I have had an affection for the nature since my childhood. I have felt attracted by the discovery of the tiniest details, quivers as well as by the interaction of complex, embedded systems.

It is my firm belief that human versatility and sensitivity to the things of the world around us are to the advantage of both the individual and the society. Complexity of human behaviour and the desire to acquire this knowledge have committed me to do scientific research of human character and the relations of human groups.

What can be the secret behind the unrivalled success of Homo sapiens, the intelligent man? What is the driving force behind his deeds? How could we explain the behaviour of human race and that of ourselves? Questions like these have engaged the attention of mankind for a long time.

Several disciplines like philosophy, psychology, anthropology and sociology have tried to answer these questions in different ways. Despite all the efforts there are still blank spots, there is an increasing demand for synthesizing the isolated results.

Collecting the answer pieces we have to take into consideration the natural scientific results producing resounding success in behaviourism. Ethology, evolution biology and genetics have surprised the world with inventions that are welcomed by scientists of other fields as well.

Before starting my research work I wondered what kind of results can be expected from collective examination of human etologic attitude to behaviourism, human factors of management science and management physiology and whether these results can be used in organizational circumstances. I come to the conclusion that the scientific results of human ethology explaining human nature and behaviour originating from evolutionary roots can be employed profitably in management science as well.

With authentic knowledge of human character and driving forces of our behaviour and applying this knowledge to organizational circumstances in the workplace we can increase both the individual and team achievement. Besides we can also form working conditions better adjusted to our nature and genetical inheritance and through this, our job satisfaction can be improved significantly. It is the category of joy that can be shared by the superior and the subordinate alike.

With my dissertation on the one hand I would like to contribute to the synthesis of so far accumulated knowledge of different disciplines, on the other hand I intend to restore the lost balance which made the behaviourists in the past examine mainly the differences caused by local customs and traditions.
I believe that emphasizing the differences existing on the surface can sometimes overshadow the deeply rooted and very significant similarities. These similarities are of great importance in the exploration of human behavior. My research investigates peculiarities of human nature based on genetic inheritance in the workplace hoping to discover appreciable factors from the point of view of management science. My work focuses on an interdisciplinary field, that requires sociological and scientific knowledge and methods as well. In my opinion, in spite of this twoness, investigation of Management Science in the mirror of Human Ethology rest on rational basis. Nowadays we better and better show interest in scientific research of human nature, behavior and society. We would like to find scientific answers to our problems related to our family, place of work and other communities.

I think that by way of introduction I have to say some words about Human Ethology. Ethology deals with the behavior of animals, while Human Ethology deals with the behavior of humans. Human Ethology is an evolutionary science. It takes it that learning, tradition and culture play an important role in human behavior, but the capability for culture is a result of an evolutionary process. Structures and dynamics of possible cultures are formed within the limits of genetic. Human Ethology takes the culture as a behavioral system with keep in view that components of culture are formed in learning activities, but as behavioral patterns they are suitable for ethological and evolutionary analysis. Analysation of species-specific, inherited behavioral patterns is one of the main task of Ethology and Human Ethology. The first reflections on Human Ethology was published by Konrad Lorenz, founder of Ethology. Ethology certainly found its way. The basic concepts stood up against challenge. As is usual in a fast developing discipline, focal points of interests shift. The evolutionary approach certainly continues to attract the attention of the other disciplines of human behavior. Human Ethology also profits from the numerous sociobiological contributors. Two international journals - Ethology and Sociobiology and Human Nature - publish regularly contributions, and the Human Ethology Newsletter is developing an important discussion format. There are however also matters of concern as regards methodology. Konrad Lorenz emphasized again and again the importance of observation and description, but over the years we can observe a trend away from original observational data. William Charlesworth documented this in a recently published investigation in which he analysed. There is a clear trend away from empirical papers toward theoretical ones. Another point of concern is a "nothing-but-an-animal" presentation of the human being. When Desmond Morris started to characterize the human being as a "naked ape", it was meant to put the fact of our phylogenetic history into the focus of attention. It was meant to shock as a didactic measure, and as such was appropriate at that time. But if one were to conclude that such is the complete way biologists see the human being, one would be basically wrong. Konrad Lorenz emphasized repeatedly that no one is able to appreciate the uniqueness of the specific human attributes as clearly as those who can perceive them against the background of the much more primitive actions and reactions, which we also share with the higher animals. Reason and the morality based upon it, the capacity to learn a language and to talk about present, past and future events, to pass on knowledge and thus to build up culture, and finally, our ability to set goals for ourselves on the basis of desires and empathy are indeed unique. And this provides us with new potentialities for survival as will be discussed at the end of this contribution.

In spite of this emphasis on the uniqueness of human nature, many biologists perpetuate this nothing-but-an-animal presentation, often by means of appalling illustrations depicting grimacing monkey and human faces, the message being that they are "all the same". This is not just a matter of taste, but harmful to our field since we need to communicate and cooperate more than ever with the humanities. Without understanding culture, we cannot understand the human being who is "naturally cultured". Humans are certainly outfitted with
motivations, emotions, biases in perception and with innate motor patterns given as biological heritage. And part of this heritage we share with animals. However, as an old Chinese proverb states, all that is animal is in humans, but not all that is human is in animals.

