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**Original Article: PHENOMENON OF COMPATIBILITY IN THE DEVELOPMENT OF  
INDIVIDUAL, ORGANISATION AND SOCIETY**

**Citation**

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**Annotation**

This article addresses some conceptual elements of the theory of compatibility that is in the mainstream of modern thought as a response to the existence of many new contradictions in the modern society. The author is aware that a presentation of most essential elements of the theory involves a description that is far beyond the scope of this article, and consequently here the author focuses on basic priority issues of his concept and the fields of their application. The author would consider the objective of this article as having been achieved, given the reader would come to think about the problems related to family, company, society from the standpoint of the theory of compatibility.

**Key words:** compatibility, need, levels of compatibility, institutions, systems, model.

The notion “compatibility” has a multiple meaning, and in everyday life we usually deal with concepts and statements. Two concepts are compatible, if they have at least one common element. So, two notions “economist” and “athlete” are partially concurring because there are people who are both economists and

athletes, unlike “first-grade schoolboy” and “economist” who may not be a first-grade schoolboy and an economist at a time, and therefore they are incompatible. Compatible concepts may be identical, subordinate, superordinate, and overlapping. In respect of statements, two statements become compatible, given they are both true because the truthfulness of one statement would not rule out the truthfulness of the other, e.g. the statements “Some men are dark-haired” and “Some men are not dark-haired” are both true, and therefore, compatible. In the traditional logic universal affirmative and particular affirmative, universal affirmative and particular negative, particular affirmative and particular negative are regarded as compatible.

As distinct from traditional logic, in mathematical logic compatible are arguments that are valid, if they have at least one set of common variables, e.g. the arguments  $A \& B$  and  $A > B$  are compatible, if each of  $A$  and  $B$  is valid [1].

In terms of technology and engineering, the compatibility of technical equipment is regulated by international and national standards (e.g. the Russian GOST 30709-2002). Now, there exist more than fifty types of technical equipment compatibility classified by several groups.

In social psychology, compatibility is defined and classified as compatibility in and between groups and also between individuals.

In general terms, compatibility may be demonstrated by an individual's attitude to the surrounding world, and at first place, to certain social organizations and institutions. Such general approach necessitates the study of several compatibility levels, i.e.: product related and material, economic, social, political, religious, cultural and representing vision of the world, scientific (mental)/spiritual.

The above sequence of levels is important and is based on the Maslow's hierarchy (pyramid) of needs [3], with physiological needs at the base of the pyramid, followed upward by safety and belongingness to a social group, love, and esteem. The engines that are driving human needs are known to be based on consciousness, where the mind (a type of vibration) is the basic form of seven centers of world perception [6].

The major constituent of needs is love that leads an individual (a member of organization) to happiness (to success, i.e. a higher productive capacity of an organization). It would be relevant to address this matter in its relation with "subtle" (higher) levels of compatibility. The foundations of centuries-long national culture may make an individual more organic in the human environment and happier at work and everyday life, and at this point there is a possibility of organic transfer to the need of self-actualisation, i.e. to the value (need) that is most complex and rich in content. Regarding higher compatibility levels (as applied to organization or its members), self-actualization shows up through two institutional layers of compatibility: one that is common to all, i.e. cultural and representing vision of the world (the convergence of cultures, ethnical groups and confessions) and the other, individual, i.e. cognitive (mental) and spiritual. Each layer has its special instrumentality that is

actualised through special organizations and institutions of society (Table 1).

The first compatibility level, i.e. product-related and material is an indicator of a higher level of economic condition (stabilization, growth, weakening). The condition of levels one and two is a prerequisite for success in actualization of social mechanisms that provide for the procurement of citizens who belong to various social layers, groups and organizations. Basically, this is the prerequisite of individuals' welfare that gives them a possibility to actualize themselves in higher consumer categories (compatibility levels). With the consolidation and domination of social groups and territories, a political platform of their centralization and regulation emerges. The results of state ideology and material wealth secure the vector of functioning at the theological level. The cultural code and common historical religious values that determine the diversity and the unity of people format the degree of integrity of the society. The state of globalization of society serves for the concentration of its capacities that are intended for accelerated cognitive process and humane and intellectual use of the environment during self-development.

