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**THE ETHICAL BEHAVIOR OF FIRMS
AND ORGANIZATIONS**

CAN IT BE MEASURED?



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EDITORIALS

ENGLISH

Life is full of problematic and / or unknown situations, where it is not clear what to do. A "what to do", of moral or ethical content, that will be influenced by cultural values and rules of conduct that were transmitted to us, by parents first, and by teachers and the rest of society, later.

And we would face ethics from two basic perspectives: the personal and intimate one where what we are at stake is our own self-esteem or peace of mind, derived from questions such as: Have I done the right thing? What was expected of me? What should I do in this situation where nobody taught me precise rules? What if I decide to do something because it benefits me or my body asks me to, but it hurts others? Where is the border between my private interests and the general interest? And in what concrete situations am I allowed to satisfy my needs, even when they violently contradict those of others? And above all, and most interesting: can I have any criteria to measure, quantitatively if possible, the degree of ethical adequacy of each of my answers? These and other questions do not have an easy answer and many times add us to doubt and helplessness.

And then there is the organizational perspective, which is what will be adopted in this modest essay. How should an organization behave, and in particular the company that pursues economic benefits? What theoretical and practical dimensions should be considered to act with a safe method? Couldn't the result depend almost exclusively on the method? In this sense, the systemic approach tries to respond by adhering to certain mandatory epistemological requirements, namely: a) to specify what is the ultimate purpose of the organization; b) consider all significant factors that affect said purpose; c) define the dialectical interrelation between them; and d) determine, to readjust, the humanistic effects that would derive from said analysis and corresponding behavior.

Requirements a) is satisfied by the explicit purposes of the organization (mission, vision and values); b) the acting factors would be given by the so-called Referential Pattern of Universal Values (PRVU); c) the dialectical interrelation between the factors (PRVU values) will be determined by achieving the best possible balance between them, based on their positive or negative relationships; and d) revise and readjust the results for the benefit, only and exclusively, of each and every one of the people who depend on the organization, since it is assumed from the beginning that "man is the measure of all things" (Protagoras).

Both in the individual and in the organizational perspective, the basic comparison is established between "what should be done" and "what is done", being able to advance the fundamental equation (Ethical Behavior = Duty to do-what is done), which will motivate in the summarized pages that follow to try to discover the degrees of equality or inequality produced in said equation. Nothing else seems to be ethical since ancient Greece and making the concept transparent will be the objective of this essay.

ESPAÑOL

La vida está llena de situaciones problemáticas y/o desconocidas, donde no queda claro lo que se debe hacer. Un "qué hacer", de contenido moral o ético, que vendrá influenciado por valores y reglas de conducta culturales que nos fueron transmitidas, por los progenitores en primer lugar, y por maestros y resto de la sociedad, después.

Y nos enfrentáramos a la ética desde dos perspectivas básicas: la personal e íntima donde lo que nos jugamos es nuestra propia autoestima o tranquilidad de espíritu, derivada de preguntas como: ¿He hecho lo correcto?. ¿Que se esperaba de mí?. ¿Qué debo hacer en esta situación sobre la que nadie me enseñó normas precisas? ¿Y si decido hacer algo porque me beneficie o me lo pide el cuerpo, pero perjudico a otros?. ¿Dónde está la frontera entre mis intereses particulares y el interés general? ¿Y en qué situaciones concretas se me permite satisfacer mis necesidades, aun cuando contradicen violentamente las de los demás?. Y sobre todo, y lo más interesante: ¿puedo disponer de algún criterio para medir, cuantitativamente si es posible, el grado de adecuación ética de cada una de mis respuestas? Estas y otras preguntas, no tienen fácil respuesta y nos sumen muchas veces en la duda y el desamparo.

Y luego está la perspectiva organizacional, que es la que se adoptará en este modesto ensayo. ¿Cómo debe comportarse una organización, y en particular la empresa que persigue beneficios económicos? ¿Qué dimensiones teóricas y prácticas deberían ser contempladas para actuar con un método seguro?. ¿No podría depender el resultado casi exclusivamente del método? En este sentido el enfoque sistémico intenta responder ateniéndose a ciertos requisitos de obligado cumplimiento epistemológico, a saber: a) precisar cuál es la finalidad última de la organización; b) contemplar la totalidad de factores significativos que afectan a dicha finalidad; c) definir la interrelación dialéctica existente entre los mismos; y d) determinar, para reajustar, los efectos humanísticos que se derivarían de dicho análisis y correspondiente comportamiento.

