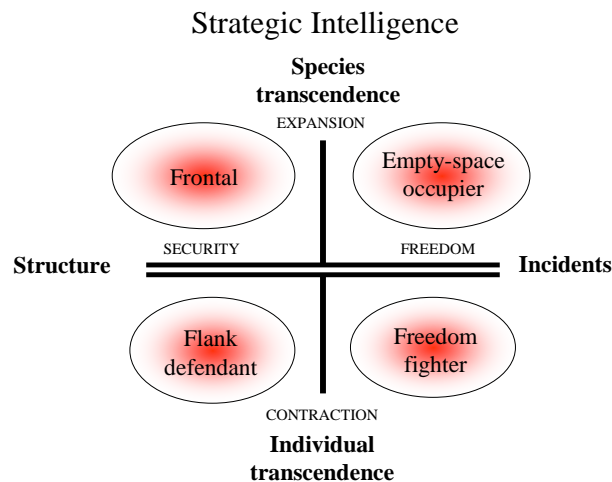
This discovery has a significant added value for those who develop personal, political or commercial strategies. Understanding the strategic intelligence of those involved in strategic analysis, increases the objectivity of the conclusions and increases the quality of the conclusions.



The knowledge of the strategic styles of competitor's leaders makes the anticipation of their actions possible.

To develop their particular strategic style, individuals have four possible roles in this structure.

- 1) The place of the freedom fighter
- 2) The place of the flank defendant
- 3) The place of the frontal
- 4) The place of the empty space occupier



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- 1) Freedom fighters earn their place breaking rules.
- 2) Flank defendants earn their place attacking the weaknesses of the members of the environment.
- 3) Frontal seeks to impose their own rules, exerting their power on the members of the environment.
- 4) Empty space occupiers establish the conditions so as to open a place among the members of the environment.

This synthetic description includes all the types of strategy adults use to adapt. Those who think that they can overwhelm their own unconscious with a rational effort, just use the same strategy they developed in childhood.

This barrier can only be avoided accepting one's strategic style and operating based on its characteristics.

Adolescence is a turning point in the development of strategic intelligence. Depending on how adolescence is "resolved", strategic styles mature or stagnate.

Those who cannot surpass an adolescent approach to reality cannot be aware of their strategic intelligence. In this case strategic styles become unconscious and dominate the personal, institutional and social behavior of the individual.



Anarchic or authoritarian based cultures avoid their members to resolve their adolescence. They need to maintain their member in the stage of childhood. Only strong cultures foster adolescents' evolution. Adolescence behavior fosters the change of the existent reality.

Strategic intelligence and its implicit strategic styles function as stereotypes when adult individuals maintain an adolescent approach to reality. In this case they cannot perceive their own strategic style and project their weaknesses on others.

3) Types of Logical Thinking Processes

A logical thinking process is applied intelligence, guiding the active adaptive behavior of individuals. Therefore cultures foster the types of thought necessary to adapt to a certain environment.

Principles of the Level of Logical Thinking

There are a set of principles that indefectibly occur in the development of thinking:

- 1) The level of thinking is limited by the person's identification model and the overcoming of that level brews guilt in that subject.
- 2) The level of thinking is developed according to the individuals' exposure to reality, by looking for the mechanisms that solve the problems they face.
- 3) A change in the reality stimulates a change in the model of thinking; to the extent that it is deemed necessary, stable and in that the individual counts on an identification model as of which to begin.
- 4) A change in the level of thinking implies a modification in the individuals' personality as of the way in which they solve the problems that reality subjects them to.

Types or Levels of Logical Thinking Processes

The conceptual structure of how humans approach reality to solve problems was developed based on the conceptual model described in the "Unicist Theory of Evolution". It describes both dualities individuals use to apprehend reality.

- 1) On the one hand, reality is approached either with a hierarchical logic or with a relational logic. They both have different levels of integration and they imply different personal values.

Hierarchical logic is related to the human need of security. The hierarchical structure itself hinders analytical mistakes. But relational logic implies synthetic thinking, induction. It implies personal freedom where everything can be related.

