

PETER BELOHLAVEK

The Ethic of Foundations

The Basis of Personal and Social Growth



The Unicist Research Institute
Pioneers in Complexity Science Research since 1976

Peter Belohlavek

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Peter Belohlavek

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Glauben heisst nich wissen,
wissen heisst nich koennen.

Unicist Epistemology: a Paradigm Shift in Sciences

The paradigm shift was developed at The Unicist Research Institute where more than 5,000 unicist ontological researches have been developed since 1976 in the field of individual, institutional and social evolution. It became a schism in 2015, when the Unicist Epistemology was published, after having been used, in its final version, for more than 15 years.

The Unicist Epistemology is based on the development of logical foundations and empirical justifications to sustain human knowledge. This epistemology is a pragmatic, structural and functionalist approach to knowledge and replaced knowledge falsification processes with destructive testing processes.

The paradigm shift in science that integrates the "know-how" and the "know-why" requires having the fundamentals of facts and not only justifying a knowledge using empirical confirmation. That is why, almost 30 years ago, the Ethic of Foundations was introduced in The Unicist Research Institute to establish a framework for the activities with the context.

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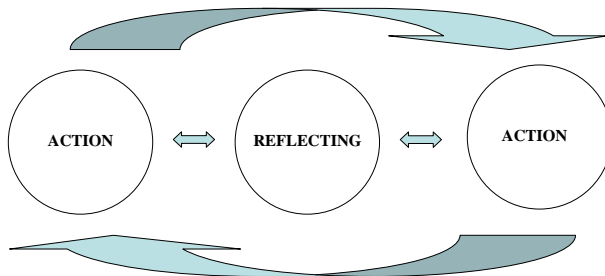
Who can deal with Adaptive Systems?

Justifications and foundations are necessary to build reliable knowledge. Justifications deal with the empirical aspects of reality while foundations deal with the concepts that underlie facts.

To influence adaptive systems it is necessary to be aware of their nature. Understanding the nature of an adaptive system requires having the foundation of its functionality.

The nature of influence building can be described as a process that begins with an action and ends with an action. In the middle of such process, there is a thinking process and a reflecting process.

Complex Problems approach



To deal with unicist ontological solutions individuals have to need to produce results and have a basic solution in their minds.

An individual can only apprehend an ontological algorithm to manage an adaptive system if s/he can recognize it. To recognize it the individ-

ual needs to have the concept of a solution in order to be able to compare it with the solution provided by the ontological algorithm.

People who have problems and not solutions in their minds cannot recognize ontologies. They need to rationalize them, transforming them into rationalisms.

Unicist algorithms are only necessary to manage adaptive systems. They are unnecessary for administrative functions.

An analogy will explain the difference between both. An administrative system is a simple procedure that uses forward-chaining thinking approaches:

$1 + 1 = 2$ is a simple administrative system that is solved by knowing how the adding process has to be done.

On the other hand, adaptive systems are complex. Their elements are interdependent and the only observable behaviors are their results:

$2 = \infty$ alternatives. This means that an individual has to find the best solution that achieves the result. This implies working with backward-chaining thinking approaches.

Managing complex adaptive systems requires knowing the fundamentals of their functionality.

Unicist Approach to Complex Adaptive Systems

(an ontological approach)

The unicist approach to complex problems

The most primitive complex problem is given by two elements that have a biunivocal relation (loop). For example:

- The lack of credibility of an innovation inhibits its use and the absence of use impedes credibility.
- The absence of production causes inappropriate distribution and dysfunctional distribution causes a lack in productivity.

Until the appearance of the solution given by the unicist approach, there were four palliatives:

- Intuition
- More or less subjective arbitrary models
- Fallacies to avoid the perception of complexity
- Ceteris paribus

Complexity is self-evident in the field of social, institutional and individual evolution. It can be said that evolution is a complex problem itself.

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

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

A complex system has the following characteristics:

- 1) It is an open system, meaning that the energy flows to and from the system itself.
- 2) The external limits of the unified field (its “globality”) behave as the ones of a fuzzy set.
- 3) Functionality is determined by the “conjunction” of elements that influence each other, generating “loops” of cause-effect relations.

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

Transforming complex systems into simple systems is making them operational in a univocal way, with cause-effect relations that permit to influence the environment. This requires making the necessary compromises to transform bi-univocal relationships into univocal cause-effect relations. It means transforming strategy, which, by definition, is a complex adaptive system, into operational tactics.

