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# 1 Business Strategies: East and West, in International Competition

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## 5 Abstract

6 Faced with the rivalry of the powers of the East and West for world domination, the way is  
7 opened to understand what are the interacting factors that determine the competitive  
8 advantages of both blocs in the race to achieve technological supremacy. The debate on how  
9 business strategies have been generated in East and West has been part of different  
10 interpretations, an analysis of the competitive advantages and disadvantages of both versions  
11 from the second post-war period and the different scenarios for which it has been necessary  
12 transited the cold war in international competition.

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14 *Index terms*— business strategies, east, west, fourth industrial revolution, international competition.

## 15 1 I. Introduction

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

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

28 It is important to locate the context of the world scenario, in which these two business strategies occur in the  
29 21st century, in the dynamics of deglobalization.

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

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

## 37 2 II. Methodology

38 Strategy is a key element for the competitiveness and profitability of companies (Chandler, 1962 and Ansoff,  
39 1965). These deliberately choose the appropriate strategy to fit the specificity of their environment, Miles, and  
40 Snow (1978), introduce the concept of adaptive capacity, by which successful companies develop over time, an  
41 identifiable and systematic approach to adaptation to the environment. The key dimension underlying the Miles  
42 and Snow typology is the organization's response to environmental changes (Obel and Gurkov, 2013), and it has  
43 been widely used in the literature (Shoham and Lev, 2015). ??later and Narver (1994), (Day and Wensley, 1988  
44 ??nd Kohli and Jaworski, 1990, Miles, Miles, and Cannon, 2012), (García, ??allina, Martínez, 2015).

45 However, the breadth of the concepts of strategy and performance used in empirical studies makes it somewhat  
46 difficult to generalize the results obtained. This article uses geographical representations as an object of study,  
47 regarding geopolitics, and the comparative method considering what is going to be interpreted and compared  
48 from the context in which it arises, which cannot be subsumed in laws universal to be explained, as occurs with  
49 empirical studies that use a quantitative methodology. This article arises from the perspective of Yves Lacoste  
50 (2003) and Michel Foucher (1991), who consider that geopolitics studies the rivalries of power in a territory and  
51 the representations that accompanies them, we consider the modes of representation -iconography, cartography,  
52 lived space, imaginary, etc.

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

### 56 3 III. Literature Review

57 Different researchers take as referents the value systems, ways of thinking and perhaps behaviors that are not  
58 visible or implicit in the corporate culture. From these investigations, different studies have emerged regarding  
59 aspects of business work: Chumacero, Hernández (2016), identify the efforts made in the development of public  
60 policies (PP) of corporate social responsibility (CSR) and the instruments that exist for its promotion in countries  
61 from Africa, Asia, Europe and the United States, more recently in Latin America, Da Costa, Goicochea, Calderón,  
62 (2022), review Corporate Social Responsibility (CSR) in Latin America and the Caribbean, companies and  
63 implementation of new policies.

64 Another study on the state of the art of business strategies (Cesar da Silva, Nogueira, Ribeiro, Almeida,  
65 2020), points out the new theoretical and social aspects that involve Chief Executive Officers (CEOs) in company  
66 strategies, through from a bibliometric study using matching techniques, with data from the period between  
67 1992 and 2019. Studies on CEOs are intrinsically linked to strategic decision making. The results indicate  
68 the researchers' concern for corporate governance, experience and learning, the analysis of compensation and  
69 remuneration linked to contracts, as well as the relevance of the CEO's profile.

70 The field of intercultural communication in business identifies the attitudes, values and behaviors that are  
71 approved or accepted for good or bad business performance. As a preliminary premise, one can speak of a  
72 national cultural profile and a corporate cultural profile by country or by region. A preliminary definition of  
73 culture encompasses values, attitudes, behaviors, and dispositions as part of a national culture. The corporate  
74 culture of a country is reflected in the business practices of its companies. Although national and corporate  
75 culture are not identical, there is an intersection shared by both. (Ballina, 2006). Hofstede (1984) introduces the  
76 model of "mental programs" or "mental programming". In this concept, Hofstede defines culture as "collective  
77 programming of the mind". The three levels of mental programs are identified in three circles: 1.-. Circle of the  
78 nation arises from a specific, historical-cultural identification framework, some nations are very old, others of  
79 recent emergence. 2.-Circle of religion. It is defined by the religious macro culture, and it is easier to identify that  
80 religion as a system of symbols, norms, convictions, communications, behavior, and expectations has a longer  
81 period of influence in all nations. 3.-Circle of social subjects such as the family, the company, social classes,  
82 the professional group, etc. Which often establish their specific cultures, the so-called subcultures. The specific  
83 features of these subcultures derive from the two circles mentioned above.