El requisito a) lo satisfacen los fines explícitos de la organización (visión, misión y valores); b) los factores actuantes vendrían dados por el llamado Patrón Referencial de Valores Universales (PRVU); c) la interrelación dialéctica entre los factores (valores del PRVU) vendrá determinada por conseguir el mejor equilibrio posible entre los mismos, a partir de sus relaciones positivas o negativas; y d) revenir y reajustar los resultados en beneficio, solo y exclusivamente, de todas y cada una de las personas que dependen de la organización, puesto que se asume desde el principio que "el hombre es la medida de todas las cosas" (Protágoras).

Tanto en la perspectiva individual como en la organizacional, la comparación básica se establece entre "lo que se debe hacer" y "lo que se hace", pudiendo adelantar ya la ecuación fundamental (Comportamiento Ético=Deber hacer-lo hecho), que nos motivará en las resumidas páginas que siguen para intentar descubrir los grados de igualdad o desigualdad producidos en dicha ecuación. No otra cosa parece que sea la ética desde la Grecia antigua y transparentar el concepto será el objetivo del presente ensayo.

FRENCH

La vie est pleine de situations problématiques et/ou inconnues, où l'on ne sait pas quoi faire. Un « quoi faire », au contenu moral ou éthique, qui sera influencé par les valeurs culturelles et les règles de conduite qui nous ont été transmises, par les parents d'abord, et par les enseignants et le reste de la société, plus tard.

Et nous affronterions l'éthique à partir de deux perspectives fondamentales : celle personnelle et intime où ce dont nous sommes en jeu est notre propre estime de soi ou notre tranquillité d'esprit, dérivée de questions telles que : Ai-je fait la bonne chose ? Qu'est-ce qu'on attendait de moi ? Que dois-je faire dans cette situation où personne ne m'a appris de règles précises ? Que se passe-t-il si je décide de faire quelque chose parce que cela me profite ou que mon corps me le demande, mais cela blesse les autres ? Où est la frontière entre mes intérêts privés et l'intérêt général ? Et dans quelles situations concrètes ai-je le droit de satisfaire mes besoins, même lorsqu'ils contredisent violemment ceux des autres ? Et surtout, et le plus intéressant : puis-je avoir des critères pour mesurer, si possible quantitativement, le degré d'adéquation éthique de chacune de mes réponses ? Ces questions et d'autres n'ont pas de réponse facile et nous ajoutent souvent au doute et à l'impuissance.

Et puis il y a la perspective organisationnelle, qui sera adoptée dans ce modeste essai. Comment une organisation doit-elle se comporter, et en particulier l'entreprise qui recherche des avantages économiques ? Quelles dimensions théoriques et pratiques faut-il considérer pour agir avec une méthode sûre ? Le résultat ne pourrait-il pas dépendre presque exclusivement de la méthode ? En ce sens, l'approche systémique tente d'y répondre en adhérant à certaines exigences épistémologiques impératives, à savoir : a) préciser quelle est la finalité ultime de l'organisation; b) considérer tous les facteurs importants qui affectent ledit objectif; c) définir l'interrelation dialectique entre eux; et d) déterminer, pour réajuster, les effets humanistes qui découleraient de ladite analyse et du comportement correspondant.

L'exigence a) est satisfaite par les objectifs explicites de l'organisation (mission, vision et valeurs); b) les facteurs agissants seraient donnés par ce que l'on appelle le modèle référentiel des valeurs universelles (PRVU); c) l'interrelation dialectique entre les facteurs (valeurs PRVU) sera déterminée en réalisant le meilleur équilibre possible entre eux, en fonction de leurs relations positives ou négatives ; et d) réviser et réajuster les résultats au profit, uniquement et exclusivement, de chacune et de toutes les personnes qui dépendent de l'organisation, puisqu'il est supposé dès le départ que « l'homme est la mesure de toutes choses » (Protagoras).

