Strategy: building a practical bridge between East and West

战略：在东西方间架起一座实用的桥梁

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To my Family

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Autors Prologue

I was conducting a consulting program in Central America when I was informed by telephone that the Higher Academic Council of the prestigious Lishui University of China (水学院是) conferred on me the Honoris Causa Doctorate 2012 (an academic degree that is a great honor for the award- Because it is the highest recognition that a University can make to the trajectory of an academic), so it should be at the beginning of December at the Chinese Consulate in Spain, for protocol delivery. In the official communiqué the University reported that I was given the Doctorate for a "brilliant and excellent academic and research career," which for someone like me, who shares half his life between his academic interests and business consulting, And has devoted the last years to applied research in the world of Eastern and Western strategy, is a double recognition. Given that the most significant part of my academic life has taken place in Europe, it was not surprising that the ceremony took place in the presence of the most prominent representatives of Spain's academic and business life, including personalities such as Lorenzo Gascón, Vice-President of The Royal Academy of Economic and Financial Science of Spain; Yan Banghuaen, Consul of China in Spain, Rector of the University of Barcelona; Mr. Joaquim Gay de Montellá, President of Foment del Treball Nacional; Mr. Ma Jao Hun, Representative of the Presidency of Lishui University of China and the President of the Royal Academy of Doctors of Spain, as well as high level entrepreneurs

such as Ricardo Fornesa (President of Aguas de Barcelona), among other senior officials Diplomats and academics. This has been a very significant moment for my academic career, so I have but words of thanks to Lishui University of China (水学院是) and its Higher Academic Council.

Dr. Francisco J. Garrido
Europe, 2012

战略：在东西方间架起一座实用的桥梁

简介

本文将讨论战略的概念以及它在东西方古老悠久的历史。并试图将引领我们进入商学界从原始的战略思想中吸收知识使之成为具有规划与竞争力的现代经理人。本文的结束将给大家一个大概的理解，是什么导致促使人们运用计谋，以其及征服的目的，同时具体到我们的生活上，也运用在商界里。

关键词：计谋， 谋略家，战略思维，管理，大方向，竞争。

正文

当kurtzweil给我们指出“智慧（情报）的本质即是预测未来”，这就帮助我们解释了人类为什么往往在特殊情况下会找到更好的出路。而他的解释正是谋略家们所一直寻找的，也是我们所致力研究的工作。

战略的概念是随着历史而展开的，首先是来自于东方的学派，然后到达西方。然而，西方的历史却说“战略”一词是在西方诞生的：而在19世纪的欧洲，战略一词开始了由只指军事之意到指商界之意的转变。“战略”一词在1810年被写入大英字典（同样有战略，谋略之意的单词tactica在1626年被写入）在20世纪初当公众和非营利性组织了解到了它的主要应用，随之猜想了它在商界里必不可少的条件。

这也在某种程度上解释了西方商学界在开始对战略进行教学时是基于一些军事学作家，如约米尼和冯-克劳塞维茨（在美国学派的兴趣的顺序），随后，在20世纪下半叶

出现诸如莱维特（那些被我们看作是比市场战略专家更进一步的生意场上的拓荒者），塞尔兹尼克（企业战略1957），熊皮特（他于1940年在他的《创造性破坏》提出了和我们今天《战略直觉》所非常接近的想法），K-安德鲁斯（《经营方针：文本与案例》1965，以及1989年的《企业战略的概念》）以及一些其它的现在管理方面的学者如明茨伯格，波特和大前研一（还有更多的东方学派学者）。

其中在八十年代在商业学术中被引用最多的现当代作品就是波特写于1980年的《竞争战略》，其作品加强了战略概念作为核心论点，虽然它并不是一个有关于战略思想学派的作品（他的贡献是提出了五种竞争观点模型，在企业中运用战略）。需要注意的是，随然被作为必不可少的部分被编进商业界从书中，但我们还要面对“没有解释的，如何驾驭或者创造一个战略思想”就如杜根，里卡特，加里多指出的。

因此，大量的战略文献从西方涌入（通常是多余的概念与应用），一时间有很多解释如何作为战略学家或者如何孕育战略思想的声音，大前研一表明的是他在斯坦福商学院讲授时他的学生追问他，他讲的东西，什么是理论框架。可能的一种解释是战略思维也有个人性格，但
事实是传统的东方战略思想学派的为我们留下了丰富的文献材料（孙子兵法，孙膑，及其他）大师们提醒我们个人方面的培训是第一位的，之后才是合作。

尽管有一些作者和专题作家认为战略学不可能不是一门科学，也有人认为它绝不是一门艺术。哲学家海恩说：“艺术就是在没有提出清楚的解决问题办法之前将问题解决好，”这在某种程度上和战略思想不谋而合；不过在我们

所已经汇集的来自东西方战略思想学派的百年教学经验我们可以看到两个方面（科学性，以及艺术）他们不断的经验和成系统化的将他们的属性集成一体（用莱昂纳多的话就是：“那些只爱实践操作而没有理论依托就像飞行员没有操纵杆和罗盘一样，他们永远不知道将会飞向何方”）从企业方面有时我们将战略概念编入到商业活动中，今天我们所做的就是我们所希望能到达的未来的观点，没有一个隐藏的唯意志论：这让它感到奇怪的是，对世界上未来状态的预测，从评价信息到流动流动的现在，结果是为了在管理上的成功越来越重要并且每次战略的概念变得更远更加难以捕捉。在之前的一些作品里我们已经重申战略概念就是自身成功的受害者。

近代的历史向我们表明存在拥有天生计谋和谋略的管理者和战略家，天生或者隐性（“隐性知识”）按Sengue的话。关于大前研一指出的我们最后可能追赶上的就是复制或者模仿那些拥有先天战略，计谋的人。用这些方法和我们的生活与公司相互关联。但就如同我们可以称它为“战略副本”没有一个良好的诊断，很多的这些模仿变成更好的战略（或者说“战争的陷阱”），比战略低一级别 （当需要在短期内对期待中或期待之外的事件进行应对时所提供的空间)。

大多时候我们注意到实行那些“考虑周全的计划”但应用起来却和我们脑海里想的会有出入。这就是孔子所教诲人们的“学而不思则罔”，单一的植入意味着危险的模仿，对未来战略性的思考与成体系的计划可以帮助我们很好的减少误差更好的是我们接近成功的可能。

在商界与军事领域有一种说法可以解释为何要寻找战略专家来指挥操作这些商业和的军事的战略计划：决策，实施一项战略的行动需要有人来承担这份风险（对局势的操控

以及预见，还有最终可能的风险）并最终作出决定。没有决策的战略是一无是处的，就如同纸上谈兵。然后决策也不总是会被执行的完美无缺，由于执行与否都是对决策的体现：战略学家有时在战略过程中选择按兵不动来实现目的（就如音乐中的停顿，更好的使之达到享受的效果）。战略决策取决于我们对核心问题思考的能力以及长期的指导（前边我们说道在企业中战略思维的规划，在今天一个好的战略计划与好的战略决策时息息相关的）。在这方面，寻找东西学派之间连接的桥梁，正如所出现的种类，他们所描述的参与到领导决策角色中来的相互作用，从战略性思考的练习开始。

A.须知：战略家的做法和模式很容易辨认出来。那个能量的影响可以解开推动运动的重要需求，达到潜在的行动，从宇宙间非物质的到物质的及可触碰的。那种力量的出现，比如，危机的爆发就像是产生了重要的推动力，来创造和寻找新的办法是我们远离窘境，把我们引向好的一面，这些信念“我们得做点什么”或“我们可以度过危机”（去思考有时有可能改变事情结果）

B.思考和制定：指的是那些我们能够发现变化的，思考，审查我们了解与不了解的。在此，会预测我们前往何处，为我们指明未来的道路。通过这两点因素我们将尝试解决解决问题所需的差距，找到办法（见下面）

C.决策：行动在即或者开始要着手一项战略计划，必要看他的决定性。信念将会带给行动更大的推动力，就像操作工具它能或多或少的保证计划成功的可能。（不考虑是否合适）。

D.灵活性：尽管领导团队的主要成功可能来自差异性（不同的思想认知）积攒创造推动力和不同的想法，在团队合

作中适应灵活性是实现战略目标的必要条件（战略家的战略同样是必须条件）。
E.计划：我们可以把战略计划运动比作比特流量，信号与信息是为了决定用哪种方式行动，我们已经做好的计划，并不意味着成功，而只是应该孕育一个战略所必须执行的一部分。
F. 执行：在我们的意图和期望值中我们可以部署多少？答案在性能指标上得以反应。计划发展的评估难度只出现一次，其最明显的结果是：我们会知道到底是成功还是失败，一旦是不能接受，我们就会得出目标的性能指标。

管理与策略
通常情况下最常见的纳入管理的战略定义是“计划或者标准与目标相融合，政策和主要组织行动顺序相关联”。在这方面提出战略作为指导指出行动的操作，有公司确定具体目标。

在作者认为是黄金标准,明茨伯格定义策略作为一个“模式或流模式使用”,或在我们的工作指出:一个模型产生的分析和理解过去行为的公司(编程模式和/或 间接)实现未来的决定(目前价值)。他还说,虽然他选择战略建设并承认“一些成功的策略可以在事先没有规划的情况下出现,因为频繁的答案无法预见”(这是对天生有战术才能人的)。

然后你可以考虑策略作为一个计划的过程,是“尝试”,同时作为一个“新兴”,即一个永久的重建进程和适应性,认为新变量会影响公司的行为(匹配定义对于大多数当代文学的管理),进而确立了需要清晰的思维来指导得到好

的结果(战略实现)。格兰特（2005年）指出，公司的经营策略，主要是“确保公司的生存和繁荣的。”西蒙斯（2000）表示，该策略是指“公司如何为客户创造价值，并在市场上区别于竞争对手”可以理解“的一个角度，位置，计划或模式”的行为。 哈克斯和麦基罗浮认为，“一个可以考虑的策略作为一个多维的概念，它包括该公司的所有关键活动，让他们在一个意义上的统一，方向和目的，同时促进必要的修改，诱发环境“。在这些光学战略，成为一个概念模型，通过时间来指导组织的连续性，并力求适应变化。克劳塞维茨说，虽然“战术意味着在武装战斗中使用，战略是为了战争的目的而使用。”可以说，在战术层面是域算法的思想，结合可能性和定量与定性的可能元素（一些武器，飞机等）（培训，士气等），在“可能的实现做的事情。“抢救的共同元素的定义，战略选择的文本和当代文学前线，我们发现：

a.模式:这种模型或模式应是和所有签署级别一致相关联的，也要相互结合而努力成为一个集合（我们所作为统一单元的定义）
b.长期：做长期准备在战略层面和制定方针上。
c.选择机会:公司将推进和选择某些目前状况市场和市场的未来。

基本战略思想的理论指导，往往混淆他们的战略规划的影响，常常到了行动的纠结与本身的范围，建设和真实世界的事件（他自己的战术和操作的境界）。如同一个设计学派，它的战略性建设涉及公司所有成员，构成一个场景，一个偶然的机会和更密切的互动关系及其组件（由下而上）。在某种程度上，它是建立集体创作（单体建筑动态

策略已经看到了如何在不同的公司，允许其成员有见面的机会，并展示他们的素质，承认他们的贡献及其部门的可能性和困难，一种相互作用的催化剂，这本身是一个学习和验证的过程，一种公司成员之间，实现该公司不同程度的接近的战略。因为战略的思想境界在于（指导行动）和战术（经营行为），对于那些对齐不了解状况的员工造成了混乱和不确定性。战略战术间的连续交叉，引起了明茨伯格和其他人所称的“新兴战略”，可以被看作是一个自然过程更像一个漏和寻求开放体系的动态平衡。被描述在冯·诺伊曼和摩根斯坦（1944年）的著作中，以及纳什（1945年）的重大贡献，或是全身贝塔朗菲中中，然而这并不等同于一个不断变化的战略方向,因为战略侧重于企业层面共同向量是需要保持一个行连续动作,，因此，将预期的战略目标定义为长期方向，不断变化的结晶在一个特定的结果（连续变化并不是适应，而是迷失方向）。在这方面,深刻变化的战略方针,虽然是完全有可能从根本上改变整体的运行,必须对混乱和扩散的资源导致的可能性进行周全的评估。

思考，再规划

战略思维是通过定义的本质是对公司的未来以及战略规划实施的重要性在于,操作、监控、控制和通信策略。如上文所述，战略思想的核心目标之一是鼓励管理者的决策。我们理解规划作为一个有条理的，整理格局的系统和系统的订单模式,允许长期的发展(短期的里程碑),制定强大的发展目标(明确可实现的行动);明确主要的不确定性(以及计划“B”或应急);检测关键的假设、验证、对比(和定义控制基础);将数据转换成可靠的信息;实际评估今天的业务和它的潜力,平衡经济增长之间的关系,再加上研发和创新(R + D + i),与当前的操作；计划连贯地诠释了总司的愿景

和使命,包括所有那些参与经营和涉及所有利益相关者在开发(自下而上或自上而下)的股票构成战略的过程。反对这些理想特征规划、战略思考能力,我们定义了一个函数作为全局分析,即所有组件的分析(分解的元素在其本质特征和部分更好的了解他们))用透视的眼光使我们筹集到足够的现象，确定上下文。

在这里申明的教义和正确的战略规划力学的战略不应该被理解为，而是必须充分发挥其作为未来现值模型的方法进行解码的程度大小，分析，综合和通信，创造未来的可能性顺势而为，其中的战略家选择的发展在实现其目标的最有效和最有效的路径。

战略思维

普拉哈拉德和哈默(1989)提出的是一个“表单填写”战略规划,把战略思维作为一种“战略架构设计”,并指出在创意,勘探和理解的间断。明茨伯格(2009),阐明了“战略思维对于把一切都落在伞下的战略管理不是一个不可代替的命名，而是一个特定的思维方式清晰可辨的特征”。

在我们以前的工作中，我们已经证明，战略思维是我们的“教学系统的感知和现实的眼光超越观察到的”，因此，从我们的角度来看，战略是一个相同的结果（每个世界观提出了一种特殊的世界观：机械视觉，经济眼光，整体视角为例）。

真正闪光的理解导致了一系列新的连接，相似性和差异性，原因和荒谬的局限性的思想家观察员只限于执行此行为的看法，所有的认知（理性，情感和积分）。这里的思

想是决定我们所关心的第一站：如何引发了一系列新的链接，以丰富的我们决策战略的可能性？或许表明，正如我们做我们自己的MBA课程，战略思想是一个串联当前和未来的价值相当于该策略的DNA，或在我们的情况下，我们通常所说的，相当于“音乐的本质”（乐谱不是音乐，就像规划也不在于战略）和战略规划的实际输入。当我们谈论的战略思维的优点，因为该计划的重点工作系统化的战略构想（我们称之为战略的分形）所产生的战略思维下的各种方法或方式。规划只是一个过程，应回应一些方法，以达到更好的实施战略。

“规划是更好的战略，乐谱是为了诠释音乐”

在这方面的战略家积极进行沉思,按比例的提高质量的稳定性和可预测性，从它的质量及其系统分析该系统的行为和思考,决定(使我们说明这个解决方案设计已经有了一个意义上的行动,其结果必须允许该公司巧妙实现一个有利的位置（操纵），作为一个输出结果,特别是,我们必须作出决定的解决方案)。

一个确切的经验的记忆，组成一部分的信息,包括分数被安置在大脑不同区域(其中一些数据可能随着时间退去)。因此，记忆涉及收集或“连接”这些“经验的片段”和象征性的内容和信息,把它们变成新的东西。因此它可以理解为智能记忆，适用于新情况:元素,用于编写从过去,但他们的模式重新编码使得到新的东西,以生成相应的关系或链接。回首激活视觉的部分大脑,大脑的听觉、触觉和嗅觉最终他们聚集在海马体…这就是以我们的经验作为纪

念。神经科学研究表明如有促使亲密联系记住过去和未来的想象:大脑图像在经验非常相似的这种类型的实验,因此我们可以假定一个短语,“记住一张桌子”与想象一张桌子作对比”将引起读者的一个非常类似的经验,这种大脑皮层水平轴同心在大脑皮质的活动 — 也许是奥卡姆解释说的 — 最简单的且最明显的路：是同一个观察者观察。

部队失去力量

如果有一个战略分析方法，一直保持锚定的潜意识中最重要的那些谁通过商学院本科生的课堂，需要分析环境条件，并进军的战略设，波特的五种竞争力的工作，完成30份工作，或许可以被视为一个经典的现代管理学校的模式。

在这方面，我们不知道是否将更多的关注在该模型的持续有效性，一些决策者缺缺乏及时审查，不时出现一些字符（我知道在某些情况下，通过他们），在它们的模型及其学术和专业。通用的竞争战略，五力理论的情况下，遭受的破坏的时候，主要是由于缺乏知识和替代模式的探索，如大前研一和明茨伯格提出的，等等。这是因为我们的人员相对较少审议的一般管理的知识和策略，特别是在环境下，成本的知识是不完全令人兴奋的（这并不否定必要的批判性的观点）。

我们坚信在这个时期的到来，那些一致的观点和包容性将被集成有力的事实：不仅失去了纯粹的外部域在战略分析,但也得到更多的有价值的空间，这都取决于我们分配的条件和公司内部因素：我们究竟是什么，是什么让我们

区分，迫使我们必须克服的障碍。在这个意义上说,它并没有忘记整个上下文的内容,因为研究表明,“10%到20%的公司盈利能力解释了其公司对该行业的影响”,正如波特验证的(1997),认识到“产业效应解释了只有18.68%。“因此,在战略过程中尤为关键的则是我们的内部条件大多数成功的所在。(像在生活中大多数的问题),但这一事实并不表明,传统的模型五力模型消失,仅仅是失去了力量。在此，我们与晋宽的看法一致（1984），他指出了，公司的回报来自他们的资产和组织能力的差异。“首先,必须假定一个事实,必须设置“竞争”一词的定义如SAR，迫使我们想参与者一样去思考(策略)来对抗另一个参与者(其他竞争对手或竞争),甚至在第四定义,如下所示：“这种情况企业提供或要求相同的产品或服务在市场上的竞争对手。“本文是，只有在这样的“竞争”下有必要设计一个策略（为了区分和竞争，如波特的话）。在这一点上，我们认为该战略将取决于推断竞争对手，个人或公司的存在。

虽然它可能是一个赘言，每天我们都在不停地将它运用在我们自己的业务功能的技术语言上。(所谓“竞争”的概念是带有主流政治思想色彩的，在二十世纪称之为“冷战”,这使它被妨碍去谈论一些“不同的东西”,冒着被贴上反动或倾向于社会党的风险)。

恰好在这点上给我们指出警告与分歧，由于就是试图是我们假设存在另一个战略所需要的事情，这并不是我们感到舒服；用中庸的方式来审视我们自己，即是我们已经是了，但是不去寻找能够获取的方式那么我们根本看不到任何“另一种的存在”。不要忘记，最艰难的战役就适合自己对抗，对抗我们自己的弱点，对抗我们最难达到的目

标。我建议亲爱的读者在下一次提升不会有人为了达到顶峰去竞争，着手去做这项任务不要什么明朗的战术.....它似乎不会总在我们身边为了战略的需要推动我们取得更大的成功。

结论

东西方战略思想学派已经各自为他们的谋士们在自己的哲学思想上烙下深深地印记，作为自我的世界观。两种学派相互交合为我们揭示了作为大师，哲学家，思想家，企业家和调研员，一致表示战略的竞争发展是不可复制的。无论是经验还是系统化知识我们都应该超越表面，看到本质，以方法学的方式思考规划，深刻感受战略思维。从谋略家的教诲中提炼出精华，这将无疑是21世纪对管理者最好的培训提升。

Chapter One
By way of introduction

From the beginning, for some of us, it has not seemed acceptable the front curtain that suppose a simplistic "Babel Tower" hidden behind the relative reality and time-space in which apparently, we would have no participation. The existence of an elemental cohesion regarding the unity of life origin (and why not, also its ending), as evident as it is in traditional cultures, such as the Egyptian, Incan or Mayan – to whom if the conscience of many human beings focuses on making flow the planet energy- harmonizing processes could be less traumatic- or the works that are currently developed by Princeton University[1] (2009) on interlaced reality and global consciousness; it still seems difficult to deliver and understand for modern men, who are dazzled more by the material outcome form creations than by the possibilities of creation that mental harmony provides. It is a developing evolution process. Subjects are able to perceive based on an information spread increase, related to dematerialization states of daily reality, as well as there are remarkable changes in categories proposed by human development theoreticians. Indeed, the materialist evolution process and "just emergent" has never been enough to explain life in a comprehensive way and even less, it has been able to explain completely relative reality in which we are located and coexist.

In the current world, where masses are conformed and confused with appearances more than with the perceived "reality" -education and generally accepted early behavior models do the needed work for the true evolution, the essential one, the one from the soul- delays everything that is lacking for the collective. In this way, "learning" and the impoverished daily reality, leave no other choice for the collective than trusting in what their senses allow them to "see" (or decoding those who build their path) in order to move forward from the physical aspect of reality, and go farther (creating on each step), looking for what it is central and unique in essence (subject is aware of its uniqueness, on itself and most religious traditions remind it).

If it's true that what is essential finally gets uncovered before those who are prepared, then we will still have

to wait for true emergent evolution (under no circumstances, revolution) in women and men who study, work and make decisions in a modern world, dealing with an understandable delay within the so called "occidental world".

Considering that the transcendent essence that pushes subjects to materialize their energies upon their visions and dreams of development, it has been portrayed in the case of the Strategic Schools of Philosophy which seem more interesting for us in the East (Sun Tzu, Sum Bin, Lao Tsé and Mao) and in West (Von Clausewitz and De Jomini). We have a starting point handed down to us by these known masters and philosophers in the art of strategy.

The work of the strategos does not respond to a purely material eagerness at all: there is a powerful intuitive equilibrium that explains the achievements in that work. In part, it is this equilibrium what the Greeks called the "general's wisdom" (strategike sophia or estrategon sophia) and to its expression is probably what Von Cláusewitz called coup d'uel: a flash that assertively lights the vision for decision making, upon the link or integral connection of who reaches said state in decision making, moreover, with the challenge of connecting knowledge in a coherent, integrated and systemic way. (The strategist is not an "expert in parts and pieces"2).

For this reason it is expected that the high level- decision maker, not only is the bearer of certain breadth of knowledge, but fundamentally, of deep knowledge for the appropriate direction of his/her objectives. Apparently, that historically told ability of going deeper into the intuitive-rational or material-spiritual right equilibrium in decision-making is precisely what will make the difference about the strategist in taking the right choice of routes for the construction of a possible future, in all kind of organizations, institutions and companies. More than two thousand years ago, said equilibrium is what was captured in the decisions of wise generals (strategos), who came from the spiritual tradition of the East Asian's Taoism, and who from the military world with a constant effort exerted the equilibrium between the material and spiritual aspects

of mankind. This was a greater challenge that was left into the kingdom general's hands (in the case of Sun Tzú into Wei's), who received philosophical and spiritual teaching at an early age.

For Eastern school, it is Tao (The Way) what allows the complete unfolding of the ancestral wisdom in life overall and particularly, in the battlefield. In Western School (especially early Greece) it will be the knowledge conditions (strategike episteme) and the wealth of the strategos (Army general and Landowner) what throughout time will bind together strategike sophia or the general's wisdom (Greek Byzantine period, 330 BC). In both traditions (Eastern and Western), we find persistent lines of fundamental agreements among which stand out –for purposes of the present work- as the main task of the strategist to conceive strategy and take care that its manifestation will be expressed in concrete actions (with a sense of urgency as we would say today). However, said main tasks to be exercised are inextricably conditioned to personal qualities and conditions of those who really exercise strategic functions. This is what makes the strategist so important and his/her equilibrium conditions in the decision making process: the strategic equilibrium depends largely on the strategist equilibrium.

"The escence of the strategos seeks creating, so that others can believe"

During his/her walk the strategist pushes beyond possible limits, impels the flight of the unimaginable, and unties energies further away from what "we were used to" and that

transcends. But what forces him/her? , What drives him/her? It is the essence of the strategist that seeks to create, so that others can believe. It is the part that explains success in the case of many companies and undertakings throughout history. It is transcendence addition contained in the essence of who should lead a decision of future impact at present value. It is the need of creation that flows in the veins of the general, or it is the part of the essence of the executive who makes the decision for a better possible future: it is the soul of the strategist.

Notes

1. Robert G. Jahn, Engineer and Dean Emeritus of School of Engineering and Applied Science at Princeton University. He started the Global Consciousness Project in 1979, in which he studies the relationship between collective consciousness and reality of physical instruments.
2. Sengue, Peter: at Conference given in AACSB International, Los Angeles, EEUU, April 20th, 2010.

Chapter Two

The Tao of heaven does not strive, and yet it overcomes, It does not speak, and yet is answered. It does not ask, yet is supplied…
Tao

The essence of the strategos

When we attend the reasons that move us towards the practice of strategy and achievements sought by the military world (the cradle of strategos) or by the world of the company (the cradle of managers), we are entering into a pragmatic issue to which abstract attributes and principles are added: the strategist is a specialized world observer, who seeks to modify the conditions in favor of objectives guided by such abstractions.

Notwithstanding, strategy is an essentially theoretical or abstract guide, we work on pragmatic codes for the generation of a benefit in the physical world which seeks a conquest, an achievement or a goal. This is why we speak of "materializing" an objective (never said better), with effects on concrete and pragmatic success indicators.

It is in this state of paradox, where this particular observer should generate the world's transcendent and immaterial representation, at mercy of the dual polarity and counter-physics of the universe. Within Dewey's1 philosophical-pragmatic tradition, philosophy is not understood as a theoretical discipline, but "as a mean for the individual to give meaning to the world that surrounds him and convert such sense in activities of all kinds", a pragmatic vision that is very much like the essence of the strategic education.

It is in said immaterial representation (the strategy in itself) where the reason of strategos resides, or what we have preferred to call its soul: it is the address where resides its search; a quest for solving something that goes beyond the multiplicity of factors which explain the future reality; a quest that even goes beyond the own duality of the conclusions extracted from the reason-intuition: it's the search for a bridge that leads us along the route of unicity in the decision-solution and that allows a common vision of a future-reality potentially possible, materially valuable and relatively permanent: strategy.

The concept of quantic memory has been developed upon the point of view of the quantum physics to describe the habit guidelines of permanent character in the subject (understood as the vital and mental tendency of an individual),

or what in various spiritual traditions is called soul (quantum monad, in physical terms); or permanent character that explains the sublime energy that allows the beginning, development and growth of the being. According to Kurzweil's (2009) perspective, it is not surprising that the modern man pursues singularity (fusion of soul and technology in its perspective), from a cascade development process: parallel to development process and biology-information technology integration. Our perspective is alike and our discipline's performance history explains it: there is no doubt that strategos seeks a similar material-immaterial fusion bridge through his doings.

For Bohm (1957) "the own thought has established a distinction between soul and matter", pointing out that it is evident how the sensible world and the teaching-learning models have trained us to evidence this difference: "what has no evident solid form and what moves to something different, is called spirit (…) whatever it is what we want to say with what is beyond matter, it is something that we cannot apprehend through thought", (…) "thought may raise the issue, but cannot go further on" and since it seems "physically impossible" to go beyond this explanation (at least in this dimension), we have decided to define this vital essence that moves the strategist towards action, as his soul (which already seems explanatory and suggestive enough to us). These perspectives are based on the new debates about a more complex vision of the human being and the universe, which arises from disciplines such as biology, psychology, neurology, pedagogy, physics and information-technology, collaborating to found a development process of new unifying streams of science and philosophy.

It is on this path of future vision unicity where the search of perfection vectors are explained (end of men's dual cycle), as well as the encounter of a universal language (so to speak) which unifies codes traditionally not shared by different disciplines: it is the language of oneness allowing to create in order to see in the mind-brain of the strategist and which enables to see in order to believe in those who accompany him

in this path. As in every human soul, it is in the essence of the strategist where the drive and learning search for transcendence is, which in his case is expressed by his pragmatic and focused decisions; which means by definition the defeat thought (or to take courage) and transcendence throughout time.

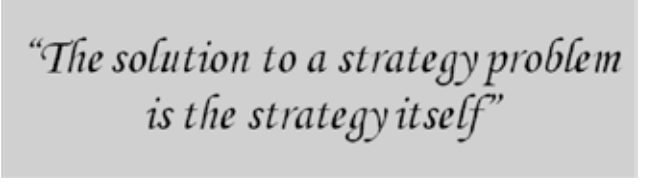
We agree with Kurzweil (2008) when he mentions that human evolution can be understood in the sense of its dematerializing awakening as a spiritual process. This is because in the evolutionary processes, we see entities that become more intelligent, acquiring more knowledge, more creative and beautiful compared to what the author recommends us to consider the fact that, in the spiritual order, God is described as an "unlimited capacity in reference to intelligence, knowledge, creativity and beauty". Thus, he asks us "is not it evident that we are going towards Him?" Is not it the exponential direction towards which the evolution advances? … Kurtzweil lucidly concludes that "the evolution moves in a spiritual process and each time it looks more like God" (what seems even more clear if we read it while considering the theory of the unification pursued in the physical model of Superstrings).

Current science admits the phenomena that has its origins outside space-time and, subsequently, admits that there are phenomena that are not completely perceived through senses, and that requires the presence of the observer's mind for its quantic manifestation (which undoubtedly resembles the Coup Due'l of Von Clausewitz). Nevertheless, each lover of science and knowledge in the art obliges himself to believe in the "relative reality" of the object that investigates and to which applies his methods of investigation. The experience of remarkable men of science shows that there is a turning point in their work, where pure reason becomes silent and leaves room for intuition (whereas it is possible "to determine by thinking the forms of the thought" which may seem indisputable by Kant, but certainly not by Gödel). Moreover, if the mere understanding could give the answers, then science would be superfluous; at least, on its non-convergent traditional form.

