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Europe Inside-Out: Europe and Europeaness Exposed to Plural
Observers,*

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“Does morality and culture matter in European business?”

Abstract:

During 2011 and 2012 a pilot research was conducted based on the Trilemmatical materialism theory (Yuryev, 1997), with 20 business people from Europe (France, Germany and Switzerland), and 160 Russian entrepreneurs.

The European group of respondents was tested using a patented computer- and internet-based colographic test, based on the research of Yuryev. The results revealed that, the respondents' intuitive determinants of the abstract cluster of topics covering the culture and morality of business, was found to be minimal, in contrast to the contents and aspects of the business itself.

The research covering 160 Russian entrepreneurs used a slightly modified method of measurements (Egoscope). The respondents were tested using a contact-based pictologic test, as developed by Yuryev. In this group as well, the moral components of business were found to be among the less important aspects and, thus, uncovered principally very similar results as the European group. Consequently, the results suggest that the importance of the business itself, seem to overshadow the cultural and moral aspects of ones actions.

Keywords: Egoscope, Internet-colographic, trilemmatica, UllaDa.

The recent globalization and opening of the European borders for new member states has intensified trade across borders. The new members of the European Union and those who will soon enter the WTO, are looking for common grounds for doing business. Therefore, the questions are: What are the main values for doing business in Europe? Are they the same across borders?

To answer these questions, we need an instrument which allows us to find an objective answer and provide a platform for cross-cultural comparisons. Just like any other area, business has a set of values and terms which should be understood in order to ensure success. It seems to be the case that one set of values is well described, measured and understood in terms of basic economic and strategic theories. However, another set of values covers areas such as trust, morality and culture, which are undoubtedly important, are much less understood and measured, and seem to be missing a common platform for comparison as efficient instruments for measurement. The reason for this may in part be found in the dualistic approach to the reality which Europe does not really seem to be able to disregard.

Since Renee Descartes, the different areas of human behavior are often approached as dilemmas: Material versus ideal, body versus soul. Here, the body seemed to be a machine, while the soul was seen to be a separate God-given substance. The challenge of such a dualistic approach lies in the impossibility to measure the second key component of the dilemma, due to its immaterial nature. This is why notions, such as morale, remain unmeasured and therefore, the immaterial aspects of business are often perceived to be purely declarative. In the end, the dualistic approach seems to be insufficient for describing the complexities of bio-ethical systems, such as human beings – consisting not only of a biological part, but also an ethical component.

One way of understanding the complexity of human behavior is described in the model of the cofigurative mind, as developed by G. P. Yuryev. This model extends the heritage of R. Assagioli suggesting the presence of the individual unconscious and sub-personalities [1], as well as the understanding of cofigurative cultures as introduced by M. Mead [2].

The Yuryev model identifies three distinct parts of the cofigurative mind: The rational, intuitive and emotional mind.

The rational mind (R) is closely connected to way a person reasons ones behavior in an actual environment. It provides a rational answer (“because”) to the question “why?” something is done or not done. This is a conscious part of the mind.

The intuitive mind (I) is derived from the notion of culture and cultural heritage. This part of the cofigurative mind provides an answer to the question why something is done in a particular way. As such, it is often an unconscious part of the mind.

The emotional mind (E) is related to the idea of morality and ethics. In this context, morality is considered to be an external evaluation of a person's actions – whether it is perceived as good or bad. Ethics, on the other hand, is understood as the internal evaluation of the same question. In the theory of the cofigurative mind, the emotional part is usually considered to be the mediator between the rational and the intuitive mind.

The cofigurative mind (K) is the quintessence of the other three minds. It indicates the particular questions and topics which have predominant importance to a particular person at the time of the test.