What are the prospects of Human Ethology? The investigation of our phylogenetic heritage programming our action and biasing our perception and cognition is still a tremendous task ahead of us. In particular the universal grammar of human social conduct, verbal and nonverbal alike, needs further exploration. Man is a cultural being by nature. He is genetically endowed with the capacity to acquire a language and speak, which allows him to tell others what to do and when, without the need to act as a model. Cumulative culture as a result has made human history a story of success. We have amongst others, however, created ourselves an environment which deviates from that which exerted its shaping influence through selection for most of our ancestral history and this confronts us with some problems. Our ancestors lived in small face-to-face communities with a simple technology, foraging as hunters and gatherers. Modern man lives in anonymous million societies, in urban environments outfitted with the means of technical civilisation. All in all, the development has to be considered as progress, since without societies of millions there were no universities, no large libraries, no concerts or opera houses, and no technical civilization with all the new options including the conquest of distance and space. Within our century, we proceeded from the first clumsy automobiles to space travel, from the mechanical age to the electronic age. We can hardly imagine what a species achieving this in such a short time could achieve in another ten thousand or more years, if it were to solve its social and ecological problems.

Overpopulation and environmental destruction threaten the very basis of subsistence for future generations. We certainly need a new generation encompassing a survival ethos, carried by a feeling for moral responsibility for future generations. There are however in our phylogenetic heritage dispositions which we have to face, which in our present situation hamper the very development of such an ethos. One is our being programmed for the sprint in the present. Ever since the first creatures of our planet competed for scarce resources, what alone counted was to win right now. This selected for opportunistic exploitation to the maximum of any opportunity. This was also of advantage to our ancestors until fairly recently. And we are well equipped for this type of competitiveness, since we use our strong aggressive dominance striving instrumentally in many ways, not just in the social context, but also to overcome any obstacles. We sink our teeth into problems, we attack them and subdue nature. This together with the fixation on the present seriously hampers the development of an ethos which takes into consideration the fate of future generations.

This trap of short-term thinking has to be avoided. In order to achieve self control, we need to learn about those traits which in certain situations of modern life prove maladaptive, and others which we can tap in order to adapt anew.

We need to learn about the range of modifiability for each of our behavioral characteristic. We must know about innate learning dispositions such as our indoctrinability, be they helpful or maladaptive, and if so in what situations. History and the study of the cultural manifestations of man in historical and prehistorical time provide a wealth of experiments to be studied.

I investigate Management Science in the mirror of Human Ethology. In this case, approaches focusing on human sociality, cooperation and team work have great significance. During my research work I systematized the previously examined sub-fields in Ethology. I studied whether these topics are suitable for investigation from the viewpoint of Management Science as well. As a result of this "double-checking" method, three main fields and six sub-fields have been outlined:
1. Connections
   1.1. Contacts
   1.2. Typical Connections

2. Groups
   2.1. Group-structure
   2.2. Synchronization

3. Dominance
   3.1. Agression
   3.2. Dominance-alternation

The fields mentioned above are the objectives of my deep study. I do not give here full details of sub-fields to be investigated, because I would like to focus on the Conception of Research. So, the second step is a revealing investigation. In this phase I try to find out, that concrete behavioral patterns, successfully explored before in Ethology, whether exist in human organizations or not. If the answer yes, the next question is when, in what kind of situation and which way they are present. These results will be the basics of further research. Deep investigations can reveal conclusions, that could be successfully applied in Management Science for instance creating a team or a company structure, decreasing of aggression between the colleagues, elaborating a friendly, harmonic environment and so on.

To sum up I hope that results of this research have some significance beyond conclusions can be drawn from separate investigation of Human Ethology and Management Science.

In my opinion a detailed research of these factors in institutional forms can provide new, forward-looking information, results and methods, social significance of which cannot be neglected.

From this pile of results discovered by the research all people working in organized conditions can profit, regardless of the place they occupy in social hierarchy. Man is a 'social animal' and it is valid for each of us despite the differences originating from personal characteristics.

Not a person working in community can get rid of the consequences arising from this fact, so the exploration of that is essential for the employers and employees as well. From the answers employers gave to a questionnaire turns out clearly that paying attention to their subordinates, solving their problems comfortably are of great importance for the leaders. The findings of my research exploring the characteristics of human nature in the workplace can be utilized in situations like calming aggression, creating synchrony, forming the ideal team for a task or strengthening human relationships etc.

I think the results of different research fields can be employed profitably in practice as 'influencing zones' where a problem connected with management psychology, reorganization or conflict management can occur. I can provide help to the solution of such problems on the basis of my behavioural research. Taking these findings into consideration can result in a more effective and pleasant atmosphere in team work and in organizations.

Let me remark that this knowledge can be beneficial from another point of view as well. In our rapidly changing world discoveries that are constant and valid in the long run can be considered rarities. But genetic components effecting human nature besides environmental factors can be regarded as permanent because of the slow and conservative nature of evolution. So the effects of genetic factors -demonstrated later on in my thesis- influencing our colleagues’ behaviour will be verifiable in the following generations too.
REFERENCES