Basic organizations referred to in Table 1 generally make their aggregate product at each level. The product may be deemed to be of high quality and full value, if created by consecutive effort of all participants of the process. Consistency and the absence of non-constructive conflicts and stagnation make it possible to create a product on each level thus providing for the functioning of self-organization mechanisms. It should be noted that as physical conditions (initial levels of compatibility) mature, the probability of intensive mental progress (affirmative state of mind on the consecutive levels) for proper learning of spiritual values becomes high.

Accordingly, in respect of levels 3-2, social institutions tend for their own welfare to maintain stability and gain effective yield

from financial and economic sector depending on its state of development. The government power represented basically by political institutions (4-3), through the use of mechanisms of pressure and indirect trust, tends to maintain mutual respect and coordination among social groups and organizations (5). The theological and religious system (5-4) in its reliance on historical culture, patterns of morality and traditions of spiritual behavior, asserts itself on interstate territories where nations and ethnic groups have a certain religious belief thus making such political powers cohesive as a community. In the modern world, the globalization of human values (6-5) that is becoming more prominent tends to be oriented to the preservation and evolution of diverse cultures thus contributing to the concept of humane and united development of society.

A formal model of compatible development of society may be described as follows. The idea of society viewed at seven interactive levels, once applied to social processes (harmonization, evolution, reproduction and metabolism), makes any description more complex and less reducible. Each of the seven levels would rather feature some parameters that are directly related to the remaining 6 levels. Under that logic, the society may be represented in the form of a matrix: , where 4 major processes should be described in the form of a grid of functional relations, i.e. generally, each covariant depends on other ones and is also time dependent (as the system progresses with time): .

In order to describe functional relations we introduce a transition function: . In respect of various initial conditions and different transition functions, the resulting system of equations may be solved by analytical or numerical methods. The mathematical formulation of the problem allows of formulating problems in respect of stability, the existence of equilibrium solution, development, accumulation of resources in certain variables of the environment.

Interestingly, partial solutions that may be found in this system are for example the ones relating to the mode of periodical (or quasi-periodical) movement of resources inside the system (the oscillation mode, given that two conditions are in place, i.e.: a) phase balance; and b) amplitude balance, i.e. the energy pumped from outside sources must be consistent with energy losses inside the system); or the so called soliton-wave mode (a special constant wave-type on the water surface). In this case, a constant resource movement inside the system occurs during a long span of time what corresponds to the system's harmonious and evolutionary development [4].

Developmental compatibility is always associated with the risk of deviation from the objective. The compatibility of an object's development should be consistently tracked and accessed from time to time. Every step, stage and phase of development implies due care in respect of regular risk management, the analysis and selection of methods of risk management, the evaluation of efficiency of decision-making, with the adjustment (feedback) of methods of risk management on each new stage which would translate into a compatible development of an object (Pic. 1).

Subject to the above provisions, it is worth considering the interaction of the 2nd, the 3rd and the 4th levels in terms of interrelation and mutual influence of financial-economical and administrative-legal mechanisms of development of territories and states. At a first approximation, the problems of compatibility of law and economy may be viewed using the examples of three social-economic systems (exclusive of the traditional system), i.e.: market, planned (command) and mixed economies (Pic. 2). Each system type features its peculiar characteristics, strengths and weaknesses. And in any event, in order to achieve a unity at all stages and along the lines of development of human needs it is important to maintain consistency and compatibility

of interaction between product related and material, financial-economical, administrative-legal, religious and theological mechanisms, i.e. the levels of social development [4].

Civilizations unlike states have no clearly defined boundaries. Related territories of cross-related cultures emerge between civilizations, e.g. the Chinese civilization neighbors the Buddhist civilization, and in Russia cross-relation areas with the Muslim civilization are located in the Volga river region and those with the Buddhist civilization are located in Buryatia, Kalmykia and Tuva. Sometimes, at a higher level of integration and cross-cultural interrelation, new mixed civilizations emerge. At present, with the growth and migration of people in the new emerging world, it is more likely that culture rather than ideology and economy would be the source of conflicts, although this was always the case, however not so evident as it is now. Most significant conflicts of the global politics would take place between nations and groups belonging to different civilizations. The clash of civilizations will dominate the world politics.

Differences of civilizations are not just real, they are most significant. Civilizations differ in history, languages, traditions, and more importantly, religions. People of different civilizations have different vision of relations between God and man, an individual and a group, a citizen and the state, parents and children, husband and wife, and have various ideas about relative value of rights and obligations, freedom and

compulsion, equality and hierarchy. Such differences got matured over centuries and they are unlikely to vanish in the time to come [7]. They are more profound than differences of political ideologies and political regimes. The differences would not necessarily involve conflict, and conflict would not necessarily mean violence. Nevertheless, over centuries most protracted conflicts were born due to the incompatibility of civilizations.