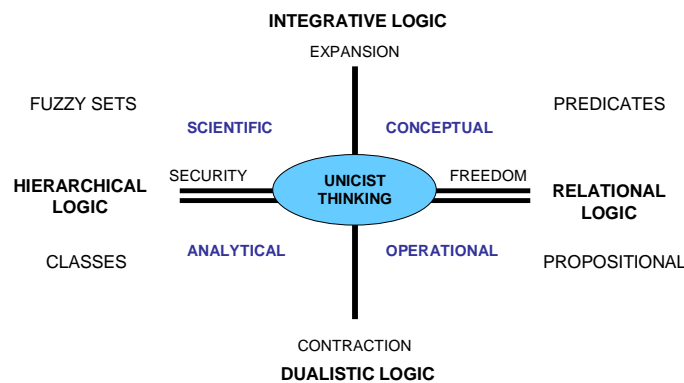


2) On the other hand, reality can be approached with a dualistic thinking approach or with an integrative thought.

Unicist thinking implies the integration of reality in its oneness. It implies comprehending reality accepting being part of it although one might be observing.

The integration of these two dualities defines four sets of different thoughts which are: The operational, the functional/analytical, the scientific and the conceptual.

Type of Logical Thinking



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Operational Thinking

Operational thinking is related to the facts-oriented-action. An individual using predominantly this type of thinking uses synthetic/syncretic thinking (relational logic), within the conditions of dual thinking (what is correct vs. what is incorrect).

This is how the operational level seeks responses to problems. In order to operate the individual tries to assimilate the problems to those he already knows and uses methods, as in the previous case, as if he were dealing with a “recipe”.

Ego, and consequently its security, is set on the solution applied.

Functional/ Analytical Thinking

In functional/analytical thinking, actions are geared by ideas. Functional/analytical thinking is determined by hierarchical logic as far as analysis goes. It seeks solutions through existing information pursuant the corresponding discipline.



The ego of those that predominantly use the functional/analytical thinking is set on the science or on the technique they handle, where their security relies on.

Scientific Thinking

Scientific thinking is related to the action oriented to understanding the structure of the reality, basically using hierarchical logic, but in terms of an integrative thinking (where reality is but one).

The one who predominantly uses this type of thinking is the one who, when faced with a problem of reality, relates sciences to find a solution. Scientific thinking will, in this way, seek the inclusion of different professionals for the development of one solution to the problem.

The security of the individual relies on the integration of sciences.

Conceptual Thinking

Conceptual thinking is related to the action steered toward understanding the reality in its essence, fundamentally by using relational logic within a concept of reality integration.

The individual that predominantly uses conceptual thinking uses conceptual models to approach reality, seeking to avoid the conflict between what is apparent and what is real by way of abstractions.

Conceptual thinkers seek for understanding the functionality beyond this conflict through the inclusion of concepts within the principles of nature or laws of nature.

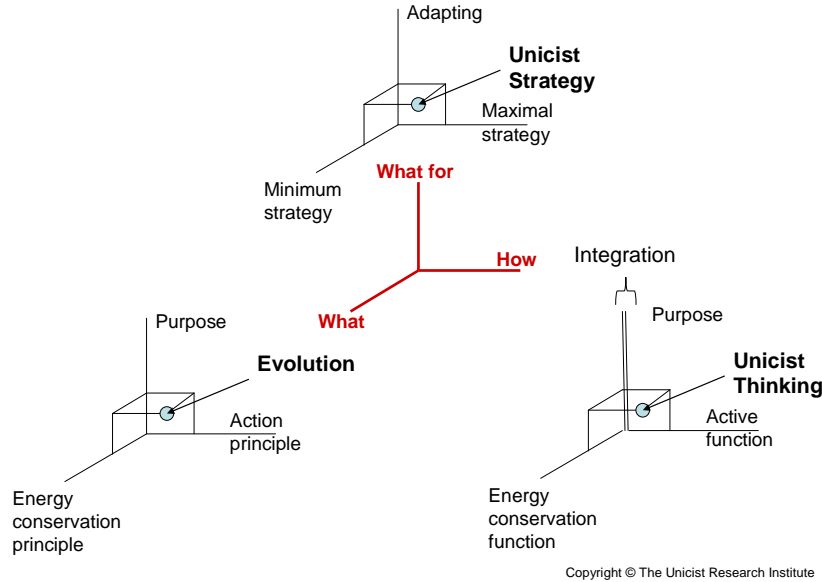
Unicist Thinking - The Double Dialectical Thinking

Unicist thinking integrates the different types of thoughts (operational, analytical, scientific/systemic, and conceptual) in order to influence apprehending a complex reality in its oneness.

