

Culture, creativity and eco-social responsibility. Towards a redefinition of a planetary ethic from eco-social responsibility

Cultura, creatividad y responsabilidad eco-social. Hacia una redefinición de una ética planetaria desde la responsabilidad eco-social

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DOI: 10.35429/JEH.2019.5.3.31.44 Received July 29, 2019; Accepted December 20, 2019

Abstract

The paper develops the idea of creativity as one of the important characteristics of the anthropological singularity as an opening of new ideas and innovation as its practical concretion from the ethics of a situated and co-responsible freedom before others and the world. Creativity and innovation directly impact culture and the economy and this can be done in a socially responsible manner by enhancing the creativity of individuals and institutions. Social responsibility implies a global awareness that today articulates the responsibility of the leaders of public and private companies from justice, democracy and social inclusion (Ricardo, 2009, Vol. 8, No. 23). Competitiveness has to be rethought from creativity as an ethic of co-responsible freedom responding to human needs (Petra, 2009). From the ethics of freedom, competitiveness must not be at odds with the integral development of an equitable society. By virtue of the above we consider that in the information and knowledge era, the concepts of creativity and innovation and social responsibility are inseparable from each other and redefine the initiative of a new culture. It requires an entrepreneurial attitude with a social responsibility approach that contributes to the solution of social problems. The challenge is to promote a cultural change that enhances and internalizes proclivities towards the promotion of a new culture, education and social responsibility. In this preliminary approach we propose the term innovative social culture based on human development that produces synergy between ethics-social responsibility-creativity-social eco-development.

Creativity, Innovation, Social Responsibility, Culture, Ethics

Resumen

La ponencia desarrolla la idea de creatividad como una de las características importantes de la singularidad antropológica en tanto apertura de nuevas ideas y la innovación como su concreción práctica desde la ética de una libertad situada y co-responsable ante los demás y el mundo. La creatividad y la innovación impactan directamente en la cultura y en la economía y esto se puede hacer de manera socialmente responsable al potenciar la creatividad de individuos e instituciones. La responsabilidad social implica una toma de conciencia global que hoy articula la responsabilidad de los líderes de las empresas públicas y privadas desde la justicia, democracia e inclusión social (Ricardo, 2009, Vol. 8, No. 23). La competitividad tiene que replantearse desde la creatividad como ética de la libertad co-responsable respondiendo a las necesidades humanas (Petra, 2009). Desde la ética de la libertad, la competitividad no debe estar reñida con el desarrollo integral de una sociedad equitativa. En virtud de lo anterior consideramos que en la era de la información y del conocimiento, los conceptos de creatividad e innovación y responsabilidad social son inseparables entre sí y redefinen a la iniciativa de una nueva cultura. Se requiere una actitud emprendedora con enfoque de responsabilidad social que contribuya a la solución de los problemas sociales. El reto es promover un cambio cultural que potencie e interiorice comportamientos proclives hacia la promoción de una nueva cultura, educación y responsabilidad social. En este acercamiento preliminar proponemos el término cultura social innovadora a partir del desarrollo humano que produzca sinergia entre ética-responsabilidad social-creatividad-eco-desarrollo social.

Creatividad, Innovación, Responsabilidad Social, Cultura, Ética

Citation: ESQUIVEL-MARÍN, Sigifredo & GUERRERO-HERNÁNDEZ, Juanita. Culture, creativity and eco-social responsibility. Towards a redefinition of a planetary ethic from eco-social responsibility. Journal-Economic History. 2019. 3-5: 31-45.

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Introduction

At the time we are experiencing new transformations in all areas, not only huge technological changes are generated but also environmental, cultural, social, political, ethical and aesthetic. In this sense it is important the role that human beings play with respect to a new individual and collective attitude that demands a new innovative social responsibility. Term that develops in a first approach of this investigation. We are living in the global knowledge economy, in which the nations that grow the most and reduce poverty the most are those that produce technological innovations. At present, the prosperity of a country depends less and less on its natural resources and increasingly on its educational, scientific and innovative systems. The most successful countries are not those with more oil or more water reserves but those that develop the best minds and export products with greater added value.

Culture

The culture has different conceptions and worldviews which are at stake when defining its concept. The notion of culture is linked to the production of meaning, to the symbolic production of meaning. Cultural anthropology and the various social theories refer us explicitly or implicitly to a philosophical anthropology, and it is to an ontology. Although the deployment of the cultural refers us to the complex interweaving between the human and the various forms of expression and manifestation of life in general, it is the adventure of practical knowledge that would be in the seed and the foundation of culture as a consolidation of the human being. The concretion of human life as a superior and hyper-complex form of life implies the creative plasticity of the ontological game of freedom. The internal complexity of every culture implies an agonistic game of struggle for recognition that seeks to expand the democratic dialogue (Benhabib, 2002, p. 10).

The being and work of the cultural refers us to a conceptualization of the human being. The culture that is properly human is organized and organized by the collective cognitive vehicle that is language and memory shared historically and socially in common beliefs that manifest in collective representations, ideologies, utopias, collective consciousness and collective imagination.

Culture is instituted, while it is instituted, as a kind of prosthesis of individual and collective immortality; in such a way that culture “is neither superstructure nor infrastructure, because these terms of infra and superstructure are improper in a recursive organization where what is produced and generated becomes a producer and generator of what produces or generates it. Culture and society are in a mutually generating relationship, and let's not forget in that relationship the interactions between individuals who are in turn bearers / transmitters of culture; these interactions regenerate society, which in turn regenerates culture” (Morin, 2000, p. 74).