Transforming them into an simple task implies materializing these tactics through well defined actions, using a language that can be understood by all participants and the proper tools that can be used by all of them.

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

The Ethic of Foundations

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

The management of foundation enables:

- Supporting of synergistic leadership
- Matching of small and big, weak and strong
- Promotion of working value as source of richness and personal fulfillment
- Promotion of science and technology
- Promotion of justice as equality of opportunities
 - Group synergy
 - Upwards leveling

Synergy

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

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

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

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

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

Synergistic Leadership

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

- **Creative-synergic**
- **Constructive-synergic**
- **Autocratic**
- **Manipulative**

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

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

Foundation as driving force

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

Foundation as a concept can be based on:

- **Experience**
- **Logic**
- **Systemic knowledge**
- **Conceptual knowledge**

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

The Ethic of Foundations

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

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

The paradigm shift in science that integrates the "know-how" and the "know-why" requires having the fundamentals of facts and not only justifying a knowledge using empirical confirmation.

That is why, almost 30 years ago, the Ethic of Foundations was introduced in The Unicist Research Institute to establish a framework for the activities with the context.

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

Foundations require a functional ideology. When ideologies dominating a certain activity field are absolute, there is no possibility of disagreement. Absolute ideologies are fallacious in their reasoning for they look for self-confirmation.

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

Benefits of the use of fundamentals:

Supporting of synergistic leadership

Synergistic leadership is possible when it is based on the fundamentals of the participants. The democratic aspects of organizations are provided by the consideration of the fundamentals of all the members of a working group.

Balancing the small with the big, the weak with the strong

The fundamentals of an argument are worth their own weight, regardless of who is arguing. The "ethic of foundations" requires that arguments are worth their own value without considering the subjective qualities of the one who is arguing. Therefore fundamentals have no rank because they are only functional knowledge.

Promotion of the value of work as a source of richness and personal fulfillment

As a concept, work is an activity to produce an added value for others and a benefit for the one who generated such added value. Synergy is the basis of working in groups, and there is actual added value whenever the operating knowledge is valid. Fundamentals are the basis of valid knowledge

Promotion of science and technology

By definition science and technology requires knowing the fundamentals. The ethic of foundations is the basic driving force for technological development.

Promotion of justice as equality of opportunities

It has to be considered that fundamentals are worth their own weight, and allow generating value while the personal value of an individual is measured by the value added. The ethic of foundations sustains the equality of opportunities.

It is the necessary basis for synergy

Synergy means to be capable of doing something by oneself, and be a member of a group in search of a higher added value to be achieved in a more effective way. The integration to a group requires sharing the fundamentals of actions.

Upwards leveling

The lack of foundations naturally leads to an autocratic leadership with a manipulative attitude, while the existence of foundations naturally leads to a synergistic leadership.

Autocracy and manipulation are based on fallacious fundamentals. In this sense, foundations destroy autocracy and manipulation. Foundation is an antidote to fraud, and drives the participants of a working group to multiply their capacity of generating added-value.

Teamwork Agreement

Ethics of Foundations

All members of a group agree to:

- 1) Explain the foundations of what is stated in an understandable, reasonable and provable way for the rest of the group.
- 2) Count on the “paperwork” supporting their proposals, and explain it clearly to the rest of the group.
- 3) Invite to participate in working groups only those individuals that have the capacity to understand the groundings of a problem.
- 4) Whenever the problem is complex give members the necessary time to be prepared to deal with such problem, and to understand the groundings of the rest of the group.
- 5) Have the necessary knowledge, beyond common sense, for solving the problems they are dealing with.
- 6) Explain the groundings when analyzing problems.
- 7) When evaluating actions, explain the synthesis but not the foundations that underlay them. However, upon request of the rest of the group, provide them with the groundings of the synthesis.
- 8) Take others’ groundings into consideration, and integrate them into yours, disregarding whom they come from.
- 9) Do not give an opinion when there is a lack of knowledge.
- 10) When working in uncertain environments, approach the problem explicitly starting with a “groundless opinion”, but be responsible for obtaining the necessary knowledge to achieve a grounded one.