This requires a double dialectical thinking to approach reality in its nature.



Unicist thinking driven actions



The unicist thinking approach is very simple, but this simplicity requires a strict methodological approach to be achieved.

Complexity is the unique environment where the use of unicist thinking is necessary.

But most people use rationalistic dissection of reality, religious beliefs, ideological solutions, commonsense, subjectivism and fundamentalism to face complexity.

The unicist thinking process is basic to influence complex realities.

The access to double dialectical thinking implies both a change in the paradigms to approach reality and exert influence on it and a consistent learning process.

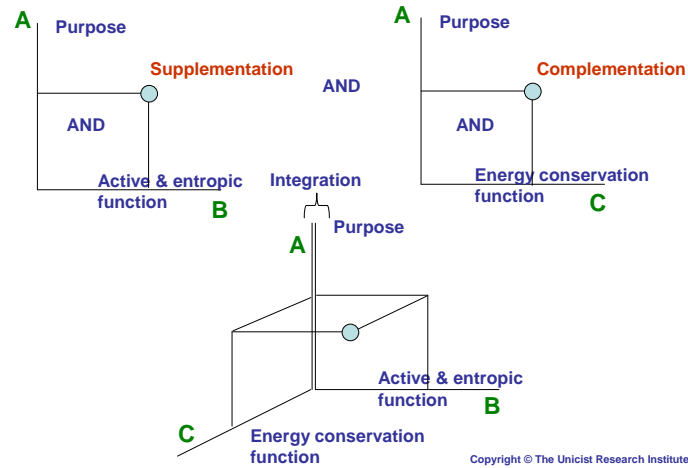
The Ontogenesis of Unicist Thinking

Extrinsic concepts are those deposited by humans on their deeds and on the elements of nature they use.

The understanding of a reality begins with the discovery of its purpose. After the purpose has been approached it is possible to build the first dialectic pair.



Unicist Double Dialectical Thinking



The verbal function is the antithesis (active and entropic function) that puts the purpose into action while its implicit utopia tries to change it.

If there was no entropy inhibiting element, this situation would evolve into a dysfunctional result regarding the original purpose.

When the first dialectic pair functions, the second dialectic is born. The purpose is sustained by the energy conservation function.

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

Finally the integration of these two dialectics is possible when they are integrated in a unified field.

Catalysts and Inhibitors of Intelligence

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

Catalysts

- 1) A “research-driven” approach to reality, in which errors are part of the process to achieve functional results.
- 2) The development of “memory” in the form of grounded cognitive objects, related to one or more human actions.



- 3) A personal knowledge acquisition attitude based on learning, without depositing in others his/her 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 individuals search for a higher level of intelligence compared to the one established and limited by their society, they become “marginalized”. They are forced to migrate or are expelled from their environment. This situation acts as an additional inhibitor for the development of the individual’s intelligence.

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.

3) Global and Cross-cultural Human Behavior

Research Project 2006-2013

This research completes the investigation on how humans approach complex problems. It is oriented to confirm the study of:

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



Introduction

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

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

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

The Objective of the Research

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

The Structure of the Research Process

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

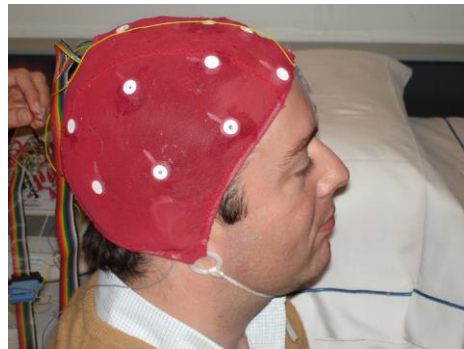
The relation between individuals` actions and the brainwaves diagrams resulting from stimulation were studied.