The emergence of the cultural on the political agenda makes visible a series of transformations in all areas and orders that goes far beyond the particular short-term signs and specific passwords. It refers to human plasticity as a space of self-creation of meaning. The cultural redefines individual and collective identities, while the same notion of identity is completely reconsidered; Far from being a starting point or axiom, identities today reveal themselves as spaces for problematization, interrogation and interrogation. The cultural is displayed as thematic practical knowledge and accumulated in the social memory that generates worldviews and worldviews. Worldview, language and myth as constitutive parts of the cultural, show us that culture not only carries knowledge, but is a cognitive praxis, a matrix of knowledge and practices, where knowledge and practice are interwoven:

A culture opens and closes the bioanthropological potential of knowledge. He opens and updates them, by providing his accumulated knowledge, his language, his paradigms, his logic, his schemes, his methods of learning, research, verification ... but at the same time, he closes them and inhibits them with his norms, prohibitions rules, taboos, their ethnocentrism, their self-sacrifice, their ignorance of their ignorance. Here too what opens knowledge is what closes it. Thus, all the foregoing indicates that there is both deep indistinction and common trunk between knowledge, culture and society (Morin, 2000, p. 75).

Culture carries a symbolic dimension, which implies a stratification of the imaginary. The discourse institutes the world, but the world of life also creates and recreates the discursive space. Knowledge is tested or instituted in an imaginary way, that is, according to the symbolic stratification of the imaginary. Creativity is at the base of culture of innovation and freedom. The nodal issue of our time is to enhance cultural diversity and inclusion in the era of exclusions and (micro) fascisms. That is why it is key to rethink culture in terms of communication, human rights and democracy. In the work *Communication, culture of peace and equality*. Weaving communicative citizenship, the editors Claudia Cecilia Flores Pérez, Alex Iván Arévalo Salinas and Alejandro Barranquero Carretero propose the binomial of culture and communication as central axes of a new cultural policy for the promotion of rights, peace, social justice and inclusion (Flores et. Al., 2019). One of the capital notions of our time is the challenge of responding and corresponding to the demands of solutions to the enormous problems that arise everywhere. Today, more than ever, universalism is established as a common horizon that enables dialogue and dissent. Human rights have to be reconsidered from a new cosmopolitan citizenship; From Kant to Derrida and Benhabib, the same problem has been thought: The problem is to make cultural pluralism and the universalism of human rights coexist. It is about rethinking citizenship in times of generalized crisis.

The culture becomes complex. The new social movements have as their starting point the political crisis and the media crisis. Faced with this crisis, we are witnessing the emergence of new forms of social participation that are much more creative, fun and lucid. The challenge is to present forms that are subtracted from the empowerment versus control alternative: "The digital communications revolution is causing transformations in the power structures that were established after the industrialization of societies. The theoretical approaches on the evolution of the socio-economic control of societies by institutions and organizations in the era of globalization, range from those that point to a change in the dynamics of power towards horizontality, to those that point to a vertical concentration of the same that favors certain elites. There are more and more voices that denounce that these elites bring together large media groups that offer services in the Network of Networks "(p. 59).

Therefore, new forms of social control emerge, but also new socio-political reinvention strategies at the infra-political level.

The emergence of the Internet and, especially of social networks, has prompted a relevant transformation in the field of communication. The potential of these platforms has made them essential tools in the communicative strategy of all beings. In this context, Twitter has positioned itself as one of the social networks with the greatest presence in the current political landscape. The bidirectional nature and the possibility of establishing a direct dialogue is one of the main attractions of Twitter. The new technologies rethink a more horizontal communication that resignifies politics and culture from the critical imagination. In this sense, cultural migration and the proliferation of various forms of communication are part of our lives. Under the dynamics of current capitalism, the concept of cultural migration is repetitive and redundant, reiterating the dimension of change and exchange as an element inherent in all cultural dynamics. It is redundant because human migration continues to remake the concept and cultural practices. Carlos Monsiváis in his essay *Del rancho al Internet* (1999) highlights cultural migration as a dominant pattern of the twentieth century, now in the 21st century this dynamic has been radicalized to unsuspected extremes:

The twentieth century is among other things and very fundamentally, a time of migration, voluntary and forced, caused by the desire for alternatives, the urgency to improve the standard of living, the desire for adventure, the desire to survive. In the inevitable metamorphoses and in the displacements of habits, customs and beliefs, the cultural migrants are avant-garde in their own way, that by adopting fashions and attitudes of rupture, they abandon readings, devotions, tastes, leisure time uses, aesthetic and religious convictions, musical appetites, crusades of nationalism, conceptions deemed "unmodifiable" of masculine and feminine. These migrations are, in short, other of the great landscapes of our time" (Monsiváis, 1999).

In and from Mexico the cultural is displayed in the plural. No culture is monoculture but cultivation of political ontological diversity.

The various indigenous cultures hybridize, not without violence and cultural resistance, with Hispanic, Anglo-Saxon and American contributions. Mexico is many Mexicos. And everyone is rebuilding processes, practices and cultural recognition strategies. However, the democratization of television and the use of new technologies and the consumer society tend to homogenize and flatten any difference.

As Vicente Verdú pointed out at the time, fictional capitalism is imposed when the real is validated in and from the reality of the show. And for this it has been necessary, "first, to turn the citizen into a spectator and, second, to sell tickets to an entire homogenized planet, and increasingly susceptible to being treated as a stumbling block (Verdú, 2003).

Ideas of capitalist value permeate the sphere of culture and symbolic production of meaning (Throsby, 2008).

The same culture has to face various forms of cultural domestication and standardization that end up re-converting everything into merchandise, that is the great challenge of our time, making small flanks of resistance and social self-creation on the margins of the global world-system.

Culture can no longer oppose the system of domination but in a tangential and conjunctural way, perhaps in a strategic and very punctual way, under penalty of incurring the serious error of hypostasizing a petrified culture in ideological fetish. It is time to see the cultural from the various processes and practices that configure it as a complex whole and in permanent deconstruction. The cultural is declined in the plural, and it is urgent today more than ever to make pluralism the defense of a democracy as a regime of life. It is in this sense that the term innovative social culture is proposed as an ethical-political-environmental strategy to propose eco-development alternatives within an increasingly convulsed society.