If we are what our mind is and if we accept that our memories, emotions and experiences accumulate in the brain among thousands of electrochemical unions connecting the millions of neurons that contains, we would be accepting that not necessarily exists a superior attunement with the steady universal knowledgement, which might seem a bit pretentious if we consider that, as explained by Einstein, "nothing is destroyed, but only transformed".

Mobilizing Agent

For paleontology, the moment in which expressions and ideas arise from the soul seems to be late when, for example, it is compared with those that lead to weapons manufacturing or tools production. The idea of the soul in human history has been associated to a mobilizing agent of things and that mobilizing essence is not different from our idea of mobilizers that lead the strategist's soul to the search of anticipation and solution (the solution to the strategic problem is the strategy itself). History tells us how this position is recurrent. During Middle Ages, for example, the Western thought was that rocks and trees had souls, idea which is similar to Hinduism and Buddhism (this latter states that all expressions of nature are Buddha). This is coincident with the Greek sense of the divine -theîon- that takes in and is present in all things as time cycles (or khrónos).



Zimmer (2004) skeptically mentions about this idea: "where men see actions of change, they believe to see a soul", which from an ascendant materialistic point of view of the world, it could be a plausible and sufficient explanation.

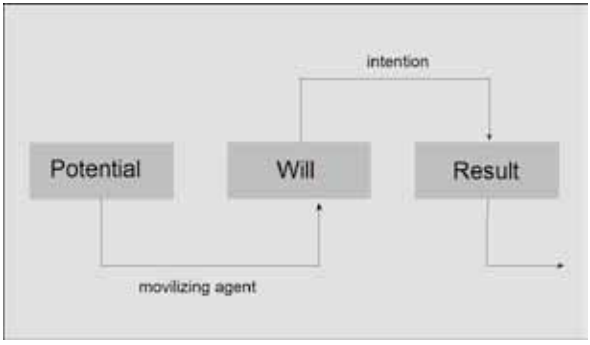
According to our perspective, it is precisely in the expression of such actions of real and very concrete ideas, on which Zimmer thinks we become confused (including himself), assigning them -as an apparent mistake- the presence of a soul, which they undoubtedly are consequences of a mobilizing agent. Thus, it becomes evident that if we are capable of manifesting and describing the "actions of change" that continuously surround us and explain our own existence, not only "we believe to see" a mobilizing agent or soul (or however the reader feels comfortable on calling it), but also, we could really experience its expression and observe -perhaps for the first time- the evolution that we have always had right in front of our noses and in which we could use the material and immaterial role of co-creators (in strategy, for example). This provides part of the reasoned explanation, because thankfully, not all depends on explanations proper of human reason.

Going back in history, it was in the Egyptian worldview where the heart becomes a materialization that concentrates the doing of soul and its figure becomes the core of life. For Egyptians, soul should reside in the heart, idea that certainly was shared by Egyptians and Greeks as well (Aristotle among others). During the Middle Ages, the catholic religion made this belief its own and it expressed it in images of Christ with a glaring heart as a sign of sanctity and elevation. In England, by the 17th century, the soul was understood as an immaterial (and immortal) principle governing the body (thinking and feeling by itself), leaving the brain relegated to a condition of "a uselessness gland of unpleasant appearance". It was Thomas Willis (1621-1675, son of an Oxford farmer) who inaugurated the Western neurocentric era, "where the brain and mind will become two inseparable concepts", opening a theoretical path which centuries later enabled the discovery of neurotransmitters. In 1664, Willis published "Cerebri Anatome" using the word neurology for the first time. Moreover, it was the first work in which he also included his ideas and basis "of the human soul".

The impact that neuron-scientific works has had, it has been fundamental for bringing together modern societies towards a better understanding of the outer world' stimuli scopes, as well as their effects within the inner world (measurable or verifiable through senses). It is thanks to these advances that we know today that the consequences of the brain's physic-chemical processes are related to our ideas (they are what we rather compare with a receiver antenna), in what we shall call the powerful decoder model of the cognizable world: co-created, communicable and transmissible in the wave of collapsed possibilities, whose essence or origin however, remains immutable even if the atoms that compound the brain (and the overall body) are disconnected. When this happens, we lose the connection or attuning (as we preferred to call it) with the relative environment of this reality plane and the self seems to disintegrate before us, we the observers who are immersed within this dimension (it is what would happen with Alzheimer's disease, in which the self or pseudo-soul gets intermittently disconnected from the habitat of the physical body that has accompanied it in this incarnation). Zimmer comments that imagenology has enabled the study of how "there are certain brain regions that seem to coordinate a special type of activations when thinking of ourselves", which shows that conscience and brain are mysteries that remain unanswered.

Always seeking to explain this mobilizing agent that activates the search of the strategist, Chopra (2009) orient us with his vision: "soul is the carrier of the potential, mind is the carrier of intention and brain is the producer of the result", which becomes our exploration in search of the strategist's mobilizing agent, in the verification of the potential residence of his contextual, analytic, creative, synthetic and communicational skills (the soul of the strategist), as well as the engine that ignites the transformation of such ideas in a mode of active interaction (the will of strategist) and how they articulate in a concrete act (the brain). In

our perspective, the strategic conception process follows a pattern very similar over the potential (will) and the result:



In his work, Chopra proposes to the present executive a reconnection with the soul, as a potential mobilizer, through ten steps that he calls "the way towards the wholeness applicable to the businessman":

- Feed your body with light: "which means receiving the messages from the soul, which is no other than the codification that the body makes of love, truth and beauty" (a similar idea is present in the formation codes of ancient Greece).

- Convert entropy in evolution: "mind is your great ally" (returning to Hermes Trismegisto's works and to the all is mind principle).

- Commit yourself with deep awareness: "a new vision, new beliefs and a new sense of self".

- Be generous of spirit: "offer oneself, do not withhold the truth, be a force of conscious harmony and trust abundance".

- Focus on relationships rather than consumption: "this latter shall degrade".

- Relate consciously with your body: "pay daily attention to your body to stay healthy".

- "Receive each day as a new world".

- "Leave the atemporal to take care of time".

- "Feel the world instead of trying to understand it" (this implies to know you are self-sufficient, instead of arrogant and sure).

- "Pursuit in post of your personal mystery and remember that we are designed to transcend. Passion must live within you".

We see that the words and ideas of these intellectuals, philosophers and scholars by whom we have been accompanied throughout this chapter, show us how the inner language does not reveal itself easily in spite of us being intimately and collective encircled by it throughout our life tale and history. According to the opinion of some master scholars and intellectuals (Sri Yogananda, Bohm and Einstein, among others), it probably expresses with higher tuning of transversal vibratory codes to all beings through music, poetry and art in general.

They are all of expressions vibrating in facilitator patterns of communication (different of what happens with scientific language, which upon complexity –real or apparent- of those codes shared by whom have been formed in the disciplinary areas of science and research, it does not have the same transmissibility). In this regard, Stravinski2, in the classes he taught at Harvard between 1939 and 1940, established that "the deep meaning of music and its essential objective is to facilitate the communion of man with his neighbor and with the Supreme Being", or shared codes in a universal vibratory scale.

This is why much of the work of the strategist has to first focus on himself and on his non-replicable competences,

with balance (ideally within the space of wisdom) and with special care in transmitting such inner vibratory conditions seeking their expression in the material world (therefore, the capacity to connect with the leaded ones is essential).

> *"The strategist has to first focus on himself and on his non-replicable competences"*

Thus, the strategist knows he is forced to express his will by taking intelligent decisions, which does not always mean to take "rationale" decisions: the intelligence (or revelation) consists of making predictions about what is going to happen in the future. Nevertheless and as aforementioned, people make the mistake of assuming that things are going to in a linear way, because they believe everything will happen at the same rhythm and general pattern in which it has been happening (this tends to tell them the routine and so they have it coded at a neuronal and perceptual level).

In the scientific idea of the soul which is verified in all branches of Eastern psychology, the figure of will and reason is expressed as motor faculties that impulse the power towards the act. Although each school defines the presence of the soul in its own way, the existence thereof would not be questioned in the annals of science if we consider what Hawkins3 said to whom "the existence of the soul is not subject of the slightest criticism" and to whom what will probably prevail is an ingrained dispute on what is prior in the human cosmo-vision: will or reason. Thus, in this kind of intellectual quadrilateral, we find Kant in one corner, and Nietzsche in another (and his voluntas superior intellectu), Schopenhauer in the opposite one (and his formula of the world "as will and representation"),

and in the remaining corner the answer resting in the chair of the truth. It is somehow true that people tend to see the soul in the way they are; that is, it is their soul what expresses the way they are building their lives (fate and causality in the image of the inner-outer world). In the soul of the strategist it is the will what connects the unlimited thinking of the possible future with the attainable present beyond of what was accomplished. In this duality the need of an infinite extension is revealed in "a soul peregrinates through the world" (Tao).

In the strategist´s awareness process, there is a certain insight or expression of the transformer alchemy of itself as has been taught in the millenarian Eastern traditions: professor Jose Ignacio Cabezon (UCSB) reminds us that "Buddhism is a philosophy, therefore it does not culminate in faith, but in insight"). For the Tao, this inner reality is completed with multiple manifestations (collapsed and not collapsed, we would say in quantic physics) and this is why the Tao is understood as part of a comprehensive and unified energy of universal performance, which is not entirely neutral: the way consists in favoring each other and not causing harm (it is a beneficial power, a universal law or structure of a dialectic sort which is manifested in the duality of world's happening and with that impression marks the formation of strategists such as Sun Tzu and Sun Bin). These are the lessons expressed in Tao Te King, the core book of the Taoist thinking that can be translated as "The book of the Way and its Virtue", which in its short eighty-one chapters of one page each has marked many generations in the whole world. It was written around the 600 B.C. by Lao Tse (the "Old Master"). It describes the force of Tao (the force of contradiction and order of the universe) and advises on the way of acting that represents the "holy-man" or wise-man, either in daily life or while in the exercise of government or business. Some of its principles -universal truths revealed to its followers- are:

- Tao comprises the principles of infinite things. It has no form or sound, is incorporeal, eternal and permanent. This principle cannot be explained with words.

-Dao De Jing emphasizes the "feminine" (Yin) values, like the quality of water, fluidity and softness; the choice of the dark and mysterious side, the control over things without governing them.

-Victory in war is not glorious. It shall not be celebrated but mourned because it rises from devastation.

-Flexibility and softness are usually superior to stiffness and strength.

-Contrast of opposites (difference between masculine and feminine, light and darkness, strong and weak, etc.) is what allows us the understanding and appreciation of the universe.

If we continue with the development precept of the inner alchemy, we will verify that in order to advance along the perfection path, the strategist will require a profound severity with himself. This is the sense of the Tao: progress towards mastery is not achieved by seniority, speeches, rites, ceremonies or obedience (gray hair and old age are not necessarily synonyms of wisdom, because there are souls that reiterate their incorporations without experimenting advances, or even worse, they go backwards); true transformation, true alchemy is inside, intellectual, intuitive and corporal (it is an essential transformation, a transformation of the strategist`s soul). Subsequently, we coincide with Duggan (2007), when he points out that strategic intuition "may be increased throughout the years and experience, but there is no doubt that the right education can make it grow quicker".

If this is so, one might wonder, how much of the inner alchemy depends on the context?. Are there inner effects upon external stimuli? Is the inner development affected positively by, for example, the vibratory expressions of Hom practiced in meditation? In this perspective and through neuroscience, it has been confirmed what scriptures and

traditions of meditation in the East have known for thousands of years: the sounds do have an effect on the nervous system and "just as inharmonic sounds irritate the nerves, certain harmonious and stimulating sounds invigorate the flaccid systems of the nervous system by promoting the flow of vital energy within them"3. By understanding and scientifically applying the vibratory healing properties, positive effects are obtained on the nervous system and on the harmonic growth of tissues. On the matter, Dr. Emoto's4 work tend to confirm the positive presence of the vibrations in this dimension, when the harmonic vibratory effect of sweet and harmonic words cause in the fluids is tested (everything vibrates5).

We can recognize in history some patterns of strategic behavior6 transcending due to success, failure or that they offer us elements to identify trends, which will obviously not be accurate, but they help us to decide whether we would act the same way or if we could assume that our opponents would do so (facilitating current links upon past experiences). In these answering codes or patterns underlies a continuous, a transversal essence that history is determined to show us and to show anyone who wants to see: the human soul expresses itself as a continuous parallel to time-space (in words of John Archibald Wheeler: the matters tells the space-time how to curve and the space-time tells the matter how to move") and pushes us to explore the mystery of life in what is transcendent (to penetrate "the universe up to its roots in order to communicate with the divine" according to Aristotle). Indeed, the transcendence in time-space and domain of the matter through the power of reflection-intuition (the immaterial) is part of the essence of strategos' acting and it is this expression what reaches us in the synthesized chapters of the reporters, leaving the prints of the mental cartography of strategic thinking traditions. It is the essence of the strategist the one that we can observe transversally expressed in the actions, stories and treaties of peasants of the future in present time such as are the stories of Chung-ho Chi / Zhongho Ji ("deep knowledge consists of being aware of the

perturbation before perturbation arises, and of danger before danger arises"); from Tao Te King ("Tackle the difficult when it is easy; handle the big when it is small."), Shao, Sun Zu, Sun Bin, Lao Tse, T'ai Kung's, Ssu-ma, Wu-tzu, Wie liao-tzu, and from the soul and mind of a great Master as Confucius. All of them and many more have transcended in time and history for their acts and social influence. At the time, they were distinguished by their wider vision of the future than their contemporaries, plus their strength of spirit is what made them, with no doubt, different from their contemporaries due to the deepness and transcendence of their wisdom initially applied to the performance on the battlefield.

When Delfos impacted us at the Western cradle with the transcendence of its "know yourself", it forces us to contemplate those elemental conditions that are a source of growth and survival in a relative reality like ours. However, both schools slide us to meet the essence of being, its transcendence and the via reggia to know oneself by taking the steps towards meditation.

Certainly, this strategic essence can be stimulated and exercised so that finally the aspiring stratego can "unblock" his potential conditions. Although, there is no doubt that natural strategists and directives exist and are formed by the daily life's doings. Ohmae7 explains these kind of leaders-entrepreneurs who have a well developed strategic mind by natural condition, as follows: "the key to those processes is their sharpness and shrewdness. Since they are creative, intuitive in part and very often opposed to status quo, the resulting plans could be, from the analyst point of view, lacked of validity. We can add, what confers its extraordinary competitive impact to these strategies is the creative element of those plans, as well as determination and will of the mind that conceived them" and enables him/her to carry them out.

Notes

1. John Dewey: philosopher and North American educator born in Burlington, Vermont (1859-1952), author of a series of works on pragmatism applied to education.
2. Stravinsky, Igor: "Poetics of Music" Vintage Books Pub., New York, USA, 1947
3. Punset, Eduard: "The soul is in the brain", Aguilar Pub., Madrid, Spain, 2007.
4. Emoto, Masaru: "The Healing Power of Water", Hay House Pub., USA, 2004
5. Hermes, Trismegisto: "Complete Works, Corpus Hermeticum", Indigo Pub., Barcelona, Spain, 1998.
6. Krippendorf, Kaihan: ""The Art of the Advantage", Thomsom Texere Pub., Michigan, USA. 2003.
7. Ohmae, Kenichi: "The Strategist Mind", McGraw Hill Pub., Spain, 2004.

Chapter Three

Tactics consists on knowing what to do when and where there is something to do. Strategy consists on knowing what to do when there is nothing to do"
Anatoli Karpov (1998)

Why strategy?

When Punset (2008) tell us that "human beings have always been planning … always have plans for the next millennium; in man all are predictions, forecasts and expectations (…) even when speaking of the past, they are always thinking about the future", it helps us to explain why in the particular case of humanity there has always been a quest for better future conditions, seen from the present moment.

The concept of strategy has been developed and applied through human history, first by hand of the Eastern school, to then to arrive to the Western school (see chapter "schools of thought and strategos"). Although it is in the West where the concept of strategy unfolds and it's in Europe of the 19th century, where it moves from the military world into the business world. In 1810, it entered into the English dictionary (the word tactics entered in 1626); it was at the beginning of the 20th century when the public world and non-profit organizations knew about their first applications.

In the business world, and particularly in the Business Schools, the work begins initially on authors from the military world like Jomini and Von Clausewitz (in this order of interest in the American School), to then derive towards the second half of the twentieth century in convergent authors such as Levitt (we include him for being an inspirator of business views rather than a specialist in business strategies), Selznick ("Distinctive Competence",1957), A. Chandler ("Strategy and Structure",1962), Ansoff ("Corporate Strategy", 1965), Shumpeter (who in 1940 described in "Creative Destruction" ideas very close to what we call today strategic intuition); K. Andrews ("Business Policy: text and cases", 1965 and "The Concept of Corporate Strategy", 1980), as well as other contemporaries who were born in the management world, like H. Mintzberg, M. Porter and K. Ohmae (among the main ones). One of the most used works during the eighties and until recently, it has been the "Competitive Strategy" (Porter, 1980): the author is not the first one in using the concept, neither has been a referent for schools of strategic

thought; nevertheless, his contribution consists on guiding the readers towards a model (the five competitive forces) to value (or overestimate) the industry (context) in which they operate. It is curious to confirm that, although it has been catalogued as a 'must' in the literature of whom is interested in strategic issues in the world of business, we face an author who "does not explain how to arrive to or create a strategic idea" (Duggan, 2007). In fact, a good part of the strategic literature that invades us from different places of the globe (normally redundant in concepts and applications), harbors numerous loopholes and suspension points when having to define and explain how a strategy is conceived.

Although for some authors and writers strategy cannot be less than a science, there are those who consider that it will never be more than an art. If we take the words of the Danish philosopher Piet Hein (1905) "the art is the resolution of problems that cannot be clearly established before being solved", we will see how it is in part applied to strategy (in previous works we have expressed our opinion about the concept of strategy as a victim of its own success). At some point, we indexed the concept of strategy from the business world onto business policies, and today we do it on the visions of future states that we want to achieve, not without an implicit voluntarism on it. This is why is rather curious that in a world in which the intents of prediction on futures states –upon the evaluation of the information in the current flow-, it becomes more essential in the success of management, while the concept of strategy becomes more distant and difficult to reach. At times, this seems to be more like working with an astronomer's object of study because the greater certainty of discovering a star comes once the star moves away his sight, continuously and uncontrollably, because of continuous Universe's expansion.

It is true that there are managers and strategos that have innate or connatural tactic and strategic skills (to what Sengue1 calls tacit knowledge). In fact, chances are that we try to emulate, reproduce or imitate the strategic thinking of many

"innate tactical talents" (Ohmae, 2004) who we have had the chance to meet during our business life. The difference lies in what many of those imitations are applied to, they become stratagems ("artifice in war") which operate at tactic level; by definition it is the space where we move, when the mobility spaces are clear and possibilities to apply these well planned or unexpected moves to short range. In this way, most of the time we notice that when we carry out these "well thought plans", we realize the only thing we had in our minds was the good ideas that worked out for others (in strategic terms, indeed). Thus, Confucius (551 to 479 B.C.) reminds us that "learning without thinking is dangerous" and therefore- unlike the implant that means the dangerous strategic imitation- strategic reflection and systematization of a plan will help us to diminish the margin of error in its implementation and it brings us closer to a higher probability of success.

In both, business and military worlds, there is an expression that explains the reason why strategists are sought to command operations: decision making. It is obvious that the implementation of a strategy needs someone who takes risks (controlled, but risks after all) and who finally, makes the decisions. Strategy without decision is equivalent to a decision without action: useless at the end. Certainly, decision does not always have its expression in terms of absolute magnitudes, since to act or not to act is a decisive action (or expression of decision). A strategist -may as well- choose the way of no-action to achieve an objective within the strategic process. Strategic decision making depends on our ability to think about a main objective orientations in the long term (in previous publications, we have called the strategic thought as the DNA of planning in companies, to what we add today that a good strategy normally implies a good strategic decision).

In this sense, we shall say that some categories that describe reflective forces intervening in the manager's decision making arise from the intellectual practice of strategic thought:

1. Essential Pulse: it is easy to recognize it in the way of being and doings of the strategist. It is that impact of energy that unties the vital need for impelling a movement, to go from the potential to the action, from the universe of the non-material to the universe of the material and tangible. It is the energy that arises, for example, from crisis like a generator of vital impulses that detonate the creation and search of new options that move us away from the point (situation) in which we are at, and it leads us to a new and better scenario (turn of horizons). These convictions like "we should do something here" or "we should survive this crisis" lead the strategist to conceive this vision (which just for thinking about it, he tends to think that is conceivable).

2. Reflection and formulation: it refers to what allows us to discover what is changing, to audit the scenarios and to reflect on what we know and what we do not. In this stage, the prediction of where we are going to, allows us to evaluate where we should be in the future. By crossing both elements, we will try to solve the necessary gaps to be solved in order to look for the next stage (see chart gap-engage below).

3. Decision: the detonating action or the action that triggers a strategic plan- setting in motion, which has to do with what was decided. The conviction that leads action to be joined to the decisional impulse what assures higher or lower probability of success of the plan as an operational instrument (regardless if it is or not appropriate).

4. Flexibility: the most probably successful executive teams are heterogeneously composed and its heterogeneity (idea of cognitive diversity) increases the chance of diverse and creative impulses. Adaptive flexibility in teamwork is a necessary condition to achieve strategic objectives (we must remember that it's also an essential condition of the strategist and certainly of strategy as well).

5. Planning: we could resemble the movements of strategic planning to the channel of a bits flow, signals and information for decision making that are going to become a chained and systemized action of decisions, in accordance

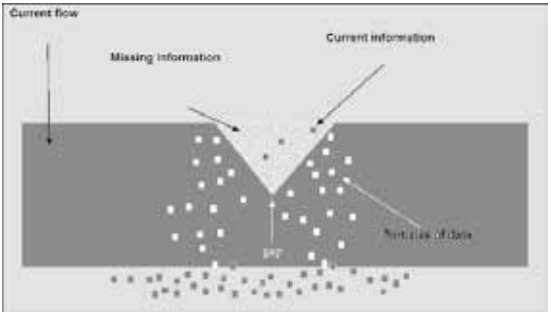
with patterns (experience) that intend to diminish the potential failure level in the implementation and relationship with the environment. We are already in the planning stage, which is not a synonym for success, but only a part of the process that must be put into action what it has been fully described in the strategy's process of incubation.

6. Implementation: how much dispersion could exist between our intentions and the obtained results? The answer is in the results showed by the performance indicators. The difficulty to evaluate only arises once the plan is developed: we will know about complete success or failure only when the process is over and given that this is unacceptable, we turn to the objectives' performance indicators.

Some contemporary definitions incorporated to Management and that acknowledge adherence to a particular school are the following ones: Quinn4 suggests defining strategy as "a plan or guideline that incorporates the main organization's objectives, policies and sequence of action in a coherent whole". He points out a direction proposing strategy as a theoretical guide that has an effect on putting actions into practice, advanced by the company's particular objective.

On the other hand, at some point, Mintzberg2defines strategy as the "guideline or pattern in the flow of decisions", that is, a model arising from the analysis and comprehension of past behaviors of the company (whether programmed or non-programmed patterns) in order to implement -upon them- future decision making. However, in subsequent researches, the author adds although the idea is true, he opts for the strategic construction: "some successful strategies can arise without any previous planning, like frequent answers to unforeseen circumstances" (which is expressed in his line of work on both creativity in strategy and innate tactical talents).

Then, strategy can be considered as a "tried" planned process and at the same time, as a rising process defined as "emerging". That is, a permanent reconstruction and adaptation process that includes the new variables that have an effect on the management of the company (most



of the contemporary bibliography on Management agree on this definition), which in turn, it validates the need of a clear thinking to guide the acting in the constant adaptation and towards a good ending (performed strategy). On the other hand, Grant (2005) points out that strategy in the business world is mainly about "guaranteeing the survival and prosperity of the company". Simmons (2000) states that the strategy refers to "how the company creates a value for customers and stands out from other competitors in the market", and it can be understood "as a perspective, position, plan or pattern" of behavior. Hax and Majluf3 mentions that "the strategy can be considered as a multidimensional concept covering all of the firm's critical activities and it gives them a sense of unity, direction and purpose which at the same time facilitates the necessary changes produced by its environment". Under these points of view, strategy becomes a conceptual model that guides the organization continuity throughout time and looks for being a facilitator of its adaptation to changes. Von Cláusewitz stated that, while "tactics imply the use of armed forces in combat, strategy is using combats for the purpose of war". Then, we could say that the tactical level is the domain of the algorithmic thought, which combines possibilities and quantitative elements (quantity of armaments, airplanes, etc.) with qualitative possibilities (training, moral of the troops, etc.), within the dimension of what is "possible to be done". If we rescue

some common elements from selected definitions of strategy in first line texts and contemporary literature, we can find:

a. Pattern: this model or pattern must be coherent at all the levels of the firm, besides tending to join the efforts together in an integral way (which we prefer to define as oneness).

b. Long term: it is typical of the strategic dimension to think in projective terms and in the long term.

c. Business selector: it prints a progress in the company that chooses and opts for certain spaces and current and future market niches.

Theoretical directrix underlying the strategic thought has tended to become confused with its scopes, construction, and even with its real implications within the world of strategic planning; many times, up to the point of tangling them with the action in itself (typical of operation and tactical field). According to the school of design, the construction of strategy implies to involve all the company's members, representing a meeting scenario and a chance of a closer interaction among its components (the bottom up type). Somehow, it is a driving force of spaces for collective creation (we have seen in different companies how strategy construction enables its members to have the chance to know themselves and show their qualities, acknowledging their contribution possibilities and difficulties that are part of their departments, an interaction that has the value per se of being an instance of learning and validation processes among the company's members; strategy becomes closer to different bodies of the company that will implement it. Since strategy is located within the thought field -which leads to action- and tactics -which operates the action-, it continuously adapts to the environment conditions4, what creates bemusement and uncertainty among non-aligned or uninformed collaborators.

The continuous crossing between tactics and strategy creates a process of reviewing and adaptation to the environment that Mintzberg5 and others describe as the "emergent strategy". It can rather be considered as a natural and permeable process of an open system that looks for its dynamic equilibrium as described in works of Wiener, Von Neumann and Morgenstern (1944), as well as the remarkable contributions of Nash (1945), or in the Systemic of Bertalanffy6. Nevertheless, this is not a synonym of a constant change of the strategic direction, because the strategy centered in the company's field has the need of keeping a continuous line of action as a common vector, so it is expected that strategic objectives are defined in a long term direction. If they change continuously, they will not crystallize in concrete results (continuous change is not adaptation but disorientation).

In that sense, deep variations of strategic alignment –though they are perfectly possible to carry out upon radical changes in the context- they shall be evaluated by taking into consideration the disorientation potential and resource spreading that they may cause.

I think, therefore I plan

Strategic thought is by definition, essential for the company's future, just like strategic planning becomes essential for strategy implementation, operation, follow up, control and communication. As previously stated, one of the main objectives of the strategic thought is to stimulate managers to decision making.

Of course we understand planning as a systematic and methodic order pattern that allows us to develop a long-term vision (with short-term landmarks); ambitious objective development (making clear what actions can achieve them); to identify main uncertainties (just as plan "B" or contingency plans); to detect critical suppositions, to verify them, contrast them (and to define the control basis); to convert data into reliable information; to realistically evaluate the company at present and its potential; to balance the relationship

between growth added to investigation and development and innovation (I+D+i) with the current operation; coherent planning with the vision and mission defined by the company; to incorporate all the individuals involved in the execution and all those affected in the elaboration (bottom up or top down) are part of the actions composing the strategic process. Facing these ideal planning characteristics, the strategic thought empowers a function that we have defined in previous works as the big picture analysis (BPA). That is, to have all the typical components of the analysis (breaking down the elements in their essential qualities and by parts for a better understanding of them) in perspective to uplift us enough above the phenomenon in order to dimension the context as a whole.

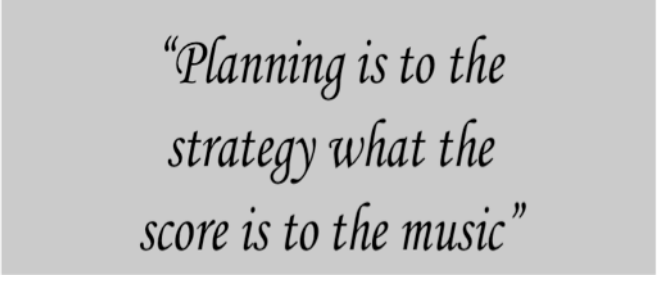
At this point, we shall assert that strategy must not be understood as a mechanical doctrine typical of the strategic planning, but rather, it must be dimensioned by all its amplitude as a model and thinking method that decodes, analyzes, creates, synthesizes and communicates possibilities in the future flow, from which the strategist chooses the development path of the most efficient and effective actions to achieve his objectives.

Thinking strategically

Parlad and Hamel (1989) point out the strategic planning as a "format of refilling" and they refer to strategic thinking as a "design of the strategic architecture", pointing at the creativity, exploration and comprehension of the discontinuities. Mintzberg (2009) clears up that "strategic thinking is not an alternative nomenclature to put all the things that fall down under the umbrella of strategic management; it is a way of particular thinking with clearly perceptible characteristics".

In our previous works7, we have already indicated that strategic thinking for us is: "a teaching system of perception and vision of reality that goes beyond what is noticeable". Therefore, from our point of view, strategy is a result thereof (each worldview suggests a particular vision of the world: mechanic vision, economic vision, holistic vision, for example).