Tant dans la perspective individuelle que dans la perspective organisationnelle, la comparaison de base est établie entre "ce qui doit être fait" et "ce qui est fait", pouvant faire avancer l'équation fondamentale (Comportement éthique = Devoir de faire-ce qui est fait), qui nous motiverons dans les pages résumées qui suivent à essayer de découvrir les degrés d'égalité ou d'inégalité produits dans ladite équation. Rien d'autre ne semble éthique depuis la Grèce antique et rendre le concept transparent sera l'objectif de cet essai.

TOWARDS THE MEASUREMENT OF ETHICAL BEHAVIOR OF FIRMS AND ORGANIZATIONS

ABSTRACT

The measurement of ethical behavior of companies and organizations will be here raised, but instead of using the most applied method of gathering only the opinions of employees and customers (Reputation Studies), this approach is different in three aspects: first, as most of the current methods do not start from an axiological humanistic structure of needs-values, they do not arrive to measure precisely what every human being is pursuing, that is to say: to live enjoying the best possible "system of values"; second, that is why a Referential Pattern of Needs-Universal Values (RPUV) of absolutely obligated compliance, and theoretically well founded, is used here; and third, quantitative indicators are used, either objectives extracted from the corresponding statistical records of the organizations, or subjectives obtained through surveys.

Keywords:

Humanistic approach; Pattern of Universal values; objective and subjective indicators; quantification

INTRODUCTION

The last issue of AVANCES SISTÉMICOS (AS) was devoted to the PRVU and seven of its functions. In this issue, AS will apply it to Ethics and its measurement in firms and organizations.

What is the state of the art? Attempts to measure the ethics of companies and organizations have a long history. It would only be necessary to review some of the most recent literature as we shall see below, to perceive, first; the growing importance given to ethical behavior in organizations; and second that most of the attempts refer to the establishment of a series of qualitative concepts and opinions of the personnel, but almost never they use the universal values that most directly interest people and in a quantified way. For this reason we believe this is the greatest contribution of the present work.

But what is ethics? For Ferrater Mora (1980), "Ethics has come to mean the science that takes care of moral objects in all their forms, the moral philosophy". But more specifically, Ethics is two things. First, it refers to well-founded standards of right and wrong that prescribe what humans ought to do. Such standards are adequate general norms of ethics because they are supported by consistent and well-founded reasons.

Secondly, ethics refers to the study and development of one's ethical standards.. It also means, then, the continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that they are reasonable and solidly-based.

What then does "ethical conduct" mean, personally and organizationally?

In both cases, and in principle, it consists only in knowing the difference between what "**must be done**" and what "**is done**". If this difference is known with some degree of precision, the measurement of ethical behavior is perfectly possible.

Naturally, it is necessary to know, first of all, who and how, both the "duty to do" and "what have been done" are defined; and, second, in what way "**what have been done**", is finally isolated from disturbing elements that cannot be attributed to voluntary action, neither of the person nor the organization. We shall see the difficulties and problems to arrive at this double knowledge, but

let's start by pointing out what can be Ethics in real life both for the individual and for organizations.

Let's start with Plato for whom only he who knows the idea of **good** can act correctly, for what the cardinal virtue would be prudence. In the same way. According to Plato, there is something that is "the truth about how we have to live", and the human intellect knows it by achieving the knowledge of the perfect, immutable and immaterial Ideas.

For Aristotle the end to which man aspires is happiness, and it is not enough to study it, but to achieve it as the ultimate good. He emphasized that virtue is practical and that the purpose of ethics is to become good, not merely to know. Aristotle also claims that the correct course of action depends on the details of a particular situation, rather than being generated simply by applying a law. The kind of wisdom required for this is called "prudence" or "practical wisdom" (phronesis), as opposed to the wisdom of a theoretical philosopher (sofia).

The benefits of Ethics

From the **personal** view nothing can be bigger than the intimate satisfaction of the fulfilled duty, because as Plato puts it, ethics is eudemonistic. It is aimed at achieving the highest good of man, the possession of which brings him true happiness. The supreme good of man is to develop as a rational and moral being, the constant cultivation of his soul, the general and harmonious well-being of his life. Aristotle emphasizes the importance of understanding what makes man happy, for which he chains the ability to reason, his compatibility with desires or passions and therefore the need to use prudence as the maximum virtue. Saving the period of Scholasticism in the Middle Ages, which was based on faith and theology with a center of philosophical study, in the Modern Age however Ethics already focused on reason and anthropocentrism, and later, on social issues and well-being of humanity, or as Goethe puts it: *"When we have fulfilled our interior duty, the exterior will fulfill itself"*. If before Faith was the guide, f.i., as the Spanish mystic Saint Teresa of Jesus said, *"If I have God, I have everithing; only God is enough"*; in contemporary age or, in lay terms, we say: **"If I do what I must, I have everything; only this doing is enough"**.