Organizational and labor dynamics culture

Culture exists in contexts subject to constant changes, which explains the difficulty in defining it. The cultural is shown as a space for problematization.

Considering culture as capital invites us to reflect on the long-term aspects, that is, dynamic, evolutionary, inter-temporal and intergenerational aspects of culture, but it can also be a strategy to dominate the production of subjectivities under that concept that already Horkheimer and Adorno had anticipated in the third decade of the twentieth century and now that currency exchange returns: "the cultural industry" (Horkheimer and Adorno, 1944). Culture goes back to its supply and demand, its production and consumption. A theoretical framework for this perspective is provided by the concept of sustainability, which is most often used in the context of the environment, where the word sustainable is generally associated with that of development. The expression of sustainable development marries the ideas of sustainable economic development, referring to the development that will not slow down or disappear but, in some way, will perpetuate itself, and ecological sustainability, referred to the conservation and increase of a series of environmental values through the maintenance of natural world ecosystems.

Most of what was thought and written about sustainable development in the past decade recognizes its debt, explicitly or implicitly, with the definition offered by the World Commission on Environment and Development (the "Brundtland Commission"), which specifies that sustainable development is "a development that meets the needs of the present without compromising the ability of future generations to meet their own needs." Thus, a key element of sustainability is the issue of intergenerational transfers and the decision-making involved (Throsby, 2008). And nevertheless, it would be necessary to go beyond a friendly model with capitalism, it is necessary to completely rethink the hegemonic model of development from the perspective of an eco-development that contemplates the evolution of all living species and beings, including the mother earth as a subject of law and of a quality of the order of the sacred beyond all economic quantification.

The synergy between culture and capital already makes an alliance with the established hegemonic order. Cultural capital, we are told, constitutes a source of cultural goods and services that provide benefits in the present and in the future.

Individuals and society can allow cultural capital to deteriorate over time, or maintain or increase it, that is, it can manage it in a way adapted to their individual and collective purposes. But we have already fallen into the trap of neoliberal ideology by making us believe that culture can be reduced to an economic good, however valuable or substantial it may be.

Intertemporal allocation of resources can be considered as an exclusive issue of efficiency, it does not completely eliminate the issue of equity. A utilitarian point of view could seek the maximization of total social utility, where the ethical positions of individuals are reflected in the measure of their own well-being; in such a case, admitting altruism, selfless demand, the legacy of values and other variables of this type within the functions of individual utility would allow that, in addition to caring for themselves, people living today are interested in welfare of future generations. From this point it can arise that people have some responsibility for the decisions made in order not to damage the social welfare of future generations. Altruism and heritage are two ways of converting cultural and interpersonal processes into capital mediation strategies.

The experts devoted to development, concerned with feeding the hungry and eradicating poverty, are bothered almost always that culture is given priority when the world is full of material deprivation. How can (they argue) talk about culture [...] while people succumb to hunger or malnutrition or easily preventable diseases? The reasons for this criticism cannot be ignored, but a conception of artificially separatist progress ----- and gradualist --- is unreal and unsustainable. Not even economists can work, as Adam Smith pointed out, without compromising the role of "moral feelings," Bertolt Brecht's note on cynicism in the opera of the three cents "first food, then morals," is more A declaration of despair that pleads for a priority. But liberal morality, neoliberal not to say, does not tempt the heart at all to maintain the established order of cultural domination and radical exclusion. Under such premises, a term like "organizational culture" attracts attention, which tends to radicalize the ways of reconversion of the human into commercial input.

Organizational culture is one of the fundamental issues to support all those organizations that want to become competitive. In addition to studying organizational change as a key factor in the continuous improvement of organizations, it is also considered important to study the quality of human resources management in the advancement of technology. Cause that leads organizations to change their culture hand in hand with their functional organization. Today more than ever, organizations must develop learning capacities that allow them to capitalize on knowledge and establish themselves as intelligent organizations. This premise has recently become essential for the development of competitive advantages and the survival of the organization in a highly changing environment. However, all this ideological chatter that wants to be passed through science, does not stop covering up, without so much critical effort, the desire for control and reconversion of the world into the input of the machinery of global capitalism.

The strategies of the culture of the organization seek to be able to evaluate (se) and recognize (se) in the hegemonic cultural values, which are none other than market values and their fluctuating price in the speculative capitalism of a large financial casino; But not everything is rosy in a cannibal world where the creation and strengthening of the cultural values necessary to support the organizational strategy face a rapid and exhausting process of globalization and a framework of aggressive competitiveness that seeks both profit and the extermination of the other. ; it seems that the hunger games arrived to settle.

Companies such as Disney, Google, Starbucks, Wal-Mart, among others, have competitive advantages based on their efforts to develop ecocidal and genocidal cultural practices. Here an innovative social culture is aimed at providing economic benefits. Do not fool yourself with the noble feelings of transnational capitalism.

The organizational culture aims to help the:

- Bonding
- De-obstruction
- Commitment
- Privacy
- Consideration

- Responsibility
- Reward
- Cordiality
- Support for
- Transparency

The Innovative Social culture is related to the creation of products and services through sustainable processes that give the company a competitive advantage through the value proposition; In reality, the ecological dimension or the green seal of the environment becomes market strategies so that a consuming and consumed mass does not feel guilty for the brutal intake of products and objects that it does not really need because they satisfy wishes created by the cultural industry and the Libidinal economy of capitalism. We are led to believe that the processes are developed by people with values, customs, traditions and meanings that make a company unique, for this to be possible there must be a commitment from senior management to face the changes, but transnational companies are shipwrecked today under the uncertainty of an increasingly savage and bloody capitalism.