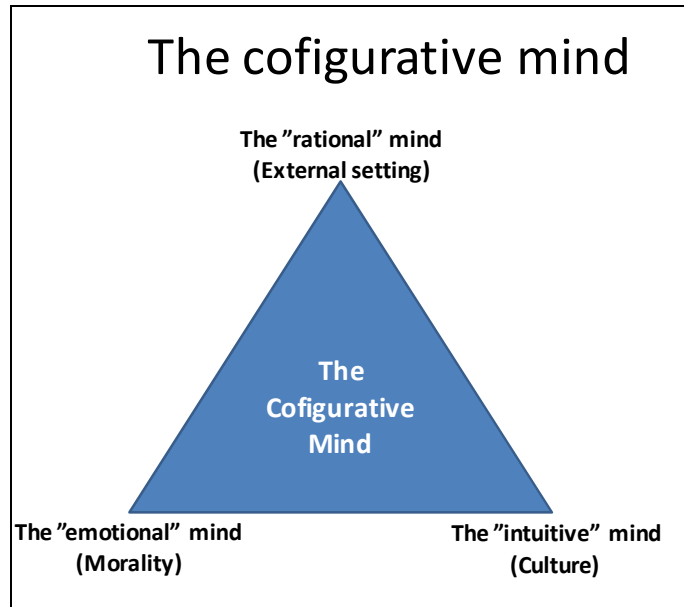


Figure 1

To describe the complexity of bio-ethical systems, Yuryev suggests a trilemmatic approach as well as introducing the concept of quadro-ethics.

Trilemmatic is a type of meta-cybernetics of life which identifies the homogenous elements with contradictory actions around a common, but not always obvious (transcendent) meaning. Consequently, according to the trilemmatic approach, there exists a state in which two opposites are equally true. Thus, while a dilemma will only evaluate true or false – either, or, a trilemmatic approach allows the evaluation of either, and, or.

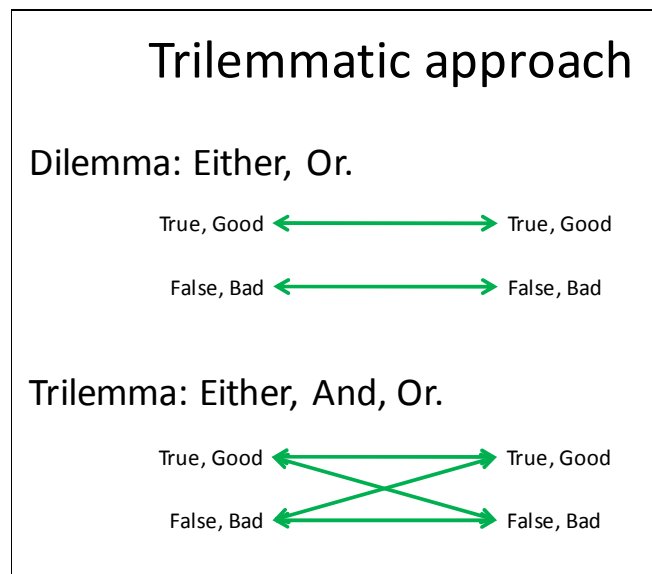


Figure 2

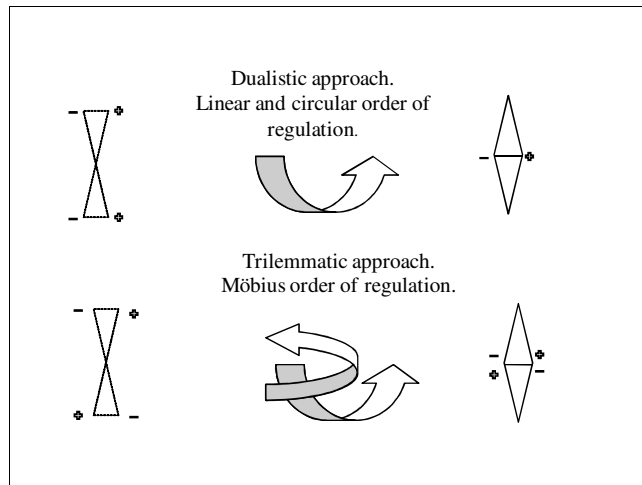


Figure 3

From the standpoint of the cofigurative mind, all three parts of the mind are evaluating all actions from the following attitudes:

- To feel good about good actions
- To feel bad about bad actions
- To feel good about bad actions
- To feel bad about good actions

While the two first represent bio-ethical norms, the latter two are considered to be mutations. It is important to remember that temporary mutations are common as a part of human development on the level of sub-personal communications, and are a part of human individuality. On the other side, lasting mutations in cofigurative minds may disrupt normal communications and cause negative psychological effects.

The UllaDa method was introduced as an implementation of the Yuryev model. The technology used in this solution was tested and approved in the structure of the Ministry of Defense of the Russian Federation, where the reliability of the results were found to be between 95 and 98% correct. Two technologies were introduced: Egoscope (new-generation lie-detector), and colography (internet-based solution).

