



**The Influence of Islam and Christianity in the International Business in Current
Globalization.**

Ana Cristina Cardona Rojas

Mariana Carvajal López

Ana Paulina Ortiz Pérez

Institución Universitaria Esumer

Faculty of International Studies

Medellín, Colombia

2016

**The Influence of Islam and Christianity in the International Business in Current
Globalization.**

Ana Cristina Cardona Rojas

Mariana Carvajal López

Ana Paulina Ortiz Pérez

Presented research work to obtain the degree of:

International Business

Research: Relations and International Business

Director: Mg. Lisbeth Katherine Duarte Herrera

Institución Universitaria Esumer

Faculty of International Studies

Medellín, Colombia

2016

Gratefulness

The implementation of this project would not have been possible without the help of the coach Lisbeth Katherine Duarte Herrera, we want to thank you for your complete disposal and share their knowledge to complete everything successfully. Our families and friends, who gave us a sincere and special support, to all the teachers who gave us Chair during this period of learning and gave us the basis to undertake this research.

Resumen

La influencia de las religiones en el mundo de los negocios, específicamente del Cristianismo y del Islamismo, se ve reflejada en una serie de valores y creencias que se expresan a través de un marco ético. Este es un factor fundamental en el proceso de una negociación, puesto que añade un contenido específico a los moldes en los que se pueden realizar las acciones. Tanto el Cristianismo como el Islamismo son religiones multitudinarias, que históricamente han expandido sus tradiciones y han estampado sus creencias en las costumbres de los pueblos. Desconocer la dimensión religiosa en los preámbulos de una negociación, mucho más si se trata de una negociación entre personas o naciones de diferentes credos, puede conducir al fracaso y generar serios conflictos.

Es por ello que la investigación actual, empleando el enfoque cualitativo basado en entrevistas a personas con experiencia, tanto en el campo de los negocios como en el de las religiones, ahonda en esta dimensión. Los resultados muestran la importancia que tiene el conocer la estructura de las religiones y en especial, en un contexto de una negociación. La religión influye en cada aspecto de la vida cotidiana, es por ello que de ella se deriva una conducta ética que se traduce en estética a la hora de entablar una negociación.

Palabras clave: Religión, ética, negocios, cristianismo, islamismo.

Abstract

The influence of religion in the world's business, specifically Christianity and Islam, is reflected in a set of values and beliefs which are expressed through an ethical framework. This is a fundamental factor in the process of negotiation, since it adds specific content to the molds in which they can perform the actions. Both Christianity and Islam are multitudinous religions that have historically expanded their traditions and have affixed their beliefs in the customs of the peoples. Ignore the religious dimension in the preambles of negotiations, more if it is a negotiation between people of different faiths or nations, can lead to failure and serious conflicts.

That is why current research, using qualitative approach based on interviews with people with experience both in the field of business as in religions, delves into this dimension of human life. The results show the importance of knowing the structure of religions and especially those that are part of the context of a negotiation. Religion influences every aspect of daily life, which is why it ethical conduct those results in aesthetics when undertaking negotiations stems.

Keywords:

Religion, ethics, business, Christianity, Islam

Content**Pág.**

List of figures	¡Error! Marcador no definido.
List of tables	¡Error! Marcador no definido.
List of symbols and abbreviations	¡Error! Marcador no definido.
Introduction	¡Error! Marcador no definido.
1. Project formulation	¡Error! Marcador no definido.
1.1 Background	¡Error! Marcador no definido.
1.1.1 State of the art	¡Error! Marcador no definido.
1.2 Problem Statement	¡Error! Marcador no definido.
1.3 Justification	10
1.4 Objectives.....	12
1.4.1 General Objective.....	¡Error! Marcador no definido.
1.4.2 Specific objectives	14
1.5 Methodological framework.....	¡Error! Marcador no definido.
1.5.1 Method	14
1.5.2 Methodology	15
1.6 Scope	¡Error! Marcador no definido.
2. Project Execution	¡Error! Marcador no definido.
3. Findings	19

4. Conclusions and recommendations..... ¡Error! Marcador no definido.

4.1 Conclusions 53

4.2 Recommendations 54

Bibliographic references ¡Error! Marcador no definido.

List of figures

Figure 1: Definition of negotiation and the elements that are involved 40

Figure 2: Typology of the negotiation..... 43

Figure 3: The seven elements of the Harvard negotiation program44

Introduction

The present research is structure in three chapters. In the first chapter develops across the planning and formulation of the project grade, problem, objectives, justification and brief history based on research in specialized databases, in which the influence is evident, but also the importance that religion in the operation of a company or a negotiation project.

The second chapter develops the theoretical framework where cross-cutting concepts are worked on to this research as: negotiation, ethics, customs, religion and worldview. Likewise is develop them principles of them religions Christianity and Islamism, based in conceptions General and them principles for each tradition religious, moreover is present them fundamentals of the art of a negotiation and the role of the ethics in them business.

Christianity presents the influence of its principles in the rise of capitalism, the origin of communism derivative of apostolic conceptions and the Christian ethical foundations that are prevalent in the business world, fruit of a morality inspired by love as "agape". With regard to the Islamism is show their principles fundamental on the profession of faith in an only Dios, the role that plays the principle of the charity Muslim or zakat and the value of the family in them negotiations. It also presents the value that plays some negotiation guidelines derived from such religious traditions and honor in the Islamic tradition.

From the art of negotiation, its definition, the elements involved in it and the general objectives that can be pursued are proposed. With regard to ethics, a theoretical-conceptual framework is provided where definitions of the same are given. Then, the value that it has in business is made explicit. It also analyzes ethical issues in international negotiations, such as corruption, environmental pollution and moral obligations.

The third and final chapter presents the findings based on the information collected in the data collection interviews. In them it was basically found that the importance of religions in business is high, just as the influence it exerts on daily life is important. 100% of respondents stated that religion directly impacts the negotiation process and that ethics determines how a negotiation is established.

1. Project formulation

1.1 Background

According to the author (Edge, 2013) in his research *Believer beware: The challenges of commercial religion*, there is a wide range of circumstances where religious activity and commercial activity can overlap, something that can lead to a classification of "religion commercial". Such is the case with the new rituals of the market, which erects shopping centers like cathedrals of consumption, worship the image and ritualizes its products with advertisements in the name of "happiness"; this has certainly increased in a globalized world. This overlapping is potentially problematic to the law, since on the one hand it increases the possibility of non-appropriation in the regulation of religious activity and its affirmations and on the other, the inopportune circumstances in the regulation of commercial activity and its claims. One way to solve this problem is to create a binary division between commercial and religious, so that any situation can be categorized in one way or another, as well as its legal framework and applied philosophies. This is the preferred route under the European Convention on Human Rights. Such separation does not pose a threat to the complexity of the regulation of religion in commercial practice. However, there are strategies that are useful in shuffling the commercial and religious elements.

On the other hand, according to (Dreher, "Islamic Capitalism? The Turkish Hizmet Business Community Network in a Global Economy", 2015) in his article *Islamic Capitalism? The Turkish Hizmet Business Community Network in a Global Economy*, develops a critique of the essentialist

approach and homogenization that prevails in business ethics that dominates the field with respect specifically to Islam, proposing a constructivist perspective for the study of religion. The approach is demonstrated by the study of "Hizmet", a Turkish community business network that has been established in more than 130 countries over the last 20 years. The implications for business ethics from the study of this movement is that the concept of corporate social responsibility must be adjusted in order to adapt the "hizmet" approach but without losing sight of the existence of limits that religion itself Establishes due to considerations of gender and labor rights. The document shows a contribution to the ethics of Islamic businesses, raises the need for further development and to encourage research in this regard.

In this line of ideas and as investigated in the subject, (Acuña & Nonell, 2015) in his research "cultural diplomacy in international business: religions of the world"; they argue that in business, especially those between nations, it is very important to take into account some variables: ethical, religious, social, cultural, environmental, among others; that make possible the success of an agreement.

Religion is of great influence in international business because if the differences between these two variables are not known, negotiation is not possible. As an example of this, in some countries of Muslim belief is not allowed to conduct business on Fridays, as it is the day of worship. It is vitally important to keep in mind that you have to be flexible, tolerant and respectful of people's behaviors and beliefs.

Some authors (Welch, 2001) argue that religion dictates to a large extent the behavior of the market and in turn that of the consumer, since it influences the preferences of the people

proceeding thus, to do what is allowed by them, achieving this so that the economy is largely driven by religion and its beliefs.

In this sense, there is a close relationship between culture, religion and business, it is for this reason that today companies in their areas of commerce; Additional to having people in charge of these areas with knowledge in marketing, distribution, logistics etc., must have knowledge and skills in negotiation fundamentals in intercultural environments.