Creativity, innovation and competitiveness

We are entering a period of radical transformation because the secret of innovation lies in people's talent, rather than economic resources or incentives, many Latin American and European countries where creativity niches are flourishing have an excellent opportunity to be among the leaders of innovation in the world of the future; At least that has been the narrative or fable that politicians and technocrats in Latin America had bought under expensive academic titles, almost noble, in the most prestigious universities in the United States and England. One of his spokesmen Andrés Oppenheimer in his book *Create or Die!* The hope of Latin America and the five keys of Innovation mentions that innovation scholars show that concentrations of creative minds are by far the main engine of collective creativity, and an even more important factor than the economic environment. Engender. It is the literal meaning of the term creativity. An origin that is found in Latin and specifically in the verb *creare*. If there are so many creative people in Mexico and other Latin American countries because we don't take off, why are we still in the socio-economic backwardness and backwardness.

Maybe the questions are wrongly posed and that is why we have the same answers and the same results, maybe we should unlearn all that ideology of success and developmentalism that does not keep in underdevelopment and failure.

Creativity means the faculty that someone has to create and the creative capacity of an individual. It consists of finding procedures or elements to develop work differently from the traditional way, with the intention of satisfying a certain purpose. Creativity allows to fulfill personal or group wishes more quickly, easily, efficiently or economically, but creativity is not only in capitalism, it is part of the human condition, it may be good, to ask what kind of creativity and where it is empowering (Perez, 2012).

Article 3 of the Political Constitution of the United Mexican States declares that everyone has the right to receive education. In section II of the same article he mentions that: The criteria that will guide this education will be based on the results of scientific progress, will fight against ignorance and its effects, servitudes, fanaticisms and prejudices. Therefore, the most important thing in Latin America is to have a critical mass of creative minds backed by good educational systems, capable of creating adequate environments for the development of creativity. The commitment of the government is transformed into plans, programs and policies, it is in this tenor that we can identify in the National Development Plan 2019-2024 (PND) in the second section Social Policy sections related to education and sustainable are identified. In this task there is room for businessmen and farmers, for artists and merchants, for workers and professionals, for young and old, for men and women, for indigenous and mestizos, for Northerners and Southerners, for potentates and unemployed.

The need to create ecosystems for creativity that includes:

1. Ways of thinking: Development of different thinking skills, the ability to think "out of the box", paradigm changes, etc.
2. Resources: knowledge, experiences, access to information, materials and tools, networks and interactions, with others, etc.

3. Motivations: internal as passion, search for recognition of curiosity, etc., external as need, opportunity, influence of the environment, etc.

The intellectual of the hegemonic system Oppenheimer mentions that what generates more creativity is the presence of other creative minds. Because it is considered as a social process in which we learn, compete and collaborate. We can consider these three elements to develop an innovative social culture. Able to meet the needs of society without compromising resources of future generations. The latter is part of the social responsibility that must be included in the development of innovative social cultures. The Triple Helix of University-Industry-Government relations (UIG onwards) can be seen as a sociological complement of economic models, and often "econometric" (Albert and Alberge, 2007), in innovation studies. In the 21st century, innovation is considered as a generator of wealth. Teresa González De La Fe in the essay "The Triple Helix Model of University, Industry and Government Relations: A Critical Analysis" mentions that the TH model focuses on the analysis of the relationships and mutual interactions between universities and scientific environments as the first blade of the propeller, the companies and industries as the second blade and the administrations or governments as the third blade. It addresses the interactions and communications between actors and institutions of the three blades of the propeller, as it assumes that innovation arises from mutual interactions between them: the potential for innovative knowledge, economic resources and market possibilities, and standards and incentives of public innovation policies.

Capitalism makes creativity a strategy of both production and consumption. If creativity is considered as a pillar of innovation, innovation begins when something is created and a certain value is assigned to the result in order to meet the needs. Just when we add value is when the innovation begins. As innovation we can define "the introduction of new products and services, new processes, new sources of supply and changes in the industrial organization, in a continuous way, and oriented to the client, consumer or user" (Schumpeter, 1934). Innovation brings creativity back to the dimension of merchandise and its processes of monetary reconversion.

Hence, innovation is redirected to the introduction of a new, or significantly improved, product (good or service), a process, a new marketing method or a new organizational method, in the internal practices of the company, workplace organization or external relations (Oslo Manual, 2018).

The Organization for Economic Cooperation and Development (OECD) presented the 4th Edition of the Oslo Manual, which has guided innovation surveys in much of the world. It is considered the international reference guide for collecting and using data on innovation. Identify four types of innovation:

- Product innovation: the introduction of a good or service that is new or significantly improved with respect to its intended features or uses.
- Process Innovation: the implementation of a new or significantly improved production or delivery method.
- Marketing innovation: the implementation of a new marketing method that involves significant changes in product design or packaging, product placement, product promotion or price.
- Organizational Innovation: the implementation of a new organizational method in the business practices of the company, the organization in the workplace or external relations.

In such a way that transnational cognitive capitalism becomes creative capitalism, aesthetics and novelty are part of its global deployment.

Of course, it is symptomatic that the objective of the OECD is to identify the necessary requirements for the search and analysis of policies aimed at promoting innovation (OECD, 2018). How can we remember Mexico as a member?

The development of policies that has brought a decrease in the Poverty Index. As we can see in the following table the regions that have been analyzing information to reduce poverty rates and increase the standard of living. We observe the North American region decreased 5 points in two years.