Now, from the organizational view important dimensions should be taken into account, and according to many contemporary authors, an organization that is perceived to act ethically by employees can realize positive benefits and improved business outcomes. For many authors the problem at hand is the need to build a shared ethic in order to live and work together, respecting the personal ethics of each one. The perception of ethical behavior can increase employee performance, job satisfaction, organizational commitment, trust and organizational citizenship behaviors. The ethical standards of a business are a key factor in how that business is defined. A business's reputation impacts its customers, employees, potential for growth and overall success. A business organization that exemplifies integrity in its products, services and actions holds itself up to high ethical standards on all three levels. It seems clear that ethics is important for every society, since it plays a fundamental role in shaping the behaviors of individuals within it. While laws are used to govern, ethics acts as a system of self-government to maintain human interest and the balance of society. According to Hill B (2018) the advantages o ethical behavior in Business are: increased productivity, Build Customer Loyalty; Enhance a Company's Reputation; Retain Good Employees; Positive Work Environment, Avoid Legal Problems and Opening Up Opportunities.

Summarizing, for F. Miró (2018) Business Ethics is a type of set of values, norms and principles that are reflected in the culture of any company, in order to achieve a good harmony with society and thus enter an excellent adaptation to all media, in scenarios that all rights and values that are highly recognized by our society are enforced.

As can be seen, ethics covers most of the problematic aspects of organizations, and the decisive thing is to see to what extent these objectives are achieved.

The measurement of Ethics

About the problems of measurement, already Van Gihgh (1978), under the title of "The Morality of Systems" begins with the following sentence: *"Science and modeling today are value-oriented and must take into account the "social imperatives" that dictate that the best solution must also satisfy an optimal social cost. Technological efficiency is increasingly subordinate to social efficiency, concern for values, and in particular for social value, is given the name of "Morality of Systems" "*. Although he basic knowledge is coming from Plato for whom moral Ideas are universal moral standards by which we can judge human behavior. Universal values (Ideas) are valid for the individual and for the community, and they define the ideal of human society. According to Plato, there is something that is *"the truth about how we have to live"*, and the human intellect knows it by achieving the knowledge of the perfect, immutable and immaterial Ideas.

Recently, and based on well-known early works by Churchman, Laszlo, and others, Van Gich argues for the need to build a scientific ethic based on the measurement of programmed and realized values. Therefore, Van Gich continues: *The task of the systems planner is not to determine what is (descriptive model) but what should be (normative model)*. Recently, Plasencia J.A. et al. (2017) made an important classification of methods to measure ethical behavior in organizations; and in the same direction Toro J y Rodriguez PM (2017); Noroño JG y Baquero TM (2020); Montoya C y Cendrós P (2021); Piñeros Espinosa (2007); Conaccop (2015); Ruiz Cano et al.(2015); Palau Macaya (2016) Martinez (2017); Pierri (2020); Bernal (2019); Mauboussin (2021); and Lira A (2021), made decisive steps toward measuring ethics. But let us remember Van Gich again: *"Values must be assigned to objectives, alternatives and outputs to be able to make rational decisions"*. And what is the rational decision? How can it be determined? Will we systematically have some expressions (eg optimized value system) fit to be used as "should be" system?

The Reference Pattern of Universal Values (RPUV)

In a previous work of the author (Parra-Luna, f.i., 2001) are the historical and theoretical foundations that give rise to the formulation of his RPUV as seen in table 1 which is made up of the following needs-value pairs: **Health, Wealth, Security, Knowledge, Freedom, Distributive Justice, Conservation of Nature, Quality of Activities and Moral Prestige.**

And some reader who is familiar wit the RPUV, may think: but again the nine usual values? And the anwser is: yes, again. And so"per secula seculorum" as long as we consider ourselves human beings. Or let's change because someone proposes another list of values to be followed to satisfy the person, be it physical or legal. Change that in any case will be welcome because, if acceptable, it would mean progress.

Once these nine concepts are operationally defined (their theoretical dimensions and their respective empirical indicators), it will be necessary to determine, quantitatively, what is defined as the "must do" of the organization that we will call "Optimized Value System" (OVS).

The optimized value system (OVS) is not easy to define, both due to the technical difficulty of the operation itself, as well as a series of functional (for example, the institutionalization of the Multi-ideological Technical Center) and ideological motivations (for example , the interests of the ruling

elites). In any case, SVO has been using it on a theoretical level and we will use it again this time due to the particular interest it presents. Here we must remember again Aristotle when he begins with prudence, as the middle way (balance) that leads to rational control and Justice as the greatest virtue, since nothing else will be the so-called RPUV.

Indeed, one of the possible deviations compared the difference produced between what was *optimized by the Technical Center* and what *was done empirically* by the system. What did this deviation mean? It meant that the SVO we have been using at a theoretical level, and we will use it again this time due to the particular interest it presents.

But let's take a closer look at how SVO is calculated. To do this we are going to start by asking the genuinely problematic and fundamental questions in Social Ethics:

What should a social system do as an organized collectivity towards some ends? Who should interpret the work of the system? What fundamental attitude should their ruling elites adopt? How should they interpret the wishes of the community? What relative value does the opinion of the elites have in relation to the opinion of the community? What means and techniques should they adopt to know these needs, and above all, what instrumental means should they have to set the achievable objectives of the system?

Answering these questions, even if it is schematically, requires starting from certain postulates, namely:

1. A social system must carry out (or set itself as objectives to be carried out) what is considered possible based on the desires or **needs of the community** that composes it.
2. The correct knowledge of the wishes or needs of the community can be achieved by **asking about them**, and in the appropriate way for said community.
3. For these purposes, the community can be subdivided into as many suitably weighted **sub-communities**, as necessary, the basic informational vectors indicated in chapter 13 (see Parra-Luna, 1983) for example, they respond to the desire to know exhaustively the needs of the community.
4. From a soci-ethical point of view, we can use the following two characteristics of the population: 1) the "**experts**" in needs -individual and global- of the population, and 2) the **population as a whole**.
5. The integral needs (NI) of the social social system can be determined in part from the **integration** (in any of its possible forms) of the expressed needs of both communities: the needs of the system (E), according to the experts, and the needs of the system (N) according to the population.
6. But the system should not only do what its population sees fit, but also what its **environment** believes convenient (€), which is usually powerful, suggestive or inclusive enough for its opinion or its achievements to be taken into account in mind when setting the needs of the system.
7. We find, therefore, three expressions (axiological profiles as they have been used) that initially define the integral needs (NI) of any social system, namely: the opinion of the **experts (E)**, the opinion of the **community (N)** and the level of empirical realization of the **Environment (€)**.
8. The importance or **relative weight** that each of these three expressions E, N and € should have in the expression of the global or integral need can be fixed in principle by the same collection of experts.

9. This criterion of giving decisive importance to the opinion of experts can be described in principle as elitist, but this criterion is the one that prevails in science as an institution and it has already been assumed that Sociology is, or tries to be, a **science**.

10. Finally, the system must be comprised of at least two dimensions; first, the difference between the global, or average level dimension, represented by the expressions SVO and Y; and second, the dimension of axiological agreement between "Y" and "SVO", measured, f.i. by its Pearson correlation coefficient, or even by the median deviation between the two series.

The operationalization of the measure

Based on these principles, it is possible to formally define the Comprehensive Needs of a system as:

$$NI = f(E, N, \epsilon) \quad (1)$$

where if an additive linear relationship is adopted they can be made explicit as:

$$NI = (a_1E + a_2N + \epsilon a_3 \dots) / a_1 + a_2 + a_3 \quad (2)$$

where the coefficients a_1 , a_2 , and a_3 are the relative weights to be granted by the experts.

But this expression does not yet define the objectives "or should be" of the system, since the fact that the population wants, on the one hand, satisfaction levels N, or E and, on the other, the behavior of the environment (ϵ), still, in no way does it indicate that the system under study must perform said integrated levels according to the equation $NI=f(E,N,\epsilon)$, since the material means of the system (or structural factors FE) may not allow it. What is truly achievable for the system (what was called the optimized value system (SVO), will be given by a complex optimization operation from the function:

$$SVO = f(NI, FE) \quad (3)$$

This operation, due to its complexity, cannot be explained now, but which deserves the maximum attention from those responsible for any social system. As is known, this is equivalent to obtaining a new system of NI needs from, or with the minimum possible participation of resources (FE).

The "should be" of the system, from an exclusively socio-ethical or Durkheimian point of view, is then defined by SVO. If the "being" is defined on the other hand as "Y", the determination of the degree of ethical behavior (CE) of a social system is possible quantitatively. Indeed, in principle, the concept can be easily formalized on the basis of the Y-SVO difference, since if this is positive, the CE of the system has been positive. and naturally negative in each case where $Y < SVO$. However, an important dimension of the ethical behavior conventions still remains unexamined, namely: the axiological dissonance between the **vector** expressions of "SVO" and "Y".

Said dissonance reflects the degree of relative axiological discordance between the "SVO" profile and that of "Y". It could be the case that SVO and Y coincide in global or average terms, but not in terms of their individual values as shown in graph 17.6 (Parra-Luna, 1982, pag.432), dissonance that can be measured, for example, by the Pearsonian correlation coefficient (Γ) between both series ("vectors"), that is, by: $\Gamma_{Y, SVO}$

Defined in this way the two suggested dimensions of the concept of Ethical Behavior, it can be formally expressed as:

$$CE = [|(Y - SVO) / SVO| + \Gamma_{Y, SVO}] / 2 \quad (4)$$

Where α is a correction coefficient for possible achievements not attributable to the voluntaristic action of the system. The expression "CE" can be calculated as an average since the two addends that compose it will normally oscillate in the interval -1 (bad situation) and +1 (optimal situation).

The expression describes the degree of ethical behavior of the system but does not explain it. For this, it would be necessary to analyze the variation of CE as a function of the multiplicity of factors that can cause it, as we could see when explaining social change.

This notion of ethical behavior shows, perhaps like no other, the potential that the systemic approach contains to point out the possibility of integrating in social sciences the positivist approach (based on being) and the *critical* approach (based on should be).

Its application to small and small and medium-sized companies

In order to see its possible application, even in small companies or organizations, some of the usable empirical indicators, and for summarized versions of the type of management balance, would be those that appear in the following table 1 and whose quantification would be found always within the interval: 0 = lousy and 100 = optimal. Of course, each company can include the number of indicators (objectives and / or subjectives) that it deems appropriate depending on its size. A larger list of possible indicators can be seen in Parra-Luna (2008).

Values	Indicators	Forecast (0-100) DUTY	Accomplishment (0-100) DONE	Observations
HEALTH	Missed work days (Attendance)			Complementary for positivity
WEALTH	Gross profit / turnover			
SECURITY	Work accidentes (reverse)			Complementary for positivity
KNOWLEDGE	Hours of courses Form.			
FREEDOM	Informat. Meetings			
DISTRIBUTIVE JUSTICE	Salary Mass / Turnover			
CONSERVATION OF NATURE	Electric energy / Contamin. Energy			
QUALITY OF ACTIVITIES	Sugesstions approved.			
MORAL PRESTIGE	Conflicts (reverse)			Complementary for positivity
Totals				
Average		Predicted average (pa)=SVO	Realized average (ra)=Y	

Table1: Simplified system of basic indicators to measure the degree of ethical behavior in medium and small companies.

The resulting index, applying the formula (4), will oscillate around the unit, exceeding it when $Y > SVO$ and "r" is positive; and not reaching the positive "1" when $Y < SVO$ and also adds a negative "r". In this simplified case, the multiplied index "a" has not been taken into account practically because it is assumed that there have not been exceptional circumstances outside of organizational management, but if such a multiplier is to be used, it could be easily determined after consulting internal managers or experts, through, for example, a forced intersubjective agreement method such as the well-known DELFOS.

Conclusion

In summary it can be said that, the main difference of measuring the ethical behavior of organizations with respect to other known ones (see for example the excellent summary carried out by Plasencia Soler et al. (2017)), is that the "Reference Pattern of Universal Values (RPUV) from which they come out, carries the humanistic sense sustained since 1975 by the author (Parra- Luna, 1983, 2001, 2008, 2021), for whom, according to protágoras, *"man is the measure of all things"*. Basically, this RPUV comes back to the old idea of Plato when he defines the GOOD as that idea that it does not be subject to any previous principle, so many philosophers have identified this idea with GOD. Which is not illogical if Plato demands from the GOOD the following four attributes: INTELLIGIBLE, REAL, REALIZABLE AND EXPLAINABLE. Something like this is highlighted again by the author (Parra-Luna, 2021) in a short essay: *"Creation, death and recreation of God"*.

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NEWS (IN SPANISH)

III-CISSTO

During the days 1 to 3, December 2021, the **III Congreso Iberoamericano sobre Soluciones Sistémicas para la Transformación de las Organizaciones (CISSTO)** was held in Madrid, devoted to "**Lecciones sistémicas derivadas de la crisis**".

Participants:

Maria Teresa Sanz, Markus Scwanhinger, Rafael Rodriguez de Cora, Inmaculada Puebla, Aurelia Quiñonez, Esther Morales, Ricardo R.Ulloa, Alberto Paucar-Cáceres, José Pérez Ríos, Javier Pajares, Silvia Arias, José María Díaz Nafría, German Dugarte y José Manuel Gualda.

Those who understand Spanish can click the following links:

Enlace Grabación Día 1: <https://youtu.be/O9o9T0Io1t4>

Enlace Grabación Día 2: <https://youtu.be/JXp-KpsVdyc>

Enlace Grabación Día 3: <https://youtu.be/WVLgEucAYzo>

**Union Européenne de Systémique (UES)
European Union for Systemics (EUS)
Brussels, Belgium.**

Kind Reminder

Dear colleagues and friends,

The EUS is pleased to invite you to participate in the development of a book that aims to bridge the Systems Approach and relevant Cutting-Edge Technology for Business Excellence.

New Book Proposal by the European Union for Systemics

Book Title: **Systemic Technologies for Business Excellence**

Please find all the relevant information in the following links:

<https://www.ues-eus.org/> and <https://www.ues-eus.org/news.html>

The book proposal is here:

<https://www.ues-eus.org/Book-proposal-2021.pdf>

You may contribute as a **Co-Editor** or as an **Author**.

As a **Co-Editor**, you are expected to contribute about 5 papers, which have been prepared either by you, or by your colleagues.

We shall accept papers that address issues pertaining to the systems approach (including technology) and business excellence.

Please forward your abstracts to (an@hsss.eu) by 31-12-2021.

Subsequent information will follow.

It would be appreciated if this announcement is forwarded to your colleagues and friends.

I look forward to hearing from you soon and hope that you remain healthy and strong in all your endeavors.

Sincerely,

Professor Nikitas Assimakopoulos,
President of UES-EUS

FUTURES CONGRESSES AND MEETINGS

Llamado a ponencias a ITED 2022

Todo artículo aceptado y presentado (presencial o virtualmente) en el Tema Especial sobre **"Innovación Tecnológica y Educación para el Desarrollo"**: ITED 2022, el cual se está organizando en el contexto de la Décima Conferencia Iberoamericana de Complejidad, Informática y Cibernética: CICIC 2022© (indexadas por SCOPUS desde el 2005), del 10 al 13 de Marzo de 2022 en Orlando, Florida, EE.UU, se publicará también, en forma electrónica e impresa, en un número especial de la Revista Revista Iberoamericana de de Sistemas, Cibernética e Informática: RISCO* (indexada por DOAJ), pero en otro formato visual.

Se trata, pues, de una **co-edición**: las memorias de la conferencia serán editadas por el instituto sin fin de lucro "International Intitute of Informatics as Cyberenetics" (IIIS) y por la organización empresarial "International Institute of Informatics and Cybenenetics" registrada en Florida, USA. La publicación impresa se distribuirá por Amazon como, por ejemplo, la que se encuentra en:

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26-28 de enero de 2022
Universidad de Granada, Granada, España



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Sostenibilidad

XXII CONGRESO INTERNACIONAL SOBRE DIVERSIDAD EN ORGANIZACIONES, COMUNIDADES Y NACIONES

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Diversidad en Organizaciones,
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Departamento de Estudios Mediterráneos
Facultad de humanidades, Universidad del Egeo, Rodas, Grecia

En la encrucijada de los paradigmas:
Pensando la heterodoxia en las ciencias sociales



XVII CONGRESO INTERNACIONAL DE
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ATENAS, GRECIA

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Respuestas a la pandemia

8-9 de septiembre de 2022

XII Congreso Internacional de Salud, Bienestar y Sociedad
Universidad del Witwatersrand, Johannesburgo, Sudáfrica



Año 4, Número 13, Diciembre 2021



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Avances Sistémicos

Existe

Para potenciar cinco fines fundamentales en el análisis de lo social

ESPAÑOL: 1. Demostrar que si no se toma la totalidad de las variables relevantes, los resultados serán espúrios, lo que obliga a clasificar las variables en esenciales, secundarias y despreciables, todo ello dependiendo de los fines medios de cada investigación. 2. Los sistemas son transformadores (T) DE "Entrada" (X) en "Salidas" (Y) y cuyo fin es maximizar la relación $Y=Y/X$ como expresión ecológica maximizadora de la negaentropía universal. 3. En los sistemas sociales las salidas "Y" son "valores" que satisfacen "necesidades". De aquí el papel imprescindible de un Patrón Referencial de Valores Universales (PRVU) válido en el espacio y el tiempo. 4. La naturaleza axiológica de estas salidas explica a las ideologías como simples acentos sobre valores. 5. AVANCES SISTÉMICOS se rige por una profunda vocación internacional y ética de tal forma que los problemas a plantear serán los surgidos en cualquier parte del mundo.

ENGLISH: 1. Demonstrate that if all the relevant variables are not taken, the results will be spurious, which forces the variables to be classified as essential, secondary and negligible, all depending on the average ends of each investigation. 2. The systems are transformers (T) FROM "Input" (X) to "Outputs" (Y) and whose purpose is to maximize the relation $Y = Y / X$ as a maximizing ecological expression of universal negaentropy. 3. In social systems, "Y" outputs are "values" that satisfy "needs". Hence the essential role of a Referential Pattern of Universal Values (PRVU) valid in space and time. 4. The axiological nature of these outputs explains ideologies as simple accents on values. 5. AVANCES SISTÉMICOS is governed by a deep international and ethical vocation in such a way that the problems to be raised will be those that arise anywhere in the world.

FRANÇAIS: 1. Démontrer que si toutes les variables pertinentes ne sont pas prises, les résultats seront faux, ce qui obligera les variables à être classées comme essentielles, secondaires et négligeables, le tout en fonction des fins moyennes de chaque enquête. 2. Les systèmes sont des transformateurs (T) de "Entrée" (X) vers "Sorties" (Y) et dont le but est de maximiser la relation $Y = Y / X$ en tant qu'expression écologique maximisant la négaentropie universelle. Dans les systèmes sociaux, les extrants «Y» sont des «valeurs» qui satisfont les «besoins». D'où le rôle essentiel d'un Modèle Référentiel de Valeurs Universelles (PRVU) valable dans l'espace et dans le temps. La nature axiologique de ces sorties explique les idéologies comme de simples accents sur les valeurs. 5. AVANCES SISTÉMICOS est régi par une profonde vocation internationale et éthique de telle sorte que les problèmes à soulever seront ceux qui se posent dans n'importe quelle partie du monde.

CHINO(Google traslation) 西班牙语: 1.证明如果不采用所有相关变量,结果将是虚假的,这迫使变量被归类为基本变量,次要变量和可忽略的变量,所有这些均取决于每次调查的平均结果 2.这些系统是从(输入)(X)到(输出)(Y)的变压器(T),其目的是最大化关系 $Y = Y / X$ 作为最大负熵的生态表达 3.在社会系统中,"Y"输出是满足"需求"的"值".因此,在时空上有效的普遍价值参照模式 (PRVU) 的基本作用.4.这些产出的价值论性质将意识形态解释为对价值的简单强调. 5.系统性进步是由深刻的国际道德操守所支配的,因此要提出的问题将是在世界任何地方出现的问题。



Avances
SISTÉMICOS

Año 4 , Número 13 , Diciembre 2021



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