Research Field

The research on human behavior included the following cultures: Argentina, Australia, Brazil, Canada, Chile, China, England, France, Germany, India, Japan, Mexico, Spain, Sweden, USA and Venezuela.

a) The following hypotheses have been confirmed:

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



b) The following complementary hypotheses have been confirmed:

- 1) When the information an individual receives has an added value and is within the values of a functional archetype, then it is stored in a “direct access” memory to be used in his adaptive behavior.
- 2) When an individual faces a complex problem, but receives a functional simplified stimulus that he can handle, he will integrate it within his actions.
- 3) When a proactive action is designed to be developed according to the strategic style of an individual, he will develop a motivated and pleasure-seeking action.
- 4) When an individual, acting within his vocation field, faces problems with lack of knowledge, he seeks for the knowledge immediately.

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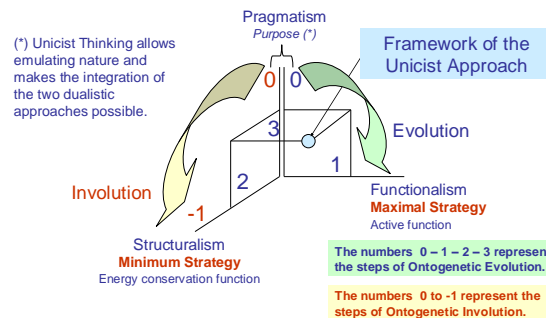


Annex: The Standard for the Unicist Logical Approach

The unicist approach to complexity science was developed in order to provide a methodology that is specific to deal with complex adaptive systems in order to avoid the extension of the use of methodologies that correspond to the field of researching systemic aspects of reality.

This drove towards the integration of a pragmatic, structural and functionalist approach to research in the field of complexity sciences that is the framework used in all the researches done at The Unicist Research Institute.

Ontogenetic Map of the Framework of the Unicist Approach
The Unicist Ontology in Unicist Standard Language

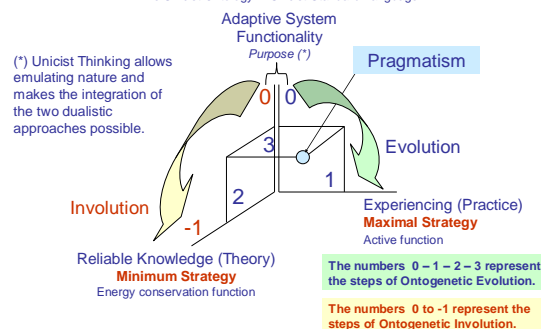


Pragmatism

The research in the field of complex adaptive systems does not allow artificial experiments because they change the conjunction of elements that integrate them.

Therefore a pragmatic approach that integrates practice and theory is needed. This implies that complexity science requires the integration of reliable knowledge (theory) with experiencing (practice) in order to define the functionality of a complex adaptive system.

Unicist Ontogenetic Map of Pragmatism
The Unicist Ontology in Unicist Standard Language





The Unicist pragmatism is based on the integration of theory and practice based on the knowledge of the ontogenetic map of the specific aspects of reality which include their fundamentals.

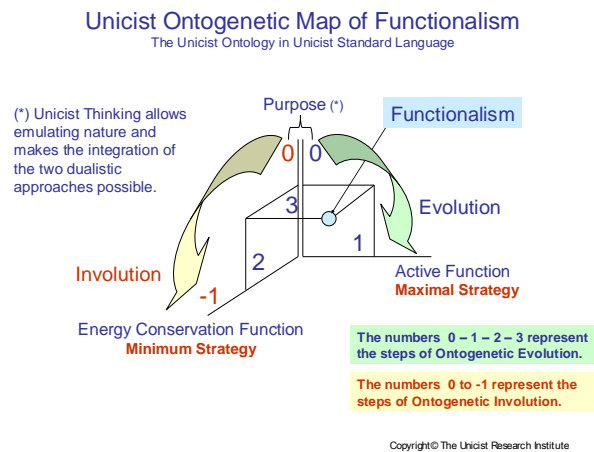
Unicist pragmatism is based on the unicist reflection process (action-reflection-action) and the use of destructive tests to establish the limits of the theoretical knowledge and non destructive tests to put pragmatism into action.