Region	Count index of poverty (%)		No. of poor (millions)	
	2013	2015	2013	2015
East Asia and the Pacific	3,6	2,3	73,1	47,2
Europe and Central Asia	1,6	1,5	7,7	7,1
Latin America and the Caribbean	4,6	4,1	28,0	25,9
Middle East and North Africa	2,6	5,0	9,5	18,6
South asia	16,2	12,4	274,5	216,4
Africa south of the Sahara	42,5	41,1	405,1	413,3
World total	11,2	10,0	804,2	735,9

Table 1 Poverty according to the international poverty line of USD 1.90 per day (PPA 2011)
Source: World Bank, 2019

If one looks at the statistics of life expectations, the world average rose from 31 years at the beginning of the 20th century to almost 70 years in our days, and even in the poorest nations of the world people live longer thanks to the advances of the medicine.

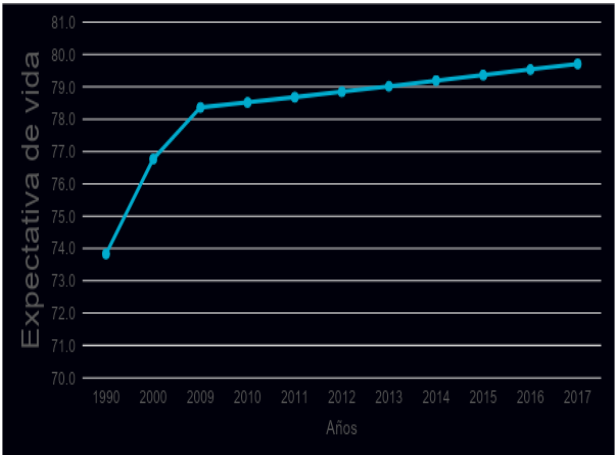


Figure 1 Life Expectation Indicators
Source: Table of own elaboration with data obtained from the World Bank (World Development Indicators 2019)

For the above, the OECD considers the following indicators:

Agriculture, Development, Taxes, Migration, Economic projections, Public Sector, Quality of life, Education, Innovation and Productivity, Pensions, Regulation, Trade, Employment, Environment, Poverty and inequality and Health.

The Innovation and productivity indicator includes productivity indicators and science and technology indicators in which we can cite two examples of the countries that make up the OECD: Mexico considered as a member country and Brazil as a member country.

Productivity measures the efficiency with which production inputs, such as labor and capital, are used in an economy to produce a given level of production, and is considered a key source of economic growth and competitiveness. (OECD, 2018) Carlos Kasuga Osaka, General Director of Yakult, considers four pillars to have Japanese-style productivity.

The good being, the good doing, the good being and the good having. Pillars that are developed with what is learned in school and is related to the values of honesty, punctuality and cleanliness all under the principle of respect. It is necessary to create competitive countries and successful companies under the criteria of the development of innovative social cultures. Mexico have a good performance, as in the transport equipment manufacturing sector; But most companies continue to struggle to achieve better results with limited success, which causes a growing dispersion of productivity. Everywhere a new ideology of competitiveness emerges under the master fraud of creativity and a new morality passed on by good wishes.

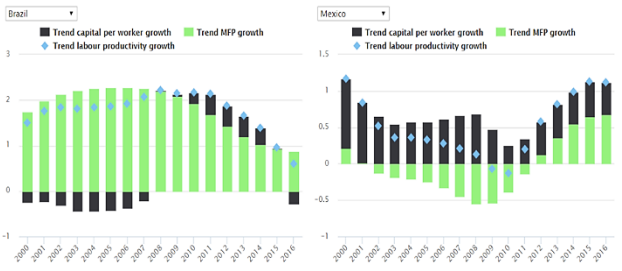


Figure 2 Productive Labor Trend of Work
Source: OECD productivity indicator statistics (Compare your country 2019)

The previous graph shows a comparison of labor productivity between Mexico and Brazil, the green shows the growth of the MFP, the black shows the growth of capital per worker, and finally the blue shows the growth of labor productivity. Therefore, Brazil has greater growth in the MFP, however, Mexico took off in capital growth per worker, and in recent years Mexico has been increasing its labor productivity compared to Brazil, so in the global index mentioned above already stands out above Brazil.

The creation of new knowledge and innovations is the most important source of aggregate productivity growth. While it is difficult to measure, there is a set of indicators available that are considered in the Oslo Manual. Another way to measure is through the indicators that show expenditure on R&D, companies that implement innovative processes and international cooperation, these indicators can be identified in the OECD. All of the above has to be resized from the innovative social culture and social responsibility.

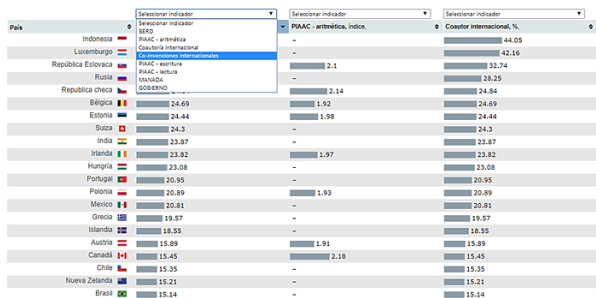


Figure 3 Knowledge creation
Source: OECD knowledge creation statistics (Compare your country 2019)

Mexico can be identified above Brazil in the International Co-Inventions in Knowledge Creation indicator.

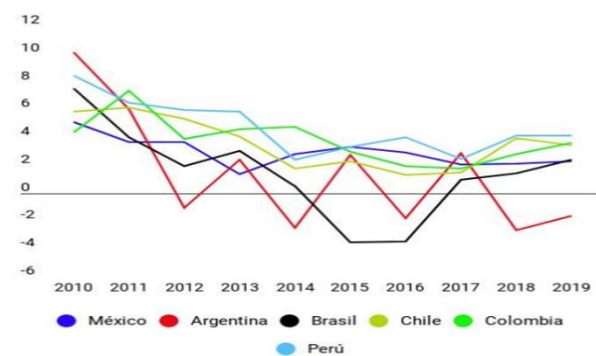


Figure 4 Technological advances
Source: OECD science and technology indicators statistics (Compare your country 2019)

We are moving towards the possibility that the technology will be supplied and paid according to the use in a similar way as we do with basic services such as water, electricity, etc. The development of creative processes that develop creativity and thus make countries competitive. These advances must be reconsidered from the point of view of social responsibility in order to achieve more flexible and environmentally friendly technologies that do not compromise the company's cost structure.

We believe that the trap lies precisely here, in making us believe that under the ideology of innovation economics we will be able to generate conditions to achieve social development. Below are three graphs in comparison of Mexico and Brazil regarding their economic projection based on the Gross Domestic Product and its employment rate.

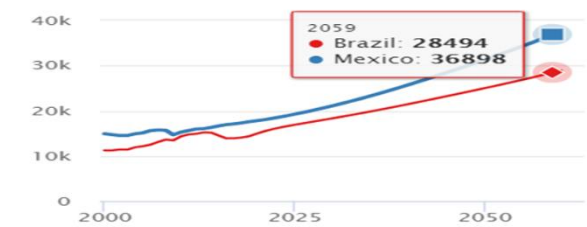


Figure 5
Source: OECD, 2019

The Per-capita growth is projected for the OECD member countries (Mexico and Brazil) in which it can be observed that by 2059 a growth of 28,459 and 36,898 dollars respectively is expected, which represents a percentage of 1.47% and 1.83%

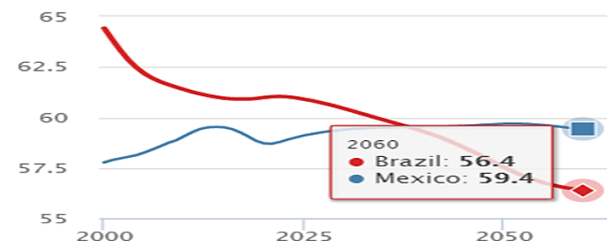


Figure 6 Employment rate trend
Source: OECD, 2019

In the trend of the employment rate shown in percentage, Mexico has 59.4% compared to Brazil with 56.4%, so that in the employment rate Mexico also continues to grow favorably. There is no doubt that technological advances are the main engine of poverty reduction and improvement in our quality of life. For example, there are innovations, ideas and inventions that allow cancer to be cured. Others allow us to reach our vacation destinations much faster. They are fun. They generate money. The inventions are successful because they solve a problem that someone, somewhere, wants to solve. However, inventions shape our lives unpredictably, and, while solving one problem, they often create another. Why did the bar code change the balance of powers in the food industry? And how the barbed wire forged the future of the United States?

Innovations sometimes complicate our lives. Others break old boundaries and sometimes create completely new patterns. (Tim, 2017). We should not fall into the trap of thinking that inventions are nothing more than solutions. They are much more than that. They configure our life in an unpredictable manner and, although they solve a problem for someone, they often create a problem for another person. That these fifty inventions shaped our economy was not just because they helped us produce more and produce cheaper. Each of them affected a complex network of economic connections. Sometimes they complicated our lives; others, they broke old limits; and sometimes they created completely new patterns. However, now inventions are being resized as ways of being and being in the world, the techno-cultural or cybercultural basis of everyday life tends towards the radical transformation of everyone's living conditions.

Chapter 1 winners and losers	
no	Name
1	The plow
2	Gramophone
3	The barbed wire
4	Seller information
5	Google search
6	The passport
7	The robots
8	The welfare state
chapter ii reinvent how we live	
9	Formula milk
10	Precooked food
11	The contraceptive pill
12	The videogames
13	Market research
14	The air conditioning
15	The big stores
chapter iii inventing new systems	
16	Dynamo
17	The freight container
18	The barcode
19	Cold chain
20	Negotiable debt and carved sticks
21	The billy bookstore
22	The elevator
chapter iv ideas on ideas	
23	Cuneiform writing
24	Asymmetric cryptography
25	Double game accounting
26	The limited company
27	Consulting
28	Intellectual property
29	The compiler
chapter v where do invents come from?	
30	The iphone
31	Diesel engine
32	The watch
33	The haber-bosch process
34	The radar

35	Battery
36	The plastic
chapter vi the visible hand	
37	The bank
38	The razor system and razor blades
39	Tax havens
40	Leaded gasoline
41	Antibiotics in livestock
42	The m-weight
43	The property registration
chapter vii inventing the wheel	
44	Paper
45	The quoted funds
46	The siphon in <s>
47	Paper money
48	The concrete
49	Insurance
50	The light bulb

Table 1 50 Innovations that have changed the world
Source: Table of own elaboration with data from the book Fifty innovations that have changed the world Tim Harford (2017)

The “Smile Curve” Figure shows the activities within the value chain phase. The activities that have shown growth in recent years are: R&D, marketing and customer design. While Manufacturing activities have decreased. Developed countries carry out research on the development of new products and processes that meet customer needs with a sense of social responsibility.

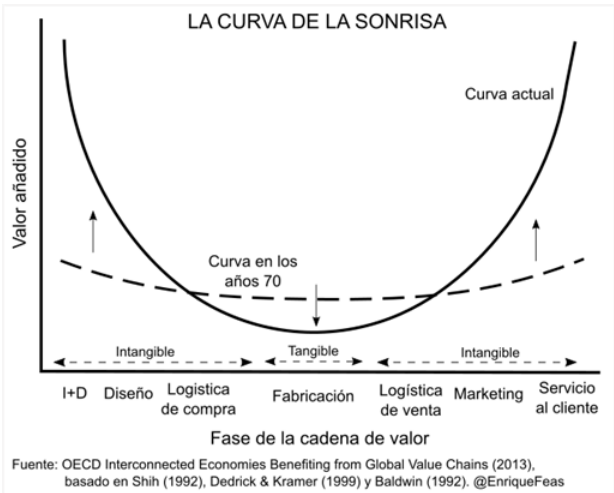


Figure 7

In a world of global value chains where every element of production is segregated worldwide - and is carried out where it is most efficient.