This true flash of comprehension generates a new range of connections, similarities and differences, reason and unreason, in volumes only limited by the thinker-observer's own limitation to execute this act of perception of cognitive wholeness (rational, emotional and integral). Thus, thought is our first stop to define what we are dealing with, how to provoke a new range of links that enriches the strategic possibilities of our decisions? We could indicate- as we do it in our own MBA studies- that strategic thought is a chaining of current and future value equivalent to the strategy´s DNA or, as we usually call it in our MBA classes, it is the equivalent to the musical essence (the score is not the music, like planning is not the strategy) and the true input of strategic planning. When we talk about strategic thinking, we are talking about the core of the issue, given that planning is centered on working with solutions for different methodologies or ways of systematizing the strategic idea (which we call strategic fractal) that arises from the strategic thinking. Planning is a process that responds to some methodologies aimed to achieve the better implementation of the strategy (some of these methodologies are published and reprinted up to boredom).



In that sense, the strategist makes an active contemplation of the context, which improves the quality proportionally to the stability and predictability thereof, upon his analytical-systematic quality to contemplate,

reflects, decides and acts (so we can say that the thought solution had a sense of action; the result must intelligently move the company forward to reach a favorable situation (maneuver), as a result from this output, which concretely must lead us to make a decision and find the solution).

The memory of a concrete experience is composed of information fractions sheltered within different spaces of the brain (it is possible that some of them degenerate into data as time passes by). Therefore, to recall refers to collect or "connect" those "pieces of experience" and information with a symbolic content, in order to turn them into something new. In that sense, it is understood how the intelligent memory is applied to new situations: the elements we use to compose come from the past, but its recoding8 turns them into something new. By recalling, some parts of the visual, auditory, tactile and smelling brain are activated and gathered together in the hippocampus…it is what we experience as a memory. Neuro-scientific studies show how exists a close connection between recalling the past and imagining the future: the brain images are very similar in these kind of experiences, therefore, we can suppose that the sentences "remember a table" versus "imagine how a table would be" will have awaken in the reader a very similar experience at cortex brain level, that concentric axis in the cortex activities might be explained- according to Okham9- by an easier and more evident way: it is the observer himself who observes.

Forces that lose strength

If there is a strategic analysis method which has remained sticky anchored onto the subconscious of most of those who have attended pre graduate degree classes in Administration Faculties (before the need of analyzing the environment conditions and venturing in the design of a strategy) is the Porter´s five competitive forces model. This

is a 30 year old work already and it might be considered as a classic work in modern management academies.

In this regard, we would not know whether to more carefully observe the persistent validity of the model in the head of some decision makers, or the lack of a timely criticism accompanied by the obfuscation that arises from time to time from some characters (I am certain that in some case, in spite of themselves) and their models in both, professional and academic worlds. The case of the competition's generic strategies theory, or five forces, has suffered from time wearing out mostly due to the lack of knowledge and exploration of alternative models, as the ones provided by Ohmae10 and Mintzberg11, among others. This is due to our executives not scrutinizing enough more updated knowledge regarding management in general and strategy in particular, in an environment where the costs of knowledge are not precisely stimulating (which does not neutralize the necessary perspective of criticism).

We are convinced that in the upcoming times, convergent and comprehensive perspectives shall be imposed by the force of facts: the purely external perspective does not only lose domain in the strategic analysis (Rumelt, 1991), but it shall also make more room for the value we must assign to the company's conditions and internal factors: what we really are; what makes us different and promotes us to overcome obstacles. In that sense, it is not about us completely forgetting the context, since studies show that "between 10% and 20% of the company's profitability is explained by the effect of the industry in which operates"12; it is validated by Porter (1997), when he acknowledges how "the effect of the industry only explains 18.68%"13. Therefore, it is our internal conditions what shall explain most of the success within the strategic process (as in most of life matters), and it does not mean that reality shows that the five forces from the traditional model disappears, but it only loses strength. We agree with Wernerfelt (1984) on this latter, he

points out that differences in profitability of the companies are derived from its assets and organizational abilities14.

The strategist does not compete

First of all, we have to mention that the word "competition" as defined in the RSA (Royal Spanish Academy) forces us to think about the actor (strategist) facing another actor (competitor or competition); it even states in its fourth meaning: "situation of companies that are rival within a market by supplying or demanding a same product or service". The thesis supposes that only upon such "competition", the need of designing a strategy arises (to be different and compete, according to Porter). In other words, if we consider this starting point as true, we would suppose that strategy will depend on the existence of a competitor, person or enterprise, to be such.

A different thing is the "competitive strategy". Although it could constitute a pleonasm, we do not stop using it day by day in the typical technolect of our business activities (the concept of "competition" was tinged by the prevailing political thinking from the "Cold War" in the twentieth century, which impeded to talk about something "different" for there was the risk of being labeled as a reactionary or a social-leaning person).

Precisely, this is the point that suggests us a warning and disagreement, given the fact that we should suppose that strategy needs the presence of "other" to become evident, which is particularly uncomfortable for us. This is for us a mediocre way to see the human spirit, since if it were right, we would look for formulas to reach objectives that have nothing to do with "the existence of other". We must not forget that the fiercest battle is "against ourselves", with our weaknesses and those goals that seem for us difficult to reach. I suggest to the reader who loves escalations that in his/her next personal climb, and without competing against anyone to reach the top, try to undertake said task without having a clear strategy to reach the top… it looks as if another one is

not always required next to us for the presence of the needed strategy to impel us towards a higher probability of success.

By working on the basis of the competitive exclusion principle (Gause, 1921), we suppose that both, cooperation and survival of similar species are possible in delimited environments, but it is impossible the coexistence of two identical and from the same species individuals meet up (and finally confront each other) in competitive environments.

Notes

1. Sengue, Peter: Conference given at AACSB International Conference, Los Angeles, USA, April 20th, 2010.
2. Mintzberg, Henry: "Managers not MBA's", Berrett-Koehler, San Francisco, CA. USA, 2004.
3. Majluf, N. and Hax, A.: "Management of Companies with a strategic Vision", Dolmen Pub., Santiago, Chile, 1996 (Fourth Edition).
4. Liddell Hart refers to the conditions upon which the tactics in the battlefield operates: "In the physical sphere, the only constant factor is the one that indicates that the conditions are invariably inconstant".
5. Mintzberg, Henry: "Managing", Berrett-Koehler Publishers, San Francisco Ca, USA, 2009.
6. Bertalanffy, Ludwig Von: "General System Theory", George Baziler Pub., NY, USA, 1969.
7. Garrido, Francisco Javier: "What is learned in the World Best MBA's", Chapter 1, Gestión 2000 Pub., Barcelona, Spain, 2012.
8. The author has been the first in setting forth and defining the so called "Re- coding Theory", which was the basis of his works published in 1996 and 1999 when his interests were focused on information, communication and image matters.
9. According to the Principle developed by the Franciscan philosopher, William of Ockham (1280-1349), "the simplest and enough explanation is the more probable one, but it is not necessarily true".
10. Ohmae, Kenichi: "The Mind of the Strategist", McGraw Hill Publishing Company, Spain, 2004 (2nd Ed.)
11. Mintzberg, Ahlstrand and Lampel: "Strategy Safari", Granica Publishing Company, Buenos Aires, Argentina, 2003
12. Rumelt, P. Richard: "How Much does Industry Matter?", Strategic Management Journal, 12, p.p. 167-185, 1991

13. McGahan, A. and Porter, M.: “How Much does Industry Matter, Really?” Strategic Management Journal, 18, p.p. 15-30, 1997
14. Wernerfelt, Birger: “Srategic Management Journal”, 11, p.p.171-180, 1984.

Chapter Four

"Wealth comes from what is, but worth comes from what is not".

Tao

Strategists and Strategos

It is an interesting challenge to explain the conceptual differences arising from under the umbrella of –sometimes-transcendent characters identified by a name and a last name such as Carl Von Cláusewitz, or diffused ones, like an addition of periods and experiences, such is the case of Sun Tzu and all the cases of the strategos formed in the Eastern Schools of Philosophy. First of all, the use of the term strategos or estrategos shall be clarified; it is derived from the generic concept of "army general" in Greek. It refers us to a professional of strategy (in the same way "strategy" was the mode in which Romans originally called the lands protected by the stratego). This is what was found on its etymology, finally a synonym of the word "strategist". There are some authors that suppose a strange difference between the two synonym words as "strategos and strategist". This intellectual pirouette in some cases tries to stand out those who professionally dedicate themselves to the art and science of strategy. In our case, we can only contribute to this "discussion" saying that the individual who uses some principles or strategi mode can be considered as a well-intentioned or lucky apprentice (it can also be a bad-intentioned one, whom I would suggest to include within the group of the followers of "The Prince" of Machiavelli, who we do not consider neither a strategist, nor a master nor a philosopher).

If we look for an overall profile of the strategos, we shall include an addition of attitudes and aptitudes that sum primary or basal knowledge, which becomes evident to whom is dedicated to strategic matters and are expressed in the knowledge domain fields such as:

- Intuition
- Analysis
- Relation
- Synthesis
- Scenarios and actors
- Pragmatics

- Tactics
- Logistics
- Stratagems

Among the superior knowledge of the strategos, which allows him to achieve the step of strategic wisdom and to be recognized by his pairs and followers (that what makes him to stand out with total naturalness, positioning himself above his equals), is what follows:

I. Deep knowledge of the human sense of reality (culture and society)

II. High level of personal exigency (the hardest battle is against himself)

III. Connection with wisdom in the decision-making process (to recognize the unit in the duality)

IV. Abilities to communicate the strategy (the traditional "harangue" is a condition of the stratego, who prides himself of such)

However, the traditions that are part of the schools of strategic thought have bequeathed us greater knowledge on the formative and human profile of the Western strategos (most likely influenced by the East), from the Greek school and its influx until today. In the Greek cultural context, men became prominent in society proportionally to their exposure and public recognition. Personally, the individual would feel fulfilled as long as his artistic and intellectual development is a contribution to his community. For example, a Greek citizen was able to take part in the assembly's political decision making and in one high valued social function upon such recognition: active participation in war. Initially, Strategos took part in the political decisions of war, due to his capabilities, his domain of great knowledge, contacts,

skills and economic power (all the Athenian citizens were eligible for all state positions, but because they were not paid for it, they remained available only for those interested, well contacted, well assessed by the assembly and moreover, wealthy). This explains what traditionally happened in the election of the strategos position: "upon not being paid, this position was held by known wealthy men with a family tradition of command". Thus, the owner of lands (particularly at the frontier) is the traditional strategos (from the political period but not yet involved in the battlefield). Nevertheless, the evident relation with the patrimony conservation and at the same time, frontier vigilance, an additional factor was formed: effectiveness required the provision of tools, spears and shields (with high costs) for him and his soldiers.

In the case of Pericles, for example, he combined his function of "chief stratego" with the first statesman responsibility, delegating the frontier, ship and hospital functions-among others- to ten selected strategists; the assembly constantly reviewed his performance, punishing or rewarding his actions. We know that until the end of the 5th century B.C., during the first period, strategos did not take part in the battlefield actions, he rather managed resources, provided orientation, human and material support to the generals and their troops.

The second period or the so called citizen-warrior period was developed after the 5th century B.C. (Greek classical period) in which steps to formalize the strategos education were taken: tutors went from town to town teaching how to handle troops and weapons (Xenophon in his "Anabasis" describes said "tutors" as "technical mercenaries of war"). Consequently, it slowly began the implementation of academies to teach tactics, maneuverings, strategies and exhortation of war. During this period, persuasion and alignment in the command of the troops is revalued, as well as war traps and astuteness applied in the battlefield; it was the period with greater development in Western techniques applied to the military arts. A century later, the task of the stratego was

shaped and famous enough to be exported from Greece to the world (the tutors from Athens were particularly appreciated).

Masters and Strategos

By working synchronously, we will allow ourselves to begin with professors and strategos from Eastern school, to then finish with the Western school.

Sun Tzu

We will begin with one of the most repeated names in strategic literature, whose work arrived to the West a decade before the outbreak of the French Revolution (Paris, 1772), by hand of the Jesuit missionary J. J. M. Amiot. The work of father Amiot was reissued in 1782 in France and Germany (later in Japan , Russia , England and Spain). Sun Tzu was born in the state of Qi in China (4th century B.C.) and lived during a period of great artistic, technical and philosophical influence. Nevertheless, he witnessed an era of great battles and wars that marked the end of the seven kingdoms (Qi, Chu, Yao, Han, Zhao, Wei and Qin). Subsequently, the lords had to resort to military, diplomatic, political means and great financial resources to try to ensure their government and territorial integrity: it is known as the Warring States Period, the unification of China under the Qin Dynasty. Same as it happened centuries later in Greece, politicians and governments required advisors: experts on these arts. They sold and transferred their knowledge to whichever kingdom required it: they were the strategos from East; Sun Tzu was one of them and to whom the authorship of the recognized treaty "The Art of War"1 is attributed. Sun Tzu offered it as a tribute to King Ho Lu, monarch of Wu State during the 4th century B.C. It is interesting that the similarity of this work with those of similar diffusion in the West persists over time and resides on its guidance and orientation functions in the battlefield and in the military strategy deployment, obviously that with the inspirational keys words that are proper of the almost poetic language of I Ching. The treaty written by Sun Tzu may not

be the first one in history, but undoubtedly that it is the oldest one recovered. The thirteen lessons or articles of the Art of War were written in moments of great commotion in China (period of the Warring kingdoms, 5th and 3rd centuries B.C.); it was written in a limited war context, for restricted purposes (Zhou dynasty). Teachings transmitted by master Sun are a reflection of the ancient philosophy spread from the East -where the paradoxes proper of the Taoist principles, such as "the war be won without a battle", or "the pursuit of development and perfection is proper of the being", through the self imposed implacability of the warrior- are revived in the 36 strategies and guides proposals presented in his work are revived.

Sun Bin

Born in a family of warriors (Sun Tzu's descendant), he has been pointed out as the author of what is known as "The Art of War II", a manual-like continuation of the Art of War Treaty. Apparently, Sun Bin was a Wang Li's classmate, a renowned strategos of his age and a Sun Tzu's contemporary. The oriental story tells that Sun Bin was deceived by a study partner, Pang Yuan, who was responsible for Bin's accusation of betrayal and complot against the government. This accusation caused him his lifelong disability and reclusion in the filthy betrayer's house; such wretched situation was solved by the visit of a high officer from Qi kingdom. He found out about this brilliant man's despicable condition in Wei and released him to serve his king. Once in Qi, Sun Bin was appointed as the king counselor in strategy (strategos), achieving great success in the battles that were assigned to him, as well earned the respect from high society and the king himself.

Archduke Charles of Austria

Whose work was never translated into English, reason for lacking diffusion. The French tactic and writer Paul Gédéon de Maizeroy (1719-1780), Antoine-Henri Jomini (Swiss), Carl Von Clausewitz (Prussian) and Count Guivert (French) are among the most influent theoreticians

currently applied to western military science. We will then start with some renowned statists and generals:

Gaius Julius Caesar

He is considered one of the greatest general and strategist in history. He was born on July 12th, in the year 100, in one of the most distinguished Roman families. His intelligence was evident from his early years as well as "having character" as described by historians. His great talent as historian and a man of letters (exponent of the classical period) enabled him to tell about his own achievements in war and in politics in the most remarkable and moderate way. His conditions as strategos, for which we stand out him in this book, assured his place within history and all the facts are told in his "Bellum Gallicum" treaty[2]

Alexander III of Macedon

Known as "Alexander the Great", his conquest of the Persian Empire attributed him as one of the greatest generals in history (356 to 326 b.C). He was a man with a universal education and was brought up by Aristotle during his childhood. After the conquest of Persepolis, he developed a brilliant consolidation policy with Persians during his twelve yearlong campaigns.

Napoleon

He is one of the most admired military strategists in history (1769-1821). He kept the control of Western Europe for almost a decade; gifted with a great talent, work and leadership skills, he's been considered as unbalanced during the early XIX century.

Leftraru (Lautaro)

He is a military genius, worldwide renowned for his leadership qualities and use of stratagem (1534-1557). At his early age, during the Spanish conquest in the America's Southern lands (the actual republic of Chile) he was captured by the army commanded by Pedro de Valdivia, from whom he

learnt all his tactics and military strategies. He learned to ride and taught his people this and other knowledge, using his military skills for developing new and ingenious applications, which allowed him to contain the Spanish army's lines.

Carl Philipp Gottlieb Von Clausewitz

His name has not gone unnoticed or been indifferent for military and business strategist students around the world. This soldier was born in the Kingdom of Prussia in a middle class family with history on military lines (two of his brothers earned the honorific title "Von" before him). He was enlisted in the army at the age of twelve (in 1794 pretending to be thirteen, apparently due to his family urgency to enroll him) and in 1801, at twenty one, he entered to the Berlin's Kriegsakademie (Academy of War) and graduated three years later as the first student of his class. In 1805, he published an interesting article criticizing Von Bülow. In 1806, he experimented firsthand the disastrous Prussian humiliation by Napoleon's army, being captured and sent back to Prussia and upon when he became the passionate military reformist that history knows. He worked closely with Gerhard Von Scharnhorst (great Prussian soldier and mentor) and August Von Gneisenau (his friend and protector).

Due to his excellence on the battle field, he became one of the most influent specialists on strategist's behavior and vision on the battle field. At 51, and a lifelong dedicated to study arts, sciences, education and philosophy (he was expert in Kant's work) and ethics, he left an important legacy to modern military science, mainly on his renown eight volume treaty: "On War" (published in 1832 by his widow after Von Clausewitz died of cholera) 3.

Although, tactic and strategic aspects of these treaties have been addressed in hundreds of books and college researches, in our opinion it's the philosophical aspect that emerges from his explanation of the "general view" or Coup Du'el, which becomes the most decisive and transcendent message that it is materialized in the applicability of

his teachings and, according to Von Clausewitz, it explains how a good general should observe and think.

Antoine-Henri Le Baron de Jomini

Was born in Payernes, Switzerland (1779-1869) in a middle class family (headed by a trustee father); he had a great vocabulary and math knowledge. He served the imperial Russian army and made a name within the military world as the "Napoleon's interpreter", what indeed made him the best military commentator of his time. First, he developed his career in banking but he then suffered a dramatic change because of the French Revolution, and joined the army in 1798. He returned to the business world in Switzerland after the Treaty of Amiens (1802) and started writing about military issues. He served in Austerlitz during the Prussian campaigns, besides Spain. He was pointed out as arrogant, short-tempered and ambitious, and a troublemaker among his peers. Perhaps, that's the reason why he was "a minor and practically ignored character in the memoires of officers who served with him". He was perceived with great skepticism by aristocracy, even Duke of Wellington considered him "a pompous boaster"4. When he left the service to Napoleon, he kept his reputation based on his intelligent prose and skillful writing, which permanently attacked Cláusewitz , who hardly paid any attention to it. He was appointed baron quite late.

His "Traité de grande tactique" was published in 1803, the same treaty that he then reviewed and published again with no relevant changes in 1838, under the name of "Precis de l'Art de la Guerre". His analysis works and theoretical proposal on Napoleonic wars have an evident didactic style, emphasizing in the attempt to translate a geometric language into an explanation of actions on the battlefield. From our point of view, his main contribution is the application of his systemic vision (defined as static and simplistic by some biographers) on actions suggested according his point of view, such as the turning point and the superior opposing force concepts, which he used to teach practical lessons to superior officers5.

Clausewitz / Jomini

Often, specialized literature shows us the differences between Jomini and Clausewitz's perspectives (while for some they are real opposites, for others, they are complementary). Although there are supporters for both perspectives (Jominians and Clausewitzians), their teachings have not generated what we would call a school of thought. Nevertheless, they did generate an impact on military thinking and consequently, on the private world.

Even though, both strategos witnessed similar atrocities in the wars and battles, they did it upon their personal decoding perspective. The most studied similarities between them are:

1. Their historical interests on the campaigns of Frederick the Great
2. Great experience in Napoleonic Wars (from opposite sides)
3. Reading each other's ideas (Clausewitz was less concerned about them, though)

Indeed, these similarities are interesting from a biographic perspective, but their approaches to strategic knowledge were as different as their personalities were. In this work, we should highlight that by outlining the core differences between Clausewitz/Jomini's thinking, a philosophical factor abyss emerge, providing deepness, transcendence and consistency to the work of Cláusewitz while facing a Jomini expressed in terms of practical evidence (even when both addressed the same object of study, it becomes evident the different philosophic perspective). There is no evidence that they met each other personally, though, they both were at the tragic Battle of Borodino; notwithstanding, they interacted intellectually through that nice intellectual chess played by masters, influencing each others' thoughts for long time as pointed out by Gatzke ("Principles of War", 49, p39 in Cochenhausen, Grundsatze): "in strategy,... the side that is surrounded by the enemy is better off than the side which

surrounds its opponent, especially with equal or even weaker forces....Colonel Jomini was right in this....". This last idea is verified in his early writings, but not in his later ones, in which the calculation of the moral factor plays a significant role in both analyses, on his own as well as his opponent's. Throughout time, Clausewitz became an informed skeptical of Jomini's thoughts (at times, even considering them as "useless").

Clausewitz highlighted that "in war everything is uncertain", therefore calculation should be made based on variable amounts, in which psychological effects of forces interfere in a continuous interaction of opposites. This sense of uncertainty awareness, different from the "scientific control" manifested in Jomini's thinking, shows a turning point between both thinkers (beyond their different views on the Jominians "inner lines" and the "concentric operations").

Maybe the last "intellectual chess match" among them only became evident after Clausewitz's death (when his widow published his manuscripts and Jomini's work shows a turn from his previous writings: he published the French version of "Sur la théorie actuelle de la guerre et sur son utilité" ("On the present theory of war and its Utility"), better known as "Summary" in English translations, which includes several "adaptations" ascribed to his reading of "On War". Indeed, the evidence of the adjustments of ideas in this work is shown, for example, in his "Skepticism on math calculation" proposals, because it contravenes all his previous work on geometric principles and math diagrams applied to the battlefield, as well as his ideas on "limiting theoretical influence" and "military knowledge" on skills within the war field.

Biographers and comparative reading have ruled: "The Summary" contains ideas taken directly from "On War", for which average readers would suppose remarkable coincidences between thinkers (to those non-familiarized with said works); this makes evident the Jomini's admiration for the work of Clausewitz and a probable plagiarism. Other aspect lies in the instructional and sometimes didactic objective predominating in Jominis's work (whose

detractors described as superficial and simplistic, but pretending to be profound truths). On the other hand, we find in the work of Clausewitz approaches qualified as of "difficult intellectual digestion", even metaphysical (which his detractors determined as an arrogant strategy approach, typical from "Prussian sense of superiority".)

In this search, we find those who contributed to strategic knowledge from a tactic or a case-load approach, such as Sextus Julius Frontinus (c. 40-130) who was considered a relevant politician from the Roman Empire and an important aristocrat at the end of the First Century; well-known for his treaties, especially one about the Roman aqueducts. During his life, Frontinus wrote a theoretical treaty on military science, from which only a minor part has been recovered.

Undoubtedly, reading about events, their historical context and protagonists provide us with an intellectual experience, which enriches our work on reflection and connection design for diverse solutions within different fields of action. In that way, we have previously recommended reading storytellers (Garrido, 2007), such as Herodotos (who was capable of telling us about the way his nine book-protagonists thought and designed war); masters and strategos such as Amon, Thucydides, Polivius, Titus, Tacitus, Zhao, Sun Zu, Sun Bin, Lao Tse, Confucius, Ceasar, Saavedra, Cronwell, Frederick, Napoleon, Moltke, Cláusewitz, Lautaro, Delbrück and Allenby). We find it advisable to add the contemporaries B.H Liddle Hart (considered as one of the most prolific critics of Clausewitz); John Frederick Charles Fuller, Alfred Thayer Mahan, Sir Julian Stafford Corbett, Giulio Douhuet, Gernal William Mitchell, David E. Lupton, James Oberg ("The Space Power Theory") and Everett Dolman. All of them strategos and studious who legated part of their life stories in the battlefield to us, source of inspiration to executives and strategists interested in learning from experiences in different contexts than to the ones told, but with connections transcending throughout time and space.

Notes

1. It is possible that original texts have changed upon diverse translations. We must add the fact that battle experiences are the sum of several contributions, in which Eastern philosophy encourages a rather blurred knowledge of the transcendent ideas' masters and authors.
2. "The Gallic Wars"; we recommend the version that includes notes handwritten by Napoleon.
3. Von Clausewitz, Carl: "Principles of War", Harrisburg. The Military Service Publishing Company, 1942, originally "Die wichtigsten Grundsatze des Kriegfuhrens zur Erganzung meines Unterrichts bei Sr. Koniglichen Hoheit dem Kronprinzen" (written in 1812; translated from 1936 German edition).
4. J.H. Stocqueler: "The Life of Field Marshal the Duke of Wellington", London, Ingram, Cooke, and Company, 1853 (v.II, p.p. 330)
5. John R. Elting: "Jomini: Disciple of Napoleon?" Military Affairs, Spring 1964, (17-26)

Chapter Five

"Subdue your passion or it will subdue you"
Horace (65 a.C.-8 b.C.;Roman poet)

Shaping a strategos

We know that the best strategists are and were human beings gifted with an exceptional capacity of observation; therefore, such skill is considered as a core competition to recognize the strategic context. The first act of intelligence in a child life is the observant behavior, which in superior-average intelligence subjects, is expressed as appetite to –literally- "swallow the outside world". That is how the superior-average observer tends to develop association schemes, discoveries, discriminations that could be useful for his permanent exploration to reveal world mysteries. It is in this exercise that improves along the experiences where the subject improves step by step the quality of his initial exploration, enabling him to prioritize by categories, more precisely, keeping his creative capacities developed (this last element will make the big difference between and average adult and a genius one).

There will be conditions that will become part of the own style and personality along the path of the strategos. However, there are lights in the route we should share to help him to not lose his way:

Statement 1: Knowing oneself

Through this journey of diverse paths where people can choose from, it is the inner journey which fills the paths of the being as long as we take the time for silence, quietness and due reflection. Much of this first component is what shall help us to deem the balance for decision making within interpersonal circle which will be subsequently transferred to the interpersonal, group and organizational circles.

Sun Tzu recommends: "If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself, but not the enemy, chances of victory or defeat are alike. If you know neither the enemy nor yourself, you will succumb in every battle". If there were burins and tools for the walker of the strategy path to improve his performance and recognize him/

herself during the tough imposed exigencies to know him/her, improving thus, the conditions and skills of a true strategos, we think that they would undoubtedly include:

- Analysis capacity (to disperse reality in relevant parts)
- Elevation capacity (to recognize the big picture)
- Wide vision, (opposite to limited, short sighted or blinker-like vision)
- Capacity to overcome binary answers (basic or not)
- To input efforts according to objectives (with no perfectionisms)
- To know when teamwork as required (there are times when teamwork should stay just an spectator in decision-making)
- Undertake leadership beyond formal authority.
- Flexibility, opening and innovation.
- Ethical consistency in professional performance.
- To face risks and opportunities (minimizing risks and their effects on people)
- To act neither hurried nor slow.
- To hold a unified and integrating vision
- Capacity to understand the environment, beyond what is evident.
- Having a critical turn of mind and spirit of research
- Decoding skills
- Communication skills (to transmit motivation and objectives adjusted for each audience)

Some core competition and conditions can be added to these tools and burins, such as:

Information gathering and integration

A considerable amount of time and effort must be invested in becoming an expert on a subject or a context, adding the ability to become holistically integrated to all knowledge about observable reality (while paying

special attention to identify and overcome "natural bias" and preconceptions **that can make us confused.)**

Permanent learning

Continuous study and learning are elements that allow the generation of new associations and links to unblock an open and well-trained mind during the permanent opening to the environment (sometimes, to obtain links that complete the flux architecture of the project that we have in mind, it occurs during the most unexpected moments; only open and trained minds can learn in a continuous way).

Tolerance for failure

The capacity to collect a certain number of failures without becoming discouraged and on the contrary, to look for the reasons thereof to solve difficulties in order to go on (which may include changing the project's focus).

Self-confidence

It is relevant to encourage enough confidence in self intellectual creation, as well as in the future strategic impact that it might have (annulling all arrogance vestiges in exaggerated ego or from possible self-esteem pains).

Statement 2: Knowing the organization

For us is quite evident the need of knowing weaknesses and strengths of our organization or business, even if they seem obvious, we don't always have them clear:

What conditions we assume as being permanent and continuous? (What happens if they disappear?)
Where is our operational gap?
Where is the possibility of future failure?
Where can we be defeated by our competition and where we never will?

Have we evaluated these conditions from the customer´s, financial and operational perspectives?

These are the kind of thoughts that shape a state of perfectionism and alert in our organization model (whatever kind is and whichever number of employees might have).

Statement 3: Knowing the actors

Likewise actors on stage, we are also influenced by stage conditions, consequently, we'll have similar "weather conditions", so to say. However, each actor (including ourselves) bears certain skills, weaknesses, advantages and history; each actor bears essential and inner conditions, which he or she shoots and reacts to every movement of the rest of actors on stage (every movement influences the rest and is influenced by it) . This is every actor's track record, an element we should try to know because it turns to a good predictor of movements, interests and drives (directly or indirectly).

Statement 4: Knowing the stage

Knowing the stage and the operation theater, bring us closer to a right reading of environmental conditions or context on which we're going to perform. Focusing on the stage, as the Diamond model1 states, it implies focusing on segments of interest to current value and future perspective, as well as the way such segments interact with the rest (cooperative, competitors or enemies with whom it is impossible to avoid conflict).

In previous works[2], we have already commented on how we admire thinkers who have transcended throughout centuries by inspiring actions, which stimulate strategic thinking and their ideas inspiring their followers and strategists' souls. Some of them, closer to Eastern philosophy (mainly ancient China's wisdom[3]) have prevailed through time by oral tradition and in unofficial documents; though, accuracy in relation to the original has been questioned in some cases.