If you are not aware of the meaning of the word pragmatic, we strongly recommend researching the concept “pragmatism”.

Functionalism

Complex adaptive systems need to be approached based on the emergence they generate. A functionalist approach is needed to apprehend the functionality of the system.

Apprehending the functionality implies integrating the purpose, which is implicit in its emergences, with the active function and the energy conservation function. This allows defining the functionality of a complex adaptive system.



The conceptual structure of a given reality defines its ontogenetic map and drives its action process and evolution.

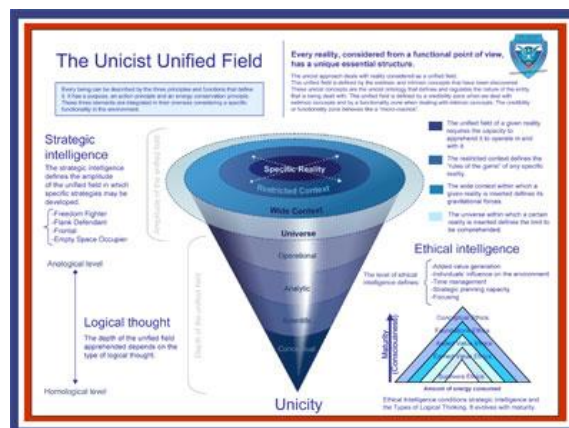
The conceptual functionalism is based on the apprehension of the conceptual structure of a given reality in order to understand its functionality and evolution. It is measured based on the consequences of actions.

Conceptual structures cannot be taught because they require being able to emulate a specific reality in mind. Therefore their apprehension can only be fostered. This requires using the unicist pragmatic approach to apprehend a concept.

If you are not aware of the meaning of the word functionality, we strongly recommend researching the concept “functionalism”.

Structuralism

A complex adaptive system has, by definition, open boundaries. That is why it is required that the system be integrated with the restricted and wide contexts that influence it.



Enlarge: http://www.unicist.org/unicist_unified_field_en.pdf

Therefore a structural approach is needed to integrate the system with its context and the environment to make it reasonable, understandable and predictable.

The unicist ontological structuralism is based on apprehending the unified field of a specific aspect of reality integrating its ontogenetic map with the unicist ontological structures of the restricted and wide context.

The unicist ontological structure requires apprehending the drivers, inhibitors, entropy inhibitors, catalysts and gravitational aspects that are included in the unified field. The knowledge of the structure allows developing plans A (based on drivers), plans B (including entropy inhibitors), plans C (including catalysts) and plans D (based on homological succedanea) to manage adaptive projects.

If you are not aware of the meaning of the word structural, we strongly recommend researching the concept “structuralism”.

Synthesis

The unicist approach to complexity sciences is a pragmatic, structural and functionalist approach.

This approach establishes the framework for the research on complexity sciences but also for the unicist logical approach that uses the conclusion of the researches in their application in the field of complex adaptive systems.



Accessing the Unicist Logical Approach

The unicist logical approach was based on the discovery of the Unicist Theory of Evolution and made the emulation of the organization of nature possible.

Nature is organized by objects and the unicist logical approach was used to emulate nature to develop the necessary objects to simplify processes, make them more reliable and save energy.

This approach is based on apprehending the nature of specific adaptive aspects of reality discovering or rediscovering their fundamentals and transforming them into simple operational actions to produce the results that need to be achieved.

It requires a high level of abstraction, on the one hand, in order to be able to apprehend the nature of a specific aspect of reality and, on the other hand, a high level of concreteness, in order to transform this abstraction into operational processes.

With the Unicist Logical Approach, complex adaptive systems became manageable. It was developed to allow assuming the responsibility for producing predefined results once a diagnosis has been done and confirmed in its possibilities of occurrence.

The unicist approach implies being able to manage the unicist double dialectical logic. It made the emulation of nature possible and thus opened the doors for accurate diagnoses, scenarios, strategies and architectures that allowed defining the possibilities to produce results and make them happen. It required going beyond the dualistic approach that hinders the emulation of evolution and limits human activities to static environments.

