



Abstract

The Unicist Ontology of Innovation

This is a synthesis on the results obtained from the research on the unicist ontology of Innovation to define its unicist ontogenetic map led by Peter Belohlavek.

Introduction

Innovation is the basis for economic growth. Essentially, countries, cultures, institutions and individuals grow only in the fields where they are open to innovations.

There might be innovation builders or innovation users. While in both cases the growth effect is similar in the short run, in the long run, stable expansion is based on the capacity to innovate.

The essential concept of innovation describes it as a way towards growth based on the capacity to overcome scarcity sustained by the social capital reinforced by the innovation.

It must be said that ideologies are changed by the introduction of new technologies.

That is why many cultures are so reluctant to innovation. The introduction of Internet is an example of influence on the development of democracy.

Description

The purpose of innovation is to overcome scarcity. Only people or cultures, who have the will, find the way to overcome scarcity: this is the cultural context that fosters innovation.

The driver of innovation is human creation. The word creation is used in the sense of recreation. Humans create based on the existing energy.

The homeostatic function of innovation is freedom. This sounds paradoxical, because we define freedom as the path towards security to innovate. Innovation is sustained by internal and external freedom.

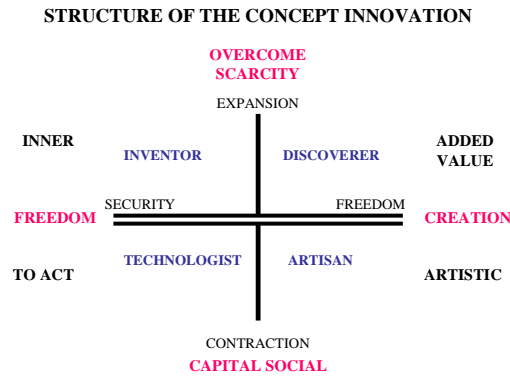
Cultures only develop innovations in the fields where such freedom exists. Censorship or self-censorship inhibits research and innovations.

Social capital, defined as the strength of the bonds between the members of a society, sustains innovations.

That is why there are cultures where innovations are centered on arts or technologies, without entering the field of scientific innovation.



The ontological structure of innovation is:



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The segments of innovators are described as:

Artisans

An artisan is an innovator based on his personal talent in developing artistic innovations within the limits of acceptance of a culture.

Artisans need social recognition to exist as innovators. When they are not accepted they disappear as innovators. Their deeds are “prove” of their existence.

Technologists

They are innovators that develop original solutions based on existing technologies.

They are focused specialists finding solutions to add more value to the environment they live in.

Most of the patents registered worldwide have been developed by technologists. They consider that their deeds exist because of their patents.

Inventors

Inventors integrate homologous fields to develop original solutions to add value to an environment. Inventors are such when they add value. If not they are hobbyists.

A high level of inner freedom is required to invent useful things. Their inventions exist because they break existing paradigms adding more value.



Discoverers

Discoverers are those who go beyond the limits of existing knowledge and are able to find a new solution and transform it into a useful invention.

Discoverers are those who research the roots of things, and after they found them they search for the roots of the roots.

The deed of discoverers is:

- a) knowledge – which is not patentable
- b) Inventions – which are patentable

The anti-concept of innovation

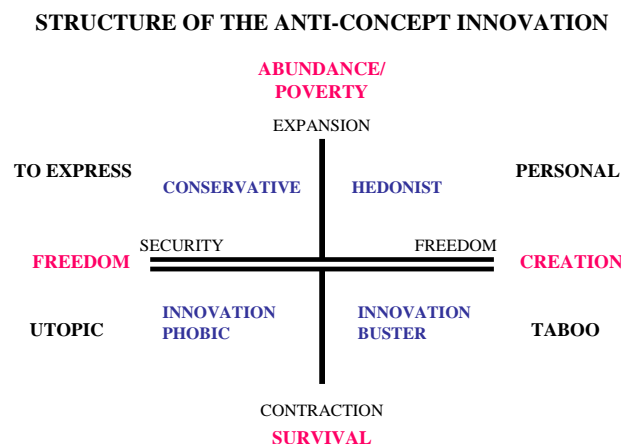
Only by understanding the anti-concept of innovation it is possible to understand the irregular success of innovation.

The anti-concept of innovation is driven by the feeling both of abundance or poverty.

Abundance makes innovation unnecessary and a menace to the status quo. Poverty implies a lack of energy to influence the environment and therefore innovation is perceived as a utopia.

On the other hand, when the dominant ethic of an environment is the ethic of survival, which is sustained by the need to “own” things, innovation implies an uncontrollable situation. The introduction of innovation changes the existing perception of ownership. That is why survivors only use traditional solutions to survive. Innovation is a menace for them.

The structure of innovation’s anti-concept is:



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The anti-conceptual segments are:

Hedonists

They are those who are looking for the simplest way to do things. They don't have the inner energy to implant innovations.

Conservatives

Conservatives use the freedom to express ideas as a substitution of innovation. They innovate in their intentions, considering that the context is not given to implant innovations. Their reasoning to do so sounds reasonable, but is fallacious.

Innovation-phobics

They are those who are conservatives but have a utopical perception of themselves. Innovations imply a menace to their self-image.

Innovation-busters

They are hedonists who enjoy destroying taboos. They use innovations to destroy other existent solutions. They let "the innovations" down as soon as the existent solutions are destroyed.

Operational conclusions

New Technologies necessarily include aspects of discoveries, inventions and innovations.

"There are three kinds of species within the body of an innovator".

The inner discoverer is always going beyond. His goal is to find the truth.

The inventor is the one who wants to materialize the knowledge the discoverer found.

The innovator wants to make something useful with the knowledge found.

- 1) If the discoverer prevails, we are in front of a knowledge addict.
- 2) If the inventor prevails, we are in front of a huge stock of inventions.
- 3) If the innovator prevails, we are in front of a pioneering businessman.

The Unicist Research Institute