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Re-Inventing Eastern Europe

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“West versus East – a question of trust.”

The relationship between Eastern and Western Europe has always been complicated. The end of the cold war and the dissolution of the Soviet Union, gave new opportunities.

Reinventing Eastern Europe, the question of trust between East and West must once again be defined – especially in the context of businesses. The importance of trust in business was underlined by the Nobel Laureate in economics, D. Akerlof, who introduced the term: Confidence multiplier. This idea was based on the concept of the “Keynesian multiplier”, which relies on the complex nature of human beings, where irrational “animal spirits” - emotions, affect people's decisions in the sphere of economics. Trust is often measured in sociological surveys. However, according to Akerlof, current tests have failed to provide insight into the irrational side of this question.

The paper presents the latest patented method, UllaDa, based on a trilemmatic paradigm which allows us to understand the ontology of inter-personal space in the contours of a Möbeus topology. The paper explains the concept of the multiplier of sub-personal trust and the Möbeus personality profile. This provides an opportunity to measure and understand intuitive, emotional and rational aspects of the attitude towards a particular question.

During 2011 and 2012 a pilot research was conducted based on the UllaDa method. In this study, 20 representatives from Western Europe who came to East in search for business opportunities, completed an internet-based colographic test based on the trilemmatic approach. One of the goals of this research was to discover the attitudes towards doing business in their own countries versus Russia, and thus, to what degree did they trust their Russian partners compared to doing business in their own countries – and how does the complexity of sub-personal confidence reveal itself through the research?

Keywords: Cographic test, sub-personal balance, trilemma, UllaDa, bio-ethics of business, sub-personal trust, configurative mind

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Reinventing the Eastern Europe, the question of trust, especially in the sphere of business, should be redefined once again. Many easterners hoped that the end of the Cold War would bring a “global warming” in the relationship between Europe and Russia. But did this hope really materialize into something real, or did it only continue to exist as an idea?

A series of economic crises as well as declarations of the failure of multiculturalism may stimulate a return to the stable tendency of global distrust towards the very principle of trust. The old chasm of

skepticism between different parts of the historically common European geography still seems to exist. Why did it happen, is this a reality or a consequence of a stereotypic mythology? This paper tries to provide a direction towards answering these questions.

One way to approach the question of trust is through the irrational nature of the Möbeus regulation of the moral compass of the society: If one follow the logic of the Möbeus strip, it is possible to arrive at an opposite attitude towards a particular topic. A rational mistrust towards each other and the destruction of the communicative field can be the result of a paradoxical Möbius inversion of a positive intention leading to a negative result. In this situation, an external enemy becomes the source of an unexpected failure.

Another solution to the issue of trust is to understand it as a derivative category of the irrational essence of the “economical” human being. For this uncertain aspect, D. Akerlof, laureate of the Nobel prize in economics, introduced the moral-psychological term “Confidence multiplier” (multiplier of trust). This term may be viewed as an extension of concept of Keynes’ multiplier, as developed by John Maynard Keynes. This idea builds on the complex nature of human beings, where irrational “animal spirits” – emotions, influence the behavior of people making economic decisions.

Even though trust has been the topic for numerous sociological surveys, D. Akerlof postulated that such results are insufficient for measuring the irrational side of trust. Furthermore, a precise instrument providing insight into this part of the question remained to be developed.

The theoretical challenge of handling the complexity of different areas of human behavior and decision making, have often been approached as dilemmas since Renée Descartes: 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 limitation 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.

Another way of understanding the complexity of human behavior is described in the model of the configurative 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 [2], as well as the understanding of configurative cultures as introduced by M. Mead [3].

The Yuryev model identifies three distinct parts of the configurative 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 configurative 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 configurative mind, the emotional part is usually considered to be the mediator between the rational and the intuitive mind.

The configurative 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.