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

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

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

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

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

104 Mahbubani (2008, p. 73), compares China from a renaissance, whose effervescence Europe experienced in the  
105 renaissance. Golden (2008: 121), defines Asian values: "where society prevails over the individual, order and

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106 harmony over individual freedom; religion is separated from the State, political leadership is respected and there  
107 is a non-adverse relationship between the Government and the business sector.”

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

111 Within the Asian countries, the paradigmatic business model is China, where the fusion between tradition and  
112 modernity takes shape, a kind of synthesis between Confucianism and Maoism. According to Confucius, 2002,  
113 (551-479 BC), and his ethical principles, a prosperous society only if relationships are maintained in full harmony:  
114 Ruler/subject, husband/ wife; father/son if the prince is virtuous, the subjects will imitate his example... The  
115 basis of the Confucian doctrine is to recover the ancient sages of Chinese culture and influence the customs of  
116 the people. To do this, he developed the necessary tools to make knowledge more accessible to all individuals,  
117 even the most underprivileged and marginalized.

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

123 Faced with these Western features, those of the East can be characterized as follows: synthetic, totalizing, inte-  
124 grating, non-selective, deductive, nonsystematic, dogmatic, intuitive (rather affective), nondiscursive, subjective,  
125 spiritually individualistic, and socially directed to the group.

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

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

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

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

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

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

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

156 The Art of War, compiled more than 2,000 years ago by a Chinese philosopher and warrior named Sun Tzu,  
157 (2001), (2008) is still today the most influential strategy book in today's world of business and world politics.  
158 Sun Tzu perceived that war required study and analysis, his work is the first known attempt to plan and execute  
159 military operations on a long-term rational basis, his principles have been adopted in different post-Cold War  
160 scenarios since 1945 in Japan, Korea, Vietnam, Laos, Cambodia and, above all, it is an instrument to understand  
161 China's foreign policy during the cold war periods of the 20th and 21st centuries.

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

167 From the perspective of Eastern religions: Hinduism, Confucianism, Taoism, Buddhism and Zen, as exposed  
168 by their compilers or creators: Pantajali, Buddha, Lao Tse, Confucius, Chuang-Tzè and the great Zen masters,

### 3 III. LITERATURE REVIEW

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169 we are all nature. The good, the bad, the black, the white, the unfair or the fair are Manichean expressions;  
170 good or evil only exist in the head of those who think so. Some of the constants that appear in the new recipes  
171 for organizational change are highly linked work teams, a greater degree of decentralization in increasingly flatter  
172 structures, less hierarchical, remuneration systems with multiple benefits and greater job security, etc. The engine  
173 that pushes towards change is learning. Organizations must change due to competitive pressures and the need  
174 to adapt to the structural change that affects the entire economy and each of the sectors.

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

181 Brown & Berry (1989) consider the organizations of the future as "refineries of knowledge", or like Peter Senge  
182 (1997) who mentions the "Fifth Discipline" (learning in teams), as the most important for organizational change.

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

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

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

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

203 Uncertainty as a driving factor for growth and the search for knowledge, motivates a permanent consultation  
204 with people outside the company such as suppliers, customers, distributors, government agencies and even its  
205 rivals, all with the aim of seeking new alternative courses of action. Nonaka and Takeuchi (1981, 1982) point out  
206 three key characteristics in the creation of knowledge that are related in the way in which the tacit can be made  
207 explicit: The first characteristic is identified from metaphor and analogy. It is argued that through metaphors  
208 people unify a new way of what they know and begin to express what they already know but cannot yet describe.  
209 On the other hand, the analogy clarifies how the two ideas or objects are similar and at the same time different.