Some ideas have survived from Mesopotamian times, and the newest ones from the heart of Europe: wars, coup d'états, intrigues, the deployment of forces, actions of intelligence and five thousand years of economical competition marked the mental cartography of schools of strategic thinking.

These true compendiums of expressions did arise from the mind of Eastern strategists and philosophers, they work as idea catalysts on which the strategist essence improves, blooms and unblocks his/her way of thinking strategically.

Regarding planning, the Chinese Taoism icon is expressed by recommending great achievements based on a little effort but well planned, as taught by the Tao Te King (the way and its power): "tackle the difficult while it is easy; handle the big when it is small. The wise never strive for the great and thus, achieve greatness". The following thoughts (commented by the author) were selected according to what we assume are an inspiring potential for the readers:

- *Provide space for the development of others' nature*

In the business world, we know that actions should be leaded first by a detailed comprehension of what motivates people that are part of the market or society: their nature. This recognition of the intrinsic nature value of the other is takes us to listen, understand and support; leaving aside the arrogance that blurs the acts and it moves us to even forget to whom we owe our primary objectives in the organizations (people).

- *To teach is to learn twice*

Who recognizes that human nature is provided with two sources of audition (ears) and just one of emission (mouth), finds a strategic value in the ability of listening, which allows the dissipation of doubts and to act accordingly (for instance, solving real problems, not only the ones we think are real)

- *Fight for the throne against yourself*

Those strategists who have honest words and actions are respected by their subordinates (such as the role and status they hold). Such rectitude is a gained battle to arrogance or banality, which occasionally inflates the ego to confuse who detents power, falsely based on believing that respect comes with the position and not with the person who holds it.

-Discuss with superior humility

Master Lao Tse teaches us that "superior men" should not discuss or fight. Even when in an extreme situation, he must discuss to illuminate with the light of reasoning some facts, he will hand over his place to the opponent, so that once the discussion ends, they can drink together as a signal of peace. Ignorance shouts; reason whispers.

- Watch the ear and the wind that blows it

Master Confucius expresses that while dealing with men, the strategist must listen to their words and, at the same time, to watch carefully their movements and actions. We can find only part of the explanation of our opponent's intentions or people's way of thinking in expressions like in "their heads", the rest is found in the currents moving their actions. The wise man shall carefully watch both currents before proceeding.

- Only explain what's possible

Lao Tse explains that it is possible to get human groups to join the path of a good leader path (which can be translated into a business key); but he does not recommend to spend energy for a full understanding of the paths' sense. Therefore, the strategist must recognize when it's time to explain and when to enforce action towards success.

- Prepare the chrysalis

The wise strategist understands change, mutation and continuous adaptation as a way of life. This takes place as a natural continuous in life, profession and interests and it lead us to prepare in advance the next evolution step; the same one that might surprise the others and us once it ends.

- Calmly, observe actively

One of the values best translated by Sun Bin in his planning applied to the battlefield is related to the enemy's patient observation (to the extent of losing patience), as

well as the persistency and perseverance of movements as means of braking the opponent and achieve the goal.

- *Body and soul suffer*

Von Clausewitz reminds us that the destruction of the enemy (or opponent) is physical and moral; therefore, the stratego must be soundly forged in body and soul to then teach and lead others (before subduing to circumstances).

- *Block the wave's pass*

Opposite forces to success, which might seem as implacable as a wave, must be destroyed or reduced to its minimum expression. At the time to reject it, the movement must be made to eradicate it (with no chance of restart the battle).

- *Deceive the sky to cross the ocean*

This is based on the idea that something familiar does not call our attention. When a situation results evident and obvious, it is more likely that subjects tend to ignore it because it's a familiar and redundant stimulus.

- *Kill with a borrowed knife*

Try to find the way in which the opponent's resources turn to favor our own objectives (Sun Bin), so that enemy's weaknesses and insecurities are the rightful weapons for our own goals; or that there is a third force or presence to serve our strategic objectives (do not confuse with recommendations alike, such as Machiavelli's despicable recommendation).

- *Make your enemy work while you wait at leisure*

"The weakest could be the strongest one, what is flexible can be strong and what is invincible, can be weak" (Lao Tse). The enemy's eagerness on the battle tends to get overwhelmed and spends energy getting tired in that process; who comes first can wait, if he has the mental disposition to do it.

- *Use the opportunity of fire to rob others*

An enemy who has problems inside his own system limits, is indeed more vulnerable (Sun Tzu) and therefore, easier to defeat in his own trench warfare's distractions. It must be taken full advantage of the enemy's disgraces even the conditions must be facilitated to provoke a deeper crisis to diminish all the possible strength.

-*Display in the East and attack in the West*

It is not only important to know when to attack, but to create the conditions (context or scenario) and moments in which our enemy has problems for self defense. We'll carefully and intelligently generate in our enemy the impression that the attack comes from one side, when we'll actually attack from the other one, in a surprising and definitive way (Lautaro).

- *Create something from nothing*

It is based on the principle of "the whole universe has been created from nothing", (Tao Te King and Lao-Tse), which accurately corresponds to the strategos' creation: the collapse of creative energy that comes from a world different from the physical one (the idea of no collapsed energy). It has effects as material as the universe's creation itself.

- *Watch the fire burning across the river*

It relates to let the opponents' contradiction forces flow that will finally destroy them. Occasionally, it is possible to collaborate in speeding up the contradictions of the opposite band and then, sit down and wait until conflict arises (it is associated to the popular tradition "sit on your door's threshold and you'll see the body of your enemy passing by "), and their own negative forces will consume them.

- *Disturb the snake by hitting the grass*

Generation of noise and disruption on the conflict scenario, make the "vermin" nested within to spread afraid, generating confusion in the opponent. Thus,

on a scenario of potential disadvantage, generating of distractions allow us to gain some time or change the opponent's focus of attention, meanwhile we can rearm our advantage, we become stronger for action or retreat.

- *Raise a corpse from the dead*

This is a popular Chinese saying: non literal reading of this idea suggests us to lift some disused object or instrument, reviving it among those who ignored it because of its apparent uselessness. In a time of guerrilla war high technology, for example, the use of apparently "disused" technology generates unexpected tactical advantages.

- *Entice the tiger to leave the mountain*

It indicates the relevance of operating in a known and favorable field, which provides an extra advantage facing the enemy (that's always better than getting into an unknown field).

- *Choose spikes that keep you company on your moves*

With his high-minded philosophical characteristic, Confucius recommends us to not establish friendship with people inferior in knowledge or virtues. This coincides with Hindu teachings, which suggest staying away from inferior-developed, distractive or incendiary people.

- *Step forward, after giving up an inch*

This is an idea that is part of the Chinese popular culture: it suggests distracting the opponent with something less valuable so it allows moving towards the objective with the real searched value. In this way, we occasionally should: "leave a pledge to save the wagon" (Chinese Proverb). The strategist must evaluate the concessions to be made in the short-term to reach the long-term objectives of real interest.

-*Cut the tree and spread the monkeys*

Another proverb extracted from the Chinese popular culture: it teaches us how a group or force tends

to be disintegrated if its members (like the leader, in the case of business cliques) is destroyed or annulled.

- Get rid of seeds: Uprooting

This Chinese Proverb teaches us that in order affect the opponent group's moral, it is necessary to attack its physical and psychological support: to focus on the roots that support their acting (by uprooting, which alludes to an underground action, we can also bring down a tree).

- Replace pillars for rotten wood

This idea, taken from the Chinese oral tradition, shows us that by infiltrating the basis and pillars that support the opponent to then be replaced by the own ones, is an allowed action in war scenarios (not equivalent to business world). So, the decision centers are under the control of our loyal valuable men or under mediocre orders.

-Nothing to lose, just win

This is a key element in the philosophy of the samurai's life. It teaches us that when the opponent is submitted to a limit situation, the subject or group tends to generate survival vital forces, which are very dangerous if we are not prepared to repel them.

- Deck the tree with bogus blossoms

Perception of a powerful appearance might be more intimidating than reality itself, which could even be the extreme opposite. When the perception achieved about the business is stronger than what it really is, it's possible to take advantage or reduce the gap referred to the reality (which also allows a better position at negotiation tables)

- Open the gates of the empty fortress

When real means of defense are scarce and shown with transparency to the opponent, it could raise such suspicion that it will probably not dare to attack (the opponent will

suspect a trap before the shown handicap and vulnerability), always within the context of the stratagem and surprise factor.

- *Chain two donkeys together*

The strength of the enemy might be his worst weakness if we hinder the movements with his own weight, given that with the same strength and intensity he will try to move two vectors towards opposite sides (this is what happens in large corporation, because its major problems is the speed response). Furthermore, this idea pragmatically suggests us that "the enemy of my enemy could be my friend"; likewise, we could also benefit from two enemies that do not match up with the conflict, if we make them to join their mediocrity.

- *Harm yourself and drop your enemy's guard*

David and Goliath's logic makes the weakest or the one unfairly damaged (but not destroyed) to be is perceived with more sympathy. To be apparently affected by an action coming from the own trench, tends to attract the opponent's sympathy and disposition, which can always turn against him if we keep our victory objective hidden.

- *Lightning always waits for thunder*

The most lethal offensive is the one that leaves no room for the rival's reaction: the impact of quick and crushing action astonishes the opponent (sense of the quick bright and blinding glare of lighting) and then, the lethal vibration's knock (the thunder sense).

-*Break the pillar and let the temple fall down*

Rival groups concentrate (as in our own case) centers of decision and power, or figures that support the troop's moral. We have to concentrate all the coordinated knock-off force on them, so that impact on its gravity center destroys the balance and support of the rival.

- *Do not trust the quiet opponent*

Bonaparte, one of the most famous military strategists, recommended being especially careful with those who do not express discontent with the decision because of their cowardice, flattering behavior or simply envy. Therefore, who disagree is not always the most relevant opponent: a true opponent (those to be careful about) is the one who does not express their disagreement on a loyal and open way.

- *Submit yourself, as the most powerful does*

Water, the element that subdues itself the most and adapts to terrain conditions, undermines the rock with its permanent flow and it becomes the planet most powerful erosion force (Lao Tse). On his side, Sun Tzu recognizes the value of flexibility when comparing adaptation in war to water's behavior that changes its flow according to the terrain without denaturalizing its flow. The wise strategist apparently submits himself to some circumstances, but persists in the superior objective.

-*Compare and measure your forces*

A proverb from an Eastern popular knowledge states: "the measure of a space is obtained by the terrain; amounts are obtained by measure; figures from quantities; comparison from figures and victory from comparisons". The wise strategist knows himself as well as his opponents.

-*The wisest looks like the less ingenious*

This idea contains the mark of Taoists teachings: the wise is not a subject who looks for lights, applauses or recognition; he shows prudence and stay away from shrillness because this provides advantages in the temple of silence and inner peace.

Notes

1. Garrido, Francisco J.: "Estrategas", McGraw Hill, Madrid, Spain, 2012.
2. Garrido, Francisco J.: "Pensamiento Estratégico", Deusto Publishers, Barcelona, Spain, 2007 (includes Henry Mintzberg chapter).
3.- Krippendorf (2003) states that " In China, more than 2500 years ago, political and military minds began a debate on how to develop a strategy science by the consolidation of their collective knowledge consolidation about just some universal principles". This has been the grounds of the so called 36 stratagems, some of which we have included in our list.

Chapter Six

"Nature is not kind, it treats all things impartially. The Sage is not kind, and treats all people impartially".
Tao

Thinking and Strategos School

As we have stated in previous sections, the strategos' tradition was born and systematized in Greece (classical Byzantine period, 330 b C) along the need of taking care of borderlands (precisely why first Romans historians called strategies the lands under the control of Athens' strategos. Although such origin was linked to land patrimony –evidently pragmatic- it is covered by deep and rich traditions of the Greek- Athenian school (it couldn't be other way), which explores the motivation why men wander on his spiritual and philosophic evolution. Therefore, strategic actions as well as war traps have been present in different periods of human history and in different places throughout the world. They became doctrines, principles and systems which generate teachings and build thinking schools based on authors and masters' teachings and disciplinary formation (probably Guivert1 sketched the term strategy as we currently know it). If we recovered the available history from the strategist actions, it emerges a sort of logbook with no systematic rigor. However, it is an acceptable knowledge that was collected through time from each strategist who has conducted actions with strategic or tactic effects; it has been unintentionally fed from the rich Eastern School[2] and the Western School of strategic thinking.

Therefore, when we speak about "schools of strategic thinking", we are reviewing centuries of experience and history (some of them told orally, others completely or partially written). They have been inherited as "strategic principles" and sometimes come from the deep philosophy they are part of, or they are expressed upon practical experiences (usually referred to the battlefield). This tradition, on its oral component- such as it occurred in Greece, for example- is inherited from strategos to strategos, frequent in handcrafters or masters' schooling where the art of war is born. Strategic thinking is part of the "strategic school", which assumes some shared and systematized way of thinking by a collective of masters and apprentices. For each strategic thinking school, there is a specific way to do

things and solve problems that make them different from the others (even taking into consideration the continuous and natural intersections). As stated by Ghemawat's[3], "historical perspective organizes changes in strategy conceptions, according to how the participants of this field imagined it or applied it (...), and it allows us to identify patterns; otherwise everything would be a chaotic tangle of ideas".

These historical influences that strategos translated into knowledge could be placed as follows:

Eastern School
Origin area: China and Japan
General Philosophy: Taoist
Main influences and philosophers: Lao Tzi, Confucio, Chung-ho chi/Zhongho ji
Discipline: I Ching
Influence in the strategic thinking school: sense of balance
Original formative need: look after borderlands and war.
Main exponents: Sun Tzu, Sun Bin, Kautillya

Western School
Origin area: Greece and Rome
General Philosophy: Humanist
Main influences and philosophers: Aristotle
Discipline: Aristotelian and Socratic
Influence in the strategic thinking school: Sense of order
Original formative need: look after wealth, borderlands and war.
Main exponents: Pericles, Frontinus, Filipo, Alexander, Jenofonte, Von Cláusewitz, Jomini

Overall, the Western school is characterized by a pragmatic derivation of peace and war principles, also oriented by a clear need of looking after borderlands and land order. In Rome, Frontinus (who is not considered as a thinker, but rather a collector) who after developing treaties

and aqueducts undertook the task of trying to systematize the knowledge in tactics and strategic decisions of generals in a work called "Stratagemata". This was a collection of Roman and Greek examples through which the author addressed that "general should be an old man in character, which means that his moderate advices shall be taken into consideration".

On other part of the globe called the Eastern School, strategic thinking was deeply influenced by the philosophic traditions that welcomed them. It is clear that this spiritual and philosophical perspective that shows us the way of living (Tao) is present in each right expression of the ways that Eastern strategos will usually take to command their armies. We chose some influential Taoist ideas for generals or strategos' decision making:

Reality, the world is just a map of what exists and what might exist. External experiences are useful for feeling the world and the inner experiences; to understand it. Both experiences are the same within the Tao: they are just different among men.

A strategos born in the Eastern philosophical cradle has had an early contact with these truths and subsequently, has been influenced on how he sees the world: for him, decision making on war or peace have a transcendental (spiritual) sense, therefore, he understands the urgency to comprehend the world that "exists and might exist" upon his own decision making. In this sense, Greene's contribution (2006) is related to how we could "spiritualize our battle", developing a warrior's spirit and motivating others to achieve the superior objective.

In regards to dualities: "life and death are abstractions of the growing process. Difficulty and easiness are abstractions of progress; close and far are abstractions of location; strength and weakness are control abstractions, music and speaking are harmony abstractions; before and after are sequence abstractions. Based on these principles, strategos harmonizes his way towards the art of war guided by a sense of growth including the fact that losing or not lives on the battle- even his own- shall not hinder said

growth. This allows that only what is essential and relevant stays in control: the strategic sense, not its abstractions.

Continuing with dualities, the Tao teaches the general to develop conditions that improves his strategic wisdom (similar model to Greek strategike sophia): "wise men controls with no authority; he lets all things to ascend and fall; feeds but does not interfere; gives without being asked and is satisfied". These teachings would be transferred into the general's life and battlefield, understanding that we are at the Eastern cradle, where cultural life and value patterns coincide between control and battalion: one thing is to give orders and the other is that they are complied with.

In Eastern philosophy, explanations based on conditions and nature flows suggest the appropriate performance of the being. The Tao explains how in the nature of a wise man some truths reside: "nature is not kind; it treats all things impartially. Wise man is not kind; he treats all people impartially". The strategos must observe the environmental conditions as well as his impressions and, in this way, let flow the impartial nature of things for a better decision. It is interesting how the I Ching philosophy has influenced decision making and the recommendations derived from its deep teachings written in texts that collect millenary orientations for a better performance on the battlefield (there is no philosophical or spiritual comparison with works and teachings born in Western schools of strategic thinking). In Sun Tzu, we recognize for instance, teachings that enable the wise general to "observe his body as accidental", so that he does not waste energy in short-term objectives.

In Sun Bin reading, we also recognize applications from the Tao's deep teachings, when he remind us that the wise man "in the government, he approaches faster to order; speaking, approaches faster to the truth; setting forth deals, gets closer to men; performing, gets faster to the opportunity and at work, gets faster to competence". The Strategos introduces himself as a flexible being. Therefore, he must be flexible on his decision making, similar to

the water flow: trying to benefit all things "not being held by any, flowing through places that others disdain".

These teachings explain part of the Eastern school of strategic thinking, where strategos lives since childhood in an environment that will be reflected on the battlefield: "retreat once the objective has been achieved, it is the way of nature".

Regarding wealth and value. Teachings lead the strategos to understand that the most important things in the universe are those which indeed are not things. Inner/outer paradox instruct us through the following teaching: "thirty radiuses join in the middle; thanks to the hole, we can use the wheel. Mud is shaped in a vase form; thanks to the hole, we can use a glass. Walls are built all over the world; thanks to doors, we can use the house". Wealth comes from what exists, but what's valuable comes from what doesn't exist. The strategos formed in Eastern school and who has dedicated efforts to shape his strategic wisdom, will recognize the value of what is under the apparent wealth of material effects (on the battlefield, for instance) and valuable rewards blooming before wisdom's eyes.

In the Tao, infinite nature conscience provides the needed energy for strategos to understand that his path on this earth (his current incarnation) does not end: "Being infinite, it flows away forever; flowing away forever, it returns to the Self". Strategos follows the world's way, as the world follows nature's way and this latter follows the Tao's way (the Tao is the way and on its deep conception does not differ from the Hinduism karma conception). Therefore, for the eastern stategos the Tao, the nature and world, he included, are infinite (and then, everything infinite returns to the self); there are four infinites and "I" is one of them: upon which his giving is complete.

Finally, the Tao advises us "calm owns agitation", evidencing the relevance of who runs a company. Therefore, the manager, director or strategist must develop the capacity to keep the balance when uncertainty or agitation moves the environment and the supervised ones. According to the words of Tao:

"Who runs a large company shall not act lightly or agitated; by acting lightly, he loses contact with the world; by acting with agitation, he loses contact with himself"

Reading Sun Tzu carefully will provide us the possibility of recognizing the applications of the Tao's teachings, which remind us wisdom principles of the general: "Those who know men are wise. Those with self-knowledge are luminous". Likewise, the strategos' inner strength is highlighted: "the one who defeats others is strong; the one who defeat himself is powerful". The general shows us this influence to the applied art of war and politics: "the one who is able to keep his position will resist a long time; the one that is able to maintain his influence will live after death". This finally shows us that the search of transcending with no earthly pretention, which is common in Taoist teachings brought onto the battlefield.

This is why we have said that the strategos (who follows the path of self-governance) knows his decisions lead to conditions of dependence, interdependence and dynamic interaction. The concept of dependence (Buddhist) explains us that everything exist for a cause; a cause has several effects and nothing changes spontaneously; strategos shall know the way of things as they really happen, as well as taking into consideration all possible consequences from multiple perspectives (mainly people, society, company and welfare). On the other hand, interdependence is the consequence of dependence–cause relationship among phenomena. It is an endless effect chain caused by our decision about ourselves and others (an undetermined chain of actions and reactions). Impermanence principle reminds us that nothing what exists is permanent and causeless (it is part of a cause-effect chain). Then, the strategos knows that success and failure are temporary and respond to constant change (actually, objectives are moving targets). Following the same line of Buddhism, it encourages us to exercise this triad of elements and integrate them to the mind as "realization", which coincides with neuro-scientific discoveries that explain us how reality is first built in the mind (in 1889, Dr. Henry Steele stated that

the science was in line with Buddhism, based on the fact that both teach "all creations are subject to a universal law", the natural law that governs people and the world). We have commented before4 how for the strategos just the conception of a searched idea is the realization of it: he sees act where there is a potential and sees potential where others only see inertia.

The strategos develops an adaptation process to the path (Dharma) and during the exercise of anticipated adaptation is where the principal part of his courage for decision making resides. For him, problems and difficulties are valuable opportunities to practice the nice exercise of finding solutions, improving mental tuning and exercising the contact with his essence of future decision making, at present value.

"Strategist sees an act where there is power and sees power where for others, there is only inertia"

In decision making, the strategos knows he must deal with balance and dynamic tension generated by the possible intromission of "illusory" and "past" elements. Illusory possibilities weaken the collapsing alternative of searched reality, as well as remembering past problems rearmed in the present decision making, which doesn't do more than limiting the possibilities (digging past difficulties, as if they still exist is, at least, a waste of time). Looking towards the future, knowing how to select what is relevant from the past for decision making is an act of balance, wisdom and survival.

Notes

1. Jacques Antoine Hippolyte, Count of Guibert, was born in 1743 and died in 1790. He was a French General and writer, who stood out on the campaigns of Corsica (1769) as Count de Vaux's field assistant. He was praised and received by Frederick the Great and Emperor Joseph II in Germany, joined the French Academy in 1786. We highlight the "General Essay on Tactics" among his work

2. In this work, we have permanently referred to the Eastern School, with a certain admiration and supremacy from Western's, what is chronologically explained by historical moments in which each one is developed and our impression on the philosophical contributions that the Eastern School has provided from a historical point of view and, to this work in particular. Besides, the Eastern School is the one that inherited us a world view that stops astonished before the world, which in Aristotle words, it explains the birth of wisdom. This is a short mind detention in world vision to separate India and Greece from the rest.

3. Ghemawat, Pankaj: "Strategy and the Business Landscape", Prentice Hall, Mexico, 1999.

4. Garrido, Francisco Javier: "Pensamiento Estratégico: la estrategia como centro neurálgico de la empresa", ("Strategic Thinking: the strategy as nerve centre of the Company"; it includes chapter of Dr. Henry Mintzberg): Deusto Publishing, Barcelona, Spain, 2007.

Chapter Seven

"Science can be learnt by heart, but wisdom cannot"
Laurence Sterne
(1713-1768)

Towards a strategic wisdom

It is expected that, who makes decisions with incidence in a better future collective state (based on objectives, goals, own and others scenarios) is not just a wide knowledge bearer, but of particularly deep knowledge. It seems as it will be just this competence of deepen in the proper intuitive-rational or material-spiritual balance in strategic decision, what will make the right difference in future-decision making from the "less reflective" ones. This balance, that two thousand years ago was reflected on the decisions of wise generals from Taoist spiritual tradition, as well as, psychology, science and technology in Asian East, shows the permanent effort to promote balance between material and spiritual elements in human kind.

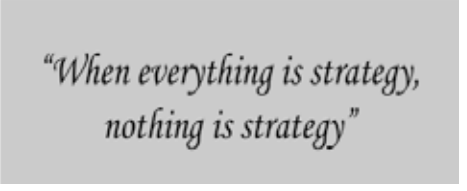
In the Eastern School, it is The Path (Tao) what allows to spread the ancient wisdom in the overall life and particularly, on the battlefield. While in the Western School, are the conditions of knowledge (strategike episteme) and the strategos' wealth (army general and landlord) what, on time, will bind with the strategike Sophia or General's wisdom (Greek Byzantine period, 330 bC). In both cases, the strategy quality coincides with a unified element: strategic wisdom.

The strategist

We are aware that whoever applies scientific methods is basically doing science, but he is not necessarily considered as a "scientist". Alike, a strategy might be designed by who applies some strategic principles but is far away from being considered a strategist.

From eastern as well as western traditions, we find a persistent line of fundamental agreement in which the main strategist task (strategos or army general) is conceiving the strategy and look after its materialization in concrete urgent actions. Nevertheless, that central task or study object is impenetrably conditioned by the personal qualities and characteristics of who is performing the strategos role. Inside the organizations there are several systems (informatics systems, for example) displaying processes in which agents

collaboratively work, net-wise and interdependently; Strategy does not work this way. Strategy is convergence and oneness in decision making, which suppose a condition above average of whom defines it. To understand the strategos figure, as well as the conditions that enable him to be such, make the difference between transcendent knowledge in millenary schools of strategic thinking and banal knowledge of a great number of publications on strategy.



Teachings from the Eastern school indicate us that strategy is the result of the strategist's design, who must balance elements of energy, harmony and knowledge. It is assumed that strategists own a complete knowledge of tradition laws in Taoist knowledge, "which made China to progress in martial arts as well as in medicine" 1.

Is this condition of needed strategic wisdom (estrategike sophia), which explained similarities in the teachings of Sun Tzu, Sun Bin, Mao Tze Dong and other important generals carriers of the millenary China's wisdom in the precepts of the I Ching[2]: "wise men never strive for the great and thus achieve greatness" (we're aware that from the perspective of time, the ground book for the millenary Eastern strategic school is "the Art of War".

Therefore and for the inspirational quality of its contents, we have added a non official translation of this book, which we'll comment in this work).

Towards a deep knowledge

The study of convergence elements between both strategic schools to develop a strategic wisdom condition

is expressed in what is called "deep knowledge", what in the East is added to the concept "powerful action".

Human experience has subjective conditions from the relative reality in which has created and has been created. In this sense, this subject tends to organize, recall and filter (decrease or encourage) the external world perceived by the senses. These same senses are sifted by the power of human thinking, which has been training for twenty five centuries the average-subject to teach them about the benefits of separating "cognitive intelligence from affective intelligence"[3], missing the oneness route that describes human being in an indissoluble way[4]. This way of capturing (percipere, to know) and thinking (imago, transforming) the world has influenced thinkers, erudite, scientific and artists. However, it seems that there are those who are able to overcome this imbalance that alters the convergent order of deep knowledge of things. A higher category of the expert and transformer, lifted over his average peers: the wise doer is a discipline maker of knowledge (strategy in our case).

Real Academy Spanish Dictionary (and Oxford and Webster's agree) defines the word wisdom as "the highest degree of knowledge" and on its third meaning, as a "deep knowledge in science, letters or arts". In this sense, it could be pointed out as a wise person (sapidum) who, in traditional terms, owns the higher or deeper degree of knowledge in some particular science or discipline. Indeed, this definition apparently leaves on the hands of the collective, the parameters (on time-space) that deserve to be handed to a particular subject trustworthy of this category (capacity of "awareness" in the media collective is questionable).

Goswami (2008) pointed out that the subject coexists with the duality acting-thinking and thinking-acting since early age (what some authors call feeling-intuitive stage), which causes him to make numerous learning mistakes by trial and error. Then, it is manifested an intermediate stage of the "wise maturity" where the subject discovers the benefits of thinking and acting, consequently, it intensifies his search for

foreseeing the facts (a mainly pragmatic stage, looking for a reason). The last and superior stage is defined by Goswami as "the moment in which subject balances the spaces of intuition'-reason", harmonically combining processes of decision/action making (the strategist looks for emulating wisdom expressed in creative design possibilities collapsed in the material-immaterial balance). This is a game in which, we approach to a valuable future co-creation (reality collapse), at present time.

Notes

1. “The art of war” Edit. Edaf, Madrid, España,1999.
2. Master Huang, Alfred: “The Complete I Ching”, Edit. Thomsom,NY, EEUU, 2001.
3 Punset, Eduard: “Porque somos como somos”, Edit. Santillana-Aguilar, Madrid, 2008, pp.270-271
4 Garrido, Francisco J.: “The Soul of the Strategists”, Amazon Publishers, Palo Alto, Ca., USA, 2011.

Chapter Eight

"Since before knowledge,
Tao has expressed all these
things. How do I know? By
faith in my senses.
Tao

Balanced thought

Some time ago, Henry Mintzberg's and I we published a book call "Strategic Thinking" (Europe Best Seller[1]). At this time we think that this gave the appropriate relevance to the balanced intuitive-rational decision-making. It is in this work line where we placed ourselves to continue the exploration, in this work and from the personification of those who must make strategic decisions. As we have been saying in neurophysiologic terms, the thought is directly related to brain structures (not only to the neo-cortex), and then to "the decision-making whole" that is available. This is why some authors recommend that for certain circumstances of decision making, rational thought would be useful and for others, intuitive thought. It is clear though, that the separation between both thought functions seem to be rather simplistic and mistaken: intuition and reason are two sides of the same coin, as most of the existence dualities and dimension of the universe in which we live.

This is how the reality of thinking and its effect on what is concrete within the physical world becomes measurable, even in our own experience through the effects that the thought has on the human body –from chemical and electrical changes (captured by an electroencephalogram) up to the convincing somatizations that might even take us to death. Its inner aspect refers to the immaterial universe (energy, reflection, revealing) and its outer one refers to the material and palpable universe (matter, action, environment modifications, etc). Indeed, our daily life in society and companies are forms of extensions of the human thinking (except from nature that adopts its own form) to the extent that organization in society life is a way of making thought patterns explicit, which have been accepted and adopted by a collective or community (organization or institution). The balanced thought in this chapter is registered as the pragmatic sense of reflection, because to exercise it requires a higher quality of strategy problem resolution. Next, we will address intuitive/rational balance within the route of understanding strategic wisdom.