The egoscope test represents an advanced version of psychological and psycho-physiological methods by incorporating emotional ratings. This allows a differentiation between individually significant stimuli based on the coherence between different physiological and pictographical symbols which are recorded synchronously during the test: Electrocardiogram (ECG), galvanic skin response (GSR), skin conductance (SC), skin potential (SP), electroencephalogram (EEG), respiratory curve, electromyography (EMG), the envelope of the EMG, motor activity, temperature (T), and reography (REO).

To achieve an objective result of the egoscopic test based on physiological and motor responses during the testing, two methods are synchronized: Pictographical tasks using an electronic pen on a tablet connected to a personal computer, as well as polygraphic monitoring of the dynamics of selected physiological and behavioral signals during the test (the latent period of the response to the task provided, the degree of pressure on the pen, the speed the pen movements, etc.). Thus, this solution uses a complex setup of special equipment and trained personnel. As such, it is a distinct contrast to the colographic test, which may be employed remotely and with minimal efforts.

However, regardless of testing method, the results were found to be highly coincidental, with comparable accuracy. Consequently, this draft covers the colographic test in further detail, due to its simple employment and possible widespread use.

The setting for the UllaDa test is significantly different from other psychological projective tests. When taking the UllaDa test, a person may complete the test in ones own time. The person draws and writes on the screen using a computer mouse or working with a pen on an electronic tablet computer. Following a standardized algorithm, the first task is to choose 12 colors from a 24 color pallet.

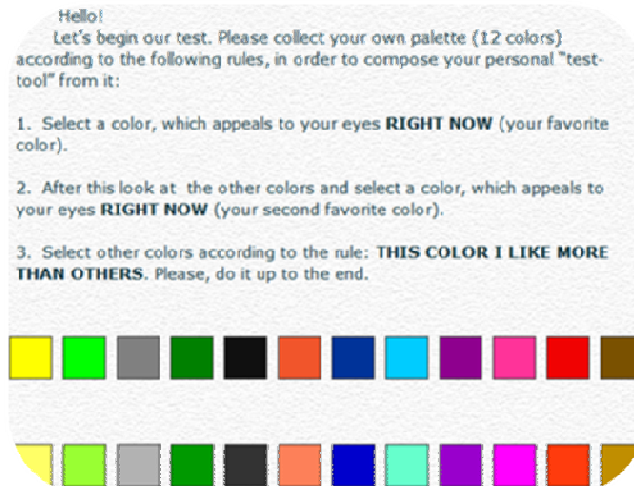


Figure 4

These colors are then used to draw the answer for different questions. While drawing, not only the color, but also the thickness of the line may be changed by the test subject. While the drawing itself is completed at the test subject's discretion, the system itself does not allow the subject to advance to the next task until sufficient data has been collected for a proper analysis to be made.



Figure 5

Afterwards, the person must evaluate ones attitude towards the question asked on a 12 point scale, where -6 is the highest negative attitude and +6 is the highest positive value.



Figure 6

From these drawings, the UllaDa method extracts three direct measurements, one for each of the different parts of the cofigurative mind:

Rational ($R = [\pm 1 \dots \pm 6]$),

Intuitive ($I = [\pm 1 \dots \pm 6]$), and

Emotional ($E = [\pm 1 \dots \pm 6]$)

From these, the cofigurative mind (K) is calculated, the difference between the different minds, the modal disbalance (Q) is found, and the T-student criterion is included in the calculation. The two first are found from the following formulas:

Cofigurative result, $K = \sqrt{(I^2 + E^2 + R^2)} = \pm[1,7 \dots 10,4]$

Modal disbalance, $Q = \Delta_{\max}(I - E - R) = [0 \dots 12]$

The advantages of this method lie in the impossibilities during the test to change the program, damage or falsify the results, or otherwise corrupt the test – even to the stage of analyzing the results. This is due to the fact that the tests are given individual codes rather than being named. Performing the test itself is not particularly time-consuming, as the test takes about 15-30 minutes to complete. Furthermore, since the test is administered through the internet, it may be completed at any office location having internet connectivity.