In the same vein, in the article *Religion and Business: Identifying Relationship Gaps and Influences* (McFarlane D. A., 2011) examines the relationship between religion and business or business practices with a discussion of personal values. It analyzes the ethical ideology and the moral philosophy of the man in his relation with the practices of the business and the commercial relations and of sustainability in front of the challenges of a changing environment. The author states that religion has a profound influence on our lives, and as such, has direct influence on all our activities. Therefore, he argues that commercial practices are predominantly affected by the profound search that satisfies religions, and are also the result of this journey, the examination of conscience of life. It notes the nature of the concurrent spiritual movement in business and education, and refers to a resurgence of religious practices and business relationships. Finally he explores the idea of spiritual leadership as a necessity of modern organization, and looks at how religion influences personal values, ethical ideology, and moral philosophy in business environments.

In the process of finding information is a study by (McGuire, 2012) in his research called *The Impact of Religion on Financial Reporting Irregularities*, the author assesses the impact of religion on financial reporting. The prediction of research is that businesses in religious zones are

less likely to engage in financial information irregularities because, according to the research, the ideology of each religion may generate clashes with the implementation of unethical business practices.

The results suggest that firms based in areas with strong religious social norms generally experience fewer incidents of financial reporting irregularities. It also examines whether religiosity influences managers' income management methods. Although there is a negative association between religiosity and abnormal accumulations, a positive association between religiosity and real income management measures can be evidenced. This suggests that managers of religious zones prefer the manipulation of real benefits through the accrual principle¹.

Some authors, who talk about the subject of study as it is (Miller, 2007), carried out an investigation called *Rethinking the impact of religion on business values: understanding its reemergence and measuring its manifestations*, in which it affirms that today in Most entrepreneurs no longer ask themselves if religious values affect or have an impact on the company. Instead, other types of questions are asked, for example: How is the impact of religious values Business? Based on this, many professionals have conducted studies to expand the range of literature in which it tries to understand the relationship between the variables of religious values and performance in the business. This is something that is of great concern to all entrepreneurs since the main objective is to generate profits and to have more efficiency, greater profitability. Within the research it is argued that religious values have an impact on the economy and the

¹ The accrual principle is an accounting standard that stipulates to record the transactions or economic movements at the moment in which they occur keeping independence with the date of the payment or the collection of the same.

workplace, thus guiding entrepreneurs to measure the consequences and how it should be managed within the organization.

Finally, also within the search of this antecedent is an article called *Importance of religious beliefs to ethical attitudes in bussines* (Emerson, 2010) which speaks of the crucial role that the ethical behavior plays in the participants of an economic system affirming that Is an element that has already been talked about a long time ago and is not a new topic. In the 200-year history of antiquity, written by Adam Smith, known as "the father of modern economics," the nature and causes of the wealth of nations are discussed. In this sense "every man, as long as he does not violate the laws of justice, he is perfectly free to pursue his own interest in his own way..."

In other words, it refers to the fact that each person is autonomous in what it means to achieve their goals or goals as long as the medium that performs it is something ethical and does not violate the laws. Therefore, religion is fundamental in the determinants of moral values, the world's major religions teach ethical norms and disapprove of unethical actions and that an omniscient God observes human actions and punishes those who commit them; where the adherents of a religion do not tolerate the unethical even in the practices of commerce or negotiation.

This paper focuses on the information collected, trying to identify what is the impact that religion has in international business. Taking into account that in a negotiation parties in which there are multiple differences involved are usually found either with respect to their interests, religion, culture, customs, language, among others. It is here where you should clearly understand that these differences should be understood to reach an agreement.

1.1.1 State of the art

Given that the world is increasingly globalized, ie, borders become narrower between countries is very important the role that religion plays in international business. Countries, through the expansion of markets, seek to generate more profits by opening and positioning their products and services abroad; In turn supply the supply of the local market complementing with all those products that are not elaborated within their own country. This is where the activities of international trade come into play, where companies that are abroad or are thinking of entering new markets can not ignore religious differences and their consequences; As well (Edge, 2013) and Welch (2001) argue that religion goes hand in hand with business and business and is a factor that influences people's behavior and preference patterns.

On the other hand, there is the relationship between religion and ethics in companies. It has been shown that companies located in very religious countries consider that if they act improperly their god (s) will punish them, obtaining more profits and thus reflecting a greater utility and lower risk of failure within companies, as well Authors share this ideology as (Dreher, 2015) and (McFarlane DA, 2011) basing that business ethics prevails without leaving aside the limits of religion such as gender and work.

In this same sense religion has ruled the fate of many nations and has been of help to the economy as an inspiration and force generating wealth. According to the author (Dreher, 2015) in some countries such as Turkey, they have focused on the Islamic movement "hizmet" based on the fact that giving a service to people is like serving God. The hizmet aims to avoid conflict and extremism, and is always at the service of democracy. For example, the Gülen movement, led by

Fethullah Gülen, who resides in the United States since 1999, has been dedicated to the teaching and promulgation of ecumenism and interreligious dialogue. In addition, they have promoted voluntary service in the current market structures, promoting small businesses and student projects. They also market in the world of technologies and public relations.

According to the presented literature you could synthesize that religion is of great influence on human beings both in their daily lives as in their commercial activities, which leads to do this part of business and trade in the world. Today this great influence, for example, on the impact that has had the zen Buddhism in the business world with the idea of conscious leadership, techniques to accept events with serenity and the breathing exercises of self-control is evident. This derived of them conceptions religious of the Buddhism, where is established principles as the karma (or acceptance of a destination caused by them acts of a previous life), them different practices of the meditation, the search of the silence and the exercise of quieting the mind. Both Christianity and Islam claim a strong morality which regulates the correct behavior of the people. On the other hand, the Judaism promotes, by its structure, the progress with honesty and the mutual collaboration.

Certainly there is enough literature on the religion and the business; however, in globalized world where the customs, habits and fundamentals are mutating is necessary to further research on the subject to update knowledge about the object of study.

1.2 Problem Statement

The dimension religious gathers them guidelines of a life human or of a group, influences in the mode of acting of them people and sets some guidelines of relationship that are features very peculiar. These are expressed in behaviors ethical, language and habits of life. To the same time, the religions pursue interests particular as wealth, long life, health, honor, descent and probably,

the finishing of the own destination in the "more beyond". These impulses, relating to the "nearer", under the order of the interests of almost all men, practice or not a religion, are an inaugural framework for understanding the impact of religions in the world of business.

The creation of senses has resulted in a religion devoid of divine content, which is evidenced more forcefully in the laws of the market. No will has been ossified in a temple, a mosque or a territory specific; rather it has crossed the borders of the sacred and has permeated the secular life of people.

The new modes in that has mutated it religion, still being a great influence in the negotiations and in the market global. Perhaps already not is concerned of the desire by the paradise lost or by the United of them heaven, but if can be by the yearning to the success, the fame, and the consumption of some of them followers of such religions. In these new scenarios, the creation of senses comes to feed the thirst of negotiation, the creativity and the search of best options for connect them markets local with them large markets international. Directly or indirectly, the religion is still a dimension that is very strong in the human being that gives meaning to their actions and things around him. Establishing a mode peculiar of relationship that, interspersed with them traditions cultural, constitute a language and an identity determined.

Question system

How much influence does religion have on the functioning of a company, as well as on a negotiation project? or, are there any businesses with no religious influence?

Consequences of the problem:

Lack of knowledge of the forms of negotiation resulting from religious traditions and customs can cause discomforts, ruptures, hurt sensibilities and, in the worst case, be reason for wars or confrontations. Is for this reason that, in an increasingly globalized world, has become necessary to know the religious influences in a negotiation, which helps us to communicate properly and avoid slights and offenses.

1.3 Justification

Theoretical Justification

The business world is, in its essence, the world of human relationships; whose borders will come each time more invisible result of the process of the globalization. Cultural, ethnic, and religious differences are constantly interacting; some live in harmony giving rise to economies growing and responsible; others collide dramatically taking will get goods and lives human. Introducing this paper, highlights the importance of knowing the positive or negative impact that has the religious dimension in a negotiation process; more even when it is of a negotiation between Nations, companies or people of different creeds religious.

Social Justification

Approach is to the knowledge of the traditions religious will make possible that the contracts of negotiation are more effective. The parties involved in the negotiations will largely care treatment in terms of respect, robustness, accuracy, profitability and acceptance of their products on the market. For this, is necessary make a proper planning that ensures the communication correct and the try eco-between them parts involved in the negotiation. Learn of the traditions religious is, also, a mode very peculiar of understand our estate, capture meaning recumbent in words of the language, understand better the art and the literature of the environment, which allows approach us to the imaginary collective of a region.

1.4 Objectives

1.4.1 General Objective

Determine the influence that exert the Christianity and the Islamism in a process of negotiating international.

Specific objectives

- Describe the values and beliefs that characterize and define religious traditions such as Christianity and Islam in the framework of a negotiation process.
- Characterize the art of a negotiation in light of the elements and factors involved in this process.
- To know the role of business ethics in a negotiation process.
- Examine the role of religious traditions; Christianity and Islam from the review of negotiation experiences.

1.5 Methodological framework

1.5.1 Method

To answer the question: how decisive is religion in a negotiation, the deductive method was used, a procedure that allowed us to infer from the generalities of the world of religions the particularities of its incidence in business. The collection of information was done with the purpose of addressing the issues involved and allowed approach to the object of study, based on the

experiences of professionals who have had contact with people of other religions and beliefs in the business world.