Intuition (crom Latin *intuitio-onis*) has been defined –in the first meaning- as "the ability to understand things immediately without reasoning". This may lead to error because if it's considered that thoughts, under their pure energy condition, are expressed in similar speeds (energy without matter that only has the chance of traveling at light speed) and, therefore, the allotment of reason and intuition could be expressed in balance (in the quantum collapse of an idea).

The same concept refers to the word "presentiment" in the second meaning, or to sense something before it actually takes place. Both meanings have in common the reference to intuition as the ability embedded to space-time: one in what is "instantaneous" and the other one is what "is previously sensed".

If we add the elements of "intimate perception" or "truth is evident to the beholder", in the third meaning, we'll be guided by the wisdom route: "intuition is the ability of the soul to perceive directly and immediately the truth about things without requiring the senses, experiences or reasoning. This latter explains that intuition is not about believing in one ting, but knowing it directly with not mistakes. Plus those who are governed by distortional and skeptical thoughts or by emotional feelings, suffers from "blurred intuition": the human being comprehension will be also affected by ignorance and sensual and mind weaknesses, adding a last meaning1.

Although, we have gone through this path in previous works, from the strategic thinking approach2, we must point out that this act of examining something reflectively to give life to an idea is very different from the exercise of meditation. Notwithstanding, they are both similar in the intuitive flashes of insight that the strategos experiment when interested in particular subjects.

Even though the "common sense" intuitive position (the least common of all senses) is identified as the starting point together with the existence of nature (this is why is known as philosophic naturalism), its postulates are not fully accepted from a critical point of view (which accepts that things exist as a group of qualities). For materialistic and realistic people,

the thesis that knowledge is not variable is the basis for their dialectic and does not leave room for intuitive knowledge. The Thomistic approach is different because the spiritual and material existence is manifested independently from observers.

For the physicist David Bohm (1917-1992), an old Albert Einstein's collaborator, intuition is a human ability trained to penetrate, change and put in order the brain matter; so that, intuition "is an intelligence that transcends any energy that might be within the thought", and he defines it as an active intelligence. Bohn suggests "when intuition directly transforms matter, it overlooks the thought, deducting data that provoke confusion, allowing the right information to be manifested". This is completely aligned to the way in which we explain how the strategist extracts value from context. Following Bohm, we can explain that intuition acts on blocks and confusions from the thought itself, which Gigerendzer explains as "shortcuts" that the brain takes to optimize energy in thinking. In this sense, we can conclude that thoughts that today respond to solution-action intuitive dimension, they probably were in the pure rational dimension yesterday. This probably confuses and amazes us at the same time when we experiment the intuitive thought and its results, it will be like rising problem and solution at the same time in our mind. It might be the awareness in these quantum leaps during the regular sequential processes what makes us doubt or feel insecure about the conclusions; even when we make intuitive decisions on a daily basis in the most diverse dimensions of life.

"Intuition is the space where problem and solution rise at the same time"

In the incubation stage (unconscious processing), creative matter is empowered (not yet collapsed), process which leads us to the emergent processing or perception process that depends on a manifested conscience for its manifestation. If we ascribe to the Bohn principle of active intelligence, we have to say that this is expressed in minds prepared for what is new; prepared to influence reality in a flexible way with no limitations and conditionings, unblocking the fear to the new and the uncertain.

Therefore, it is not true that the strategist mind mainly behaves in a rational way for it actually acts dynamically optimizing and balancing the interaction of intuitive and rational dimensions. This way of thinking without thinking, balanced by the strategic wisdom balance is where resides the essence of the rightful future decisions for the path, battlefield and the company in general (that is how for Aristotle wise men -sophoí- are the ones who uncover the veil of what nature hides, synonym of truth, revealing what always is).

Creative intuition

We have already commented on how creation is an essential part of the strategos' toolbox. We know that the act of creating or being creative suppose to generate an idea out of nothing (idea of "originality") or, out of known elements at conscious, unconscious and supra-conscious level. Nevertheless, neuroscience recognizes that "a normal brain does not create anything unless this new idea fits in with the culture it lives in". The state of creative intuition could be the answer for concrete facts that shows how there are subjects capable of crossing a limit beyond the culture they live in or they have lived in.

In our opinion it is curiosity what leads us to the creative act. Creativity causes innovation, which is a great transformer in the business world. This chain reinforces the idea of creativity being essential to generate the quantum leaps required by the organization's development (in humanity). It also explains how headhunters must make efforts to each day measure these

abilities within the executives they have to recruit, leaving significant room to make a diagnostic (at Directive level) about their abilities and intuitive talents. This kind of professionals, capable of going from "A" to "C", reaching a conclusion without passing by "B", become ever day more attractive for management and directive positions (of course, many of these brilliant brains have already their own businesses). As we said before, being creative is related to the idea of being original, but they're not synonyms. In this matter, Bohm tells us how "there was a considerable amount of scientists who were better in math and even knew more about physics than Einstein. The difference was, Einstein's gift was originality"2.

A bridge to understand the intuition-creativity integration in creative people is the so called diffused attention: Subjects, who develop the intuitive thinking, think about everything and nothing at the same time, similar to what happens during the meditation state (see chapter about what we call lucidity flashes). Mora (2008) enlightens us with the extraordinary way in which the brain of an intuitive subject works: "through MRI neuro techniques, we can see that when said subject faces a problem, the right brain hemisphere – the one that works with very distant association in space and time- is especially active. As soon as the solution is found, the register shows an inhibition of all brain areas to focus only on what is at", and all this process (searching for solutions, finding them and awareness on the fact), it happens in three thousandths per second. If we consider the information provided by EEG, we'll see that the brain electrical activity frequency is between 0 and 100 cycles per second (cps) and during the highest activity is between 0 and 30 cps. This is a beautiful show for a brain waves reader or a brain paint program (Scott, 2010), similar to the one observed during a mild Caribbean storm with hundreds of little flashes caused by lightning inside the clouds: it is the brain cortex illuminated by electric flashes, with no control over any specific node. When the brain works globally and calmly, weak global activations are produced, similar to the state we reach

during meditation, deep calm or profound quietness. This is what Begley (2007) reports in his MRIs studies on Buddhist monks: "meditation is the basic technique for creating presence of mind, and to develop a mental discipline"4.

On that matter, Dr. Valerie Hunt5 (UCLA) discovered that people who practice meditation activities develop up to 200.000 cps, which is coincident with millenarian teachings that explain how individuals spiritually superior own a higher vibration compared to the average ones. On the other hand, Roger Sperry's (1981) neuroscientific studies are focused on the explanation of the brain's left/right division and how this condition bi-hemispheric determines the way of interpreting "reality". Sperry, in his work awarded with the Nobel Prize, describes how "the right hemisphere is creative and intuitive" but irrational, while the left hemisphere is "rational and analytical", but lacks imagination and probably intuition as well. In this model, the balanced integration from intuitive input or flash, which is the output of strategic thinking, has no room. However, in relation to the same neuroscientific discipline, Eric Kandel (2000) who was awarded with the Nobel for his works on memory and learning, which also shows through the model on "the whole brain", how is that in all forms of focus thinking there's a analytical-intuitive combination, and how the brain works as a whole, overcoming works about hemispheres divided during the act of thinking6. This work was ratified by Ogawa (1990) and Sperry (1993) confirming that the "brain mosaic model" (where every part and piece are composed of different brain areas and location, and there is no one particularly dominant).

On the other hand, although the balance between intuition and creativity is easily recognizable in bright minds, such as Mozart's (early, graceful and prolific), Van Gogh's (agitated and borderline) and Einstein's (tardive, funny and deep); it is certainly emulable for "regular- average and above–average" IQ people who have a flexible, tolerant, curious, and adaptable behavior as a way of life (this, within the accepted normality features and discounting

acts of nature, causing des-inhibition and impulsiveness, as injuries in the orbital pre-frontal cortex). The neuroscientific studies show that intelligence is related to a genetic factor (what about geniality?), but the environment and the right learning context can be expressed as development engines (in an isolated island, Mozart wouldn't have had any option).

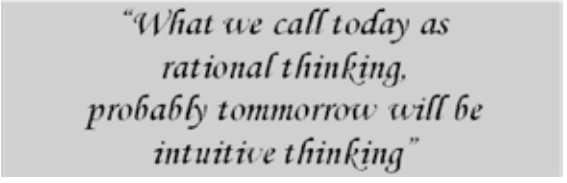
Max Plank Institute for Behavior and Human Development Studies in Berlin has studied how is it that in some decision making processes using intuition is not irrational. The Head Psychologist, Gerhard Gigerhenzer, (2009) showed us the position opposite to the one from Daniel Kaneman7, who won the Nobel Prize precisely for "demonstrating that intuition fails". Currently, it is to be proven that intuition could be better than the models of rational choice, multiple regression or very complex statistical software (unknown 10 years ago). Gigerenzer has proven through these studies that better decisions are made "if we take into account one good reason instead of ten". This does change things, if we think that until now, when a person used to make a decision (business, for instance) based on two reasons, it was considered as risky or irrational (until now, it was thought that a better situation for facing a decision was when we had in hand all possible factors, all possible options and background). Until a decade ago, psychology schools considered that the decision making process should be guided by logic laws before any choice. The con and pro lists were highly recommended to make the best decision. Currently, we know instinctive decisions are efficient; Punset (2009) states that many times, "they are even more efficient than rational decisions", we complement it with our vision about this intuitive way of thinking which already passed by the state of "reason" and now (product of repetition and conviction), it was transformed into what we call a shortcut in the brain (where the neuronal join is abbreviated). Its immediate sense settles in the mind and its deep sense in the soul.

An example from our routine: at the coffee shop, we do not buy coffee after taking into consideration all the available

coffee brands; or while playing golf, we do not hit the ball by making hundreds of math operations over the swing angle either; we don't choose every option when we arrive to a new city, we rather choose an specific way and address (without "rationally knowing it"). Our daily life goes by hand in hand with intuitive decisions, even when we consider ourselves as extremely rational beings. A few days ago, we met with a very important English investment bank's CEO and we concluded that significant billion-Euro decisions are many times based more on intuitive explanations than on rational ones. This is how many of our decisions are intuitive: they show up in our conscience very rapidly, without knowing where they come from…and they lead us to the correct answer. According to Gigerendzer, "these are shortcuts developed by our brain to provide the most efficient answer", and he adds that the intuitive answer "is not exclusive patrimony of a particular gender". This can be useful in a world loaded with informed uncertainty, because by discarding some of the excessive and overwhelming amount of information (or data) at our disposition in the media, we will be able then make a decision intuitively oriented and assertive. Having just partial knowledge helps to make decision on "simple" rules8.

Strategic Thought	Intuition (50%) Reason (50%)	Analysis (40%) Creativity (40%) Synthesis (10%) Communication (10%)	Perspective
Strategic Planning	Intuition (20%) Reason (80%)	Analysis (10%) Creativity (30%) Synthesis (10%) Communication (50%)	Position
Tactics	Intuition (10%) Reason (90%)	Analysis (10%) Creativity (10%) Synthesis (10%) Communication (70%)	Performance

Our approach is that intuition corresponds to an "intelligent shortcut" mechanism of the observer for repeated, tested and redundant information (so to speak). It can be composed of pieces and bits and links parts, in the sense that they flow at a higher speed than the "usual" one (blink), for which the strategist considers "problems" as "solved" apparently before they rise at a "real" speed (or usual for the observer). Subsequently, for us, intuition is a way of information that originally passed through the state of "purely rational" and that today is expressed from a superior state or "purely intuitive".



Therefore, we could say that intuition is based on simple principles that ignore some information and chooses one or two good reasons for decision-making. It is called the general or heuristic rule: a kind of search that ignores some information (voluntarily), accelerating decision making based on probable principles and not certain ones. If such decision is appropriate or whether answers or not to "a good reason", depends on what is "known" for the subject and the observer's quality (human beings trust what is known and distrust the unknown). This is a vision coincident with Taoist teachings, in which "deep knowledge consists in being aware of disturbance and danger before it arises". In this way, we can consider knowledge as a way of suitability perfection by experience and maturity, which enable us to develop an applied balanced thinking, in this case to strategy. In such sense, knowledge is an above average-sharpness ability applied by strategist to complex and changeable problems resolution. If we transit this path that tries to explain the per se condition of strategos, we say that there are interesting junction

points between Greeks, Chinese and Western traditions. They are explained in what we know as estrategike sophia or "General's wisdom": they all indicate that strategos must tend towards some kind of wisdom, which is understood as the highest level of knowledge in a discipline, science or art.

It is precisely this state of the strategos' deep development and permanent discipline, the fertile land where millenary traditions bloom and express, and their tellers lead us to summarize throughout the years two expressions: flashes of insight and glance.

Flashes of Insight

Buddha: renown for insight process that leads to lucidity (500 b.C.) as the "enlightened". He was born in a wealthy family from northern India and with the status of Prince, Siddhartha Gautama and lived surrounded by luxury. When he was sixteen years old, he married a cousin. When he was twenty-nine, after a revelation, he decided to spend his life wandering around India, delivering the teachings he had discovered (which luckily, they are still taught all over the world). A similar event is described in Albert Einstein's9 most significant biographies. He told in several occasions (using his usual simplicity) about the time he got stuck looking for a solution. He had to calm down his mind by playing the violin or by a quiet reflection sitting on his couch: it was during that state when suddenly "ideas came to enlighten his mind". This process was told by Einstein: "I stop thinking about the problem to release myself from my thoughts while I play the violin; suddenly, the solution appears before me". A very similar mechanism to the one used by Clausewitz and defined as a Coup D'oeil (flashes of insight of the aware mind), "the wide way of conceiving freedom from the mind, which is essential if facts are to be controlled and not to be controlled by them" (Horace). For Master Krishnamurti, the learning process includes an inherent component of freedom since "it is moment to moment, a process through which one observes infinitely, never condemning or judging or

assessing…just observing". Therefore, and from the moment that one "condemns, interprets or assesses", one locks up one's mind inside a knowledge and experience model, model that makes difficult and hinders this learning category.

This reorganization, adaptation and modification process in which the subject looks for a deep solution, many times has revelation features. In historic references, we find stories where these flashes of insight are described either in Asian philosophy, military discipline, business world, physics, art and cognitive psychology. We currently know these snap judgments take place in prepared minds or "expert minds". That is, in those subjects who are not necessarily genius, but have studied in depth those questions and interests to which they turn their full attention (general's wisdom or strategic wisdom).

This fact of thinking has been recently described and conceptualized as a comprehensive flash, snap judgment (Klein, 2000) flash of insight (Garrido, 2009) or a kind of Blink (Gladwell, 2007) from strategic intuition (Doughan, 2008). This produced a new range of connections, similarities and differences, thoughts without thinking in volumes limited only by the own thinker's abilities. He executes this act of the cognitive whole perception (rational, emotional and spiritual): it is the moment when the mind becomes clear, points are connected and the solution comes up. This state, which we have described as "flash of insight" is similar to the transforming power, which in physics is attributed to the brane collision10 and it is explained as a point in which vibration waves of the universes collide (in the extended or updated Bing Bang theory), releasing energy equivalent to a powerful energy cumulus "in creative expansion" (at microscopic level, but with macroscopic scope).

Detailed descriptions about the form and substance in which flashes of insight work that are produced by the balanced thinking of the estrategos, are found in classical texts such as Bhagavad Guita (India, 400 b. C.); The Art of War (Sun Tzú, China, 450 b.C.); The book of five rings (Miyamoto Musashi, Japan, 1645), all of them are based on

profound philosophies like the Hindu, Taoist and Zen. We know that their applications around the Eastern world are millennial and their derivations to the military world came along with people and figures usually trained for such traditions (see chapter on schools of thought). It is this derivation -applied to the discipline and military science- the one that reached the west together with strategos and their armies. Therefore, it is in west where these traditions were translated into schemes and codes which, for some reason, left aside the original stories' spirituality. Perhaps, because there is no philosophical tradition connaturally linked to strategic formation, capturing the basis of an inner world that could explain the strategos' acting and the world of war. We think that Carl Von Cláusewitz' "On War" (Prussia, 1852) is a clear exception of this western strategic tradition. Here, we find the clearest references to the so-called flashes of insight. In his work, Von Cláusewitz explains how pulsations are expressed in the decision making of an army general (Coup Du'el), which is what defines and explains to the author "how a good general thinks" (although, his work has been sometimes considered – in the military world, as well as in the civilian world- like a pseudo philosophical attempt or a search for explaining war in a "unnecessarily difficult language").

Unfortunately, the significant presence that the ideas about flashes of insight have in Clausewitz's thinking and teachings are diminished in several translations (traduttore, traditore) and in many subsequent applications. This vanishes the presence of this teaching throughout time, which is considered a key factor in the strategist formation and it follows Greek traditions that values the srtategon sophia or strategike sophia, explaining decision making beyond rational aspects. This emphasis on Cláusewitz teachings was decreasing as time passed by, may be because of the relevance of lineal and systemic-rationalist teaching models for decision making process in the west, closer to Jomini's work (1838), attributed to formative influence or deformation of translation.

In this process of inner (flash of insight) and external (glance) dissuasion, the order of the balanced thought is explained:

It is through "glance" that we will understand the ability of capturing at first sight a concentrated sequence of combinations that come to us in quantum time to disclose a solution, which by exercising the strategic thinking control enables to reach the required maturity imposed by the ratio sequence of "flashes of insight-glance". This exercise calls the attention of the student to the direct ability of profiting, which is basic, but not less valuable to hold the student's attention.

"Rational" Thought

Even though thought is developed according to patterns and recurrences that stay in our brain and are categorized and linked therein, we also know that the "exercise of thinking" is nourished by a succession of moments and instances, which are bonded to rebuild themselves (natural or contextual memory). This function is to stabilize a bit more the universe of the subject (observer), causing the execution of intuitive-rational thinking patterns.

According to Goswami (2008), we have to say that an above-average subject is able to see the structure of the meaning of his concepts and have a quantum leap of creativity to discover a new meaning, since the rational mind is hierarchical and controlled by the ego of who uses it to classify his experiences. An advantaged rational mind develops a

tendency to simplify and leaves aside the supra mind origins, based on his learnt contexts, conceiving the world in terms of binary dichotomies treated in an elemental- non transcendent way, like in the Tao: cold/hot; love/hate; ugly/beautiful. For Jose Antonio (2007), this phenomenon of our culture (not of all cultures) has taken us to "twenty five centuries of splitting the cognitive intelligence from the affective intelligence. This does not work because people are indissolubly and therefore, we have to recover the lost oneness" (through evolution).

As previously commented it, the intuitive thought daily works with known contexts and experiences. When this does not happen, then the subject should invest a good amount of energy (which is inherent to him) in the reflective mood (which happens to all of us at the central nervous system level, as a phenomenon that is developed by working with a "time" pattern that changes from subject to subject). This situation or reflection object is seen as something uncomfortable but it certainly encourages us to look for solutions. We have to say that to deal with a problem or an intellectual matter (certainly, strategy does), the subject is at least looking for:

1. to establish relations between the object of thought and its patterns of previous experiences.

2. to explore knowledge of third parties who have shown success under similar conditions.

In the case of strategos, this short list will be necessarily added and onto the light of what is treated in the chapter about the schools of thought:

3. to pay straight attention and free concentration, letting the mind flow.

It must be taken into consideration that these memory patterns are not rigid and constant, because we speak of a model that has enriched codes in regards to the ones that exist (or existed) previously, resulting from a similar situation (the

new obtained inputs reinforce or modify them. When reflexive reinforcement does not solve the problem or addressed issue, the individual works (or should do it) with absence of patterns (searching outside the code chains by memory what suits the searched solution). We are in the field of the intuitive reflection that navigates in waters of creativity, imagination, ingenuity and stratagem (in any case, in boundless oceans even when in the natural order, mental operations of the intuitive and rational thinking are not produced completely at random, they have at least a beginning and an end in the brain).

According to Pascale (1984) in the process of "the rational", the directors and managers that are well aware of the rational thinking processes "often suffer from paralysis by analysis", unfocusing from the action, which causes on the own organization the consequent efficiency and flow losses in the processes; or even worse, when it is about a direction's head position: It also leads to lose strategic opportunities.

Cloud of ideas

The thought's sublime energy becomes evident in the hundreds of thousands of electric sparkles unchained in the human brain by the act of thinking. In some traditions such as the Hindus, for example, said released energy is compared to a radio transmitter ("microphone" would say Sri Yogananda) that emits and, at the same time, receives sublime frequency waves that we call thoughts. This concept, that we have called "cloud of ideas" is fascinating because it supposes to be the arrangement of ideas and information in the ether of the thoughts (or cloud), with which we have the competence to tune-in. We can "capture" those missing or not found links or ideas (idea of "mind", mental and supramental connection). This idea is known in quantic physic as the "non-local processing". With this idea, following Goswami, it is explained that when a subject chooses quantic consciousness (or the consciousness of God), he is operating from the "great head", thus all the possibilities and all the objects will be inside him/her. The state of non-local consciousness

can unite all the different brain areas to produce a unified brain state of collapse. This idea of a non-local knowledge coincides with our proposal of a cloud of ideas, where there are potentially all the possibilities and that depend of the observer (strategos) to be collapsed in an opportune act.

Natural talent

Throughout all times, human history has shown us that people who stand out from the rest is not necessarily because of their intelligence, but because of their competence to perceive opportunities to succeed over their opponents; thanks to a perfect perception of the environment or context where they compete.

All of them and many others have transcended time and history for their acts and social influence. At their time, they were distinguished for having a more expanded vision of the future than their contemporaries, together with a spiritual strength, which marked their difference. In our experience as consultants, we often meet entrepreneurs who successfully operate their companies, based on models of familiar learned behavior (part of this author is product of it), as well as those guided by a natural talent, which has paradoxically not been systematized. Ohmae[11] recounts his experience:

"When they are closely examined, a paradox is discovered. They do not count on great planning bodies or complex strategic planning processes. Some find themselves in great disadvantage due to lack of resources -personnel, money and technology- which are required to implement an ambitious strategy. Nevertheless, in spite of all these disadvantages, their performance within the market is outstanding. Year after year they manage to increment their participation in the market and creating wealth …" and he adds, "They do not have a team of strategic planning, but have a strategist of great natural talent who is usually the founder or general director". In the particular idiosyncrasy of these sharp entrepreneurs, the company, customers and the competition tend to conjugate themselves in a dynamic interaction that

crystallizes in a set of action, objectives and plans that the consultant himself has to identify and hunt (we call this idea "themes-narrative"12 in the model we apply in consultancy).

In general, executives of these type of companies or businesses are pleased to live the present and underestimate the significance of "designing the future", which requires non-lineal solution development tools (same as the human brain works) as well as systematization ones. These enable us to document the processes and avoid living in a continuous trial and error.

Notes

1. The fifth meaning of the concept intuition, the RSA (Royal Spanish Academy) expresses the unfortunate definition of "beatific vision", probably because the association to what the "blessed" had been rightly "beatified" upon intuitions or spiritual visions, that as part of some religious beliefs, have led them to be distinguished.
2. Garrido, Francisco J.: "The Soul of the Strategists", Amazon Publishers, Palo Alto, Ca., USA, 2011.
3. Bohm, David: "On the Creativity", Kairós Pub., Barcelona, Spain, 2001.
4. Begley, Sharon: "Train Your Mind, Change Your Brain: How a New Science Reveals our Extraordinary Potential to Transform Ourselves", Ballantine Pub., N.Y., U.S.A., 2007.
5. Hunt, Valerie: "Infinite Mind", Malibu Publisher, U.S.A., 1996.
6. We have preferred to use here the concept of dimension instead of "hemispheres" to not confuse the reader, returning to the overdue scheme of thinking in two separate cerebral hemispheres.
7. Kaneman, Daniel: "Choices, Values and Frames", Cambridge University Press Pub., N.Y., U.S.A., 2002.
8. Gigerendzer, Gerd: "Rationality for Mortals: how people cope with uncertainty", Oxford University Press, N.Y., U.S.A., 2008.
9. Isaacson, Walter: "Einstein His Life and Universe", Simon & Schuster Pub., N.Y., U.S.A., 2007.
10. Branas: three-dimensional membrane or dimension in which this relative reality unfolds (and moves in diverse dimensions), inferior to absolute reality and spreads through other dimensions, where only gravity is transversal to the other dimensions.
11. Ohmae, Kenichi: "The Mind of the Strategist", McGraw Hill Pub., Spain, 2004 (2nd ed.)

12. These applications of the Diamond model (or model D) are advanced in the work of the author “I think, therefore I plan”, published in 2009.

Chapter Nine

"Wer'e try to modeling future, and the future model us in the intent"

Ideas adaptation and generation

Creativity is a component of the human system and it is why the principle of descendent causality perception supposes a quantum collapse of creativity. According to Goswami (2008), "God works with creativity and the operating concept is the discontinued quantic leap". The intelligence (or revelation act for Bohm) is nourished by uncertainty, because if all were predicted beforehand, nothing would excite our curiosity and eagerness for searching. We know that creativity binds factors of cognitive, affective and postural type in the individuals and, at the same is affected by environmental and cultural variables. Thus, it binds debatable phenomena which difficultly meet consensus and that is frequently penalized in lineal education and formation. There are two great lines of thoughts related to the manifestation of creative thinking (which is understood as bound to the central manifestations of strategic thinking, as we proposed it in the Diamond model 2010): one proposes that its potential/act expression is produced upon innate conditions; the other explains it upon the stimuli for its development (even when they are understood as limited).

In this regard, Robert J. Stemberg (2004) suggests that creativity is not ability but a decision: the creative decides to go against the direction of the herd, because "he has his own idea and thinks that it might be better". He adds that, even though people in general decide to follow other people only because there are a lot of people going in such direction, the creative "decides to be independent". After the creative idea is generated, the author proposes that the creative person goes first through a self-analysis process and the, one of persuasion. This final stage, that Stenberg calls "selling the idea" is the stage in which the individual believes in his idea, but knows that he must convince the others (we can live being surprised or surprising the others). In previous works, we have already assigned the quality of focused creativity to the strategic thinking, that is, we work with a creative act that pursuits capturing an idea-solution

unexpected for the rival, but it has foundation in the reality of the company (actor) in which we locate the situation point.

The strategic thinking suggests a search of rupture of pre-made models that are pre-established and proper of possible predictability to be read by our adversaries on the market scenario. In that sense, we can define strategic thinking as an open and flexible pattern that uses the analysis-synthesis and the fact perspective of that part of changing reality, which is relevant to the observer (or analyst), whose objective is to find answers and open spaces for future creative and focused decision making. In such sense, the profile of the successful man in the business world corresponds to and correlates with the creative being. Stemberg himself proposes features that during his working years in Yale he was able to classify as common profiles in successful people in different tasks and disciplines (highlighting only some of them):

- They motivate themselves
- They concentrate on their objectives
- They have the capacity to postpone gratification
- They learn to control their impulses (self control)
- They know when to persevere
- They know how to get the most out of their abilities
- They translate the thought into action
- They do not fear risk or failure
- They do not postpone
- They accept fair criticism
- They reject self-pity
- They are independent
- They try to overcome personal difficulties
- They do not do too many or too few things simultaneously
- See, at the same time, "the forest and the trees"
- They balance analytical, creative and practical thinking

This list of characteristics profile shows us the conditions, but what about creative inspiration? There are notable historical narrative in some passages where

the inspiration has been the protagonist, as in the case of Odyssey (Femio tells): "nobody has taught me; a God has planted some songs in my soul"; this is an attempt to explain the "divine breath" or the creative inspiration that in Greek mythology, full of influences from muses of music, paint and memory, stimulating and inspiring mortals.

On several occasions, history has been in charge of relating the inspirational act associated to a "fit of madness". In the late Middle Age, the sparkle of divine inspiration as an instrument to the service of religion is told. In the Renaissance, it is explained taking up again the Greek concept of divine inspiration, associating the creative's (musicians, painters) to the concept of divus or individuals touched by the Gods. By the end of the sixteenth century, masters such as Michelangelo or Raphael were who consolidated the social recognition of their status and independence. For the Romanticism, suffering, madness and passions are the engines of change and creative generators, opposite to what took place in the 20th century, where the breakdown of structures and molds was lived together with organized movements that were able to cross boundaries (unusual lifestyles, like the bohemian or the hippie).

The creative genius is associated with a ground-breaker, who get uncomfortable with preconceived models and who needs to look reality from a different prism (or diamond), complying with a mobilizing role of changes in the society over any human doing or knowledge. Important is the creative character we all have inside, if we consider that the great changes of humanity came hand in hand with the creative sense (quantic leaps some of them). For Punset (2008), creativity is understood as "think something different about all matters, when we have the same information as the others".

However, we have repeated historical evidences on how creativity benefits advances, the doing wave in society seems to somehow empower certain "contempt" for creativity. Without going any further, at early stages of learning, the tendency is to reward children who repeat exactly what is said by the teacher (the closer and more precisely is repeated, the

better the grade is), adding to it a prize to "obedience" and to the unrestricted following of patterns (a moon, for example, "cannot be painted with rose color and yellow flowers"… that would suppose a visit to the psychologist, at least). The teaching of lambs, therefore, is very simple: not to think creatively… that is "risky" or a possible sign of learning disability.

Then, we have found a key piece: we know that the one who is creative does not feel comfortable with reality and wants to experience an alternative route, sometimes alone, and others bringing along others in the process, but the explanation of why he jumps into uncertainty, into emptiness, preferring it over the comfortable chair of routine, is because of his little risk aversion: the creative individual (like the strategist) does not need to feel secure at all times. He knows that obstacles are part of the process and that it is them what provokes him to go for more, which needs to calibrate the courage level to inflict on them his inner creative impulse. When we say "inner creative impulse", we are going towards the world of vital pulsations that underlies in the soul of the creative one, same impulse that we have been treating in relation to the soul of the strategist: it is the boost of energy impelled by the "creative intuition".