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

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

Laying Foundations

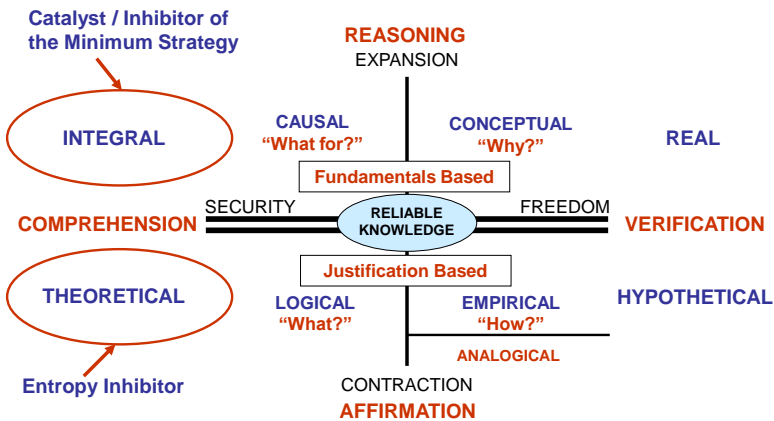
Laying foundations for a given reality involves providing reasonable, understandable and verifiable arguments. This implies explaining the way something works in such a way that it is comprehensible to anyone who has to interact with it. When foundations cannot be understood or verified, they become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

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

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

The Unicist Ontology of the Types of Foundations

Ontogenetic Map in Unicist Standard Language



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Justification Based

Descriptive-analogical Foundations

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

Empirical Foundations

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

Logical Foundations

Laying logical foundations implies the existence of formal rules of logical inference within a context. It is a logical explanation of a given reality, and implies the possibility of formalizing that reality.

Fundamentals Based

Causal Foundations

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

Conceptual Foundations

Conceptual foundation requires the knowledge of the conceptual structure of the reality that is being grounded. In order to make concepts operable, the knowledge of their sub-concepts is necessary. It implies knowing the natural laws ruling the particular field of reality being grounded.

Each problem requires a specific level of foundations.

Empirical Foundations apply to the solution of operational problems where results are measurable.

Logical foundations apply to solve problems having a high level of formalization and/or rational structure.

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

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

Analogical foundations are not functional to problem solving. They are only an emergency solution to extreme ignorance and have a high probability of being fallacious.

Arguments

Providing arguments is the process of clearly stating the groundings of opinions. Arguing may be the starting point for laying foundations, or a way to avoid it. Arguments are the “ideas” underlying foundations.

A foundation is a reasonable, understandable and verifiable statement. The reasons for something do not in themselves constitute their foundation. Providing arguments may thus be the starting point for the process of laying foundations. But it is important to keep in mind that providing arguments does not mean laying foundations.

When a person providing an argument believes he is providing foundations, there is a chasm in synergy, the dialog staggers and falls into a dispute over who is right, hampering and eventually shattering the possibility of action.

Arguing is in itself:

- A way to access the foundations
- A way to access affective recognition

Arguments, or the existence of reasons, are the cornerstone of the process of foundation building. This is because once one provides the reasons for doing something such reasons must be tested, understood in the context of their functionality, and eventually verified using the available knowledge.

The process of argumentation is the basis for synergy. When reasons remain untested, they might represent beliefs which will probably turn out to be fallacious. They are not beliefs anymore when they are tested and fully understood.

When an argument is closed, when it does not admit testing or cannot be proved or verified, it is a means to obtain personal recognition. When we seek to be right we are actually looking for recognition of “our own reason”. This is a means to find personal recognition or to dominate others.

Fundamentalism uses arguments as substitutes for groundings, turning them into “truths”, doctrine or statements of common sense.

About the Author

Peter Belohlavek was born on April 13, 1944 in Zilina, Slovakia. 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 which expanded 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 pil-

lars 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 of what complex systems are.

This challenge has been faced in 1976 at The Unicist Research Institute, which became a pioneering organization in the development of concrete solutions to manage the 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. Now 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.

In Information Sciences – 2002: Development of unicist ontogenetic based ontologies replacing the empirically structured ontologies. **2014:** Development of unicist adaptive robotics. **2015:** Development of prototypes. **2016:** Discovery of the nature of conceptual design.

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.

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.

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.

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

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 evolution 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 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, 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 since 1964:

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 • Unicist Anthropology • 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 Capital: 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.

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