1.5.2 Methodology

This research is qualitative and descriptive, in which it is sought to describe in an intuitive way a phenomenon as a whole, it does not require statistical or numerical analysis which implies the accomplishment of an exhaustive study and with detail to the subject or subject to treat ; In relation to the present investigation it was tried to take in depth the descriptions, the qualities and characteristics from the inquiry on the two models of religion and the influence of these in the international businesses, based in turn on ethical bases of behavior that govern Practices and how to negotiate.

However, from the point of collecting information, it is pointed out that the research is documentary cut; Since it is based on the collection of specialized information and analysis of documents, taken from databases such as; EBSCO, SCIELO, DIALNET and GOOGLE SCHOLAR among others. In the same way an approach to the object of study was made by means of some information gathering techniques such as the interviews, which were carried out to a sample of three people with profiles of negotiators, entrepreneurs and theologian who have had experience with other cultures and Religions, which were carried out in the month of October of the year 2016, giving scope to veridical information with cases and experiences of the real life. The interviews were transcribed and analyzed, the results of which were summarily presented in a synthesis matrix (see at the end of the chapter).

1.6 Scope

The present study explored the influence of Christianity and Islam in international business, from a description of why it is important to consider the religious aspect in an international negotiation and in the operation of a company as it can determine the behavior of the parties.

2. Project Execution.

At the time of a negotiation with people of another religion, it is important to keep in mind all that it takes to negotiate with them, on the one hand, one must know their religious behavior very well, as well as everything related to the negotiation concept and their Types as well as the elements of the bargaining program mentioned by Harvard, all this will help to make a good decision making to arrive at the best possible agreement regarding the subject of negotiation.

2.1 Customs and traditions

The religious dimension in human beings is rooted in the pacific resolution of conflicts by the hominids, the capacity to be amazed by natural phenomena and the development of language in the act of naming things with articulated sounds (Pérez, Sergio, 2009). Over time, the rise of reason allowed that hominid to shed his instincts and give rise to the "homo" (man), who, using his new faculties, was determined to find a way of orderly understanding of reality. He composed explanatory narratives, called "myths", which offered a creative argumentation of natural phenomena and the most unheard of event: death.

The link between memory, astonishment, and sentimental attachments to dying fellows aroused interest in fundamental questions, especially those concerning the origin and the end of life. From a cyclical understanding of existence - the daily observation of many natural phenomena - most of the insipid human communities placed the source of life in the divinity, and placed the ultimate destiny in it.

That is why the word religion, from the Latin "religare" or "religere", means to re-link or reconnect with transcendence. To this end, each human group began to use songs, dances, narrations, objects attributed to magical powers, sacred places and even sacred individuals through which links with the divinity could be established: the shaman, healer, Taita, witch, priest, etc.

All this formed a corpus that was transmitted from one generation to another, a corpus that would reach its greatest splendor with the emergence of writing. This transmission is what we mean by the word "tradition", from the Latin *traditio*, which refers to the "delivery" that in ancient Rome made the teacher, the sage or the father of a family to his son *catu'ra aur'ae*) Of knowledge accumulated little by little in humanity, so that it would not be interrupted.

Tradition, whether religious, artistic, technical or memorial, found expression patterns such as language, geography, and the specific experiences of the original groups. The different *Weltanschauung* (worldviews), in Wilhelm Dilthey's terms, became more and more fragmented, to the point of individualization. This is why it only refers to the most representative worldviews, without neglecting those that are not contained in this biased review. When mention is made of the phrase, coined by the Second Vatican Council in the statement "*Nostra Aetate*:" the great traditions or religious worldviews, "he is referring to Judaism, Christianity, Islam, Hinduism and Buddhism; although we will only refer in this work to Christianity and Islam.

Them men expect of them different religions it response to them enigmas recondite of the condition human, that today as yesterday, move intimately his heart: would what is the man?, would what is the sense and the end of our life, the well and the sin, the origin and the end of the pain, the road for get it real happiness, the death, the trial? The sanction after the death? What is,

finally, that last and ineffable mystery that wraps our existence, of which proceed and towards where we headed? (Concilio Vatican II, 1993)

From them emanates an endless number of customs, interspersed with traditions derived from the arts, technology, food, clothing, etc. Each human group, in a plurality of cosmovisions, was rationally and argumentatively elaborating the bond with the earth, the stars, the other animals and their fellows. The particular characteristics of each group, transmitted from one generation to another, within which are understood the specific ways of transforming nature through technology, recreate life through art, establish communication and keep alive the memory of the Group by language, is what we can consider as customs (Savater, 1991).

2.2 *The Christianity*

Christianity, initially a sect of Judaism headed by Jesus of Nazareth and later constituted religion of the Roman Empire by means of the Edict of Thessalonica of Constantine in the year 380 D.C., is of great importance for the study of the businesses in the West. Heir to a Jewish morality, complemented by the Stoic thought of ancient Greece, the foundations of praxis take as a reference to Jesus, who advocated giving a place in society to the excluded, claiming the role of women, loving the enemy, Let go of the goods that cause sorrow in the conscience and give life for the truth. From these points of reference, a moral corpus that shaped the collective consciences of the West was developed over time. But Christianity is not only the Catholic Church, it is also Lutheran Reformation, it is Calvinism, Anglicanism with Henry VIII, it is Byzantium and Orthodoxy, etc. For this reason, we will refer to the fundamental elements of this religious worldview that impacts the world of business.

The concept of "communion" (common union) is born in the bosom of apostolic Christianity. The followers of Jesus, after his death, kept alive his memory and in his name celebrated the agape (sharing) where the differences were annulled; Both men and women formed the group that, little by little, was extended by the veins of the Roman Empire. The model of the community is told in the book of the Acts of the Apostles: "All the believers were together and had everything in common: they sold their possessions and possessions, and shared their goods with each other according to the need of each one" Of Jerusalem, Acts 2: 44-45)

The communist model that Karl Marx and Frederick Engels systematized in the early 19th century and continues to inspire the life of small grassroots communities within the Christian world also inspired this style of community life, inspired by the Essenes of Israel. The principle of community distribution of goods was based on the belief that we are all children of the same father, who promised us to return to paradise in the kingdom of heaven and for this, we would have a pilgrimage on earth whose acts would be tried in a final judgment. This mode of dispensing divine grace differs from that proposed by the Lutheran Reformation and the Protestant movement that preceded it. For the latter, divine grace is accumulated by faith, conquered by good works and shared in community. This vision gave origin to the capitalist model and to the idea of the accumulation of capital.

In this sense, Max Weber demonstrated that it was the urban middle class that formed the basis of the modern development of capitalism in the Western world. (Max Weber, 2001). Along with this, we add the concept of daily work as a fulfillment of a moral duty to which God calls us. Hence Protestantism develops the idea of work as a divine call, that is, as a profession. Especially Calvinism (movement driven by the teachings and doctrines of John Calvin) was the Protestant

movement that most insidied in the configuration of capitalism. Calvinism offers a global explanation of the situation of man in the world, and it is a tragic vision, where it is explained that man has before him a transcendent God whom he can barely access. A man whose destiny is already traced and can not be neither known nor changed. Therefore, the psychological consequence is that of an isolated man, with an interior desolation that leads him to an individualistic life where the magical elements of the faith have been eliminated. This disenchantment of the world is at the same time the way of rationalization of the world of the Calvinist, whose best way of consecration was the realization of the impeccable professional work in which they found the confirmation of his divine election. It was about reaching perfection in everyday life through the exercise of work. (Max Weber, 2001).

2.2.1 Christian fundamentals in business.

Christianity has spread throughout most of the world, lives with other religions and is easily syncretic with other religious and cultural traditions because of its universal character. At the center of Christian morality is love as "agape", that is, the total surrender of life. From it derives social justice, non-violence and peace. The Decalogue invites us to love the other as one, not to lie, not to desire the property of others, etc. In practice, one has in the figure of the Christian negotiator an honest man or woman, whose interests in the negotiation do not constitute a fraud or embezzlement of goods, rather the fair search for profits on both sides and an equitable contract:

"Conduct your affairs with integrity and uprightness, knowing that God honors righteousness"
(Bible of Jerusalem, Ps 37,6)

Charity has been institutionalized within Christianity, is part of the daily praxis of each community. He inherited from Judaism, among many things, the payment of tithing, a community structure that sows in believing families an education in the management of finances and a kind of "mysticism" in relation to the origin of riches.

Christian morality has shaped the West in such a way that one can perceive the influence of Christianity in the treatment one gives to another in the care of a corporal aesthetic derived from the Pauline message of the body as the temple of divinity (Bible of Jerusalem, 1 Cor. 6:19); In the value attributed to the "person" (Christian concept that emerged in the fourth century, before the need to define the dogma of the Incarnation of God) as a category superior to that of the individual. La moralidad cristiana ha moldeado a occidente de tal modo, que se puede percibir la influencia del cristianismo en el trato que una persona le da a otra, en el cuidado de una estética corporal, derivado del mensaje paulino del cuerpo como templo de la divinidad (Biblia de Jerusalén, 1 Cor. 6,19); en el valor que se atribuye a la "persona" (concepto cristiano que surgió en el siglo IV, ante la necesidad de definir el dogma de la Encarnación de Dios) como categoría superior a la de individuo.