Going always to the "inside" of the strategist (his soul, his core competence), we must mention that it is there where the neuronal plasticity process takes place. It enables (or not) the changes in the neuronal connections upon learning and brain changes allowing a better adaptation. In that sense, there is good news: biology is not 100 percent predestined and we can make variations on it through learning and our inspiring thoughts.

The brain is totally occupied by nerve cells that are the basis of the brain structure, with an "estimation of a trillion neurons, generating one hundred quadrillion of connections" according to Begley (2009), which at the same time are grouped into nodes that are responsible for transmitting nerve impulses. The degree of both neuronal activation and nodes has been studied by modern neuroscience, concluding that an "intense activation of some nodes" characterizes

the state of concentration while the presence of "many active but low intensity nodes" characterize moments of diffuse attention (similar to the configuration described on the states of meditation). This last mentioned state is what facilitates the ability of association and inspiration" (Punset, 2008) and also, it is the one that in relative time scales (compressed or dilated according to each observer) facilitates the resolution process (for Einstein, the formulation of the problem determines the nature of the resolution).

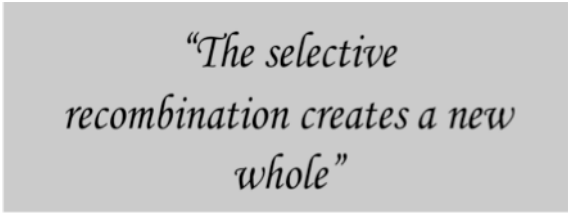
Connective process

It can be said that this concept explains the essence of functionality in the act of balanced thinking in the best strategic decision. According to the dictionary of the Royal Spanish Academy, to connect refers us to the act of "joining, linking or establishing relation" so that "something tangible or intangible can flow between them" (2nd meaning).

Albert Einstein described his creative thinking process as the combination and construction upon patterns: "the psychological entities that serve as building blocks for my thoughts are certain signs or images, more or less clear, which I can reproduce and recombine at will". This process of combining and linking that enables the connection between processes and points of reality transforming data originally seemed as unrelated into relevant information, which the strategist converts into valued knowledge, is what we called the connective process.

We have described before this connective process as emerging relation's patterns of the same kind of the ones we highlighted in the creative process of the Diamond model, and similar to the one used in the innovation development processes (particularly used in the development of products). The description of the process is equivalent to look for connective relations from some thinking situations between connected points and the apparently disconnected ones. During this process of early previously related questioning and

transgression of possibilities and ideas (conditions that could have changed), it emerges or not, an idea of resolving value.



For Bohm (2008) "appearances of the real world" are abstracted from an intangible and invisible flow, which in his opinion it would be not composed of individual parts, but it would be rather about a demonstration that is expressed in an inseparable interconnection: "under the realm of explained things and separated events, a sphere involved in indivisible totality is found; this all involved is simultaneously available for each involved part". For Bohm, reality will be such, if it means connection, relation among the visible aspects (explained order) and invisible (implied order) of the universe.

In this sense, the strategist will seek to explain, or to make visible, aspects of implied or invisible order before the eyes of the world.

Flashes of creation

In several historical accounts, we can see references to creativity flashes, wisdom flashes and lucidity flashes that we have addressed in this book. Indeed, neuroscience has recently shown us how the choice of the word flash has been well chosen, to judge what happens in the brain when thoughts occur: a weak and global activation, a true "conjunction of flashes" produced by the repeated activation of a countless number of brain nodes. All the brain traces recorded by the observer are put in contact, large volumes of conscious, unconscious and supraconscious information-energy with a symbolic content that are intertwined in this real dance of creation.

Let's imagine for a moment, a normal distribution curve that describes the way in which the results of strategic thinking are grouped in a "N" of market operators during a determined moment: the innovator, the acceptor, laggard and conservative ones of such matters will be there described. In its center, we will see the average of the decisions that bring together the competition at its highest dimension: the average. What tends to the average (which might or not be mediocre) tends to get together, to assimilate and crystallize around the most common patterns of decision making (herd movement) from a particular market group or society, in a particular point of time (time might be endless). If we are looking for reaching returns over what is expected, we are facing our first challenge: to think different than the average. To think different and creatively does not mean to think in a better or worse way than the competition, and it does not ensure assertiveness either (it could be an extremely creative result and nevertheless, it might not to be aligned with real implementation possibilities) given that it only indicates to think different in order to transform those differences into benefits that arise us over the average. Even though, the concept of success can be hosted at a certain time, within the average ranges and with marginal variations (known fact, for example, in the financial industry), actually, it is more likely that to be found outside such spaces.

It is curious that the concept of creativity -placed with notorious comfort in niches of disciplines related to professions such as advertising and marketing where it is considered as a part of the business core- has not permeated enough the formative and academic layers of specialties such as business, management or engineering. This becomes a paradox when evident great value is assigned to creative businessmen and executives in the market.

Strategic creativity

In first place, we will understand creativity like the (individual and collective) ability enabling the generation of results that are as original as relevant. The four forms

of transformation of contexts or scenarios of Ohmae (1988) remind us that the solution often lies in the way we are able to rearrange the elements available in the system or sub-system, which is the company. This element strengthens the idea of "rational and ingenious" creativity that features the non-linear and strategic thinking: to the analysis ability over the relevant parts that compose reality, the creative (and emergent) reintegration of said parts are added in order to obtain a strategic result that is favorable to us. There is something original in every creative idea, that is, something new or that appears to be so (sense of innovation from Rogers, 1985), so a certain condition of distinction regarding to "what is known" in context, matter or connection is associated to it.

The association of data, information or ideas allows that from our known universe (or in the process of being it), we could generate the encoding, decoding and recoding relevant to our objectives, goals and purposes. When we are able to find the spaces of coherence, integration and interaction (i.e. when we use the ability to link with our own style) among ideas schematically linked (we must consider that "to think in schemes" works even better when we use our own "mental designs" so to speak, this is, when we are capable of displaying a certain form of mental architecture that facilitates us a particular disorder-non chaos- creative process, which we make continuously use of). We develop one of the main and most desirable skills of non-linear creativity of the strategic thinking: we develop the ability to find or discover links or connections in processes that were far away from the average perception.

The process of creation that takes place in the human mind apparently has the feedback/progress property: there is a series of relationships, linkages and new associations, elements which might provide new ideas. Upon the metacognitive states (whether propitiated or spontaneous) detonate the following processes:

a) Identification of possible creative relations/ spaces (the process of identification of true creative niches offers the advantage of dissipating blank zones).

b) Understanding the existence and nature of the new spaces created upon the conducted reflection process.

c) Assessment of real possibilities, whether they are open or not, as well the scopes that "feeding" new ideas may imply.

d) Modification of the original processes (mental, motivational or other processes), as long as they mean the achievement of the underlying objectives and goals in the choice and conception of the new idea (we consequently understand it as a pragmatic end).

In regards to the so called "overall creative strategies", it will be usually possible to identify some kind of exploration exercise or a sum of them on the basis of the habitual thinking. A creative development process, which could be applied to different situations and particularly to the delimited situations we experience in the business world. It follows a development flow that incorporates the following basic elements:

- Definition of the thematic context (usually delimited to the area of work).

- Development of an initial work with low restrictions and high expressive freedom (brainstorm).

- Process of increasing the relevance demand (or a higher number of restrictions).

- Periods of higher productive demand and creative outputs.

- Progresses, assessments and achievements submission period.

- Period of modification and strengthening of the creative outcome, according to expected outcomes.

Creativity Strategic Applications

In the search of pushing the development of new ideas, we will work with conceptual approaches that collaborate with the development of new perspectives on reality, from a point of view such as:

Original
Associative
Generalizing
Lateral
Integrator/Disintegrator of precepts

These precepts operate from metacognitive perspectives and experiences that try to cross the space of the obvious (what is before our eyes) and conditioning. Likewise, they allow discomposing reality in sub-dimensions, as a way of generating novel associations of disaggregated elements, forcing them to express themselves. But perhaps the main distinguishing characteristic of the situation reached as a result of the strategic thinking is its condition of being different, unexpected, outstanding and unexplored. That is, the solution or position that reaches scopes that average individuals (even experts in the art) have not been able to solve, design, create or see.

What many have described (in some cases improperly) as the "competitive advantage" tends to be more than that, since in the nature of the competition (its essence) lies something that goes beyond the competition itself: the potentialities that arise over the limit of the competitions or relevant competitiveness and even the trends. The essence of intelligent strategy is not only indexed to competitors, but mainly to what make the company to be unique in its kind and in its own competences (what we have called strategic fit is what explains why strategic transplants do not work).

In spite of many publications gather the idea of strategy as "the ingenuity applied to war" (Beaufré, 1963), it has not taken all the necessary room to build an ingenuity and creativity theory applied to strategy, even if there are creative strategies worthwhile admiring in the experiences and success stories in the business world. Actually, we know that a company that obtains better results than the average within its field was able to think about a differentiated and certainly creative strategy.

According to Wallas (2002), who is considered as the father of the creative process classical model, the levels of possible creative processes would be as follows:

1.To produce innovations within a very specific context by association or variants in known elements.

2. To establish methods or ideas which involve a new way of operating in a particular context; a new element is added to the context.

3. To invent concepts of wide use for one or more known contexts.

4. To generate new concepts forming a study context.

The Wallas' original model has four phases: preparation (the individual looks for information on the issue), incubation (the mind works unconsciously and deeply on the issue), illumination (suddenly the idea burst forth) and verification (the individual values and fits the idea into the framework of previous knowledge).

Weisberg (2003) has challenged the traditional conception, stating that the creative process is essentially continuous and incremental: the relevance of a final creative result is obtained from the sustained improvement process in little results or developments towards the new conception. Authors agree on the human brain's ability to build images and synthesis of the valued attributes of

the new conceptions, which they make use of in order to continue innovating, and which within the process look for synthesizing in a sort of mind map: during the 70's, the first approaches that led to the development of the mind mapping technique were made through the works of the Nobel of Neuroscience Roger Sperry. This construct that we call mind map describes how the dominant association models in the brain functions are manifested: words, ideas and images with symbolic content are linked in multiple connections and ramifications at mental and cerebral level.

Mind maps are connection models that work on a visual synthesis, collaborating in the mental organization and order of a specific idea or information. This visual synthesis helps us to capture at one glance the whole of our interests and the connections between the related components. The map is built by placing in the center the image of the issue or problem we are interested in, upon which we start generating a binding ramification with a series of ideas, words and images connected to possible solutions or relations.

Notes

1. For the reader interested in these issues, it is recommended to read the Diamond Model that was presented by the author in his work with Henry Mintzberg in 2007.-

Chapter Ten

"Be not afraid of life.
Believe that life is worth
living and your belief will
help create the fact"

Sr. William James (1842-1919)

Reality as working material

In ancient Greek, the concept Arjé (ἀρχή) takes us to the beginning of all things explained by the meaning of the relationship between substance/matter or to that which does not need another thing to exist, as part of a meaningful explanation of the physical world. Anaximander argued that the Arjé was the undetermined (or some kind of matter without limits), which Anaximedes rather considered the air to be such (as a fluid for excellence). Nowadays, we would consider that both positions are somehow truthful, without falling in a cloying and intellectually heavy relativism, but since quantum physics opened fire with reality as a possibility (sometimes like waves, sometimes like particles), the intellectual world has focused again on the abilities of the observer as the main task. This coincides with the approach of Bohm (2003) that "reality is a systems thinking" and therefore, it only exists in what we think.

If we start by the Pythagorean School, we will see how it is characterized by the Arjé numeric identification: it did not consider the number as an abstract thing (as we do today), but as something real and a constitutive principle of all things (transcendent basis of numerology). Heraclitus is who will return to a constitutive explanation of reality in the natural elements by proposing fire as an Arjé due to its dynamic nature. Meanwhile, Empedocles (important pluralist in Greek meaning) said that all things were composed of earth, air, water and fire coinciding with Anaxagoras who defended the existence of endless components of reality. However, it was Democritus (470-370 B.C.) who argued in a fascinating way, about the existence of atoms or what he called "different particles that were neither created nor destroyed", proposing that when particles "grouped together" they become the constitution of all the things we know (ideas similar to the ones developed in India in the II Century B.C.). For Democritus, reality is composed of two elements or causes: what it is (το ον), which is represented by homogeneous and indivisible atoms and what is not (το μηον), or the void

(antimatter, as we would say today). Democritus thought and postulated that human soul (or psyché) was composed of "refined and light spherical atoms" (or as we would call today: energy in pure state and with no trace of matter); and the body (or soma), composed of heavier atoms. It was Democritus who also asserted that our "sensitive perceptions" such as hearing, vision and touch are explained by the interaction among atoms (scents) that start from what is perceived and the atoms of the receptor (which we call today: "collapse of possibility waves"), explaining, at the same time, the relativity of sensations and its influx in perceptions.

In the case of traditional Chinese philosophy, the reality is explained upon the five phases or "Five Elements Theory". That is, the way of classifying the reality phenomena and its interrelationships (we can find thousand-year-old applications of this Eastern worldview of reality in music, medicine, military strategy and Feng Shui), where the five elements are: wood (木, mù), fire (火, hu ǒ), earth (土, t ǔ), metal (金, j ī n) and water (水, sh ǔ i) and how the elements are related in a perennial and generative cycle, in which wood feeds fire, fire forms earth "leading to ashes", earth forms the basis of metal, metal is contained in the water, water hydrates wood. According to the domination cycle (also spelled "Ko"): wood holds earth, earth contains water, water extinguishes fire, fire melts metal and metal cuts wood (which at the same time closes the inverse cycle, which in words of Hermes1, it is explained in the principle as above so below, as below so above).

From a quantum point of view, reality is composed (or expressed) of waves of possibilities, so the stimulus that the brain receives from the object is a stimulus in the possibility. As explained by Goswami (2008): "when we choose the state of the object we perceive, we are also choosing among the possible brain states". However, according to Roger Penrose (1989), "although the mind is clearly associated with the brain, it does not belong to it; it is not about an epiphenomenon of the brain". In such case, and following the quantum explanation line: if the brain is substance of matter and mind is substance

of the meaning, how is that they interact? "Conscience" would have the answer: in advanced quantum physics (as well as in Indian spiritual traditions) it is the conscience what collapses the waves of possibility for both mind and brain in order to create an experience of mental meaning and at the same time, to create a brain memory of said meaning. Then, "Reality" is a representation in which the presence of the observer is a key element in the form or manner of collapse (waves or particles) of an object. In this sense, we would say that the traditional assumption stating that "perception creates reality" would be overcome in this order of things by "observer collapses reality". Given that the perception only covers the substance of meaning, it does not cover subject and object, or the totality that observes and collapses (this if we assume that we could solve the problem from the dimension of thinking in which said reality is collapsed (according to Göedel:" A logic problem cannot be solved by itself").

An essential part of the strategos' work is a thorough and deep comprehension of reality, context or theater (warfare). However, the paradox of the physical habitat in which the human soul lives teaches us that:

- Looking at reality does not mean we can see it
- Hearing reality does not mean we can hear it
- Touching reality does not mean we can touch it
- Smelling reality does not mean we can smell it
- Tasting reality does not mean we can taste it

These ascertainments are far from immobilizing us, but they force us to be very careful when corroborating the mental state of the experience upon what our senses transmit to the brain as electrical pulses. For that reason, we insist in the ascertainment of "what is not in the brain or mind, it does not exist" for the observer, as well as what is not in the soul, it does not remain.

For David Bohm (1992), physicist and mathematician, daily reality is a sort of illusion, (but he very persistently complements the work of his friend and colleague Albert Einstein). It is very close to a holographic image but with no local distribution of its information. In this regard, he explains that: "underneath reality there is vast and primary existence order that originates all the objects and appearances of the physical world" (the brain is not the mind, it is part of the in corpore collapse).

This is what Bohm called the implicated order (enfolded) or a deeper level of reality, which has its antonym at the level where the average human being lives or the explained order (unfolded). Although knowledge tends to overwhelm senses, it is not less important the fact that upon the interpretative process, the mind fills empty spaces with relations that are part of previous knowledge in each subject, who in turn tends to force the interpretations because his or her maps of reality are anchored to the language2.

Thus, human brain tends to get used to or become accustomed to its daily actions (even the links of the dendrites tend to remain in their positions, physically). For the average subject, supposing that everything will be in the way "it has been" allows him to develop the sensation of living in a more stable world. Nevertheless, this tends to make the human brain more resistant to changes (or "less flexible" so to speak). This is evident when changes or novelties are brought up and the subject reacts as if "he resists developing his potential"3. So, the average brain in the subject tends to oppose new ideas (even more when the owner has led it throughout the route of stiffness or lack of exercise) upon the preconceived world he houses. We could say that physically speaking, change produces some kind of fear or laziness (even more when the owner is convinced about the success of his model). From this point, we are able to understand that when we work on the routes of modification of the possible future, we are working on a matter that initiates resistance within the own lines of the human brain. Neuroscience has taught us

that if our senses sent us an image of the world just the way it is, it would be extremely curious or very impressive: we would see thousands of particles moved by energy, without distinguishing any object, which are, in short, nothing but mental representations. For that, the reconstruction process (recode) or "capture of bits" many times occurs when we perceive "reality". Our brain tends to deceive us and the reasons thereof lies within the processes of natural selection, which forces it to assure our survival by using artifices or fantasies that provide us acceptable or "healthy" realities (it completes the missing information or replaces the information provided by the "outside world" before the possibility of damaging the user). In such sense, our brain works on the principle to tell a consistent story, more than a true story. So, reality is mediated by itself and by the reconstruction that our brain makes of it.

The physical and mental evolution of the processes of human knowledge, in last instance, are part of a linkage that lead us towards overcoming ignorance, however, the evolutionary condition explains that they could be of slow advance-expression (the obverse of the revolutionary processes that Kuhn defines as "paradigm shift" and in which a fast advance-imposition rhythm proceeds).

Both processes are only possible if from one part of the subject is allowed this real evolutionary growth and from the other part, if the context allows him to have access to this knowledge; in other words, if he has the necessary freedom to know and to choose. In Eastern Civilizations, for example, the ways of teaching have allowed a greater approach in the encounter processes between science and spirituality; the case is different in Western Civilizations, which go through this epoch with divisionism, reductionism and fear, for the literature used to prepare men for this process has been lost4. In this way, for the strategist's performance it becomes essential the access to information, the appropriate recoding by the observer and the subsequent incorporation to his wisdom-knowledge matrix.

Notes

1. Hermes, Trismegistus: "Complete Works, Corpus Hermeticum", Indigo Pub., Barcelona, Spain,1998.
2. Maturana & Verden-Zöller: "The Origin of Humanness in the Biology of Love", Inprint Academic Pub., UK, 2009.
3. Punset, Albert: "Por qué somos como somos" ("Why are we as we are?"), Aguilar Pub., Madrid, Spain, 2008.
4. In diverse Councils (like Nicea, among others) has been agreed on which are the approved sacred texts, and which are the rejected ones. These actions allowed that all the literature related to the evolution of conscience through reincarnation disappeared (allowing the subsistence of an erratic conception of the learning and evolution made through the darkness of suffering, martyrdom or inquiring sadism (Certainly, open to perpetuate groups of power that history has been in charge of relating).

Chapter Eleven

"There is a driving force more powerful than steam, electricity and nuclear power: the will".
Albert Einstein (1879-1955))

More energy than matter

The ideas of Steven Hawkins1 seem very appropriate to initiate this chapter: by following the theoretical line of Hubble's works, Dr. Hawkins proposes that only ten or twenty billion years ago, "all the objects were exactly in the same place" (an infinitesimally small universe) and therefore, the density of the universe was also infinite (all this before the Big Bang). Although, we are in front of a physical theory, which is provisional by definition, the point shows that matter (protons, neutrons and quarks) comes from energy necessarily, upon that original uniqueness and extreme density (if matter exists today, as galaxies, stars and planets is because its mass has arisen from energy in different degrees of vibration).

Then, it is true that we can transform matter into energy and even, to state that matter is nothing but concentrated or "frozen" energy, as some theoreticians prefer to define it; we can also handle the concept of energy as a synonym of information from the point of view of the Systems Theory. Indian studies in spiritual traditions, coherent with Christian biblical studies, add that "it is not the nourishment but the energy of the human body what transforms the food into energy and that energy is the source where life directly comes from"2.

Even considering the dualities wave/particle and particle/wave, which impregnate the world of quantum physics, there is a lot of hope in the evidence collected by the LHC (or Large Hadron Collider) so far from the CERN3, which reinforces energy as the originator of all things we know in the universe (the same happens with the fact known by Einstein on light particles and their non- mass possession, which led him to discover the mass-energy relation and solution). Since the works of Von Neumann, Bohm and Bohr, quantum theoreticians dedicate much of their time to the comprehension of studies made with electrons, observing with skepticism how they are shown as particles when we are not looking at them and the rest of the time they are shown, or collapsed, as waves. It is in the works of Bohm4 where we can find definitions that intertwine the universes

of immaterial energy and matter itself: for Bohm, all mental life or "conscience" (thoughts, emotions, desires, will) is basically in the implicated order as the matter is too". This implies that for this physicist and philosopher conscience and matter are not from different nature: "conscience probably is a subtler form of matter and movement, a subtler aspect of the holomovement", or vibratory state.

We know that when we set our attention on thoughts and objects we are using a quota of energy that transforms the information and it transfers to us the object of attention as electrical impulses in the brain. Said transformation is maximized when the attention is focalized by the will at the present moment and upon a state of detachment (or deep calm), which can be short or not (and in relative terms, it lacks significance since the value of this event is measured in function of the solution). This elementary relationship between matter/energy is added to the one of velocity/position, which is known as a "quantum state" proposed by Heisenberg, Schrödinguer and Dirac (1920), based on the uncertainty principle. These four elements help us to explain that though our thoughts are the way in which the energy of life and the material creation-transformation gravitates on the planet, we must pay attention to the way in which we think (create); we condense our energy (objects palpable through our senses), the velocity of the transformations (momentum) and the position (state) occupied by them in the "reality" state.

Hence, we enter into the context of creation that energy shows in nature with remarkable superiority of disposition over the matter itself. If we think about the dimension of an atom accepting the model of a nucleus accompanied by a cloud of electrons, we could perceive better the relationship matter-energy through an example: "if the nucleus had a diameter of one centimeter, the most external cloud of electrons would be at a distance of one hundred and five centimeters". In a quantum traditional example that establishes a parallel between matter-energy, this would suppose that if the nucleus of the atom were a basketball ball, its electrons would be rotating

at a distance of 32 kilometers, in such case: does the distance between them only represent a gap? In this regard, we must not forget that modern quantum physics tries to prove that our organism as well as the objects of the physical world in general "are formed by 90% of energetic space, in which matter itself only occupies a smaller place5", which strictly make us beings in a world of energy more than in a material one.

The energy we use to create the future is fulfilled by its manifestation in the present moment. By accepting the present and future as waves of possibility, we project and create both of them (present and future), which is part of the object of interest for the strategist for it binds the present and future vision as the valid intent to create a time-space continuum (which we will just call strategic process).

By freeing the strategist's mind from the limiting burdens of the past, the conscious action of the present leaves room for the fertile production of quantum collapse in which the strategos co-creates a desirable and possible future. In words of Wheeler (1975) "Observers are necessary to bring the Universe into being". In such sense, the coup d'oeil is in tune with the solution (we already know that assuming that we create from zero could be humanly pretentious) upon the indifferent freedom in which the mind in the present tense acts as a catalyst between the "correct mix of matter, energy and space-time events, to create anything we want" (Chopra, 2009).

The estrategos makes use of his balanced thought to focus his creating interest on the result he seeks or on the difficulty he tries to solve: "the purpose is inflexible, but not the way to achieve it" (Garrido, 2009). For this reason, if the obstacles are eliminated from the conscious mind and we move the energy towards a space of deep calm (or unshakable serenity), the sought objective will find the links of solutions beyond what we could expect from the conscious rationality.

Modern neuroscience proves us, in this same line of research, how in the states of calm (of silence and thoughts) the hemispheres interchange calm flashes of electrical pulses on the cerebral cortex (similar to a beautiful tropical storm on

the clouds); there is not predominance of the left or the right side, which undoubtedly in turn helps to optimize the wealth of the solution (which is known as the "being only" state for those who practice meditation). In this quiet timeless space (not in the traditional sense but rather in the deep calm sense that an intellectual person can achieve through the music or the silence of his or her ideas), the "lucidity flash" is produced, which is in tune with the Coup D'oeil and the solution, introducing again the intention (in this regard the intention of looking for a solution remains as a "faint flickering flame in our conscious", or as the faint sound of the question that remains unanswered so far). The mind presence of the strategist, the enthusiastic intentions and the will supply him the energy to find solutions by focusing on the problem. This is equivalent to sow his seeds of doubts in the fertile soil of free reflection and calm of pure potentiality and "to expect that they flourish in the right moment", or as a result of the right connections produced in the "infinite and eternal flow of the still non-collapsed energy" (Goswami, 2008), but if it were to physically collapsed (at least in a potential way) upon finding the solution.

Complementary worlds of energy/matter

For eastern philosophy, the two forms of Chi are Yin and Yang, which arise from the Taoist practice of the inner alchemy, in which the walker evolves along the journey towards immortality. These thousand-year-old principles that explain the origin of all things are concepts based on the duality of all existing things in this relative universe: nothing is completely Yin or completely Yang. These are the two fundamental forces in dynamic balance, apparently opposite and complementary, which are present in all things. Life itself is explained through the patterns of light/darkness, sound/silence, movement/stillness, life/death, mind/body, implicated order/explicated order: the imbalance between both forces is circumstantial because when one of them excessively grows, it forces its opposite to concentrate, causing a new transformation. Ying, fundamentally, represents matter and Yang represents energy:

they are complementary and non-symmetrical in dynamic balance (when one of them increases, the other decreases). This idea makes us realize that each being, thought and object has a complement of its existence on which depends to exist and which is part of itself (everything is dual and in continuous transformation) after the original oneness: Yin and Yang can be divided in a fractal and indefinite way.

Yanchi (1988) identified Chi with the movements of the vital body energy and established the parallelism with quantum physics: "Yang is the analog of the Yin wave form and Yin is the analog of the particle form". We can find information in Vithulkas (1980) and Ullman (1988) on how less matter is more energy: "the principle of Homeopathy and its greatest mystery that demonstrates how less is more". So the case is, since in Homeopathy the -organic- medicinal substance is diluted in a mixture of alcohol and water. What is difficult for us to understand is, in the light of traditional or allopathic medicine, that in the homeopathic model the greater dilution of the original mixture, the greater power of the curative formula, so, if there is only one molecule of medicinal substance in what is administered to patients, how is healing achieved? ("placebo" is not the answer). Probably, the explanation lies in the resonance or vibratory scale of elements: the vital energy of the original substance manages to balance the vital energy of the sick person (Master Hermes thoroughly knew about this vibratory energy and through his knowledge of the seven chakras set in the human body, and reflected on the original design of the caduceus he bore), he was able to heal body illnesses. This brought him the admiration of the Egyptian people (they knew him as "the wise man who comes in peace") and the astonished admiration of the Roman people (they knew him as thrice-great Hermes or Trismegistus).

On the other hand, the Mayan culture describes that "everything that exists is composed of particles in continuous movement and vibration". Therefore, everything that vibrates can be represented in a wave form and, in turn, all the forms of the waves are represented in the matrix of the Tzolkin6.

Quanto and energy

According to the point of view of modern physics, energy is one of the magnitudes that by studying the phenomena of the atoms' world it allows detecting that (Max Planck) its nature is non-continuous but discrete and that, despite of the visionary works of Democritus (380-420 a.C.), an elementary minimum unit of energy would exist which precedes the atom (quantum). It is the beginning of the quantum theory. The term quantum used as a noun is the tiniest quantity of something that is possible to obtain.

With the works of Plank, non-lineal and continuous parameters typical of the traditional physics such as velocity, energy, temperature or distance are explained. Contrariwise, in the quantum world, the particles composing the physical universe must be moved in quantum leaps. Quantum is associated to a physical entity which can neither absorb nor emit luminous energy in any arbitrary quantity: it can only do it as an entire multiple of a basic quantity. A quantum is not an indivisible quantity, which is very important, given that this supposes that the continuity between zero and one loses relevance. Nevertheless, this "inexistence" state that represents the possibility that nothing exists between zero and quantum, it is an apparently inacceptable discontinuity for the nature known laws (at least within this dimension).

Notes

1. Hawkins, Steven: "A Brief History of Time", Crítica Pub., Barcelona, Spain, 2008.
2. Studies of the Self Realization Fellowship (SRF), Center founded by Paramahansa Yogananda, Lection 85, Grade 4.
3. Acronym that corresponds to the original French name of thecenter: "Conseil Européen pour la Recherche Nucléaire",CERN ("European Organization for Nuclear Research").
4. Bohm, David: "Wholeness and the implicate order", Kairos Pub., Barcelona, Spain,1992.
5. Goswami, Amit: "Creative Evolution", The Sphere of the Books Pub., Madrid, Spain, 2008.
6. The Tzolkin is a Mayan calendar that explains how "everything that exists is composed of particles in continuous movement and vibration, and how all the vibrating things can be represented as wave- forms". Every form-wave is represented inside the matrix of the Tzolkin.

Chapter Twelve

"Discovery consists in seeing what everyone else has seen and thinking what no one else has thought."

Albert Szent (1937)
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To observe reality

The human brain processes approximately eleven million units of information per second coming from the senses, and as we stated before, the data volume is not consciously processed. According to the work of Kurzweil (1999), we could consciously process about fifty units per second, which demonstrates that most of information is left out of the perimeter of the conscious thought and it is lodged in the subconscious space (in a dynamic interaction with the supraconscious). Penrose and Pibram (1998) propose that "if we could free us from the lenses of our brains, we would see the world as interference patterns", which probably would stop being recodes of luminous photons in electric energy (such as the sight), or a recode of vibrations from 30 to 20,000 cycles per second (such as the hearing), or a recode of electrical patterns of the skin receptors (cloud of electrons). Said information is brought into the conscious from the subconscious (and supraconscious in some cases) only when we need it; we force it or we intuitively manage to be tuned.