We are living under the consummation of creative capitalism that unfolds under the global knowledge economy, and where we are led to believe that the nations that grow the most and reduce poverty the most are those that produce technological innovations. At present, the prosperity of a country depends less and less on its natural resources and increasingly on its educational systems, its scientists and its innovators. The most successful countries are not those with more oil or more water reserves but those that develop the best minds and export products with greater added value. The quality of education is the key to the knowledge economy. But it is also true that a good education without an environment that fosters innovation produces many taxi drivers of surprising general culture, but little personal and national wealth. (Oppenheimer, 2014). There are theories that our country is not producing more innovative because our governments do not invest more in scientific and industrial parks. Now, investment has to come coupled with a culture of innovation; The worst thing is that in countries like Mexico we reduce ourselves to the culture of the simulation, we do not even seek to learn the rules of the game of creative capitalism, much less, generate eco-development alternatives from the worldviews of the original peoples.

We are entering a period of radical transformation because the secret of innovation lies in people's talent, rather than economic resources or incentives, many Latin American and European countries where creativity niches are flourishing have an excellent opportunity to be among the leaders of innovation in the world of the future. Nowadays the most important thing is to have a critical mass of creative minds backed by good educational systems. Innovation scholars show that concentrations of creative minds are by far the main engine of collective creativity, and an even more important factor than the economic environment.

Creativity is a social process: our greatest advances come from the people with whom we learn, from the people with whom we compete, and from the people with whom we collaborate. And cities are true sources of creativity (Oppenheimer, 2014). Innovators tend to gather in places that allow them to work "outside the rules of traditional corporations, outside the bureaucracy, where they can control the means of production and where they offer risk capital that is capital and not debt."

The places where innovation flourishes usually glorifies talent, rather than money. If several Latin American countries already have large reserves of creative minds, which are the essential condition for innovative societies, their great challenge will be to improve the quality and insertion in the world of their educational systems and create much more tolerant legal systems with business failure. . The risk of doing nothing will be enormous and will condemn the region to permanent backwardness, because in the next few years there will be an extraordinary acceleration of scientific and technological advances that will further separate countries from advanced periphery. However, the public policies of countries such as Mexico, and others in Latin America, have failed to foster a creative synergy between society, university and companies.

Whenever a new technology appears, it is worth asking who will win and who will lose as a result of his advent.

Poverty in developing countries has fallen more than half, from 52% of the population in 1980 to 20% of the population in 2010 and 10% of the population in 2015 [Poverty recorded its lowest rate - 10% - in 2015, but there is a risk of not reaching the goal of ending it by 2030], according to World Bank data, thanks in large part to the "green revolution", the set of technologies created since the 1960s to maximize Grain crops that allowed countries suffering from famine, such as India, to become, in a few years, net food exporters.

Social responsibility

Ethics is the branch of philosophy that studies the nature and criteria of right and wrong action, obligation, courage and right life, and related principles. Ethics refers to the moral of various societies or to the moral standards implicit in their conduct. In this sense, ethics is as diverse as humanity. The principles of ethics are necessarily the foundation of social and political philosophy, disciplines concerned, ultimately, with the ethics of power and the ethics of practices and SOCIAL FORMATIONS. (I. Payne, 2006)

In recent times the application of ethics has been rediscovered in important public problems, in areas such as: environmental, population development, etc.

Professional ethics is the set of ethical standards applied in the development of a work activity. Ethics can be reflected in deontological codes or professional codes through a series of principles and values contained in postulates in the form of decalogue or documents of greater length.

Professional ethics sets standards of conduct for the performance of the duties of a position within an ethical framework. In many cases they deal with issues of competence and professional capacity, in addition to specific issues specific to each area. The diagnosis of the major risk announcers that we have explored in the first part revealed that the source of the ethical problems of the technological world lies in the imbalance between technological power and human responsibility. Modern society identified techno-scientific development - powerful and autonomous with respect to ethical and political values - as the main engine of progress. The myth of progress was sustained in the hope that such development would lead humanity to a more rational society and with more opportunities to achieve well-being.

The radicality of his criticism has contributed to the fact that many other thinkers began to reflect on the excesses of technological power. We believe that the scope of the so-called ethical turn in the philosophy of technology cannot be spared, much less ignored due to its effects in all areas.

Two dire events because of their ethical and political consequences, as Günther Anders has pointed out - have marked a dangerous point of no return in the monstrous manifestations of technological power: Auschwitz and Hiroshima. Technological power was revealed, as never before in history, with a terrifying ability to destroy human beings, both materially and spiritually. Whether by the "industrialized" elimination in the extermination camps or by a tremendous nuclear explosion, technological power demonstrated a scope never before seen or imagined. As for barbarism and genocide, we cannot say that they are "matters of the past," because the threat of subordination of technology to ideological-political ends remains in the attempt to violently transform the cultural and biological structure of humanity.

The most significant crisis caused by technological power is located in the environmental field. Three factors trigger the ecological crisis: a huge world production that demands strong production, the technoscientific power linked to the expansion and concentration of capital and the growing north / south inequality that can cause war conflicts. The technological capacity to intervene in the human genome, and in that of many other species, should put us on global alert to generate another culture of human development and another eco-social perspective. The risks generated by contemporary technoscience result not only from "human errors" or from defects in technological designs, but from the increasing complexity of effects linked between technological actions and natural phenomena.