Christians in business employ the right means to achieve their goals and not to defraud their clients: "You shall not do injustice in judgment, in measures of land, or in weight or in any other measure" (King James Bible, 19:35).

Lutheranism and Calvinism grew out of the urban middle class, where the poor of the cities and peasants were found. In a way, they responded to medieval Catholicism and its feudal practices, calling on the peasant groups and the middle class to express a new sense of freedom and independence. A very strong spirit of leadership was developed, especially around the figures of Luther and Calvin, who struck with their authoritarianism the way of proceeding against the established regime. They represented the beginning of the Protestant movement, which was a new worldview of religion and, therefore, ethical projections derived from the new interpretations of the biblical god.

Submission, for example, which was formerly understood as the attitude of the servant of the land (Bible of Jerusalem, Lev 19:35) before the power of the feudal lord, was now understood, in relation to God, not as a manifestation of Fear, but of love to the sovereign lord of heaven. Luther proposed submission as a voluntary and conscious act of the believer toward God. The Protestant Reformation was a frontal attack on the theology of the Catholic Church on the problem of human dignity and freedom, as well as the effect of man's actions on his destiny. The words from (Fromm, Erich, 2005) help us to better understand this situation:

Luther's system, insofar as it differs from the Catholic tradition, has two aspects, one of which has been stressed more than the other in the usual exposition of its doctrines in Protestant countries. According to this last aspect, it is pointed out that Luther gave man independence in religious matters; Which deprived the Church of its authority, granting it instead to the individual; That his concept of faith and salvation is based on subjective individual experience, according to which all responsibility falls on the individual and none on an authority capable of giving him what he himself is unable to obtain.

Here is the seed of capitalism, the process in which individualism gains strength, projects its self-construction and seeks ways of salvation in production, the exchange of goods and the

accumulation of capital. The new theology inaugurated a modern way of thinking and acting: salvation no longer came from outside, from an institution, but from within, from the forces of each individual and from the value of his own faith.

Over time, this reformist spirit would find powerful alliances with local principalities, who found motives to challenge against the power of the Catholic Church, and thereby strengthened the particular churches, sponsored by the nascent bourgeoisie. Thus, in the structures of Christian communities derived from Protestantism (Lutheranism, Calvinism, Methodists, Pentecostals, Baptists, Adventists, Anglicans, Presbyterians, etc.) a capitalist model can be found in their theological conceptions, where "divine grace "Becomes a cumulative capital and where the individualism foments the competition to arrive at the lost paradise as if of a race of resistance it was.

On the other hand, there is a capitalist model in the form of organization and direction of the communities. In these areas, tithes collection is a guarantor of community capital, and then intended to support the needy or to self-finance investment projects of local churches. The idea of "progress" goes hand in hand with the vision of lost paradise and expulsion. Progress is, according to this conception, a walk in the direction of return to that lost paradise; therefore, it is an individual effort that must be done in life. Here are the driving forces of a negotiation. The Christian of Protestant court, does not depend like the Catholic Christian of the institution or of the tradition of a power centralized in the figure of the Pope; Rather, it depends on its own forces, and, therefore, will make every effort to negotiate in a personal capacity, giving the best impression and placing as a cover letter its personal virtues.

However, Protestantism should not be seen as an isolated fact of Christianity. Both the nascent churches, remote from the direction of the bishop of Rome, and the Catholic Church as a whole, form a single worldview with different shades. Both are inheritors of the teachings of Jesus of Nazareth and possess a strongly structured morality, preserved with some orthodoxy by those who long to reach the Kingdom of Heaven. That is why, all negotiations with agents coming from Christianity, would imply a respect for the person as a supreme value, a pleasant and smiling treatment because it praises the value of the individual, and a posture of reverence before the fact that, Is given by a divine project and not by human merit.

2.3 The Islam.

According to a study published in (Pew Research Center, 2007), Islam has become the largest religious community in the world after Christianity. And this trend continues. Like Judaism and Christianity, Islam has its roots in the Abrahamic tradition. However, for Muslims, Islam is the most recent religion, and for that reason they consider it the best religion. They claim that both Jews and Christians had received the divine revelation, but then adulterated it. That is why only Islam, comes to restore that genuine condition of revelation. "Islam" means obedience, subordination, submission, surrender to the will of God, both in life and in death.

At the core of Islam is the profession of faith, given in two fundamental terms. The first in relation to Allah, the only true God, to whom all prayers are directed and who is the cause of unity among all the tribes and Islamic peoples. The second term of the profession of faith is Muhammad (Muhammad), the last and definitive prophet who has left to mankind the divine text of the Quran,

considered as a living and sacred book written in Arabic. Therefore, a true Muslim is one who submits to the will of God in practical life, following the example of the Prophet Muhammad, whose historical existence does not fade into legend and myth as is the case with other religious founders.

2.3.1 Foundations of Islam in Business

The issue of charity in the Islamic world is not only a recommendation for the cultivation of spirituality, it is an obligation for every Muslim who has a stable economy. It constitutes the third pillar of Islam and encourages the sharing of wealth by helping people become productive and self-serving. This practice is known in Arabic as zakat which means "purification," since it purifies the heart of greed for material riches. For the Muslim world, riches are considered as a gift from God, it is he who provides men with their goods. This theological conception of wealth configures a specific way of acting ethical on the part of the Muslim, since it will allow him to involve his friends, family and the community as a whole in his business. At the same time, it intensifies its interest in supporting those brothers in the faith who are in precarious circumstances, and even those who try to promote a business or a family business. Muslim charity not only fosters community collaboration, but also the degree of individual formation and awareness in the relationship with wealth and business.

Islam is very influential in the way of acting of those who profess it or who were raised in their religious environment. Honor is one of the most cultivated values among Muslims to such an extent that dishonoring someone is considered a severe punishment in the Islamic world. This does

not necessarily happen in all Muslim countries, for example Turkey is a secular country, so it does not depend on its religion to unify the behavior of its population. The honor preserves of the gossip and false comments, reason why a Muslim always bet by the good image of the person who has in front, although it is said of him horrendous things. Dignity and honor, for Islam, lies in the elevation of the spiritual level. Every man is weak and incomplete, and he must ask Allah for the dignity and honor which he alone can bestow. These are the guarantor of family life, the reason why we fight against tyranny, oppression and injustice. It is for this reason that, in the context of a negotiation, to know the Islamic traditions and customs when a Muslim is involved, is of vital importance; Since this can prevent offenses or misunderstandings in matters as basic as the greeting, the reference to some "god" in the acknowledgments or farewell and, above all, in reference to the type of negotiation that could be proposed.

By tradition, Muslims prioritize the role of family or clan and always seek benefits in function of them. Courtesy is an essential part of the negotiation, where the kindness in the treatment distinguishes them. They are hospitable and good hosts, greet all the people present in a meeting. Men shake their right hand and never left as it is considered impure. If the confidence is great, the greeting is performed with a hug and uniting the cheeks without kissing. An elegant way of greeting is to bow the body in a bow and support the left hand over the heart. In the case of women, women should not greet men unless they take the initiative. Men and women should never touch each other unless they are very close (husband, brother, son or cousin).

At a meeting, permission to take photographs should be sought. Do not blow your nose in the presence of others and it is forbidden to point someone with your index finger. The soles of the shoes should not be shown when sitting on a chair. In a business, the art of "bargaining" stands

out. Legal documents are rarely used; Since the given word has a lot of weight. An Afghan businessman gives a lot of importance to the social position and the knowledge one has of it. Before negotiation, they usually study the client very thoroughly, so they usually break the ice with conversations of personal issues, creating a climate of confidence and at the same time "study" before negotiating with them. In relation to the above, it is important to find the relationship between religion and cultural aspects. "Culture is in line with the microcosm of the individual, and religion would seek more the macrocosmic nature of man, being micro and macro two aspects of the universe intimately connected, we will also have related and mutually influencing religion and culture." (Velasco, N, A).

And it is that between religion and culture there is a relationship that is not reciprocal but dialectical, since they do not remain separated but unite, which is why religion, according to historical experience, is the key to cultures and civilizations. Religious faith informs them, gives them form. It influences the style of culture and gives it its characteristic unity.

The family plays a determining role in the modes of relationship. That is why, in a negotiation, the relatives can be part of the agreements; Even the friends are invited that with their presence compel the parties to enter into a transparent negotiation. They can be said to protect the negotiation and function as witnesses.

2.4 The art of negotiating

First, as is well known, negotiation consists of a process of communication between different parties that seek to reach agreement on a specific topic, where the main purpose is to obtain a common benefit for the people involved.

Within this concept intervene three essential elements that are intertwined with each other and are related, therefore, if one automatically changes the other. The three elements referred to are the process, the people and the problem (see figure 1).

In the process it must be taken into account that no negotiation is equal to another, all are totally different and not linear or consecutive, on the contrary, it is given in a reciprocal way as it is based on the interaction and intentions of the negotiators . In the process of negotiation there are also certain factors that influence and can not be overlooked as time is, since it is very important to know how much time is available to reach an agreement, if it can be extended and what is the time Limit for negotiation. On the other hand, it is necessary to keep in mind the relations within the negotiation, since this dictates the dynamics and facilitates the decision making making it more pleasant and simple or, on the contrary, there may be obstacles in the content to be negotiated.

People are the fundamental factor and will be considered as the most important element, thanks to this can exist a negotiation and therefore a subject to negotiate that in this case receives the name of problem. The problem does not necessarily have to be bad, in many occasions due to these contradictions incredible ideas have been developed within the organizations since it arises from the differences in the thoughts of the people, were it not for that contrast everything would be monotonous and nothing would change, In other words, there would be no negotiation.

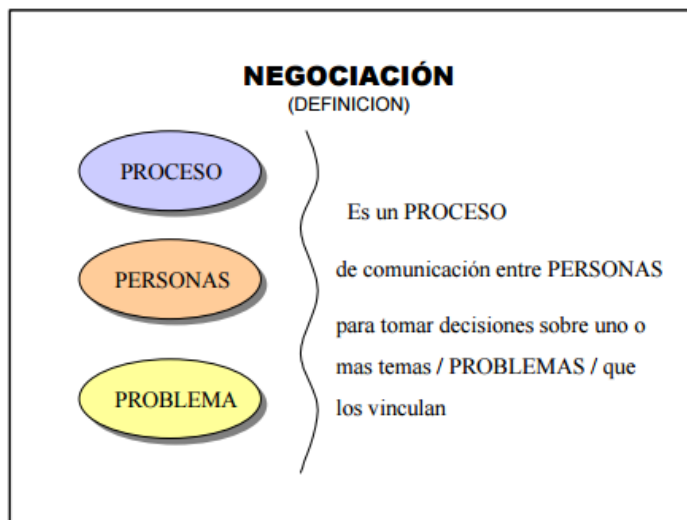


Figure 1. Definition of Negotiation and elements involved

Source: (Diez, 2002)

In many cases depending on the relationship, people prefer to give in some points provided they do not ruin or spoil the bonds because they require time to reach an agreement that in some negotiations is transcendental; Then as has been said in every negotiation there is a relationship due to interaction and reciprocity between the parties, also stress is present, it is here that the dilemma of how to handle it in terms of the relationship and the content to deal with.

According to the Harvard Negotiation Scheme that was silvered in 1978, it is offered as a council to separate people from the problem and not to mix them because they are two different issues in which to work. On the one hand, you will find the relationship and create lasting bonds and on the other side is the problem, where it seeks to be as efficient as possible with respect to the content. As well as "focusing on interests rather than positions" (Tobon, s.f)

The objective is that as far as possible the people and the problem be kept separate and that in turn they work on both simultaneously; To achieve this, the first thing that Harvard scholars recommend is to deal with two different dimensions that are called (the balcony) and (the table), in which the negotiators are the instrument and must be in full capacity to deal with the content , This is achieved by developing your own observation skills both inside and outside the negotiation, as well as having knowledge of everything that is going on looking from the negotiator position how you are acting and interacting with others and whether your actions and that of the Other people is the most appropriate; All this is considered a process of reflection.

In the balcony is where an analysis of the situation before the negotiation is done, for this you must know what the actors, the information and the objectives in order to achieve a preparation in which you must ask, write and rehearse everything The subject to negotiate. During the process you should have a monitoring, that is, what is the course that is taking the conversation, what are the interests, what is the game and the different perspectives of decision making and if these are correct, For this we must consult, compare, evaluate and consecutively make the decision, this is a vital part since all decisions must be taken in this dimension from a reflective point of view.

In the after the negotiation must evaluate to know what learning was obtained with this negotiation, what was talked about, what was done well and what not, what tactics worked perfectly and if you have failures as I can improve them, in others Words, the goal is to self-evaluate and learn.

Second, you have the table as the other dimension, this is where during the negotiation you have to build the relationship and solve the problems that arise and is built in company together

with the other party. On the balcony decisions were made, but it is on the table where they are going to shape and reach an agreement.

According to well-known professor (Kotter, 1995) of the Harvard Business School, in his book *The New Rules* talks about that the negotiating ability has to be present in each and every one of the negotiators, otherwise would be a great barrier to The time to reach agreement, within these skills to be developed is the ability to communicate, the power of persuasion, listening, planning and preparation.

Speaking directly about the objectives of the negotiation, it is important to maximize the benefits of one's own without affecting the other party with the condition of maintaining good relations. Something that every negotiator must keep in mind is to try to convince the other person that a good agreement has been reached and that everything within reach was done to achieve it.

There are some concepts related to the type of negotiation, such as WIN-WIN (Collaborative) is when both parties win and are satisfied with the agreement, give mutual benefits and share goals, WIN-LOSE (Competitive) is when One party wins at the expense of losing another, the relationship is not important since the negotiation takes place only once, the opponent is seen as an enemy regardless of the position of the other, there is also the LOSE-WIN (Accommodative) is The one in which the negotiator cares more about the relationship in order to obtain long-term benefits in order to gain the confidence of the counterpart; And finally there is the LOST (LOST) negotiator does not want to reach an agreement since it would lead to the deterioration of the relationship as well as negative consequences, it is taken into account that it will not get any benefits from the negotiation. (See Figure 2)

Figure 2: Typology of negotiation.

	- Importancia resultados +	
+ Importancia relación -	Acomodativa perder/ganar	Colaborativa ganar/ganar
	Evitativa perder/perder	Competitiva ganar/perder

Source: (Negociacion avanzada, 2016)

It should be noted that in all negotiations the parties must keep in mind the limits of the negotiation, that is to say, as far as I can reach or yield, a transcendental aspect is that its counterpart should not be told what its limit is since Failure to do so is a surefire way to lose.

In case there is a NO-agreement, you have to have several options and you should always think of another plan, in another option. An example of this would be when a customer depends only on a supplier, but an agreement is not reached with respect to the price, ideally he has inside his information other suppliers so as not to create dependency, this enters the part of the Preparation prior to negotiation.

In another vein, we have the seven elements of the Harvard negotiation program (see Figure 3)

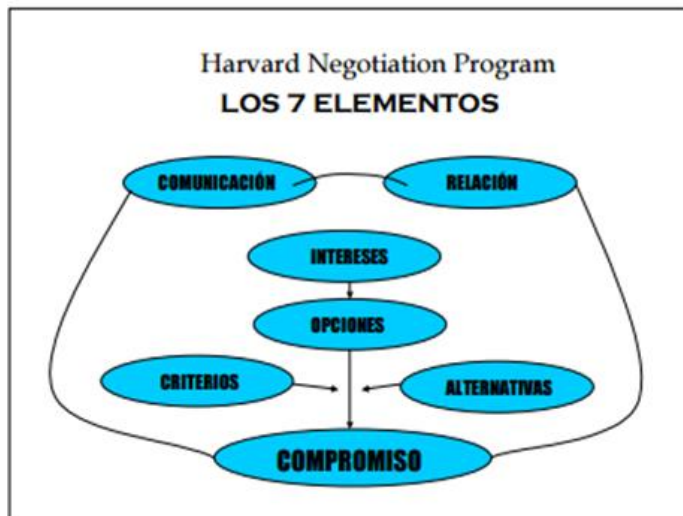


Figure 3. The seven elements of the Harvard bargaining program

Source: (Diez, 2002)

These seven elements were created with the aim of reaching agreements without any losers.

1. alternatives to non-agreement: as mentioned above is to have a range of alternatives and not give in to the first option of "take it or leave it".
2. Interests and positions: mainly you must know that you are interested in the other party, know how to listen and the position is the attitude that you have when talking and negotiating.
3. Options: consists in finding all the possibilities that have to reach the agreement and in turn the interests of both are satisfied.
4. Criteria: refers to the final agreement being a Win-Win and has been decided in the best way as well as being fair to the parties concerned.
5. Relationship: It is fundamental that when the negotiation is finished, the relationship is cultivated and based on strong ties, since there is the option to re-negotiate.

6. Communication: It is more effective to negotiate with a person who is not known face-to-face because this gives more confidence and communication is facilitated otherwise than through e-mails.
7. Commitments: They can be verbal or written and specifies what the parties will or will not define responsibilities, that is, as far as one's responsibility and the other's.

2.5 Ethics: main theories and their thinkers

According to (Ricardo Maliandi, 2009), ethics is a philosophical discipline, which has been studied for more than twenty-five centuries. It wants to explain the prodigies that provoke morality, values and norms in people. For the (Real Academia Española, 2014), ethics is a set of moral norms that govern the conduct of the person in any area of life. Professional ethics, civics, sports. In this way, ethics is the reflection that each person makes about the laws and what we must do, as well as the reasons why we will act and whether we are doing good or bad.

To begin research and research on business ethics, it is essential to know the elements and bases of the meaning of ethics as such, as well as its principles and the thinkers who studied it.

According to the text presented by the professor (Vigo, 1999), ethics is a classic model of foundation that is present, in different ways, in the most important thinkers within the tradition of classical Greek philosophy -Platón and fundamentally Aristotle- And post-classical - especially the Stoics. In addition, it reappears with variations throughout the history of Christian philosophical thought, both classical - especially in the Thomistic tradition - and contemporary -

in thinkers of classical and Christian inspiration such as R. Spaemann, L. Polo, A Millán Puelles, etc., and representatives of the so-called neo Aristotelianism, as A. McIntyre.

As you can see, philosophy and religion have been the main engines that have generated an example and discussion about ethics. However, these are not the only theories or philosophical arguments of ethics. It has been formed and focused mainly on the search for moral facts and events, the why and how these facts are given and how they are expressed.

For this, two of the main attempts to substantiate ethics must be analyzed, as shown (Ricardo Maliandi, 2009), in the article "*Los Paradigmas de fundamentación en la ética contemporánea*". The paradigms that underlie ethics and which are analyzed are: deontological and theological. To know more about this it is important to observe and understand each one of them.

In the text (Ricardo Maliandi, 2009), the deontological, also called "consequentialist" or "success", which is based on the Kantian ethics of eighteenth-century German philosopher Emanuel Kant; Argues that in order to differentiate between good and bad, it must be based on reason, that is, if one acts using human rationality, one is acting for the good. Deontology traces that what is just, obligatory, convenient and adequate, is what must be done to respect the law. According to deontological theory, actions should be done thinking about the consequences of these. In short, one must act by clear conviction and by compliance with what is imposed and can not be broken, as long as it is done by conviction and not by obligation.

On the other hand, the theological foundation focuses on "duty", is also known as "intention" or "principles." It is governed mainly in the values, actions and consequences that are taken against them. The moral value is fundamental, it must always prevail in comparison with the

conflict that can occur when acting with non-moral values, that is, that acts and their consequences are centered and developed from morality.

All this is based on the model of utilitarianism of Jeremy Bentham (1748-1832), who was one of the pioneers of the development of utilitarianism, mainly stating that the benefit should be in conjunction with and for society. Beings are motivated by what they want and makes them happy, whether from their private or daily life, therefore, what shows us this, is that we must act to seek pleasure and reduce pain or sadness.

To synthesize the above, it can be said that ethics basically deals with the importance of moral principles and the connotations they generate. The interrelation that brings the ethics is mainly how the human being should proceed before the different experiences of daily life, starting from this way of acting the questions of "duty" and "good" emerge, as well as, What is the meaning and scope of these questions based on principles of values and norms of a specific society, based on this is generated the judgment of what is accepted and rejected before the social facts that are provoked.

2.5.1 Ethics in Business

Ethics in business generally focuses on the business environment and the human and professional capital they handle. All this forms a set of conceptions, values and ideologies, which generate acts that can be positive or negative in the environment of a company.

According to (Mora, 2012), the ethical norms are not only of the company, on the contrary, of them all the members that intervene in it, that is to say; Employees, owners, shareholders,

administrators, etc. The ethical and moral bases of the company are formed as a group, usually always thinking about the common good of all.

Companies as their main objective focus on increasing profitability and profitability, overcoming crises and facing competition. All this can allow that in the pursuit of these objectives can be acted in good or bad way; That is to say, following the conduct of the norms and the laws or on the contrary bursting them. The acts committed by any individual belonging to the company, whether good or bad, represent all members of the corporation.

In the development of the information search, a study by Solomon (1995) was found, based on the book *Compendium of Ethics*, where different points of view are presented. One of these is; The myth of profit motivation; He particularly refers to the fact that at present ethics in business is not only focused on the development of business, focused solely on ambition; On the contrary, it is now paramount to obtain benefits for a common good, based on social responsibility, so that companies can provide excellent service and care to both employees and society. All these benefits are achieved by improving the services or products that these companies offer, as well as generating decent jobs, so that what is developed is admired and also generates an economic benefit for companies.

Another important point of view to mention are the metaphors associated with business; Which raises us that the routine of business has always been seen as a competition, where there is one who wins and another who loses, that is, that competition is always a major factor in business. However, you can not pretend and you should not always think that cornering and hurting the other at the time of negotiation; The ideal is to seek a balance and reach agreements and mutual cooperation.

On the other hand, it is also important to analyze microethics, macroecology and moral ethics. As shown (Solomon, 1995), where it indicates that microethics talks about the norms of exchange between two individuals; The macro-ethics deals with corporate, cultural or business norms and moral ethics delineates the quality of ethics in business and business.

Microethics in business is based on words and obligations, on the course of what is done and its attributions in doing so. It is based on what is fair and for companies to be able to provide decent jobs and in good conditions, as well as to pay their employees well, in short microethics brings together important issues such as values, laws and justice.

Finally, moral ethics, as has already been mentioned, is the one that is based on nascent businesses, and focuses on companies, bosses and their employees. Where all form a group and are directed for a common good and for society. The moral ethics is based on the habitual behavior that the company has from the outside, that is to say, the development and contribution that it has with the society, as well as the notion or the role that the employee plays in the company, from the point of view Of the character and actions that this one performs for the society and the company.

Previously the companies thought that the employees were machines of production. At present the great center of business ethics is based on the idea of **Social Responsibility (CSR)**, this is the fundamental principle for doing business. Basically what this raises, is that the company must have more relation with the society and the environment, all this always starting from the principle of the ethics and the laws. Another of the main aspects is to create an appropriate environment for its employees, encouraging them and enabling them to make the work environment more enjoyable and efficient.

CSR, as it is commonly called, allows companies to generate more productivity, attract new customers and maintain those they have; Is also a great entry to access new markets and gain confidence in the market.

Social responsibility has generated different points of view, and it has been entered into the discussion that although companies must have a closer relationship with society and the environment, it can not be expected that they will become centers of charity, You can not forget that companies are meant to be productive and generate profits, that is their main objective. What CSR intends to achieve is a balance between the objectives of the companies and the environment. Besides all this, companies must know the geographic location where they operate, the rules and laws that govern them and which of them are involved directly or indirectly with them.

However, it is important to name the role **consumers** play in the role of business ethics. You can say that these are the most important pillar for a company, as they generate profits for the company and give the company a good image. In the same way, companies, when generating commitment to the consumer, generate commitment to the community in which they move. The good image they generate promotes the beliefs and prototypes that consumers follow, that is, companies offer responsible products, leave positive messages in their advertising campaigns, as well as act in good virtue with the environment and do not pollute And offer good quality products or services. A good product or service depends on the loyalty and image that has the consumer and the community of companies.

To give a conclusive closure with regard to the points of view already mentioned, one can not but speak of the most important of these; **the employees, their expectations and responsibilities**. In most circumstances, companies give their employees long hours, inappropriate

places to do their jobs, just to reduce staff costs and increase company profits. For these reasons is that business ethics currently intends that managers and owners of companies integrate their employees and make them feel also owners, so as to generate more sense of belonging and prevent a bad deal creates employees Resentful and with bad intentions towards the company.

Although it has already been mentioned to a great extent the ethical behavior in companies, it is also important to emphasize the role of ethics in negotiating with other countries and cultures, as well as what are the Barrearas, problems and solutions that they can find and execute when starting a negotiation. In order to begin this research, it is important to keep in mind, according to (Daniels, Radebaugh, & Sullivan, 2010) that business ethics are the principles of what is right or wrong, ie what governs the behavior of People in business; And an ethical strategy is an action path, indicating that it does not violate those principles. Based on this, we will analyze different points such as: the ethical problems of international business, environmental pollution, corruption and moral obligations, which must be kept in mind when trying to close deals in other countries. All this applies equally to the decision-making of international companies and includes their employees when it comes to negotiating, thus allowing them to determine how the actions are practiced, that is, if they are acting in a transparent or equivocal manner.

The ethical problems of international business. The main obstacle that international companies encounter when starting markets in other countries are basically the political differences, laws and economic and cultural development between the two nations, that is, between the country of the multinational that wants to open the market in A country different from yours. This is mainly due to the fact that what for one nation is correct, for the other country can be frowned upon and malpractice. Because of this, it is important that the companies and their

employees are very clear about the policies and customs of the countries that wish to enter, to avoid shocks and ethical problems. These are some of the problems that arise, (Daniels, Radebaugh, & Sullivan, 2010), face the multinationals: Employment practices, human rights, environmental standards, corruption and moral obligations of companies.

The employment practices basically consist of each country having its labor regulations, which may be lower than those that the multinational manages. From the perspective that the multinational offers better working conditions, and enter into the paradigm and the question of what is the best alternative to carry out, ie; It is ethical for the company to adopt the labor practices it manages in the country under investigation, which go against the principles of the company it invests in, but may allow cost reductions and thus greater profit for the multinational. It is at this point that companies and their employees must know what is the best decision to make, bearing in mind their goals and values.

In the face of human rights, it is clear that there are countries that still do not respect rights such as freedom of association, expression, assembly, movement, political ideas, among others. It is for this reason that it is analyzed, if it is prudent that multinationals with renown and good principles try to open market in countries that violate these rights.

Environmental pollution. Although governments have at this time the principle of caring for the environment, the environmental laws of some countries are not as relevant and considered as in others. Starting from this, if a multinational tries to enter one of these countries, which do not have norms or laws that protect the environment; According to what has been analyzed with the other points, the question is raised as to whether or not it is ethical for the company to enter and accept what is established by the country to invest in respect of the environment and contribute to

pollution planet; Or, on the contrary, to continue with its ecological policies of the care of the environment, thus perhaps creating culture in the citizens and employees of that country.

Corruption. Corruption is a problem many years ago, which includes all of society in general. It may be common for some multinationals to have benefited from giving money to corrupt officials to expedite bidding processes or benefits under a country's laws. This act is taken as a moral and ethical duality, because corruption is considered a bad practice and generates damages to the economy of a country. Starting from this base and without generalizing, it can be concluded that both the one who receives money and the one who supplies it are acting unduly. When multinationals or their individuals embark on corruption, it is very difficult to reverse, it is for this reason that, starting from the principles of ethics, corruption should not be used as a mechanism to achieve what is to be achieved or achieved.

Moral obligations. They are based on social responsibility. Multinationals have the capacity to exercise their policies of production and negotiation to the countries that arrive, but they must also correspond and give benefits in the societies that prosper and ascend. The economic acts that companies practice, as we mentioned above, must be positive for both companies and companies.

In summary, this chapter presented the two major theoretical frameworks of religions being carried out in this research, Islam and Christianity, its principles, beliefs and way of negotiating. Additionally it was revised from the negotiation theories to the art of negotiating based on the 7 elements of the negotiation according to Harvard and the different options of negotiation; Win-win, win-lose, lose-win and lose-lose, ending with business ethics and how ethics influences a negotiation process as well as business.

3. Findings

Taking into account the general objective of the research which is; Determine the influence of religion; Specifically Christian and Islamic, in an international negotiation process, three interviews were conducted in which a sample of experts was inquired about the object of study. One of the interviewees is an international negotiator with extensive experience in the field of international business, and has handled this type with people who practice Islam and Christianity. The second is a theologian with extensive knowledge in religious foundations and principles, and the last interviewee is also an international negotiator with experience and international experience in the field. The interviews not only allowed to fulfill the methodology proposed in the research, which was done with the aim of obtaining anecdotes and experiences on the interference of the variables religion and ethics in international business (see matrix of synthesis).

From the instrument applied, questions were asked about the religion, values and beliefs that underlie the religions in question. Regarding the above, it was found that 66.6% of respondents agreed that in Christianity and Catholicism, the most outstanding values are love and forgiveness. This can be corroborated with the research on the religions under study, while at the center of Christian morality is love as "agape", that is, the total surrender of life. From it derives social justice, non-violence and peace (Bible of Jerusalem, Ps. 37: 6), that is to say, like love, forgiveness plays an important role, hence it is one of the sacraments of The Christian faith. Therefore, it could be synthesized that the main objective of these religions is to lead people to believe and act based on love and forgiveness, thus allowing fair and transparent acts towards society and with themselves.

The most outstanding values of Christianity are love as agape, forgiveness even to enemies, and charity. Beliefs are contained in the Symbol of Faith (the creed) whose arguments establish faith in a Trinitarian God and in eternal life. (Interviewee 2, 2016)

Another of the questions asked to the interviewees, sought to know how much religion was affected in their daily life and work. In view of the above, it was found that most of the respondents answered that religion influenced their daily life and work. Religion is reflected in every aspect of the lives of the people who practice it, as it in turn generalizes the behavior of a population, hence the work or professional life does not escape this area. In Latin America most people are Catholic, this makes the way to negotiate between these countries is very similar due to the customs and principles that religion brings with it "when one actively belongs to a religion vocation entails being reflected in each Aspect of life, is to be able to profess and invite to join the faith with our actions, rather than with our words "(Interview 3, 2016)

The above gives rise to bring up the particular characteristics of each group, transmitted from one generation to another, within which are understood the specific ways of transforming nature through technology, recreate life through art, Engaging in communication and keeping the memory of the group alive through language is what we can consider as customs (Savater, 1991). In that sense, the influence of religion on man, emanates an endless number of customs, which are mixed with the traditions that are derived from the arts, technology, food, the way of dress, and so on. Without a doubt, religion, no matter what, causes influence in men, since from them start the beliefs and customs that preach to decide the course of their lives, and also how to carry out all this in their daily lives and labor.

Faced with questions about whether religion influences a negotiation process, 100% of respondents think that religion influences a negotiation process highly. This question answers many of the questions raised in the research. Thus one of the interviewees argued:

I am completely sure, because religions have created barriers in the freedoms of people that condition them to specific behaviors that radically influence a negotiation or a need (Interviewed 1, 2016).

Evidently, as has been shown throughout the research, religion has a significant influence on business, mainly because each has its own beliefs and customs, which, as well as influence on a personal level, also affects business in such a way that Determine the success or otherwise of them.

Religions are established on most occasions as doctrines to follow, when someone belongs to some type of religion whatever it takes that doctrine takes as its own and is governed under its guidelines, entering this in a negotiation environment will be key to know That aspect of the other party to avoid committing any act that can be misinterpreted and cause a bad atmosphere of negotiation, likewise knowing about their beliefs and their actions may generate an advantage within the negotiation. (Interviewee 3, 2016)

Another question was whether it is considered important to know or investigate the religion of the counterpart when negotiating, and as in the previous question, 100% of respondents answered affirmatively that it was important to know these details of the Counterpart when negotiating. Delving into the above, one of the interviewees said:

If you are going to sell bikinis in Saudi Arabia you will break. Religious cultures are seen by people as exotic, and in reality when negotiation is going on, that exoticism can become a commercial barrier (Interviewed 1, 2016).

The people who participate in the negotiation also base their lives on beliefs, whatever they may be, and when the religious tradition says they support them, it ends up molding the very environment of the negotiation (Interview 2, 2016).

Such is the importance of knowing the religious customs of the counterpart with which to negotiate, which is shown below one of the experiences that one of the interviewees had when negotiating with a person from Islam.

I was close to Saudi Arabia, in Kuwait; And once I had to accompany a Sheik to buy some things for Europe. They are very sensitive to you not accepting their offers or their gifts, and are able to stop the most important negotiation in the world for a detail. I was given a Rolex watch, for having accompanied the sheikh, but since I worked at SIMENS and had a contractual clause, which forbade me to receive gifts from customers, I had to return the watch and almost stopped for a business of millions. Dollars for having returned the watch. SIMENS failed to understand culture and religion, because it stuck to internal regulations and did not take into account the beliefs, values and cultures of the country with which it was negotiating (Interviewed 1, 2016).

After this example, it is clear that in order to begin a process of negotiation with a country that has different religious customs, it is essential to know in depth what are their beliefs and customs. To avoid setbacks such as those seen in the interviewee's experience 1, who lost a million dollar business, in addition to being vital, as mentioned in the research outcome, that companies should

use strategies and have the knowledge of Such cultures and beliefs through market research and research, to know how to act and implement their policies when developing business.

The research wanted to inquire about the connection between the variable religion and ethics, in front of the above it was found that all the interviewees coincide in pointing out that ethics and religion have a close relation, because according to the parameters of the religions they establish A way of behaving and acting. According to their beliefs and depending on religion, for some people it can be well seen what for another person who practices another is wrong.

This theme is somewhat complex, because, due to the desire to do business, people are violated ethical, moral and religious principles. Some companies such as loyalty strategies do not see with bad eyes give gifts and benefits in exchange for reciprocating gifts with what is desired. (Interviewer 1, 2016)

There is a clear similarity between what the theoretical framework contributes and the findings found from the interviews. In this sense it is emphasized that ethics is a set of moral norms that govern the conduct of the person in any area of life. Ethics is the reflection that every person makes about the laws and what we must do, as well as the reasons why we will act and whether we are doing good or bad (Real Academia Española, 2014)

Ethics as well as religion determines how people think and act and everything revolves around whether what they do is right or wrong in relation to their principles and foundations as well as whether it is acceptable to their god. Any religion that does not lead to ethics can not be called religion. One of the statements made by one of the interviewees stated that: "Globalization leads people to a more competitive world, but to practices of corruption and influence management,

which undoubtedly affect ethics and Principles or religious beliefs "(Interviewee 1, 2016). It has become evident that the world of business is growing more and more thanks to globalization and the scope that it has achieved. Due to these influences, in some cases the ethics happens to take second place, since the world moves by the desire of profit and the own good, which entails that eventually people commits improper acts that undermine the principles and fundamentals of religion.