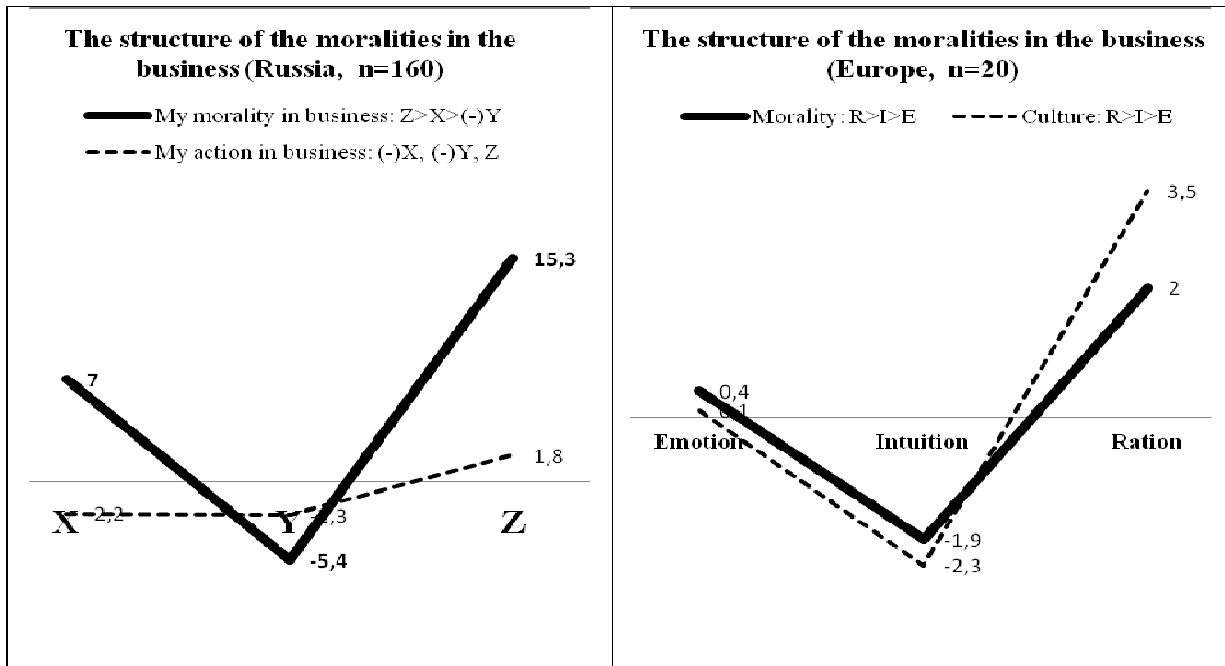


Figure 7: Structure of the morality among Russian and European business people.

Results from egoscope tests:				Results from colographic tests:			
Topic:	X	Y	Z		E (~X)	I (~Y)	R (~Z)
My morality in business: Z>X>(-)Y	7	-5,4	15,3	Morality in business: R>I>E	0,4	-1,9	2
My action in business: (-)X, (-)Y, Z	-2,2	-2,3	1,8	Culture in business: R>I>E	0,1	-2,3	3,5

A pilot research based on the trilemmatic theory and with the use of the UllaDa method was conducted in 2011 and 2012. The purpose was to discover the attitudes of business people in Europe and Russia towards morality and culture.

20 business men from France, Germany and Switzerland were tested with the help of the colographic test of G. P. Yuryev. The results showed that the emotional determinants of the abstract cluster of culture and morality were of minimal importance compared to other aspects of business. The study of Russian respondents used a somewhat different methodology but was based on the same theory, and showed basically the same results. The importance of the notion of morality in business was mostly declarative and results suggest that in both groups, the business itself many times overshadowed the moral aspects of it.

The introduction of an instrument of diagnostic of moral and ethical components in business activities may, in our opinion, assist significantly in optimizing inter- and cross-cultural relationships in business environments. This will, in turn, assist in answering questions of trust, and minimize the conditions for financial crises.

George Yuryev,
D.Sc. in Medicine, Ph.D. in Psychology.
The Institute of Philosophy of the Russian Academy of Sciences (IPhRAS)
Department of Humanitarian Expertise and Bioethics
trilemma@mail.ru
Tel. +7 905 57 40 394
<http://ullada.ru/>

Ekaterina Bagreeva,
Ph.D. in Juridical Psychology.
Russian Economic University of G. V. Plekhanov (Russia, Moscow)
Department of state-legal and criminological disciplines
katebagr@online.no
Tel. +47 915 70717

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- [2] M. Mead: