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Business Strategies: East and West, in International Competition

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I. Introduction

The purpose of this paper is to analyze the business strategies that the East and the West have used to compete in the international market, using a qualitative methodology, considering two different moments in time, the years of the Cold War 1947-1989, with the fall of the wall of Berlin and the consequent dissolution of the Soviet Union, up to the present time, where. The hegemonic power of the United States and the European Union, in clear economic decline due to the rise of China, and the military challenge of Russia, marks the advent of a new international order.

The rivalry between the powers of the East and the West for world dominance is manifested in achieving technological supremacy of an artificial intelligence system. It is to be expected that with the convergence between 5G communication technology and the algorithms that manage artificial intelligence, in the power of large transnational companies and the governments that accompany them, what is at stake is the defenselessness of citizens subject to control and surveillance by governments or indeed by companies like Huawei, Facebook and Google.

It is important to locate the context of the world scenario, in which these two business strategies occur in the 21st century, in the dynamics of deglobalization.

Different events affect the world scene: To the impact of the covid-19 pandemic, we must add the war between Russia and Ukraine, without ignoring the economic conflict between the United States and China, added to the recessive trend of the world economy. This is part of a breeding ground for future conflicts and is part of the deglobalization debacle.

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The conflict between Russia and Ukraine has reached a situation that has not been experienced since World War II, of course it is a hybrid war located in different scenarios: economic, financial, warlike, media, cybernetic, etc.

II. Methodology

Strategy is a key element for the competitiveness and profitability of companies (Chandler, 1962 and Ansoff, 1965). These deliberately choose the appropriate strategy to fit the specificity of their environment, Miles, and Snow (1978), introduce the concept of adaptive capacity, by which successful companies develop over time, an identifiable and systematic approach to adaptation to the environment. The key dimension underlying the Miles and Snow typology is the organization's response to environmental changes (Obel and Gurkov, 2013), and it has been widely used in the literature (Shoham and Lev, 2015). Slater and Narver (1994), (Day and Wensley, 1988 and Kohli and Jaworski, 1990, Miles, Miles, and Cannon, 2012), (García, Ballina, Martínez, 2015).

However, the breadth of the concepts of strategy and performance used in empirical studies makes it somewhat difficult to generalize the results obtained. This article uses geographical representations as an object of study, regarding geopolitics, and the comparative method considering what is going to be interpreted and compared from the context in which it arises, which cannot be subsumed in laws universal to be explained, as occurs with empirical studies that use a quantitative methodology. This article arises from the perspective of Yves Lacoste (2003) and Michel Foucher (1991), who consider that geopolitics studies the rivalries of power in a territory and the representations that accompanies them, we consider the modes of representation —iconography, cartography, lived space, imaginary, etc.

The theme of the conceptualization of the East-West binomial has raised discussions of all kinds: philosophical, ontological, existential, economic, political, cultural, this study focuses on the study of business strategies that nurture the competitive advantages of East and West.

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III. Literature Review

Different researchers take as referents the value systems, ways of thinking and perhaps behaviors that are not visible or implicit in the corporate culture. From these investigations, different studies have emerged regarding aspects of business work: Chumacero, Hernández (2016), identify the efforts made in the development of public policies (PP) of corporate social responsibility (CSR) and the instruments that exist for its promotion in countries from Africa, Asia, Europe and the United States, more recently in Latin America, Da Costa, Goicochea, Calderón, (2022), review Corporate Social Responsibility (CSR) in Latin America and the Caribbean, companies and implementation of new policies.

Another study on the state of the art of business strategies (Cesar da Silva, Nogueira, Ribeiro, Almeida, 2020), points out the new theoretical and social aspects that involve Chief Executive Officers (CEOs) in company strategies, through from a bibliometric study using matching techniques, with data from the period between 1992 and 2019. Studies on CEOs are intrinsically linked to strategic decision making. The results indicate the researchers' concern for corporate governance, experience and learning, the analysis of compensation and remuneration linked to contracts, as well as the relevance of the CEO's profile.

The field of intercultural communication in business identifies the attitudes, values and behaviors that are approved or accepted for good or bad business performance. As a preliminary premise, one can speak of a national cultural profile and a corporate cultural profile by country or by region. A preliminary definition of culture encompasses values, attitudes, behaviors, and dispositions as part of a national culture. The corporate culture of a country is reflected in the business practices of its companies. Although national and corporate culture are not identical, there is an intersection shared by both. (Ballina, 2006).

Hofstede (1984) introduces the model of "mental programs" or "mental programming". In this concept, Hofstede defines culture as “collective programming of the mind”. The three levels of mental programs are identified in three circles: 1.-. Circle of the nation arises from a specific, historical-cultural identification framework, some nations are very old, others of recent emergence. 2.- Circle of religion. It is defined by the religious macro culture, and it is easier to identify that religion as a system of symbols, norms, convictions, communications, behavior, and expectations has a longer period of influence in all nations. 3.- Circle of social subjects such as the family, the company, social classes, the professional group, etc. Which often establish their specific cultures, the so-called subcultures. The specific features of these subcultures derive from the two circles mentioned above.

In this framework, it seeks to compare the previously mentioned circles in the context of business strategies carried out in the East and the West, taking the countries headed by the United States and the European Union as a reference for the West, and the countries that are currently in the middle of the East. The bloc of Asian countries led by China.

A first central aspect in the difference between both blocks, is the religious circle Weber, Max (1922, 1978), dedicated part of his studies to the religious factor as a determinant of economic activity, identified the "Spirit of capitalism" in asceticism Calvinist of the sixteenth and seventeenth centuries, emerged in the Netherlands, France, England and the United States, where a modernizing process was generated, the ideal type of Weber's capitalist entrepreneur.

Within the Western perspective, particularly the North American, business culture has had as its central idea that the individual and not society should be the fundamental goal. This idea encouraged Calvinism and Puritanism before the industrial revolution. The conflict between the individual and society has always entailed a dilemma that implies the conception of collective learning, in the company and the organization, although in the North American context, this education is based on pragmatic and utilitarian principles.

The debate around Asian and Western values is imbued with circular reasoning in both contexts. The problem of governance in one block and the other differ from each other, the values of the West around the market economy are oriented towards meritocracy and pragmatism, the rule of law, utilitarian education.

In China, the structuring of its economy with a one-party system has shown that authoritarian regimes can foster stability and long-term strategic planning. Providing and improving the living conditions of the population. The Chinese government is changing the world's ideas about politics, the economy, and the world order.

Mahbubani (2008, p. 73), compares China from a renaissance, whose effervescence Europe experienced in the renaissance. Golden (2008: 121), defines Asian values: “where society prevails over the individual, order and harmony over individual freedom; religion is separated from the State, political leadership is respected and there is a non-adverse relationship between the Government and the business sector.”

Radina (2022), identifies the key concepts of thought and culture that the Chinese have created and used, and that are typical of their philosophy, humanistic spirit, way of thinking and values that have prevailed for thousands of years.

Within the Asian countries, the paradigmatic business model is China, where the fusion between tradition and modernity takes shape, a kind of synthesis

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between Confucianism and Maoism. According to Confucius, 2002, (551-479 BC), and his ethical principles, a prosperous society only if relationships are maintained in full harmony: Ruler/subject, husband/wife; father/son if the prince is virtuous, the subjects will imitate his example... The basis of the Confucian doctrine is to recover the ancient sages of Chinese culture and influence the customs of the people. To do this, he developed the necessary tools to make knowledge more accessible to all individuals, even the most underprivileged and marginalized.

Another differentiating factor between the business culture of the East and the West lies in the formula for accessing knowledge, when comparing them, D. T. Suzuki and Erich Fromm (1964, 2019, p.123, ss.), discover that the western mentality is: "analytical, selective, differential, inductive, individualistic, intellectual, objective, scientific, generalizing, conceptual, schematic, impersonal, legalistic , organizer, tax, self-affirming, willing to impose their will on others, socially directed to the individual, etc.

Faced with these Western features, those of the East can be characterized as follows: synthetic, totalizing, integrating, non-selective, deductive, non-systematic, dogmatic, intuitive (rather affective), non-discursive, subjective, spiritually individualistic, and socially directed to the group.

The scientific method, from the Western perspective, consists of observing an object from the formula of objectivity, as Fromm observes (p.19), for example a flower: "Scientists will subject it to all kinds of analysis, botanical, chemical, physical, etc., and they will tell us from their respective study angles what they have discovered about the flower" … "But the problem remains: "Has the entire object really been caught in the net?" "Definitely not. Because the object that we believe we have seized is only the sum of abstractions and not the object itself" (p. 20).

In Zen philosophy, the method of knowledge consists in penetrating directly into the object itself and seeing it from within: "To know the flower is to become the flower, to be the flower, to flourish like the flower, and to enjoy the sunlight and the The rain."

In Lao Tzu's version: "Realizing that our knowledge is ignorance, is a noble internal understanding; considering our ignorance as knowledge is a mental illness." (Tés, Lao, 1996, p. 51).

As we know, this oriental philosophy would be taken up again by Socrates 200 years later, where the oriental "intuitive consciousness" became "conceptual consciousness" and found a first organic systematization in the rationalism of the great triad: Socrates, Plato, and Aristotle. In rational knowledge, this classical profile leads to virtue, in terms of ethics and morality, and from this derives truth and justice. This conception, of course, is closely linked to Greek culture, particularly Greek politics, in which the full development of the individual within the State and the community was assumed.

From the perspective of Eastern religions: Hinduism, Confucianism, Taoism, Buddhism and Zen, as exposed by their compilers or creators: Pantajali, Buddha, Lao Tse, Confucius, Chuang-Tzè and the great Zen masters, we are all nature. The good, the bad, the black, the white, the unfair or the fair are Manichean expressions; good or evil only exist in the head of those who think so.

The religions that are defined as Abrahamic, originating from Abraham: Judaism, Christianity and Islam share some common characteristics: they are all monotheistic. Monotheism is the practice of worshiping a deity, although each religion refers to the deity using a different name, these religions believe that God created the world and has absolute authority over the world and humanity, God reveals himself to few people to offer guidance and salvation. All Abrahamic religions believe in the dichotomy between good and evil, in the afterlife the dead are judged according to their actions: the just are rewarded with entry into paradise, while the wicked must be punished by being thrown into hell.

In Christianity, the dichotomous representation of the social structure has been transposed to the world beyond, responding to various interpretations of the anatomical dichotomy, in which economic coercion and slavery persist. Thomas Aquinas said that "each estate has a function to fulfill". (Cerroni, 1973, p 33-89).

In the Eastern world, the teachings of Lao Tse and Buddha, 2002, (Siddhartha Gautama, VI-V centuries BC)), are modeled according to the idiosyncrasies of the different human groups that adopt, practice, and experience them.

The Art of War, compiled more than 2,000 years ago by a Chinese philosopher and warrior named Sun Tzu, (2001), (2008) is still today the most influential strategy book in today's world of business and world politics. Sun Tzu perceived that war required study and analysis, his work is the first known attempt to plan and execute military operations on a long-term rational basis, his principles have been adopted in different post-Cold War scenarios since 1945 in Japan, Korea, Vietnam, Laos, Cambodia and, above all, it is an instrument to understand China's foreign policy during the cold war periods of the 20th and 21st centuries.

Among the business strategies that emerged in the 50s, a series of lectures by Edward Deming, a statesman, professor and founder of Total Quality, Ignored by American corporations, went to Japan in 1950 at the age of 49 and taught Japanese administrators, engineers, and scientists how to produce quality, the development of the main theories on Total Quality by Japanese authors was formalized: Ishikawa, Kaoru (1985). Total Quality Management (abbreviated TQM, from English Total Quality Management).

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Some of the constants that appear in the new recipes for organizational change are highly linked work teams, a greater degree of decentralization in increasingly flatter structures, less hierarchical, remuneration systems with multiple benefits and greater job security, etc. The engine that pushes towards change is learning. Organizations must change due to competitive pressures and the need to adapt to the structural change that affects the entire economy and each of the sectors.

Daniel Goleman (1999), from the Inter-systematic perspective, proposes developing emotional capacities to work as a team. According to this author, the new conditions of modern companies require the need for self-control in stressful situations and the importance of "being honest", upright and responsible. The most effective managers are emotionally intelligent because of their clarity of purpose, self-confidence, their power to influence positively, and their ability to "read" the feelings of others. According to this author, in the complex modern world, the progress of companies and individuals will depend more and more on "emotional intelligence".

Brown & Berry (1989) consider the organizations of the future as "refineries of knowledge", or like Peter Senge (1997) who mentions the "Fifth Discipline" (learning in teams), as the most important for organizational change.

The concept of emotional intelligence and labor competencies is under review due to its complexity. There are various categories of competencies: technical, professional, participatory, personal, basic, key, generic, transferable, emotional, socio-emotional, etc. (Alzina Rafael, Pérez Escoda 2007) consider emotional competencies, understood as a subset of personal competencies.

Oughourlain (2016), in his research, divides the functioning of the human brain into three parts: that of reason, that of passions and the mimetic brain, the latter two perform 90% of the operations that every individual performs, the brain Rational only appears when we consciously focus on an object. The mimetic brain is the basis of imitation, represented by mirror neurons, where the principle of empathy resides, thanks to emotional reasoning, reflected as an alternate self. It is empathy that makes it possible to decode and share emotions and feelings.

There are historical, cultural, and religious conception variables that influence the Japanese organization in the way of creating knowledge. A fundamental aspect of Japan's recent history is the way in which a country destroyed to its foundations manages to re-emerge and become a world empire, the key to understanding this growth has been the uncertainty that Japanese companies have faced for more of half a century, as well as the hostile competition, where the fear of disappearing and the hope of surpassing the competitors were the motor for them to anticipate change and generate new things: the great secret has been to keep constantly innovating, which has represented the characteristic of the successful Japanese company.

For this, the Japanese are aware of what happens inside and outside the organization and their future perspective is directed to anticipate the changes that will occur in technology, market, competition or product, these companies have incorporated the notion of change daily.

Uncertainty as a driving factor for growth and the search for knowledge, motivates a permanent consultation with people outside the company such as suppliers, customers, distributors, government agencies and even its rivals, all with the aim of seeking new alternative courses of action.

Nonaka and Takeuchi (1981, 1982) point out three key characteristics in the creation of knowledge that are related in the way in which the tacit can be made explicit: The first characteristic is identified from metaphor and analogy. It is argued that through metaphors people unify a new way of what they know and begin to express what they already know but cannot yet describe. On the other hand, the analogy clarifies how the two ideas or objects are similar and at the same time different.

The third characteristic that these authors point out is redundancy, which occurs above all when sharing information, it also disseminates new explicit knowledge throughout the organization so that employees can assimilate it. This explains the success of Japanese companies that work with shared work, thanks to the dynamic interaction that occurs between them. This interactive learning also extends to the producer-supplier-consumer relationship and their technological learning strategies. (Michiko Tanaka, 1981, 1982),

This dialogue can encompass considerable conflict and disagreement, but it is precisely the conflict that pressures employees to question existing premises and make new sense of their experiences. This form of dynamic interaction facilitates the transformation of personal knowledge into organizational knowledge. The differences between the business strategies of the East and the West are notorious and substantial: while in the West it was decided to divide body and mind, in the East the importance of an integral and harmonious functioning of both has been always valued.

In this sense, they are two opposing paradigms, which determine the way in which knowledge is accessed and understood, for this reason we reiterate that the West will have to make efforts to incorporate and change the individual conception of knowledge to share and socialize it in the various organizational spaces. It is an individual process of self-renewal at the personal and organizational level, it has

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to do with both ideals and ideas, and that fact serves as an incentive for innovation.

The essence of innovation is the recreation of the world in accordance with a particular ideal or vision. Creating new knowledge means, from this perspective, recreating the company and all those who belong to it within a continuous process of personal and organizational renewal. In other words, innovation is a process that is stimulated and promoted at two levels and not, as in the Western vision, which is seen as an "act of enlightenment" to which only a few have access and, therefore, care must be taken as if out of gold.

Japan's companies believe that new and proprietary knowledge cannot be created without intense interaction from outside and inside. To create knowledge, what is learned from others and shared skills must be turned internal, that is, reshaped, enriched, and translated to fit the identity and image of the community.

To try to understand the Japanese process, one must consider the post-war democracy and the so-called "Career Democracy" (Shusse minshushugui), which created the illusion of equality, of opportunity as popular formal education expanded and anti-warfare was increasing (against the Japanese militarism of the past and the US military presence), these measures, however, privileged the large Japanese corporations within a national productivism project. Consequently, the business culture in the Japanese case permeates the state, putting the bureaucracy at its service, managing society in general and its employees at the same time.

IV. Discussion

Despite the differences between Western and Eastern perception in the future of knowledge generation, these theories have in common that they trivialize knowledge in different ways. Regardless of the worldview of knowledge they adopt, whether from the Western or Eastern perspective, they refer us to schemes of competitiveness and rivalry between Western and Eastern companies.

The authors who point to innovation for the creation of organizational knowledge trivialize this fundamental consideration of classical epistemology, both Western philosophy and Eastern thought.

The result of improved productivity in a constrained ecosystem is simply increased production volumes of goods that use a few inputs, including workers and managers: and the consequent downsizing, reengineering—the tendency to reduce wages to increase profits simultaneously– and the displacement of the work of the managerial action of recent years.

This is how the United States and China have understood it in recent years, both fully involved in a race to achieve technological supremacy, which gives whoever achieves that position an undoubted competitive advantage when it comes to imposing their geopolitical, economic, commercial interests. or even cultural.

Few decisions have had as much global impact as the one taken by Chinese leaders, led by Deng Xiaoping, in December 1978. Two years after Mao Zedong's death, the leadership of the Communist Party (CCP) decided to give a radical reversal of the political course that had been outlined during the Cultural Revolution and implemented the "four modernizations" that were going to open the heavy doors of the Asian giant. Afterwards the world has not been the same. China has not only become the second world power, and the only one capable of challenging the hegemony of the United States. It is also a key part of world trade and, therefore, of globalization that began four decades ago with the reforms carried out by the Central Committee of the CPC. China has staged an economic miracle that, despite the effects of the Pandemic, is far from over. The Silk Road is an economic project by China to improve links with the rest of the world through the creation of two major trade routes: one by sea and the other by land, which will link the Asian giant with Europe, Africa, and Latin America.

The RCEP is an economic treaty that seeks to eliminate tariffs and quotas on 65% of products and other barriers to free trade. The agreement addresses trade in goods and services, the digital economy, intellectual property, and trade disputes, and allows technology transfer to less developed countries: Laos, Cambodia, and Myanmar, among other issues. Other countries belong to this organization, with which China already had free trade agreements: Australia, India, New Zealand

Much of Japan's electronic products are assembled in one of these countries. State-of-the-art and innovative technologies are manufactured in all of them. If at first it was textile products, plastics and toys that were most exported, now they are those referring to the electronics industry and information technology.

It is estimated that the combined gross domestic product (GDP) of the signatory countries amounts to some 26.2 trillion dollars (22.14 trillion euros), equivalent to 30% of global GDP. The agreement represents approximately 28% of world trade and a market of about 2 thousand 200 million people, about 30% of the world population, in the region with the highest economic growth in the world.

In the context of comparative advantages, Eastern culture has greater scope and possibilities of overcoming the dichotomies between individual and society, it allows combining classical physics with quantum, the coincidence of the causal with the casual, in the West science is linked with a vision materialist, while in the East there is a holistic vision based on a diffuse logic, integrated into the cosmos, where man

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and the divine are part of a whole, and where the individual cannot be conceived without the collective

In the evolution of Western science, epistemological objectivity means ontological subjectivity, the truth belongs to God or no one. Decision making occurs from the particular to the general, under the Cartesian influence of forecasting and planning, within the rational order of dichotomous logic.

The most serious error in which the western and eastern conception of organizational knowledge incurs is that it is identified with pragmatism and utilitarianism, with technological materialism, which conceives that all knowledge implies a physical activity and consequently has as its purpose a construction or a manufacture of an object or merchandise, in both cases these models have degenerated into imperialist visions within international competition.

The modern oriental perspective of knowledge differs radically with the raison d'être of classical oriental thought: Buddha, Lao Tse and Confucius felt the need to seek knowledge seeking to overcome conventional interpretations of society: the desire to possess social status, titles, reputation, power over others, etc.

This classical oriental vision contrasts with the utilitarian thought of the modern orient, particularly Japan, concerned with mechanization, automation, instrumental reason, the reason that the oriental classics questioned is present in the modern Japanese conception, of course we cannot create the wheel of history and going back from modern industrial Japan to ancestral artisan Japan, however, it suffers from the ills that afflict the West, as a promoter of the great development of science and technology.

Contemporary society is conceived as a contradiction of four sectors or subsystems: the economic subsystem, the political or administrative, the sociocultural subsystem, and the legitimation subsystem (Habermas, 1996)). Legitimation crises reflect the entropy or contradictory, self-destructive tendency of society, for example, in advanced capitalism the self-destructive tendency rises from the bases of the system. The legitimation crisis and other types of crises commonly escalate as we recapture the benefits related to organizational productivity.