As for Bohm (2001), he talks about a "classical reality" that is centered in secondary demonstrations, which he defines it as the unfolded manifestation of things that is far from being the source. He also proposes that in every element of the universe the wholeness thereof is contained. The author explains how the part is within the whole and the whole is within the part, behind an apparent unfolded order exists and implicate order which coincides with the hologram idea of Gabor (1947).

For Goswami (2008), "only those who have a dominant role in society succeed in processing the meaning on a large scale". In such sense, the task of the estrategos of the 21st century is of utmost importance, since it implies, besides the development of non-replicable competences, the development of a consistent awareness or strengthening process of its inner transformation (sense of search, change and continuous adaptation for the inner alchemy shown by the Chinese ideogram illustrated on the cover sheet of this work).

It is essential not to lose sight of the fact that in strategy we cover a non –collapsed immaterial reality (which in quantum terms refers us to a non material reality in the flow of possibilities and therefore, it is not expressed in the brain of the strategist). When the collapse is produced in the waves of possibilities, it is the time in which the flash of lucidity materializes the strategic solution and its decision series in the mind of the strategist, expressing them in combined electrical pulses that illuminate the observer's cerebral cortex (behind a few millivolts crossing our brain, a behavior is expressed or hidden). Only in this way we can affirm that just for being conceived, the strategy becomes part of the collapsed or unfold reality. From this moment on, the strategist will have to make efforts to:

a. Transform the conceived energy into materialness
b. Communicate the need of acting to his/her collaborators
c. Transmit a sense of urgency to the action

The ability of the managers to "catch, assimilate and exploit new knowledge" has been covered by Cohen and Levinthal (1989), as one of the main abilities that managers should exercise- together with the neuronal plasticity- as necessarily trainable from the disposition of opening in the reading of contexts and a consistent attitude of flexibility (neuroplasticity shows us how we have the possibility to continuously reinvent ourselves). We are aware that both the "outside" world and our neurons are in perpetual remodeling. In the case of our neurons, we also know that its unions are remade and renewed at the rhythm of the events. The disposition and plasticity is then in the constant modification and interchange of the cerebral circuits; a flexible way of exploring life not only expresses a very probable high IQ, but it also allows us to be better and better explorers of reality. It is this neuronal plasticity the one responsible for learning upon a physiological fact that explains said learning: when we make an action, a connection in a determined

area of the brain is made. When the subject is learning, he is developing a path that involves new connections in the neuronal networks (therefore, neuronal plasticity is the basis of the explanation of wrong and right learning).

Collapsing the reality

The nervous system generates hypothesis. It is a machine of creating expectations of reality and that expectation is then contrasted with the outer reality… enabling the rise of surprises. There might or might not be some consistency with what we find, it depends on the mapping between the expectation and the outer reality, giving place to some perceptions or others (and to some greater or less frustrations, certainly). Our nervous system, upon the decoding that carries out thanks to the mind, is consolidated as a generator or collapser of realities.

In this regard, the psychologist Shlomo Breznitz (1984), from the Hebrew University of Jerusalem, carried out an experiment in which he asked several groups of soldiers to walk forty kilometers, but different information was given to each group. One group walked thirty kilometers and they were told that they still had ten more to go. Other group was told that it would be a 60 kilometers long walk, but they only walked forty. Other groups were allowed to watch the indicators that marked the distance and others were not allowed. At the end of the experiment, Breznitz discovered that the tiredness and hormonal levels reflected the stimulations of the soldiers and not the real distance they had traveled. In other words: their bodies did not respond to the distance they traveled, but to what they imagined the traveled reality was.

In our MBA classes, we explain to our students that this functioning manner of the human brain operates not only for people with normal parameters, but also for people with superior average intelligence. For example, W.A. Motzart: being sick, he convinced himself that death went to visit him as a mysterious man who was dressed in black, who later on turned to be just an envoy sent by one

of the many aristocrats from the time; who paid for making a work of art on his name with the trick of anonymity. The outcome was that he got seriously ill and finally died. In fact, Motzart convinced himself that he was dying (Allman, 2004).

Creating for seeing

We agree with Bohm (1999) on that our mind instructs the brain the holistic information at different levels at which there is vibratory tuning. In turn, our brain reconstructs with the parts and pieces of past data (active memory), the necessary information to raise or visualize an "image of how the facts are supposed to happen" or "how a certain aspect of reality supposed to be" (what for the average subject responds to certain linearity that "stabilizes his influenced world). For the neurophysiologist Álvaro Pascual-Leone (2008), this implies that usually, the subject is prepared to act in a determined way (according to what he expects to happen) and therefore, it establishes the so called expectations of perception, even before receiving any signal, the stimulus of the idea's expectation is emitted in the motor cortex. This effect is similar to the one produced during a visualization process: "the processes in the motor cortex are exactly the same, whether one physically or mentally practices certain task" (Pascual-Leone has carried out this kind of tests on pianists, who frequently visualize their musical interpretation in their minds having notorious improvements shown at their level of achievements).

For Giacomo Rizzolatti (1992), author of the studies on mirror neurons, this reaffirms the process called as motor imagination in his studies with neurotransmitters: "when the subject imagines that he carries out an action, his brain starts moving the same brain structures than when he is actually carrying it out" (the author has studied how that single action improves the skills and even the strength in sportsmen who practice it). As an example: when we imagine we are playing golf, the idea of making the swing is transmitted to the circuits that control the arms, shoulders, torso, waist and legs… in words of the author "the brain produces

the activation of the plan of movement, except for the last step (…) which leads to the real action that is inhibited".

Pascual-Leone and Rizzolatti agree on that the act of visualizing the facts and imagining them actually happening, it enables training and a performance improvement with higher chances of success in the material fulfillment of what is visualized. It is probable that these principles that work at the sport level have incidence in the strategy field: by helping to explain how the visualization process of the action in the estrategos' mind is carried out. Said way of re-creating those business genialities (return to elaborate from what is known) is proven to be relevant in the skills, competences and applications learning process of the modern manager (the general method of the study of cases is based on said model). As from those reenacted experiences, a manager interested in strategic matters will be able to develop his own conceptual and analytical exercises, incorporating the necessary modifications that are part of individual's sphere (this stamp or own style that is revealed in the constants of some estrategos).

On the other hand, another kind of preparation and learning in the brain is added to the mental exercising for motor imagination's action, a way of imagination we have experienced since we were children and until adults when learning, imitating or emulating others' actions, only by observing how they make them: they are the functions that our mirror neurons fulfill (Rizzolatti, 1992). Studies indicate that these neurons are not only responsible for learning by imitation (the subject recognizes the gestures, simulates the ways of making and interprets intentions through them), but also they would be responsible for we "empathize" with the others' emotions by observing them: yawns, laughter and crying would be reactions of which we could, since now, make them responsible for. The brain creates copies of the motor system movement's patterns through them, so upon observing a certain movement of the other, or environment, it is able to figure out the next step. In such sense, the mirror neurons are collectors of

thousands of millions of actions' patterns to which we turn to interact with the environment and interpret the world.

Physically speaking, it would be difficult to identify only one point of the brain in which an experience or a memory is lodged, since they are composed of pieces of information which "link" in different places of the brain and in a discontinuous way. The union of the parts and pieces (both visual and auditory) in the Hippocampus is what we experience as a memory. However, it turns out to be very significant that our Hippocampus is activated in the same way, whether the subject is remembering something or imaging something (the collapses of possibilities are exactly the same). The principle of environment active contemplation (to reflect and to think) is the one that correlates with better quality and predictability for the observer (i.e., a strategist focused on the financial and commercial scenario: upon the abilities that we will call "internal abilities" (from our perspective, the upmost importance regarding the context), such as ingenuity or creativity. We will suppose a certain measure of the potential of the analytical, emergent and synthetic-systematic quality (which constitutes a vital input for the strategic process) of the organization or the subject who contemplates and thinks forward.

When we deal with the essence of the strategist as both observer and constructor of a determined reality, we are dealing with - so to speak- the musical essence that makes a play to be such, and not only with the mechanics of its score, in this case only comparable with planning. In fact, the strategy planning methods meet the purposes of systemized organization that allows making the strategy operational in a timely manner and space. We have previously described and explained this (Garrido, 2005, 2007, 2009) as an element of third order, inside the core of the strategic process.

The fact that the strategic planning level is defined as an element of third order does not mean that it has little importance in the process we are describing, but it only expresses a relation of logical order in this creative

progression of the process. In such sense, we can consider the strategic thinking as an intake or input for the strategy (at the same time of linking nature in the Hegelian sense, given its condition of dialectical link between sense and action).

Some authors even agree on that the strategic planning is equivalent to a medicine that fights the symptoms of the flu, while the strategic thinking attacks what the symptoms causes. We coincide with Mintzberg when he picks up the idea of Lorange1 (1989) who states: "the CEO can put at serious risk and even destroy the perspectives of a strategic thinking if he or she does not firmly follow the discipline of strategic planning". This clearly shows how the appropriate exercise of strategic thinking, followed by a discipline of systematic planning, will bring along greater possibilities of benefits for the organization; by following the appropriate strategic creation process, in which (with no doubt about the importance of each part of the process) planning always should be preceded by the reflection process focused on strategic thinking (which in turn will be more balanced and deep as long as it is triggered by the transforming will that resides in the well-formed strategist's soul).

If we make reference to what underlies in the essential core of strategic planning (its substantial element), we will be talking about strategic thinking (element of the unexplored process with enough depth for modern management). And if we make reference to the core of strategic thinking, we will find ourselves in the redoubt of the soul of the strategist and the strategic essence. In a recent compilation work, Mintzberg2 (2009) reiterates how "in the middle of the whole promotion about the need of developing strategies as a planned process, no one has ever explained how the brilliant businessmen thinking could be recreated, not even the one from competent or regular strategists". This seems to us an unacceptable loss because of the need of documentation about these ways of thinking, which is the origin of schools of strategic thinking.

This process, in words of Ohmae (2004), occurs in "the mind of the strategist", upon an accumulation of systematized information crystallized in a mental prototype of the thought

solution: the strategy. Although we agree on the idea of synthesis of the mental prototype of the author (which we have called "strategic fractal" in previous works), we will say that from our point of view, it is an incomplete perspective. This is because it needs a fuller explanation regarding the intuitive/ rational equilibrium present in the small and major decisions made by the common man, and by the one responsible for the great strategy (this will be discussed later in detail).

Although it seems elementary, we will say that the thought solution should potentially contain a sense of action (even more so in organizations and companies), since the result should tend to the intelligent movement of the organization and with a sense of urgency (Kotter, 2009), in order to achieve a favorable situation (through the practice of maneuvering or implementation)

Do we need more analysis?

This is one of the questions that we will continuously reiterate to our MBA students in the classroom, because we consider it important. Let's see: the mechanism that allows us to distinguish and differentially address the separation of the diverse parts of the reality relevant for our organization (trying to recognize its essential patterns, describe them and know the different elements); it is essential to begin the strategic thought process. This detonator of the option extension process (unfolds the reality in terms of the Superstrings Theory), in which the information plays an essential role, it is known as analysis.

The own mechanisms of analysis allow us to recognize changes in the subjects of entrepreneurial action (market, public or stakeholders, if the reader prefers). Who at the same time make their own evaluation work, which has caused changes from different currents of thoughts, schools and management theories that are no longer seen as semi-passive spectators. Also, they have been revealed as judges of the classical massive structures of seduction-persuasion, inherent to the ankylosed manias of marketing and merchandising of half of the last century (this fact causes notable changes

in construction intended processes and in the pragmatic realities of the social systems for the global scenarios).

The task of generating a proper contextualization of the vector senses of thought that builds the reality of the subjects immersed within the social system in which the companies move, becomes a challenge and it requires a thinking logic that provides depth and density to the analysis of the facts. We require a decoding form of the facts that is appropriate to the organization's purposes; to systematize the data to transform it into relevant information and then recode it "from appropriate patterns for the company's purpose" (Garrido, 2008). The quality and formation of the strategist (as driver of the process described) is then vital for the system.

In such sense Krishnamuti (1985) gives an essential significance to observation: "to observe without the intervention of our memory, without preconceived ideas, without being obsessed by mental constructions that precisely make our observations to be wrong" is fundamental. In a remarkable interview guided by David Bohm, Krishnamurti reminds us of how the meditation exercise bring us close to the connection with the mind, this when the brain is in a state of real calmness (or deep tranquility, as Sri Yogananda prefers to call it). Thus, the non-mental states necessarily precede the mental states. Every thought has a beginning and an end in our body because, as we have mentioned before, from the moment our senses capture the outer activities, they act as transformers thereof; in another class of activity totally different of its essence and that only can be transmitted to the brain after it had circulated along the nervous system (an object that can be considered as a mental hypothesis).

Recode

For Kuhn (1962), the paradigm changes (ways to interpret reality) are the only equivalents to a true scientific revolution, as well as the "real method of scientific investigation is the creative intuition"3. It is what Schumpeter (1940) called "creative reconstruction" and the philosopher Jaques Derrida

(2009) defines as "deconstructing" the pre-concepts of the psychological framework that are built in the brain from early stages. The pre-concepts were surely the ones that were imposed during the conquest processes, such as the arrival of the "unbalanced cross" (as called by the Maya prophets) that destroyed codexes and knowledge treasured by many generations, in Yucatan, same as it happened with the Egyptians, Olmec, Incas and Mapuches (Araucanians). They were all considered as ignorant by their invaders, as if they were people with an evolution level similar to animals (ignorance is the true illness of the being). For Bohm (1988), the forms of thinking (conditioned in general by social learning patterns) are the ones that "create an order of reality", which does not necessarily consider the reality order itself. The pre-concepts work in the same way.

It is true that the experiences of the individual (encountering relative reality) are the ones that shape the relationships and representations established with others and with the world. In this process there is a conscious and unconscious internalization of the environment (tactile, auditory, olfactory and gustatory) composing a shaped world, a mirror image which must not be a total equivalence, but rather a reconstruction mediated by internalization (input) and recode, as well as by reconstruction thereof at the time to "call it" from the memory.

In this regard, Bateson4 pointed out the fundamental importance of daily tasks in the individual, so that the construction of reality (or reconstruction) is generated from the own individual. This fact is reinforced by Abraham Moles when he says that "a form is what appears in eyes of the observer, as if it wasn't a fortuitous result".

The result of this daily recode of the individual becomes vital in understanding the phenomenon of his mental image of the world, since from a psychological-gestalt perspective "to perceive is to build forms". The ordering elements outlined by different investigators of mental images of reality have been systematized, proposing general

principles of their origin and basis. By virtue of which, we will understand them as a phenomenon of perceptual origin of mobile information, which is introduced through the senses to allow the individual to interpret his environment, so that he generates a mental representation of the "real world".

Most of the investigations of mental images are characterized by studying the sensations that the individual unfolds to be conscious of living (or dreaming). When the individual evokes images to reconstruct figurative aspects of an object or event, he is in a situation of producing a visual picture in his brain (mirror neurons) at all times. For the tasks associated to evoke contents and symbols related to the day-to-day environment, this phenomenal element is indispensable. If we ask the individual to tell us about the aspect that called his attention the most of an object, his brain will perform an inspection of the relations generated by the visual image composed within him from all different elements and parts of information and data to which he had been exposed to (or that crossed his perceptual horizon). Though, they are not being evoked with precision and accuracy, they allow him to generate a unique and individual response to the phenomenon: his mental image of such event.

This phenomenon is underlain by a process of constant learning (signal and struts) that allows the individual to anticipate the transformations of the structures of meaning –for example business- based on his previous information. For example, the answers of the stakeholders seek to be stimulated by the company in relation to positive meanings, so that even without the physical stimuli implying to be in contact with it, they will evoke their attributes assisted by their mental representation. In such sense, the image is constituted in a decision –conscious and unconscious- of the individual, which marks his behavior in relation to "everything" that is associated with an event and that is valued by the individual from his subjectivity, expectations and interests.

Thus, the formation that allows the individual to restore the original stimulus is not only contained in the image, but also in his inner universe, which parallel to the information (or overlap) is consciously constructing (or reconstructing) the reality with parts and pieces, accessible and non-accessible that implement his own representation of the facts.

For example, if in the context of the application of a focus group the participants were asked to evoke the mental image of the logo or graphic label of the City Hall of Madrid, probably such image would not be so dissimilar for the individual to evoke as if we ask him to think of a "bear picking fruits from a tree", given that both images have common references.

Continuing with the example, within the strategic field, we seek that the image of the graphic label of the City Hall evokes in the stakeholders a different answer to what "the bear" would cause as a general icon, pursuing that at the moment of remembering it, it will be the name of the organization (the City Hall) the one that is reintegrated by association (as well as the concepts of "order", "community service", and others). The own interpretation of the individuals will be the final answer to the construction of their mental images, because the stimuli and information that we try to transmit to them within the business environment (with a positive tendency in general) plus what is incorporated historically, experiential and contextual, as peripheral elements of that conscious or unconscious crystallization, will generate an specific image in them.

In the post-industrial scenario in which we live, the culture of the material has been largely replaced by the culture of data or bit, yielding a new social configuration that values the immaterial as a summary of the reconstructed appearance in the brain of the individuals, in reference to any object that might capture their attention within their common environment, and that will be more permanent in his mind (positively or negatively) in relation to their state of coherence or congruency with reality. Such object inserted through the senses in the cerebral cortex is represented in the brain (electric

pulses in between), becoming a part of the inner world of the individual through a mutable referent (or latent image in the mirror neurons). Thus, the elements or figures taken from reality, from the imagination or the fantasy brought into reality, are captured and codified by the individual and then retained in parts and pieces by the memory. The permanence of the images in the memory will depend, among other reasons, on the pregnancy force of the object, the repetition of its presence-stimulus in the daily universe of the individual, the value of the emotional load that is able to trigger, and the esthetic quality assigned. Likewise, the phenomenon will be influenced by the permanency of the image, the types of memory in which they were catalogued, such as photographic, mathematic, affective, psychological, long and short term memory).

The sterilization produced in this term by the vitality of language, is related to a social training of the appraisal of data, bit or the sign that rises over the meaning, sometimes hiding it. The words connect a society as significant conventions and configure the reality independently from the objects they designate. At the same time, this put limits to the own reality, since the language that by excellence unifies the objects as means of interaction, but generates "traps through their words" because they constitute frames or categories that by the way they operate, can by themselves be creators (when not evocative) of realities, stratums and instruments, forgetting other possibilities and spaces. Moreover, the concept of image refers to the imago or imaginary, element that according to its origin refers to what it is mentally represented by a particular individual. We will particularly take care of that representation in collective terms, because we are partly involved in the vision of the company that should be crystallized in the collaborators).

Notes

1. Lorange, Peter (and others): “Strategy Process: zapping the contours of the field”, Blackwell Publishing, UK, 2003.
2. Mintzberg, Henry: “Managing”, Berrett-Koehler Publishers, San Francisco Ca., EE.UU., 2009.
3. Duggan, William: “Strategic Intuition”, Columbia University Press Pub., NY, EEUU, 2007.
4. Bateson, Gregory: “Steps to an Ecology of Mind”, Pub. Lolie, B. Aires, Argentina, 1976.

Chapter Fourteen

"The inert matter and the mechanisms of the universe will be transformed in exquisite and sublime forms of intelligence"
Law of accelerating returns,
Raymond Kurzweil (2008)
)

Strategic context and information

The neurosurgeon Wilder Penfeld (1977) confirms in his investigations that everything we experiment throughout life remains registered in our brain, "from the face of each unknown individual that we have seen in a crowd up to the spider webs we stared at when we were kids". This great volume of data and information lead Von Neuman (1944) to calculate that an average human being throughout life storages in the brain 2.8x10 bits of information (280,000,000,000,000,000,000), despite the holographic and fractal conditions that are associated to the notable storage capacity of the brain (which includes visual, auditory, tactile, olfactory and taste). If the human brain needs "to digest the information that consumes before incorporating new information" (Punset, 2008), we are in trouble because the communicative ecosystem drowns us in an "ocean of signs, symbols and messages, in which the individual, either learns to swim or drowns" (Garrido, 2001). Nevertheless, we tend to think that the information assimilated by the individual drifts on one hand from knowledge, and the other from fragments of trivial information, which at the end they not remembered (this responds to adaptive behavior).

This is why for the modern estrategos an above average performance seems as a more complex challenge. Nowadays, he performs in a world full of data and has to be skilled to discriminate, relate and evaluate if it has or not a significant meaning in order to generate the information, knowledge to then make a decision. The correct discrimination of data with symbolic content, to transform them in significant information has always been one of the strategist's skills. Nevertheless, in the 21st century, he must sail real oceans filled with crowded shoals of information proportional to uncertainty (Chaos Theory). On this matter, Anatoli Karpov (2007), world chess champion and master in the arts of handling great volumes of parameterized information, reminds us that "planning without action is futile, but action without planning is fatal". The implementation of our strategy requires a demanding combination of assessment and calculation, because in the

business world one must understand what and why is happening. "Out of millions data, it is important to know which one are useful and which one are not", adds Karpov.

We will say that a datum can be considered as an unprocessed "something", upon which (potentially) some meanings can be built. Since we start from a confirmed fact, which is an essential and proper condition of a datum with supposed independence and pre-existence in regards to the observer. If it is true that the datum exists with independence of its confirmation and of its exposé (or collapse), given the own limited nature of the human being, and impossibility to recognize and group together quantities ad infinitum from aggregate series further than just the perceptible universe through its senses, the datum would be understood as a non-collapsed possibility. On the other hand, the information is the own meaning that proceeds or can be extracted from the singular or collective structures of data.

From the company world, the directors, managers and strategists must be well aware about being co-creators of the interdependent and self creative materialization as we call it in "the real world" and that in the organizations it is materialized in the decision of creative-strategic order. We should ask ourselves if awareness exists about what we build and re-build during the day-to-day of the organizations through influence and materiality of the facts of our thoughts. In the analysis, creation and synthesis processes, essential for the strategist to develop his own ability of strategic thinking, the information plays an essential role of basic input of the process.

The task of generating a proper contextualization of the vector senses of the thought that builds the reality of the individuals immersed in the social system, within which the companies move, it produces a challenge from which the strategist cannot escape. This challenge requires, first, a thinking logic that grants depth and density to the analysis, creation and synthesis process. It is a proper form to decode and systematize ideas, which allows recoding them upon patterns appropriate for the goals and objectives.

¡Decoding the signs of "reality"

In this ocean full of bits1, there are articulated, sustained and grouped structures of data to which we try to relate in the best possible way through our series of conscious, subconscious and supra-conscious matrixes, that resolve or not the extraction of the meaning from the informative flow, upon aggregated data. They tend to gather together according to a certain grouping logic that, whether they are complex mathematical systems or simple sign conventions, we call codes: they are the comprehensive matrix that transforms expressions into signals with symbolic content, in sequences of transcendent stories in space-time.

For Negroponte (1995), there are some similarities between the revolutionary effects of the essential unit of the matter or atom, and the essential unit of the information or bit of John W. Tukey (1977): the main aspects of convergence are revealed in the functionality that meant the Industrial Revolution (which can be described as a period of great expansion and combination of groups, series and chains of atoms reorganized by the man's hand as it was never seen before in human history) for the effect of establishing the basis of the Information Revolution. Indeed, the industrial development unprecedented in human history happening at instances of last century, it allowed the rise of the need and classified production of millions of bits grouped together in ways of consumption proper of the contemporary society (documents, files, texts, diagrams, news, e-mails and thousands of other forms). The bit can be explained as the smallest digital pulse (ones or zeros). However, its real value for communication or information effects in the company (but not for information technology) resides in the fact that the bits for themselves are not priceless: the true bit value is in its role as a potential component of meaning. They are logical chains or connections of bits (which encoders do not have the exclusive in its manifestation) that connect the significant objects we capture through our senses, and that we continuously reconstruct in the cloud of electrons that does

not escape our brain. What we suppose are aggregated and disaggregated structures of data are constituted in an involving phenomenon of life of the human being. Upon conception itself, and from the same energy sparkle of the fertilized ovum during the initial collision of the cells, we witness a series of energetic and gestational processes that inject the being in the informative flow of this dimension. We know that from this initial creation act, there is an ordered series of data that are translated into informative sense: a new cycle of life has begun, through the collapsed structure of a living system, whose structure and development obeys to genetic codes.

In different chapters of science, we find references to the transversal importance of the information concept (Bertalanffy, 1942) and to the extent of it in the search of breaking the hatred of uncertainty (Shannon, 1933), and universe complexity (Einstein, 1930). In the daily steps of an average individual, the proper duality is manifested in the different binary plots of modern reality: life/death, information/uncertainty, knowledge/ignorance, open/closed, ying/yang … ones and zeros.

What can be information for one observer, it can be considered just a datum for another: the interpretation of the environment and the "reality" will unveil or collapse (in quantum terms), depending on the conditions of the observer. Von Clausewitz mentioned that "great part of the information obtained in wars is contradictory, another part is false and most of it is from really doubtful nature". This leaves no options for the estratego: he must be a skilled interpreter of reality, of the complete situation he faces and without intermediaries in the information that may be considered as "relevant" in his decision making.

Such contextual signs are expressed before the individuals, offering information (or data) about the implied (not expressed) or explained (expressed or collapsed) reality which is always interpreted by the observer and mostly, it constructed at a supra-systemic level (and supra-mental). These signs and indications that

the individuals are able to analyze and interpret, upon the information provided by the environment, it allows them to perform with greater successes or failures, inside and out of each one of the social systems where they perform.

The own Evolution of the Species Theory is not understood to the margin of the interpretation/adjustment capacity that the individual realizes regarding the environment. Learn is partly to remember what is useful to survive and to adapt, thus we should not ignore the fact that the purposes of information are ultimately human and social purposes. If during the second half of the twentieth century we had to repeatedly listen to a McLuhan2 setting information as an asset "economically superior to protein", today the evidence and the distance allow us to say that the information is not a value itself. In this regard, and as pointed out in previous works, we will say that the real value of an strategist in the companies and organizations in this century is connected to his non-replicable abilities and competences, as well as the understanding an proper use of the tools of the contextual, analytic, creative, synthetic and communicational process in the strategic conception.

Given the significant increase of informative flows in which the company navigates, the ability and competence of current and future reality interpretation (or the construction of them), are the key elements for the strategist. This is why the sufficient capacities of analysis, relation and synthesis of the informative flows (that are not the least) mark much of the sought executive leaderships in the most influential companies of the world. Wuman (2001) works on this line when he mentions that "99% of the information online and offline is not very significant or is misunderstood"4 by the executives and CEO's of the companies. This coincides with the perspective of Norton (2008), who together with Kaplan repeatedly aim on the negative effects that it has on the dimension of strategic design, the lack of understanding of reality, as well as the subsequent lack of communication of the strategy (perhaps is

in par this and in part our old interests what finally convinced us to incorporate some methodology to this Model D).

This situation worsens for the strategists if we consider the weaknesses of decoding the context that, in general, the modern executives have, which ends up in a new form of poverty (understood as a competence that since is not develop it subtracts value). It has nothing to do with the informative5 asymmetry, but with a systematic loss of competences seeking to ensure a superior performance of the strategist in the current and future scenario. The raw material required to execute the most valued part of the process: reflection ability in future and real time, in known and to be known conditions. This is a new way of poverty affecting the high level directives or stakeholders in the organization and companies that we have previously called decoding asymetries6. This occurs when the access to the information is not a major problem in the current times and when no different future trend is predicted, seen the "Law of Accelerating Returns" of Kurzweil (1999).

Then, we will say that the information works as an input for the strategic thinking models and for later decision-making has a resolutory, trendy and connective value.

a. It has a resolutory value as long as it constitutes a decoded input that nourishes the analysis and collaborates with the resolution of problems.

b. Its trendy value arises from its potential contribution to activate proper predictions referred to long term processes.

c. It has a connective value because upon thereof, it can be connected or assemble previous information that enhance valuable relationships for the creative resolution of problems.

We can assume that, as well as the uncertainty wraps those bodies covered by the most absolute darkness or by the reflection of the most blinding sparkles, and counting on that

the sense of vision is the only means of contact –only can be discovered by our eyes when having the presence of the proper light-. Likewise, the existence of information regarding the environment and its effects for the company will be significant as long as the directive provide the necessary competences or skills for capturing and decoding7 the environment.

The individual concerns about the development or exercise of decoding skills (for example: social skills), implies a recognition of the utility that entail the signals and the information associated to them, concerns that in good measure are equivalent to those of the company. Certainly, the pragmatic survival need seduces many towards repeating the learned behavior and models of success in their own decoding exercises of reality ("success cases", for example). This powerfully transforms the biased directive of the 21st century and the companies, in observers busy on the forms of the processes (trying to reproduce images of a satisfactory shaped reality), tending to concentrate more in reproducing current success models, instead of necessarily understand them.

The awareness or insights process of the individual-company to search a successful decoding of social and environment analysis processes are manifested in a system with clear informative asymmetries, and what is even worse -and as mentioned before- with clear decoding asymmetries. When the company is capable to accumulate and organize information coming from the context in accordance with its interests, then is able to select and reject the enormous volume of raw data that surrounds it. It begins with the constant construction of its own and personal universe that revolves around a systemic equilibrium, sifted by sensitive filters that operate in "registration frequencies" of its private interests. In this regard, we should never mix up the mere order in data matters with the extraction of useful information from them, and with the necessary understanding and subsequent learning thereof. Actually, the way in which the data is organized, coded and recoded will potentially change its meaning, collapsed and emerging relation.