We live in an era in which technological accidents are mixed with natural ones, and whose combination is increasingly unpredictable and sometimes catastrophic. Humanity has always been aware of accidents and natural disasters and the inability to predict them. But now he must realize that his technological actions on a planetary scale become new and unsuspected causes of risk and, eventually, disasters. According to Ulrich Beck, the "global risk society" constitutes a new phase of modernity in which social, technological, and ecological risks increasingly elude control of the typical protective institutions of industrial society. Industrial, nuclear, chemical or biotechnological risks cannot be held responsible for them, in accordance with conventional legal frameworks.

In today's society, the risks (the uncertain possibility of damage arising from an intentional decision) are no longer natural hazards or fatalities that the gods or destiny decree (pests, famines and cataclysms, etc.), but of product of decisions and collective actions, so they represent a diffuse responsibility.

As Hans Jonas had argued, the enormous growth of technological power now places us before a responsibility of extended and growing dimension to the same extent that this power increases. Human responsibility has become, really cosmic. The increase in technological power implies a new and different degree of responsibility, for which the ethical tradition has not prepared us.

Then new ethical problems arise:

- a) Who should and fairly what procedures determine the feasibility of technological innovations and establish reasonably acceptable risk criteria?
- b) Who has responsibility for the damages caused by technological innovations?
- c) What type of tests are sufficient to determine that a technological realization is harmless or carries an acceptable risk?
- d) How should compensation and solutions to the years already provoked be decided?

Therefore, social responsibility from business ethics appears as a scam or cut to cover up or disguise the seriousness of the matter, we are in a global emergency situation and global solutions are required to counteract an echoed and genocidal model that is ending human dignity. and of the natural world. Barbarism and destruction is ending cultural and environmental diversity, so redefining a planetary ethic from the sphere of social eco-responsibility that goes through all cultural processes and practices is imposed as a crucial task to address and understand the debacle. what is coming right now. The concept of innovative social culture could be a workhorse if we can make visible a common, community, horizontal agenda, where all the peoples of the world have a place, participation and representation. The task is just beginning.

Conclusions

The educational model of competencies has to be rethought beyond the human-social-environmental approach, capable of meeting the professional needs of companies with a sense of eco-social responsibility. The model as a whole must be remade without being subject to the ideological overdetermination of the neoliberal market that makes education a business model.

Create a new planetary ethical awareness in the socio-cultural and educational fields that make creativity and innovation ways of plastic reinvention of the human being's room in the world and that this planetary awareness is sensitive to nature as an ethical and legal agent.

Disruptive innovation with an eco-social responsibility approach must be promoted both in universities and in companies, but above all, other forms of eco-development must be promoted beyond the sphere of widespread consumption that today dominates the world in as a whole.

Creativity is a pillar of innovation and competitiveness, but these factors have to be tied to social justice and ethics. For this, a new synergy that is inclusive and flexible is required. We must deconstruct creative capitalism from other more fair, supportive and friendly approaches to the environment.

After having analyzed in a quick way some relevant aspects such as productivity, innovation, global competitiveness index, and economic projections focusing mainly on what is Mexico and Brazil, it can be concluded that in several Of the aspects, if it is not that in its entirety, Mexico surpasses Brazil, this may be due to its recent increases in the minimum wage, GDP growth, among other things, that is why it has been advancing. Mexico in terms of territorial development continues to grow, where it continues to be urbanized and every day implementing new working methods where it can grow more and the territory where it is working every day has more boom. Regarding social responsibility, speaking of Mexico it seems that it needs to develop further and this goes hand in hand with the challenges of education, a very important aspect to be able to grow is education, it is the basis of any growth since when you talk Education also includes values, habits, and social responsibility. Having a good behavior of these aspects can achieve growth among people, where there are values and each activity that is carried out will be for growth and learning where every day you can learn something new and start processes and activities That enhance the country.

The concept of Territorial Development is closely related to ethics and morals, given that the decisions taken by individuals as well as societies or groups in general have consequences on the rest and we must develop a conscience as a whole. Regarding the legal aspect, social responsibility is regulated informally by decrees, internal norms and other regulations regarding the time to act. Hence, the conversion of space into commercial input is part of the neo-liberal privatization strategy.

The great challenge that teachers face is to prepare our students for an unknown, uncertain and complex world.

This implies working on a new educational paradigm, in which people are able to recognize that current problems require an interdisciplinary approach that favors a deep understanding and new solutions.

This new paradigm highlights the need for critical thinking. This implies developing an educational strategy in which students know:

- Find the information.
- Validate if the information is false or true.
- Evaluate the relevance of the information.
- Understand the ethical-political context of information.
- Contrast or combine different sources of information.
- Determine if the information contributes to improve our coexistence in the world.

The ability to investigate relevant, true and valid information in different contexts is required. The foregoing entails a formation of character in which one is committed to the search for truth, has an open mind and demonstrates intellectual humility.

In the educational field, the main challenge is the conformist culture that reigns in these times, despite the great technological changes and tools, which should facilitate education, it seems that it really only takes people away from it, awareness must be made within of the population so that each person is responsible for their education in addition to letting them know why this education will generate better personal development as well as work.

Another important point is to raise awareness among schools, as well as their managers, students, governments and any person who directly or indirectly lives together to encourage technological development and thus turn educational centers into true pillars of innovation, turning universities into engines for general development of the populations to which they belong.

However, this techno-scientific development must synergize with local and ancestral knowledge and knowledge.

A Mexico that disdains the valuable tradition of a fundamental treasure is aimed at shipwrecking in the contemporary world. It would also be good to consider that not everything is innovation and creativity, that the preservation of traditions is as important as pointing towards novelty, the past contains chests of treasures very valuable to humanity, and Gadamer in his fundamental work *Truth and method* had pointed out that the claim of prejudice is key to any cognitive and creative process:

The sense of understanding and interpreting unfolds into the future if it is previously able to retreat to the recreation of the past as a living source of meaning (Gadamer, 1988).

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