Precisely since these interactions of human actions are contextualized on the material components of the economy, it occurs in the form of networks in which there are flows of technologies, sciences, techno-science, finances, energy, information, etc., with the environment creating the emergence of successive heterogeneous alternatives of instabilities and stabilities. Although these contradictions are manifested more in the West than in the East, Western man is more constrained, restricted, inhibited, his spontaneity is not his, certainly Westerners in consumer societies would not stop buying for even a minute, desire is the basis of pain and pleasure simultaneously. The person-machine contradiction manifests itself in different degrees of intensity, in the West and in the East, having as a common denominator the machine, behaviorism, conditioned reflex, psychological tension, automation in general, etc.

In the contemporary world, it is becoming necessary to incorporate the complexity approach in the study of business phenomena, starting from understanding action as: non-linear local interactions; connectivity; feedbacks; distributed networks; emergent complexity; creativity and innovation; flexibility and change orientation. Foresight and foresight have no value, it is impossible to establish a model, all we can foresee are eventual problems and possible solutions. We live in the kingdom of uncertainty.

Chaos Theory (Gleick, 1988; Hayles, 1991) allows us to reframe why all previous attempts to achieve scientific status in the humanities and social sciences have produced such disappointing results, what it proposes is a new and more comprehensive field. A work encompassing phenomena that are inherently complex, unpredictable, and chaotic allows us to outline a non-reductionist semiotics capable of confronting highly complex and chaotic phenomena that are inescapable and determining aspects of every outstanding political and social fact in the world today.

This task implies recognizing the company and organization in a complex world and entering a logic of integral, systemic, ecological coherence, that is, turning administration into a more universal and inclusive science.

For Fromm, (2020, p.59), the man oriented by science stopped being rational and independent. He lost the courage to think for himself and make decisions based on his full intellectual and emotional commitment to life. "He wanted to change the uncertain uncertainty that emotional intelligence provides, for an" absolute certainty "that supposedly has" scientific "predictability."

To this pathology, social conformism is added, the tendency to locate technical progress as the social panacea, means an emotional attraction to the mechanical, this attraction to what is not alive constitutes an attraction to death, the necrophilous tendency that I identify Freud (1991) on eros and Thanatos.

Currently the guarantee of certainty is deposited in the machines and algorithms that large companies, with the help of computers, can develop plans aimed at manipulating the intellect and human emotions.

In the contemporary world, different scenarios are looming economic, financial, cybernetic, warlike, media, etc. Since the Crimean conflict (2014) between Russia and Ukraine, for many analysts the decline of the West as the dominant civilization began, which is evolving towards the emergence of a new international order.

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In poor countries, the possibility of new theoretical developments and strategies are opened from a more critical perspective and aware of their ecological, cultural, and political conditions, it requires quantitative and qualitative studies, which are approximations of what happens in the environment., these circumstances open future lines of research. (Ballina, 2012).

V. Conclusions

From the Western perspective, particularly the American one, administrative theories have had as their central idea that the individual and not society should constitute the fundamental purpose. This idea encouraged, before the industrial revolution, Calvinism and Puritanism; the conflict between the individual and society has always entailed a dilemma that implies the conception of collective learning, in the company and the organization, although in the North American context, this education is based on utilitarian principles.

In the oriental worldview, business theories are influenced by the different philosophies and religions that emerged in Asia, particularly by the Confucianism that governs the ethics and morality of China and many Asian countries, the family is its base, and the State It is considered as the great family. In Confucianism, morality does not make sense unless it is connected to a social and humanistic ethic.

In this field, business strategies in the Asian continent have had greater scope and possibilities to overcome the dichotomies of Western strategies, the duality of science and metaphysics, dissolves in the principle of synchronicity that allows combining classical physics with the quantum, the coincidence of the causal with the casual, in the West science is linked to a materialistic vision, while in the East there is a holistic vision based on a religious syncretism of diffuse logic, integrated in the cosmos, in nature, where man and the divine are part of a whole.

The ethical conception of organizational knowledge, both in the West and in the East, requires a rethinking of attitudes and ethical and moral values. Humanistic planning emphasizes understanding in the control and planning of scenarios, cybernetic technology and computers should be a functional part of a system oriented for life and not to kill the system, in this sense political participation requires a much higher degree of those involved in companies and organizations and their environments.

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