There are thousands of examples that show how man is capable of extracting useful information from the environment to ensure his survival. In ancient civilizations (e.g., learning about the climate and solar cycles), as well as in apparently more complex contemporary societies (e.g., learning about economic cycles). In the life of a man and in the structure of the contemporary societies, there is a constant search for predictability of the facts to make the universe of the observer more stable (personal or social); trying to infer or to project the futures states of the absent information in the current flow of information, upon crossing its signals and indicators. In this decoding and recoding process of informative flows, it is where the constant adaptation of the actor occurs and the response from the environment to his survival actions.

The study of information as an essential component of the man's act in the society has been present in the essence of the Aristotelian8 reflection, upon whose foundational ideas, a clear utility thereof are outlined. As long as it was possible to appropriate the understanding/ignorance that could be assured by coding signals. However, the applied use thereof and the pragmatism of its components –besides its known military use- were overflowed by its own success from the beginning of the first half of the 20th century9.

If the concern about the scopes of information crosses numerous scientific fields, perhaps the most notorious in our daily life is computing and data processing (biology and human genome), but not because of it their impact has been less constant on the business world.

The Latin root associated to the concept on which we are focused is informare, which means "to shape". Thus the etymology carries us to recall that upon capturing information we are associating a series of pieces –so to speak- giving it a certain form trough the exercise of thinking: we give sense and form to a disaggregated series of data that we collapsed in form of a particular idea. This is an exercise that synthesizes and groups, according to modern cognitive theories, the forms or representations of what is known

(experience). A positive aspect of these forms of grouping data and transform them into information conducted to a specific sense, is provided by the improvements in times of response in known or similar situations. The negative sense is provided by aprioristic ways of interpreting reality that can potentially mislead because people only see what they are ready to see.

Often pre-made forms of knowledge (pre-concepts and paradigms) become blinders. Other times are the own axiomatic structures of science which lead us through roads that do not allow us to find solutions in alternative ways. This was criticized by Einstein in the field of scientific research: "the theory decides what can be observed". This principle brought to the business field explains a recurrent verification that we have been able to do from the consulting world: "what is not in the heads of the businessmen, it does not exist", and what many times is actually there is in a preconceived or paradigmatic form of exploring reality.

It should be borne in mind that the informative content arising from the interpretation of the facts and data is potential and conceptual. It is potential because it depends on the importance and interpretation that the individual assigns to it, and it is conceptual because is an immaterial interpretation of the signals or data obtained from the environment. From another perspective, it can be stated that the conventional signals correspond to proposals that foresee the occurrence of a concrete fact, and in such sense, it will always provider information. For example, a burglar alarm (signal) is material, while the content that transports (information) is potential and immaterial: the probable occurrence of the robbery. This fixes the potential veracity of the signal in most of the cases; it is the associated regularity of the occurrence of the fact with the corroborated information.

The quantum collapse of the informative content of the data flow still is the patrimony of whom decodes the message (observer), because it can be inverse, or different from the proposal literally described from the point of view of the signal (e.g. the informative potential displayed on a

table of money does not supposes a purely mathematical-financial decision making, but rather from binding elements that go beyond the signal itself). Understanding that the informative content is mediated, it results to be always a true proposal. Every signal is true in itself (p=p is always true), which means that the reliability or certainty of occurrence of the fact that the signal reports us must be trustworthy (the information will be considered as an objective but not absolute magnitude, because it is independent from the interpretation of the potential receiver). On the contrary, causality does not provide the minimum reliability conditions in its occurrence as to be considered as an informative regularity (even if an amateur is capable to put a hole in one of his first times on the green, the necessary reliability doesn't exist to suppose that he will do it every time his swing reaches the ball). Therefore, a certain degree of reliability is necessary in the occurrence of informative content and in its correspondence with the signal that supposes its occurrence i.e. that it has a low margin of error or accident rate.

Information, uncertainty and decision

The branch of mathematical physics that deals with the random behavior of the dynamic systems is what we have popularly called "the chaos theory" (chaotic, unstable and stable systems). It explains a form of aggregation of multiple ordered behaviors that have as corollary a chaotic conduct: none of both forces in this complex and dual universe overlaps, prevails or dominates the other in normal conditions (it seems to follow the dynamic equilibrium of ying/yang). In the chaos theory, numerous systems are explained in which the answer to a stimulus notably varies by introducing minor changes on the initial conditions: either biological or social systems do not escape to it. Einstein (1940) mentioned that "disorder is not the chaos", meaning that the apparent disorder of a sequence –state or fact- does not mean that the indetermination or the regularity of the sequence cannot be of human domain and even premeditated.

Pure chaos has total unpredictability, nevertheless, we suppose that chaos in its purest state is not necessarily random, because it would have an underlying order in the order implied by Bohm (1992) or if preferred, a behavior where cause and effect do not entirely match and do not proportionally relate. In words of Kosko (1995): "a lineal theory gives us the whole from its parts. By adding the parts, we will have the whole". In chaotic sense, when we add the parts, the result obtained will not be the whole because we are dealing with the nonlinearity. Poincaré (1963) introduced the model of nonlinearity (concept that may not be the most fortunate), upon which the origin and result diverge and the formulas do not resolve the system: it is the threshold of the "Chaos Theory" -which was originally applied to the analysis of electronic circuits- it demonstrated the possibility of synchronies in chaotic systems that resulted excited by an equal signal, regardless their initial state (Heller, 1966). That is, within the multiple possible behaviors in a chaotic system, when affecting on it with the adequate stimulus it will be forced towards a specific behavior; however, the initial conditions mark the difference of evolution of the final states. Markus (1945) models biological processes upon this same concept, given that the smallest variations (even measured in millionths) constitute modifications to the biological system that make it unpredictable. In this sense, the vital human cycle is constituted in an order/chaos process: altered the initial conditions, in which the cells integrated and diverged, will tend to disintegrate (it is what shows the convention that we call time).

The so-called "state spaces" constitute the scenarios on which the different variables or axes meet synchronously and asynchronously. The variables located in the order of the constant parameters (or attractors) are the ones that drag (centripetal sense, given the universe curvature) the trajectories (finally, determining them). These are the orbits or points on which over the time tend the stable systems and they feel strongly attracted (sense of order). A chaotic system is characterized by manifesting both behaviors: it

feels trapped by the attractor; however, its own active forces drive it away from it. Thus, the chaotic system is arranged in an unstable zone of its states of space, without tending towards a fixed attractor that determines its trajectory.

The periods of the attractors (pa) will tend towards predictability in their cycles (when pa is different from "n" which tends to infinity), even when we talk about chaotic periods of longer cycles. Once we know them, we can hope to model the system and to know its operation for a period of time (even when we know the model, this tends to diverge from reality after some time, upon the verification that precise descriptions do not guarantee the certainty of the prediction of future behaviors, for example, in social systems or in economy), because a decision can be made in states of balance of certainty, risk or uncertainty.

- The state of certainty supposes that the estratego fully knows the context situation and thus, he does not presume destabilizing risks or uncertainties in his actions (in a decision matrix the actor may decide to act, for example, being certain that the competition cannot do it, or on the contrary, to not do it due to that reason: in this sense, the information is an impartial magnitude and the decision maker will act according to his will). Even though, the decision in status of certainty is optimal, it doesn't usually happen like this, in absolute terms.

- In reference to the status of risk, the estratego dos not completely know the reaction that will emerge from the conjunction of contextual factors. The mere occurrence probability and the mere appearance of related factors will make him decide based on supposed limited or unlimited risks (here the intuition of the strategist plays a major role).

The axes (dynamic variables) that define the non-lineal movements are space/position and time/velocity, for processes that account for episodic states (each point, each fact, as a secondary and partial picture), and temporal

(described combinations by the succession of episodic points that have a trajectory sense). In the structural axis of the "reality" part calling our interest for analysis purposes, it refers to cultural processes, of identity and social tendency that responds to construction processes indexed to change or building processes of generational type.

Complex forms of chaotic systems define, according to our judgment, one of the greatest challenges for the analysis of the future states of the systems (which impacts on the strategy core). In this regard, there are two major considerations to be noticed and which will be addressed below: the scale and the information.

- Regarding the measuring scale of complex forms, the principle adapted to the systems or symmetrical and stable forms does not operate. It is the own asymmetry system what defines the need to have adaptable measuring parameters, that do not start from the classical (and paradigmatic) cause/ effect point of view. They are the analytical measurements that are extracted, for example, from the own theory of Mandelbrot (1982) fractals that will helps us to obtain a greater probable success when describing the complex systems.

Chapter Fifteen

"Planning is to the strategy, what the score is to the music"

Francisco J. Garrido (2010)
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Comments on "The Art of War"

We know that "The art of war" is the oldest known writing on strategy (500 years before the current era) and because of this, that's traditional in our works, we wanted to emphasize it for its inspirational character. This work, which we assume was written by Sun Tzu, compiled by his disciple Sun Wu and published by his descendant Sun Pin, has sought to systematize lessons extracted from the battles and wars through an enriched guide of ideas, wrapped indeed in the mist of the metaphor, ambiguity and puzzles of duality that are open by the look of prepared minds for the battle (strategos), or on the way to be (every warrior who has undertaken the way).

For many authors this is a work that goes beyond the art of war and its battles, it is a book about the hardest battle of all: the battle of the strategist against himself. In its lines we will find orientation for the prior preparation of the strategist in the battle and of how to impose on the limitations of the matter. These are the aspects that turn it out in a work that does not explains itself literally, but in many aspects leads the reader through the sinuous roads of introspection and carefully taught supreme strategy: how to apply with wisdom the knowledge of human nature, for the achievement of the objective.

The formative path of the strategist is the road of his own formation (first) and of the strategic solution discovery (after). Is on this road where we finally discover the hidden message in this millenarian work, commented by contemporaries and those who preceded us: we all are Sun and we all have an own path to go through, and then orient the development paths of others.

In the following lines the reader will find some of the principles of Master Sun legacy in his known work "The Art of War", with comments slid by this author at the end of each idea of this millenary work (indicated as "comments from the author").

The author selection: "From the Strategic Criteria"

The military action is of vital importance for a country: it constitutes the base of life and death, the road to survival and annihilation; thus is absolutely essential to examine it. Sun Tzú

The military action is unfortunate: it is only considered important because is a matter of life and death and, because of it, there is the possibility it is taken carelessly. Li Quan

The survival or destruction of a country and life and death of its inhabitants can depend on a military action thus it is necessary to examine it attentively. Du Mu

The battlefield means the location, the place of the pitched battle: obtain the advantage and you will live, lose the advantage and you will die. Because of it, military action is called the land of death and life. The Way means the way to adapt to the situation and secure the victory if you find it you will survive; if you lose it, you will perish" Jia Lin

"Whether you live or die depends on the configuration of the battle-field; whether you survive or perish depends on the form of the battle" Mei Yaochen

Author's note: Master Sun as well as his commentators show us the importance of this dimension in which converge both the exigency as well as the deep examination of the action on the battlefield, which in our business can be interpreted in the context of confrontation and competitiveness with components of flexibility and adaptation for the achievement of objectives that transcend.

Thence, calculate using five elements and use these criteria to compare and establish the situation. The five elements are: the way, the climate, the field, the command and the discipline. Sun Tzú

There are five things to value: the way, climate, disposition of the land, command and discipline. They should be valued in the general headquarters; do first an assessment of yourself and your adversary based on these five things, deciding who is superior. Then, you can determine who has more probabilities to win. Only after this determination, you should mobilize your forces. Du Mu

The assessment of the following five elements should be done at the general headquarters: command, adversary, battlefield, strength of troops, relative danger and distance. Cao Cao

Make an assessment of the command, the environment conditions, the discipline, the troops, the officers and the rewards and punishment systems. Wang Xi

Discipline means that the rules are strict and clear. The reason why the command and the discipline are mentioned last in this list of five things, is because each time you mobilize to attack those who have acted against you, it is necessary in the first place to consider the question if your own people appreciate and trust you, and then evaluate if the conditions of the climate are favorable and, subsequently, examine the qualities of the battlefield. Once these three things have been completed, a command is appointed to continue the expedition. After the army is placed in motion, all the orders come from the general. Zhang Yu

Author's comment: the five elements shown by Master Sun offer us an orientation of the five vectors, when converging make us remember the before mentioned teaching of Tao, regarding wealth and value: "thirty ratios united in the center; thanks to the hole we can use the wheel". In this case (as in model D) we noticed how the five vectors converge in the decision center (the stratego) and thanks to it we can count with the strategy; thus we remember how "wealth comes from what exists, but value stems from what does not exists". In the integration and pondering of the five elements (that Master Sun defines as way, climate, battle-field, command and discipline) the strategist shows the potential of his soul, the intention of his mind and the result of his brain.

"The Way means to induce the troops to have the same goal as their commands, so they can share life and death without fear of danger" Sun Tzú

This means to provide them with orientation, instruction and direction. Danger means distrust. Cao Cao

If the people are treated with benevolence, faithfulness and justice, they will have the same spirit and will be willing to serve. The I Ching Says: "happy in difficulty, the people forget their own death". Zhang Yu

The Way means humanity and justice. In ancient times, a famous Minister of State asked a political philosopher about military matters. The philosopher responded: "Humanity and justice are instruments with which there is adequate governance. When the governance is carried out adequately, people feel close to their leaders and do not hesitate in dying for them". Du Mu

If the commands are human and just, then they share the profits as well as the difficulties of the soldiers, the troops will be loyal and will naturally identify with commands' interests. Jia Lin

Author's comment: Master Sun and his commentators remind us the importance to generate what in modern literature we come to call "body spirit", generating climates that facilitate the heart to heart commitment, before mind to mind. The way will be then an empathic channel that will allow that the collaborators receive the objectives with commitment, disposition and in state of mind for the task (in the case of our modern organizations, with the willingness to deliver high quotas of energy and will, beyond what the contracts dictate). In the original comment Master Sun refers to the "climate" in which the operation is carried out, but we again believe that he refers the strategist should be empathic with his commands and consider the climate as a proper condition (or not) for those who accompany him; we can translate this in our companies, as much as in the sense of the context conditions for the operation, as well in the appropriate conditions of organizational climate.

"Authority is a matter of intelligence, honesty, humanity, value and severity" Sun Tzú

A general must possess these five virtues. Cao Cao

The Way of the ancient kings was to consider humanity as the most important, meanwhile martial arts experts considered that intelligence was fundamental. This is because intelligence implied the capacity to plan and to know when to make changes effectively. Honesty means that troops are clear about the rewards and punishments.

Humanity means love and compassion for people, being conscious of their efforts. Value means to unhesitatingly seize opportunities to ensure victory. Severity is to establish discipline among the troops by strict punishments. Du Mu

To rely only on the intelligence produces an attitude of rebelliousness. The exclusive exercise of humanity ends up in weakness. To cling only on the trust has as consequence the foolishness. To depend on the force of value ends up in violence. An excessive severity of command has cruelty as consequence. Jia Lin

Author's comment: Master Sun orients us in how these virtues converge on the authority and I Ching reminds us of how a lack of any of them will weaken the strategos in the exercise of his function.

"Value the advantages of asking for counsel and then structure your forces consequently to add extraordinary supplementary tactics. Forces should be strategically structured, based on what is advantageous" Sun Tzú

The structure depends on strategy; the strategy is determined by events. Cao Cao

Author's comment: Master Sun reminds us how the advantage arises (or emerges) the ability to "listen" to advise, which at the same time should be read as the ability to "recognize valuable information" (or to listen the context), analyzing it in its merit of appropriate context, for the strategy's structuring process.

"A military operation implies deceit. Even if you are competent, appear to be incompetent. Even if you are effective, show to be ineffective" Sun Tzú

A military operation does not have a standard form, because it is executed through deceit. Cao Cao

Without deceit you cannot carry out the strategy, without strategy you cannot control your opponent. Jia Lin

Author's comment: Master Sun tells us that the operation or deployment of a strategy (at tactic and operating level), is an act of implementation of actions that distract or deceive the competitor we are facing (or with whom we share scenario). This teaching explain us how our real competences makeup, presents a misleading image of our capacities to an opponent in front of whoever is required (or deserve) such stratagemata.

"Discourage them with the perspective our your victory, surprise them through confusion" Sun Tzú

If they are greedy, put the lure of booty. Mei Yaochen

Show them a small perspective of benefit to attract them and then attack, and defeat them. Zhang Yu

When the enemy is confused, you can use this opportunity to capture them. Du Mu

I would use clever intruders to confuse them and then would wait for them to fall in disorganization to capture them. Jia Lin

Use deceit so they are lost in confusion, deceive them to capture them. When the states of Wu and Yue were at war with each other, Wu released three thousand criminals from prison to give an impression of disorder and thus set a trap to Yue. Many criminals fled, others turned themselves in; Yue's army fought against them, but finally was defeated by Wu's army. Zhang Yu

Author's comment: it adds to the idea of traps of war (stratagemata) mentioned before, strengthening the idea of using their own "modos" in favor of our interests. This supposes to know well the opponent (actor) and his human weaknesses.

"Use rage to confuse them" Sun Tzú

Wait until they become decadent and lazy. Cao Cao

When the military command is often angry, it is easy to carry their strategy to confusion, because their nature is unstable. Li Quan

When the military command is uncontrolled, you have to shake them to turn them angry, and thus will become impetuous and will ignore their original strategy. Du Mu

Author's comment: contention of anger and this feeling of inner confusion generated by rage is the opportunity to discharge as much force as possible

on the opponent, taking advantage of the moments of confusion that this state of mind causes disorientation.

"Use humbleness so they show arrogance" Sun Tzú

If they entertain you with expensive gifts and kind conversations, they are planning something. Li Quan

When they are agitated and are on the verge to initiate a movement, you should pretend to be intimidated to elevate their morale; wait until later for them to weaken, regroup and attack. Du Mu

Pretend inferiority and weakness to turn them arrogant. Mei Yaochen

Pretend to be humble and weak, so they are arrogant; then they will not worry about you and you will be able to attack them because they would be reckless. Wang Xi

Author's comment: Master Sun reminds us that arrogance is the most debilitating sin of ignorance in the soul of a strategist and thus when creating the conditions so that a possible "weak arrogant" be manifested in the contender, offer us the best possibilities to superimpose our objectives to theirs.

"Tire them by escaping" Sun Tzú

Use speed to exhaust them. Cao Cao

This means to perform many surprise attacks. When they leave, you withdraw; when they withdraw, you leave. When they help their left flank, you move to their right; when they help their right flank, you move to their left. In this way you can tire them. Wang Xi

Author's comment: the estrategos knows that the "apparent escape" generates a state of apparent welfare in the competition, resulting in impulsive or unplanned actions, perfectly useful for estrategos trained in context recognition and expressions of the human soul. An unexpected escape is potentially a lethal surprise attack.

"The information and the procedures used in military strategy should not be disclosed previously" Sun Tzú

Disclose means filter. The military strategy does not have a constant form, as the water does not have it. Adapt when facing the enemy, without permitting him to know in advance what you will do. Therefore the enemy's assessment is found in the mind, the situation's observation is in the eyes. Cao Cao

Author's comment: coincident with the spirit of "The Art of War", we have recommended in this work to consider and bear in mind this basic principle of the strategist: the strategy is not undisclosed information and therefore in our companies it cannot be within the "total transparency" principle that the spirit of some norms of recent ink tend to suggest.

Appendix

Strategos Questionnaire
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Hereinafter we propose a self-assessment questionnaire on the process of Strategic Thought in business that we recommend to our students in MBA classes. This questionnaire is designed to help you evaluate your processes of strategic thought and manage the results of the same and is structured in a form that will allow reviewing the ST process in order to determine which stages are carried out well, regular and/or badly in each organization. Even if your organization does not dedicate time to think strategically in the present, a review of this questionnaire will serve you as instructive as individual questions to identify those considerations that are fundamental in the design and implementation of an effective process of ST. For each question noted below, select the appropriate number to indicate the degree of improvement needed by your organization to approach the optimum state for each strategic gap or stage:

Coefficient of Strategic Thought

a.-	Do you regularly identify the variations of major trends that affect or could affect your company?	Yes	No
b.-	Do you know the particular characteristics of the environment in which your company operates?	Yes	No
c.-	Do you know the preferences of your company's target group or groups?	Yes	No
d.-	Do you know if the needs of the stakeholder groups have changed over the last three to five years?	Yes	No
e.-	Do you know of any change of trends that may occur in the next three to five years regarding the stakeholders?	Yes	No
f.-	Do you know if at upper level new objectives have been identified in your area of work?	Yes	No
g.-	Do you know if the stakeholders are looking for other service offers to satisfy their demands?	Yes	No
h.-	Do you know the unsatisfied demands in the area where your company renders service?	Yes	No
i.-	Do you know how your competitors are offering similar services to stakeholders?	Yes	No
j.-	Do you know if there are other organizations, which offer similar services in your area and why the users prefer them?	Yes	No
k.-	Do you know what barriers should be overcome by the users to have Access to your services?	Yes	No

Institutionalization of ST function		Improvement Required					
		Low		Medium		High	
1	Do the most important executives take formal responsibility of strategically thinking about the organization's business, systematize it and communicate it?	1	2	3	4	5	6
2	Is ST an important and priority activity that is regularly carried out (for example an annual meeting of strategic orientation)?	1	2	3	4	5	6
3	Does the organization provide resources (time to the executives, money, team support, etc.) especially for purposes of strategically thinking of the future of the company?	1	2	3	4	5	6
4	Does the organization follows a define set of procedures in its strategic analysis process?	1	2	3	4	5	6
5	Do all managers, whose work may be significantly affected by the strategy, participate in the analysis process?	1	2	3	4	5	6
Establishment of Strategic Bases		Improvement Required					

Conduction of scenario analysis		Improvement Required					
		Low		Medium		High	
15	Does the organization meet periodically and analyze the market data and other external factors that affect the business?	1	2	3	4	5	6
16	Does the external analysis identify the company's most important threats? And the key opportunities?	1	2	3	4	5	6
17	Does the analysis include a detailed analysis of other geographic / demographic and/or psycho-geographic segments	1	2	3	4	5	6
18	Are the business' performance and operational characteristics compared with those of the competitors?	1	2	3	4	5	6
19	Are demographic, behavioral and other trends related to the consumer analyzed?	1	2	3	4	5	6
20	Does the organization evaluate the industry as a whole in terms of political, economic, social, and other trends?	1	2	3	4	5	6
21	Does the organization evaluate structural factors such as politics and economics?	1	2	3	4	5	6
22	Does the organization have knowledge and access to the information sources regarding the industry, markets, and other external factors?	1	2	3	4	5	6
23	Does the organization analyze objectively its own business?	1	2	3	4	5	6
24	Does this internal analysis identify key strengths and weaknesses in the organization?	1	2	3	4	5	6
25	Does the analysis include profitable factors, for example: profits after taxes, return on assets, cash flows?	1	2	3	4	5	6
26	Does the analysis include communication and marketing?	1	2	3	4	5	6

27 Does the organization assess the non-operative human resources?	1	2	3	4	5	6
28 Does the management information system give a relatively easy access to the before mentioned internal information?	1	2	3	4	5	6
29 Once the internal and external analysis is completed, does the organization review the mission and goals in the light of the threats/opportunities and strengths/weaknesses?	1	2	3	4	5	6

	Influx process in the strategy	Improvement Required					
		Low		Medium		High	
30	Does the organization use the strategic (situation) diagnosis to formulate possible strategic plans?	1	2	3	4	5	6
31	Does it consider the options of performance in businesses, for example: costs reduction, alternatives of suppliers, improvement of production, etc.?	1	2	3	4	5	6
32	Does the organization consider the options of market penetration, for example prices/promotion determination, market expansion, market segmentation?	1	2	3	4	5	6
33	Does it consider the options of management and organization, for example: restructuring, competitive businesses purchase?	1	2	3	4	5	6
34	Does the organization consider the options of product/service increasing?	1	2	3	4	5	6
35	Is the process based on criteria by which they can be compared and selected?	1	2	3	4	5	6
36	Does the organization determine its strategic plans based on the criteria of feasibility and risk/return?	1	2	3	4	5	6
	Implementation of the strategic plan	Improvement Required					
		Low		Medium		High	
37	Does the organization make strategic decisions (implementation of action plans) based on the strategic plan?	1	2	3	4	5	6
38	Does the organization clearly assign the responsibility of managing the implementation of the action plan to a person or a team?	1	2	3	4	5	6
39	Are there enough resources for the implementation?	1	2	3	4	5	6
40	Does the organization clearly establish measurable and defined performance standards for each plan element?	1	2	3	4	5	6
41	Does the organization develop an organized system in order to know how the performance fulfilled the standards?	1	2	3	4	5	6
42	Does the organization check regularly the control data and correct properly the strategic decisions?	1	2	3	4	5	6
43	Are people responsible for strategic planning and implementation paid by a successful year?	1	2	3	4	5	6

Score compilation

For the questions from letter "a" to "k", binary results are useful as reference point to the subject's perception in the development of his/her strategic thinking skills.

For the questions 1 to 46 an analysis on the performance quality of your organization must be carried out in each area of the strategic planning process. The average score for each category of the self- assessment questionnaire must be calculated according to the following instructions:

Institutionalization of the ST function (items 1-5)
Total of numbers for items from 1 to 5 = divided by 5 =

Establishment of Strategic Bases (items 6-14)
Total of numbers for items from 6 to 14 = divided by 9 =

Conduction of scenario analysis (items 15- 30)
Total of numbers for items from 15 to 30 = divided by 16 =

Influx process in strategy (items 31-37)
Total of numbers for items from 31 to 37 = divided by 7 =

Implementation of the strategic plan (items 38 - 44)
Total of numbers for items from 38 to 44 = divided by 7 =

Please check the scores for the main categories. Those which have relatively high scores (4 to 6) indicate that the organization needs an important improvement. Within the categories with high scores, check with more attention any specific item which result in "5"or "6".

Author's Background)

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Doctor in Economy and Business, PhD in Management (UB), International MBA of Queen's University School of Management and Economics (UK), Master in Management Science of Barcelona University (UB), Master of Business Administration – MBA of ESERP Business School Barcelona (Spain) and Master in Applied Communications (ULC-Michigan State University (USA). BBA in Management ESERP Business School and University degree in Management (University of Barcelona, Spain), Bachellor in Enterprises Sciences and Marketing of IICP of Paris (France). Certified on Strategic Scenario Planning (Oxford Säid Business School, United Kingdom), Certified in Corporate Level Strategy (Harvard Business School), Certified in Strategic IQ (Harvard Business School, Boston) and Certified in Strategy (IESE Business School, University of Navarra, Spain).

Professional Associations

Member of the *Academy of Management* (USA), Member of the *Illustrious College of Commercial and Busines of Barcelona* (Spain), Member of the *Official College of Graduates in Business* (Spain) and Founder of the *Harvard Business School Corporate Level Strategy Group* in Boston (Massachusetts, USA).

Awards and Honors

Doctor Honoris Causa by Lishui University of China.

Member of the High European Counsell of Doctors of Europe (European Union) and Awarded by *The Royal Academy of Economic and Finance Science* of Spain, for his contribuiton to the strategic thinking in Europe.

Honorary Professor of the University of Barcelona (Spain); Honorary Professor of the University of Girona (Cataluña, Spain); Honorary Professor of the University of Tarragona (Spain); Honorary Professor and Illustrious Visitor of the University of Veracruz (Mexico) and Honorary Professor by ESERP Business School of Barcelona and Madrid (Spain).

Professional Activity

He has worked as a strategy consultant in multinational companies in United States, Europe and Latin America. Currently, he is Asociate Director of EBS Consulting Group (Chile and Spain), and Founder member of the Corporate Level Strategy Group at Harvard Business School (Boston, USA) which incluide 48 Multinationals Representatives at 2013.

Author of the following publications:

- "Strategists", Furtwanguen- McGraw Hill Publishing, Madrid, Spain (2012)
- "The Soul of the Strategist", Executive Business School Publishing, Santiago, Chile (2010)
- "I think, therefore I plan", University Publishing, Santiago, Chile (2009)
- "Communication the Strategy"; Deusto Publishing, Barcelona, Spain (2008)
- "Strategic Thinking: the strategy as nerve centre of the Company"; Garrido & Mintzberg; Deusto Publishing, Barcelona, Spain (2007) **distinguished book among the top three published books in Europe in 2007.*
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- "Strategic Communication": Gestión 2000 Publishing, Barcelona, Spain (2003).
- "Image & Enterprise". Executive Business School Publishing, Santiago, Chile (1999)
- "Administration and Management of the Organization", El Ateneo Publishing, Barcelona, Spain (1998).

Co-author of the following publications:

- "Responsabilidad Social Empresarial" ("Corporate Social Responsibility") Colección de libros de la Empresa, Santiago, Chile (2008).

- "Organizational Communication: integrated and emerging perspectives", Willson & Cox Publishing, NY, EEUU, in co-authorship with Joan Costa and Linda L. Putnam (2003).
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Director of the following collections in Europe

- "What is learned in the best World's MBA's". Gestión 2000 Publishing, Spain (2012, 2013; 2014). ***Non fiction Best Seller book in Spain 2012 (information by Planeta DeAgostini).*
- "Guide: how to choose an MBA". Gestión 2000 Publishing, Spain (2009-2010 & 2011-2012)
- "What is learned in the best Spain MBA, Volume II", Gestión 2000 Publishing, Spain (2008).

Columnist and Collaborator in Economic Press

- Expansión, Madrid, Spain (newspaper columnist)
- Pulso, Santiago of Chile (economy newspaper monthly columnist)

Regular Collaborations

- Management & Business Review, Santiago, Chile
- Harvard Deusto Business Review, Barcelona, Spain

Last Years Enterviews

- Harvard Business Review (HBR)
- Wharton Knowledge, USA
- ABC Newspaper
- IESE insight

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