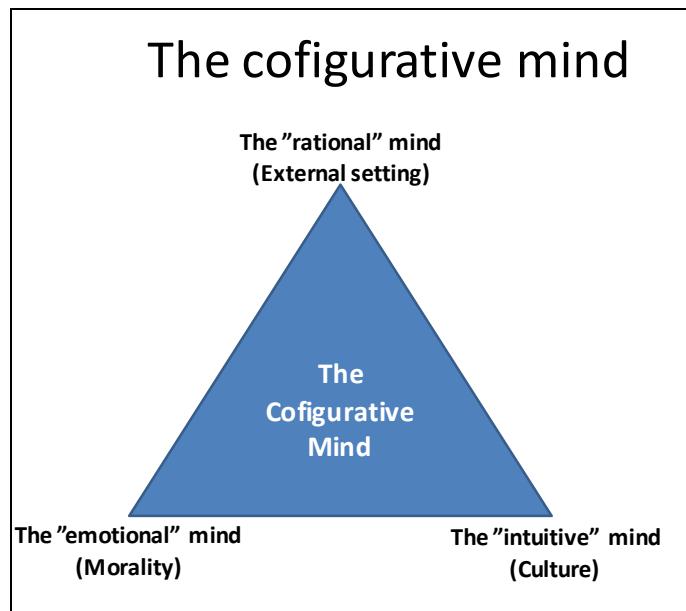


Figure 1

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.

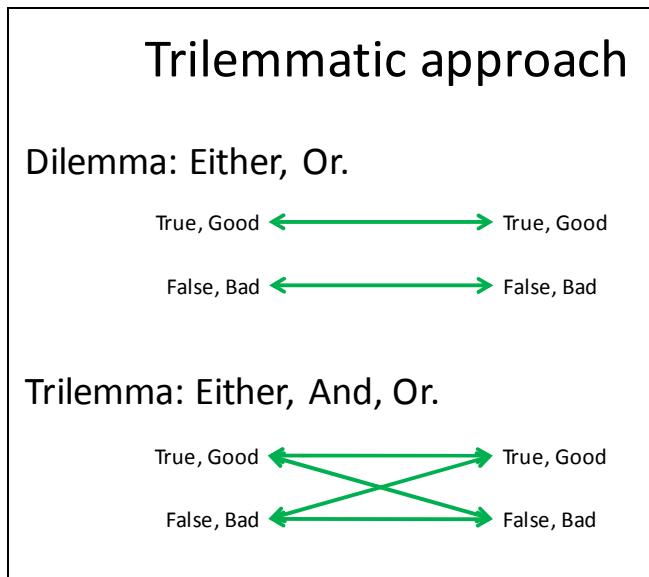


Figure 2

From the standpoint of the configurative 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 configurative 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. A specific technology was introduced – the colography (internet-based solution), which may be employed remotely and with minimal efforts.

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. 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. Afterwards, the person must evaluate ones attitude towards the question asked on a scale.

From these drawings, the UllaDa method extracts three direct measurements, one for each of the different parts of the configurative mind: Rational, Intuitive, and Emotional.

The configurative 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:

$$\text{Configurative result, } K = \sqrt{I^2+E^2+R^2}$$

$$\text{Modal disbalance, } Q = \Delta_{\max}(I-E-R)$$

$$\text{Multiplier of sub-personal confidence UllaDa, MUD} = \pm (K \times Q)$$

According to psychological understanding, the question of trust depends on a persons own trust in oneself – sub-personal confidence, which is closely related to the disbalance in a configurative mind.

In order to provide an insight into the complexity of this process, a pilot research was conducted in 2011 and 2012 based on the UllaDa method. The study included 20 representatives from Western Europe who came to Russia in search for business opportunities and studies. These respondents completed the colographic test (Yuryev) with the aim to discover the attitudes of these young Western Business people towards doing business in their own countries and in Russia. Furthermore, the research sought to identify to what degree they trusted their Russian partners compared to doing business in their own countries, as well as answer the question of how the complexity of sub-personal confidence reveals itself through the test?

On an intuitive and emotional personality level, the respondents did not show any fundamental differences in the Möbeus topology regarding business in their own country and business in Russia. However, sub-personal balance between emotional, rational and intuitive parts of the configurative mind, in the question of trust to "business in their own country" was found to be 58%, being 1,8 times higher than the same response to "business in Russia" (33%).