From Dualism to Double Dialectical Approaches

The dualism of neural functionality makes dualistic logical approaches become the natural way to deal with reality. This dualism is functional in operational environments, ruled by cause-effect relationships where the actors dominate the consequences of their actions.

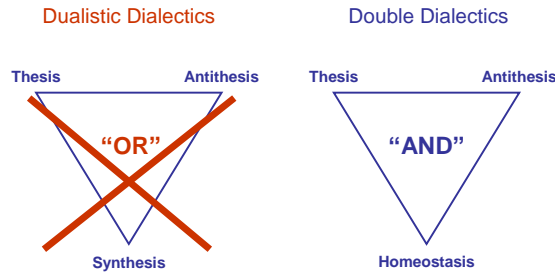
Common sense is the consequence of having found recipes using dualistic logic. Common sense rules are pre-concepts that work as recipes for the one who uses them.

At an abstract level, truth tables are also the consequence of the use of dualism. In the field of dualistic approaches things are true or false, good or bad, etc.

The disjunction “OR” is the basic rule when dealing with dualistic approaches in operational environments. This makes people feel powerful because they establish the “OR” they need.

But when dealing with adaptive aspects of reality there is no possibility to define actions using a dualistic approach because the triadic structure of reality cannot be apprehended with a binary model.

The Fallacy of Dualistic Dialectics



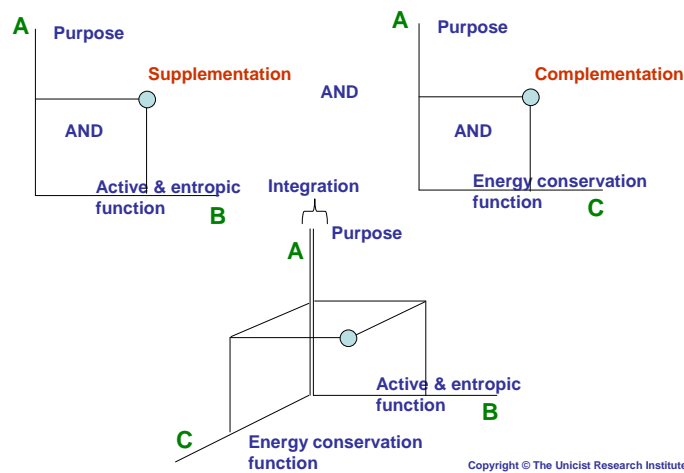
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The triadic structure of reality is defined by a purpose, an active function and an energy conservation function: <http://www.unicist.org/unicist-theory-evolution.pdf>

To apprehend this triadic structure with a binary mind it is necessary to be able to build a double dialectical approach in mind that emulates a specific reality.

This approach was named unicist double dialectical logic because it allows defining the unified field of adaptive systems in order to diagnose and influence them. It is based on the fact that in complex systems all the elements are integrated by the conjunction “AND”.

Unicist Double Dialectical Thinking



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The Unicist double dialectical approach leaves behind the truth tables (True “OR” False) and replaces them with functional tables evaluating the functionality based on predefined purposes.

The unicist reflection process: action-reflection-action is the technology to be used to transform dualistic logical approaches into unicist double dialectical approaches in order to define complex adaptive systems.

This technology allows starting with the use of disjunctions “OR” and ending with the use of conjunctions “AND”.



This process requires that those who have decided to deal with complex problems need to be fully focused on producing results, have sound knowledge of the problem and have decided to influence it in an adapted way.

The paradox is that at the end the diagnoses and solutions found need to be transformed into operational “recipes” in order to make them manageable by ordinary people.

But it has to be considered that without being able to manage the triadic structure of complex adaptive systems, the diagnoses and solutions developed are either palliatives or fallacies that cannot produce meaningful results.

Going Beyond Dualism

The neural functionality is dualistic. Neurons are “on” or “off”. Dualistic Dialectics vs. Double Dialectics is the battle between the disjunction “OR” and the conjunction “AND”.

The dualistic dialectics of Hegel and Marx transformed this dualistic approach into a social myth that provided an oversimplified perception of reality and a way to influence it. Both dialectics are fallacious because they do not emulate the structure of nature.

The dualistic thinking necessarily fosters a non-adaptive behavior that is driven by idealistic, ideological, materialistic, spiritual or egocentric needs. Dualism is necessary when personal needs prevail over functional adaptation.

The consequence of dualistic thinking is that people believe in a dialectical behavior. Adaptation becomes impossible when using dualistic thinking.

But dualistic dialectics has proven to be fallacious to understand and influence evolution. The unicist double dialectical logic allowed using the dualism of neural functionality but emulating the functionality of nature. In the short run, the benefit of using dualistic dialectics is that it transforms humans in judges of reality instead of responsible participants.

The Use of the Unicist Double Dialectical Logic

The unicist double dialectical logic uses the dualistic operation of neurons to build a mental emulation of the structure of nature that allows dealing with the adaptive aspects of reality, managing the integration of their double dialectical behavior. Unicist thinking is the name given to the process that allows building the double dialectical logic.

Unicist thinking allows emulating in mind the structure of adaptive aspects of reality in order to manage them. It provides the necessary operating system to manage adaptive systems to expand the boundaries of businesses and infer future scenarios in order to adapt to them.

It is necessary to diagnose, build strategies and design business architectures. It provides the structure to understand the fundamentals of businesses and integrate the fundamental knowledge with the technical analytical knowledge to make decisions.



Access the application of the Unicist Logical Approach to Complexity:



www.unicist.net/clipboard

Books by Peter Belohlavek that refer to Complexity Sciences applied to Human Behavior. You can access them at the Unicist Library: www.unicist.com

1. Complexity Science: Unicist Research & Design of Human Complex Adaptive Systems
2. Development of Consciousness through Action
3. Dualistic Logic vs. Unicist Logic
4. Introduction to the nature of perception and credibility
5. Introduction to Unicist Diagnostics
6. Introduction to unicist thinking
7. Knowledge, the competitive advantage
8. Mind Traps that hinder personal evolution
9. Ontointelligence
10. Peopleware: The Integrator of Hardware and Software
11. RobotThinking
12. The Ethic of Foundations
13. The Nature of Big Change Management
14. The Nature of Doers
15. The Nature of Unicist Object Driven Change Management
16. The Nature of Unicist Object Driven Leadership
17. The Ontogenesis of Knowledge Acquisition: The Unicist Ontology of Human Learning
18. The Origin of Human Fallacies
19. The Unicist Ontology of Ethical Intelligence
20. Unicist Anthropology
21. Unicist Logic and its mathematics
22. Unicist Mechanics & Quantum Mechanics
23. Unicist Object Driven Diagnostics
24. Unicist Object Driven Learning
25. Unicist Object Driven Negotiation
26. Unicist Ontogenetic Intelligence of Nature
27. Unicist Ontology of Language
28. Unicist Personalized Education
29. Unicist Reflection to focus on solutions
30. Unicist Reflection: The path towards strategy
31. Unicist Standard for Human Adaptive Behavior
32. Unicist Standard for Ontological Leadership
33. Unicist Standard Language
34. Unicist Standard to deal with the Ontology of Learning
35. Unicist Standard to deal with the Ontology of Personal Evolution
36. Unicist Thinking

The Unicist Research Institute

(*)**Peter Belohlavek** was born on April 13, 1944 in Zilina, Slovakia.

He is the creator of the unicist logical approach, based on a pragmatic, structural and functionalist framework to research and develop complex adaptive systems, and the author of the Unicist Theory of Evolution. His development of the Unicist Double Dialectical Logic demonstrated the fallacy of Hegel's and Marx's dialectics.

He developed the epistemological structure for complexity sciences, by developing the unicist ontological methodology for complex systems research, which substituted the systemic approach to research adaptive systems and was materialized in the unicist logical approach to deal with adaptiveness. (More information: <http://www.unicist.org/pb.shtml>)

The Unicist Research Institute was the pioneer in complexity science research and became a private global decentralized leading research organization in the field of human adaptive systems.

<http://www.unicist.org/turi.pdf>