210 The third characteristic that these authors point out is redundancy, which occurs above all when sharing  
211 information, it also disseminates new explicit knowledge throughout the organization so that employees can  
212 assimilate it. This explains the success of Japanese companies that work with shared work, thanks to the  
213 dynamic interaction that occurs between them. This interactive learning also extends to the producersupplier-  
214 consumer relationship and their technological learning strategies. (Michiko Tanaka, 1981, 1982), This dialogue  
215 can encompass considerable conflict and disagreement, but it is precisely the conflict that pressures employees to  
216 question existing premises and make new sense of their experiences. This form of dynamic interaction facilitates  
217 the transformation of personal knowledge into organizational knowledge. The differences between the business  
218 strategies of the East and the West are notorious and substantial: while in the West it was decided to divide  
219 body and mind, in the East the importance of an integral and harmonious functioning of both has been always  
220 valued.

221 In this sense, they are two opposing paradigms, which determine the way in which knowledge is accessed  
222 and understood, for this reason we reiterate that the West will have to make efforts to incorporate and change  
223 the individual conception of knowledge to share and socialize it in the various organizational spaces. It is an  
224 individual process of selfrenewal at the personal and organizational level, it has to do with both ideals and ideas,  
225 and that fact serves as an incentive for innovation.

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

231 Japan's companies believe that new and proprietary knowledge cannot be created without intense interaction

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232 from outside and inside. To create knowledge, what is learned from others and shared skills must be turned  
233 internal, that is, reshaped, enriched, and translated to fit the identity and image of the community.

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

## 240 4 IV. Discussion

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

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

247 The result of improved productivity in a constrained ecosystem is simply increased production volumes of  
248 goods that use a few inputs, including workers and managers: and the consequent downsizing, reengineering-the  
249 tendency to reduce wages to increase profits simultaneously-and the displacement of the work of the managerial  
250 action of recent years. This is how the United States and China have understood it in recent years, both fully  
251 involved in a race to achieve technological supremacy, which gives whoever achieves that position an undoubted  
252 competitive advantage when it comes to imposing their geopolitical, economic, commercial interests. or even  
253 cultural.

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

264 The RCEP is an economic treaty that seeks to eliminate tariffs and quotas on 65% of products and other  
265 barriers to free trade. The agreement addresses trade in goods and services, the digital economy, intellectual  
266 property, and trade disputes, and allows technology transfer to less developed countries: Laos, Cambodia, and  
267 Myanmar, among other issues. Other countries belong to this organization, with which China already had free  
268 trade agreements: Australia, India, New Zealand Much of Japan's electronic products are assembled in one  
269 of these countries. State-of-the-art and innovative technologies are manufactured in all of them. If at first it  
270 was textile products, plastics and toys that were most exported, now they are those referring to the electronics  
271 industry and information technology.

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

276 In the context of comparative advantages, Eastern culture has greater scope and possibilities of overcoming the  
277 dichotomies between individual and society, it allows combining classical physics with quantum, the coincidence  
278 of the causal with the casual, in the West science is linked with a vision materialist, while in the East there is  
279 a holistic vision based on a diffuse logic, integrated into the cosmos, where man and the divine are part of a  
280 whole, and where the individual cannot be conceived without the collective In the evolution of Western science,  
281 epistemological objectivity means ontological subjectivity, the truth belongs to God or no one. Decision making  
282 occurs from the particular to the general, under the Cartesian influence of forecasting and planning, within the  
283 rational order of dichotomous logic.

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

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

292 This classical oriental vision contrasts with the utilitarian thought of the modern orient, particularly Japan,  
293 concerned with mechanization, automation, instrumental reason, the reason that the oriental classics questioned

## 5 V. CONCLUSIONS

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294 is present in the modern Japanese conception, of course we cannot create the wheel of history and going back  
295 from modern industrial Japan to ancestral artisan Japan, however, it suffers from the ills that afflict the West,  
296 as a promoter of the great development of science and technology.

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

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

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

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

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

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

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

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

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

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

## 340 5 V. Conclusions

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

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

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

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356 The ethical conception of organizational knowledge, both in the West and in the East, requires a rethinking  
357 of attitudes and ethical and moral values. Humanistic planning emphasizes understanding in the control and  
358 planning of scenarios, cybernetic technology and computers should be a functional part of a system oriented for  
359 life and not to kill the system, in this sense political participation requires a much higher degree of those involved  
360 in companies and organizations and their environments.<sup>1</sup>

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## 5 V. CONCLUSIONS

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