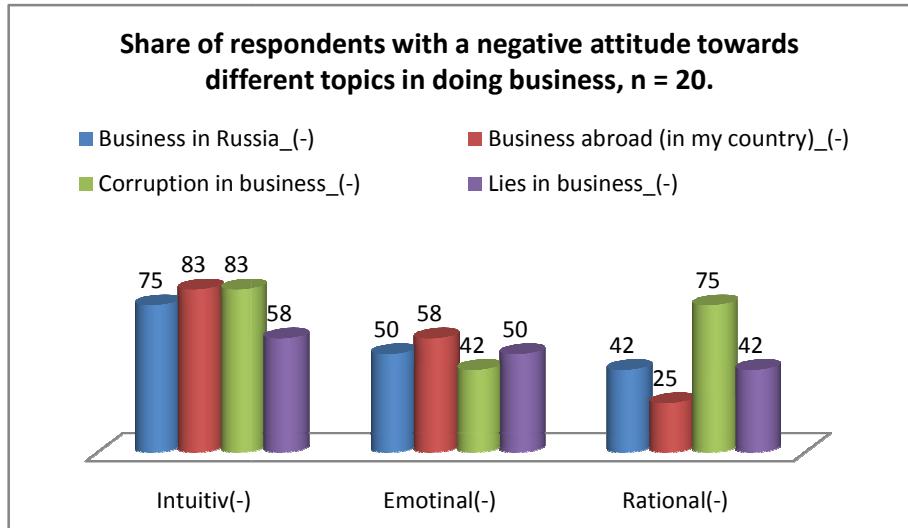


Figure 3

The heightened sub-personal disbalance in the attitude towards business in ones own country may be indicative for the interest in doing business in ones homeland compared to doing business in Russia. Furthermore, it would seem that doing business in ones own country implies being torn between the different parts of the configurative mind, whereas doing business in Russia seems to be more balanced, in as much as the different parts of the configurative mind seems to be far more coherent.

One significant finding which may be interpreted on a personal level is that taking business outside of ones own country may provide opportunities to expand beyond the emotional limitations a person may be subject to within ones own country and borders. In addition to this, the research shows, and it could indeed be considered as proof in this respect - it seems that the basic rules of psychology holds true, even in economics and doing business.

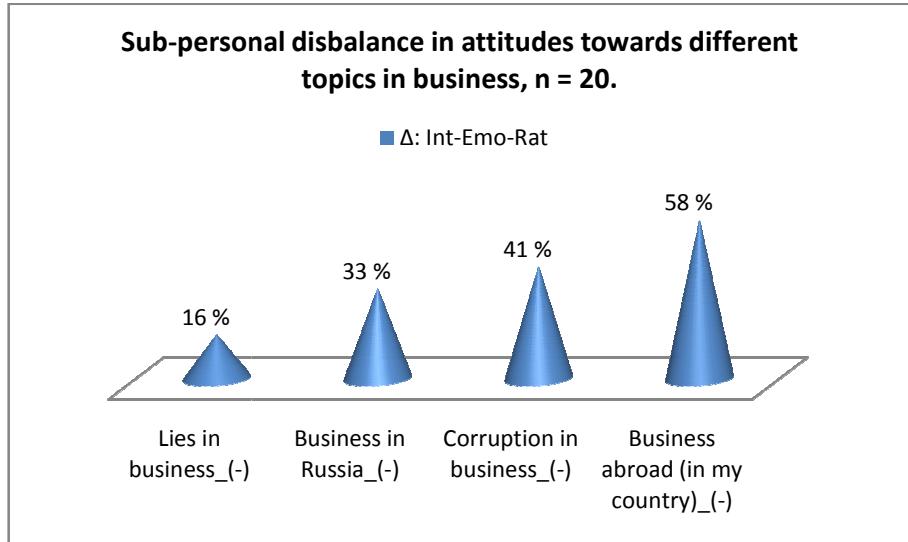


Figure 4

2. Assagioli R. Psychosynthesis: Theory and Practice. From crisis to a higher spiritual "I". Series: Library of psychological literature. M.: REFL-book, 1994.
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