In the second half of this century, a major fledgling tendency of development, i.e. through dialogue - to cooperation and partnership of civilizations, is expected to become more mature. This seems to be a historical imperative that is not only a major condition of global compatible development, but also that of survival of the mankind.

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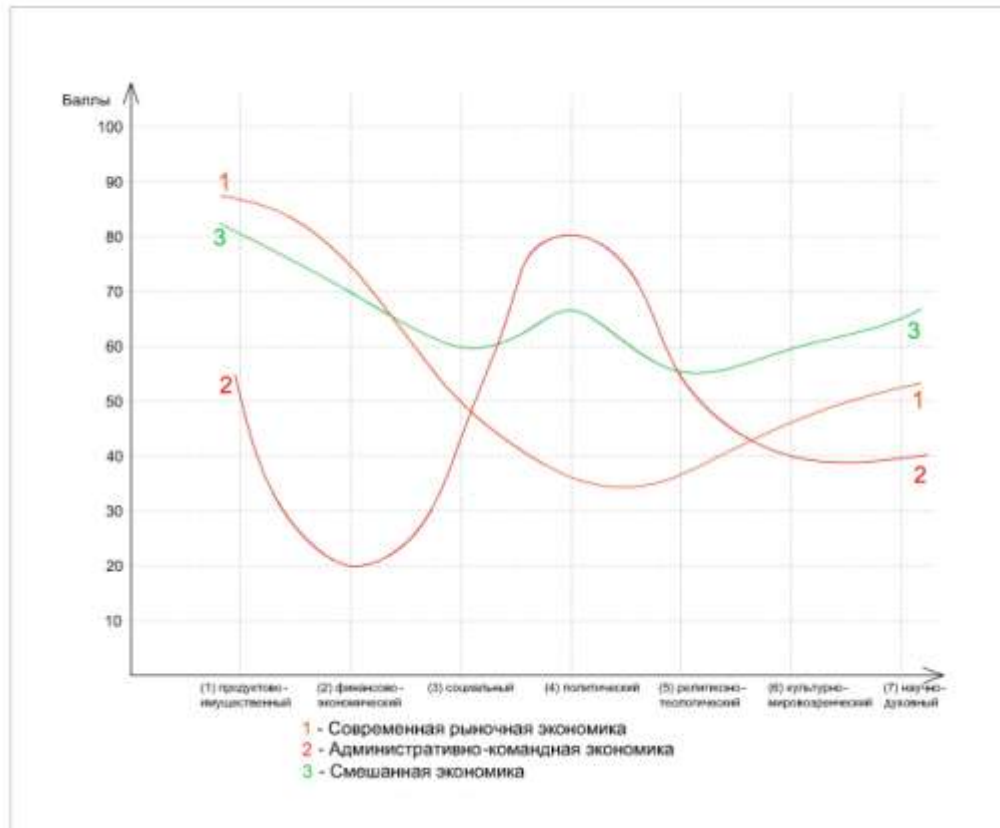
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Table 1

Levels of compatibility with the external environment and means of their achievement

<b>Compatibility levels</b>	<b>Method of achievement</b>	<b>Examples of basic organizations and institutions</b>
Cognitive (scientific) - spiritual (7)	cognitive, spiritual	R&D organizations, theology
Cultural, representing vision of the world (6)	mental, cultural	cultural, arts, educational organizations
Religious-theological (5)	theological, spiritual	institutions of major religions, interreligious organizations, sects, brotherhoods, orders, organizations of cult
Political (4)	historical, patriotic	political organizations, public structures
Social (3)	institutional	social groups, layers, castes, classes
Economical (2)	incentive, non-incentive	banks, exchanges, investment organizations, funds
Product related and material (1)	organizational, technological, material	production, trade, service organizations





- (1) Product related and material
- (2) Financial-economical
- (3) Social
- (4) Political
- (5) Religious and theological
- (6) Cultural and representing the vision of the world
- (7) Scientific-spiritual

- 1 – modern market economy
- 2 – command economy
- 3 – mixed economy

Pic. 2. Projection of types of social-economical systems on compatibility levels