MATRIZ DE SINTESIS				
Preguntas				
Religión				
Numero de entrevista	1.¿Practica usted alguna religión? Si, No ¿Cuál?	2. En caso de que practique usted alguna religión: ¿Cuáles son los valores y creencias, más sobresalientes de su religión?	3. En caso de que practique usted alguna religión ¿Qué tanto influye ésta en su vida cotidiana y laboral?	4. ¿Cree usted que la religión influye en un proceso de negociación? por qué (argumente).
Entrevista 1	No	Ninguno porque no sigue religión alguna	No	Influye en un 100% en un proceso de negociación.
Entrevista 2	Si (Católico)	Valores más sobresalientes del cristianismo son el amor , el perdón y la caridad. Las creencias están contenidas en el Símbolo de la Fe,	El cristianismo influye directa e indirectamente en mi vida cotidiana y labora	Por supuesto que sí influye
Entrevista 3	Si (Católico)	Amor , Perdón y misericordia	La religión se ve reflejada en cada aspecto de la vida.	Si, las religiones son doctrinas a seguir
	El 66.6 % de los entrevistados practica alguna religión	El 66.6 % de los entrevistados piensan que los valores y creencias son el amor y el perdón	El 66.6 % de los entrevistados piensa que la religión influye en su vida cotidiana y laboral	El 100 % de los entrevistados piensa que la religión influye en un proceso de negociación

MATRIZ DE SINTESIS

Preguntas

Negociación

5. ¿Considera usted que es importante conocer o investigar la religión de la contraparte a la hora de negociar?	6. Alguna vez ha negociado o ha tenido contacto con personas que practiquen el islam. Si es así ¿cómo fue la experiencia?	7. Alguna vez ha negociado o ha tenido contacto con personas que practiquen el cristianismo. Si es así ¿cómo fue la experiencia?	8. ¿Qué recomendaciones puede usted brindar para establecer una relación de negocios con personas que practiquen religiones tales como el islam y cristianismo?	9. ¿Cree usted que la ética y la religión van de la mano?	10. Considera usted que la religión (islam-cristianismo) tiene influencia en la ética al momento de una negociación.
Si es importante	Si, Con marroquíes Y Árabes. Negociar con ellos es complicado. Si no se habla su idioma o se conoce sobre su cultura o religión, ellos sacan ventajas.	Si, los occidentales o cristianos, en su afán de conseguir dinero no manejan una ética en el mundo de los negocios, ellos solo piensan en sacar ventaja y pedir descuentos.	Para hacer negocios con personas del Islam en lo posible se debe aprender su idioma, conocer sus costumbres y creencias religiosas. La susceptibilidad religiosa para ellos es muy incidente sobre cualquier tipo de negociación.	Es complejo, debido a que por el afán de hacer negocios, provoca que las personas violen principios éticos, morales y religiosos.	Si, la religión es parte fundamental a la hora de una negociación, a un mundo más competitivo, lleva a unas prácticas de corrupción y de manejo de influencias, en donde sin duda alguna se ve afectada la ética y los principios o creencias religiosas.
En el caso de que se trate de diferentes religiones obviamente si	No	Sí, la experiencia ha sido satisfactoria ya que uno puede sentirse como en familia.	Poner por encima todos los intereses el respeto y la verdad. Con una persona del Islam la negociación debe ser encabezada por un hombre, ya que la tradición patriarcal del islam recomienda que estas tareas las realicen los hombres	Si, ya que toda religión que no desemboque en una ética no puede llamarse religión.	Claro que sí, puesto que la ética se deriva de las religiones y responde a un modo de obrar de acuerdo a las creencias de las mismas.
Se deben conocer las creencias para generar ventajas dentro de la negociación.	No	Si, negociar con personas que comparten la misma religión es mucho mas fácil y sencillo, debido a que se sabe cuales son las costumbres religiosas y por ende la forma de actuar de acuerdo al cristianismo	Inicialmente se conozca a profundidad sus costumbres más arraigadas, y se actúe con inteligencia y diligencia dentro de la negociación.	Si, hacen parte importante la ética de la religión	Si, la ética que se practica para cada religión influye activamente al momento de negociar.
El 100 % de los entrevistados consideran que es importante conocer o investigar la religión de la contraparte a la hora de negociar	El 33,4 % de los entrevistados ha negociado con personas que practiquen el Islam	El 100 % de los entrevistados ha negociado con personas que practiquen el cristianismo	El 100 % de los entrevistados piensa que se debe conocer las practicas de la religión y sus costumbres	El 100 % de los entrevistados Cree que la ética y la religión van de la mano	El 100 % de los entrevistados Considera que la religión (islam-cristianismo) tiene influencia en la ética al momento de una negociación.

3.1 Conclusions

- ✓ Christianity has spread throughout most of the world, lives with other religions and is easily reconciled with other religious and cultural traditions. On the other hand, Islam influences very much the way of acting of the people who profess it or who were raised in this religious environment. Muslim charity fosters collaboration, the degree of formation and individual awareness in the relationship with wealth and business. In this sense one can conclude that one of the foundations of Christianity is to be open to other thoughts and other religious customs, in turn is based on individualism, which leads to capitalism. Unlike Islam, it focuses on supporting and helping the other.

- ✓ It is evident that ethics plays an important role in the functioning of the company, as well as in a negotiation process. All this shows that both individuals and companies focus on living their daily lives as well as work, through established principles, either by the received upbringing, customs or religion that they practice. It was also noted that these principles can sometimes be persuaded, due to the desire of companies and also people to be more competitive and obtain better financial and representative returns in the market, thus causing ethical principles to be affected Or violate it.

- ✓ From the experiences of the people interviewed, it was identified that; Religions are established on most occasions as doctrines to follow, when someone belongs to some type of religion, whatever, take that doctrine takes it as his own and is governed under its guidelines, entering this in a negotiating environment will be Key to know that aspect of the other party to avoid committing some act that can be misinterpreted and cause a bad environment of negotiation, likewise knowing about their beliefs and their actions may generate an advantage within the negotiation. Religion has an important influence on business, mainly because each has its own beliefs and customs, which, as well as influence on a personal level, also affects business in a way that determines whether or not they succeed.

3.2 Recommendations

- When negotiating with people of another religion, it is important to keep in mind what it takes to negotiate with them; on the one hand, one must know their religious behavior very well, and a clear negotiation strategy must be established.
- A market study should be carried out in order to be able to know in depth what these customs and religious parameters are, which may or may not successfully complete a negotiation. As well as to take into account aspects such as the demography of the country, culture, economy and politics among others. It is of great importance to know what the interests and the position of the counterparty are in order to achieve the objectives of the negotiation.
- When negotiating, it is important not to set aside ethical principles and to ensure that they are maintained and not affected or harmed by self-interest and the greed of getting more than what you have.
- Last but not least, it is recommended to have tolerance for both religious and cultural differences.

4. Referencias

- Acuña, H. &, & Nonell, P. (2015). "La diplomacia cultural en los negocios internacionales: Religiones del mundo". *Revista de Relaciones Internacionales, Estrategia y Seguridad.*, 215-235 .
- Biblia de Jerusalén.* (1976). Bilbao: Desclee de Brouwer.
- Concilio Vaticano II. (1993). *Nostra Aetate.* Madrid: Biblioteca de Autores Cristinos.
- Daniels, J., Radebaugh, & Sullivan, L. &. (2010). *Negocios Internacionales: Ambientes y Operaciones* (Vol. Decimocuarta Edición). Mexico: Pearson Education.
- Diez, F. (2002). *redpartidos.org.* Obtenido de redpartidos.org:
http://www.redpartidos.org/files/mgp2002_negociacion.pdf
- Dreher, S. (2015). "Islamic Capitalism? The Turkish Hizmet Business Community. *Journal of Business Ethics.*, 823-832.
- Dreher, S. (2015). "Islamic Capitalism? The Turkish Hizmet Business Community Network in a Global Economy". *Journal of Business Ethics*, 823-832. .
- Edge, P. (2013). "Believer beware: The challenges of commercial religion". *Legal Studies* , 382-406 .
- Emerson, T. L. (2010). "Importance of Religious Beliefs to Ethical Attitudes in Business". *journal of religion and bussiness ethics*, 2.
- Entrevistado 1. (21 de Octubre de 2016). Influencia de la religión en los negocios internacionales. (A. P. Pèrez, Entrevistador)

- Entrevistado 2. (23 de octubre de 2016). Influencia de la religión en los negocios internacionales. (A. C. Rojas, Entrevistador)
- Entrevistado 3. (20 de 10 de 2016). (M. C. Lopez, Entrevistador)
- Fromm, Erich. (2005). *El miedo a la libertad*. Buenos aires: Paidos Studio.
- Kotter, J. P. (1995). *The New Rules* . En J. P. Kotter, *The New Rules* . New York .
- Max Weber. (2001). *La ética protestante y el espíritu del capitalismo*. Madrid: Alianza Editorial Madrid, .
- McFarlane, D. A. (2011). "Religion and Business: Identifying Relationship Gaps and Influences". *Culture & Religion Review Journal*, 94-105 .
- McFarlane, D. A. (2011). "Religion and Business: Identifying Relationship Gaps and Influences". *Culture & Religion Review Journal*, 94-105.
- McGuire, S. T. (2012). "The Impact of Religion on Financial Reporting Irregularities". *Accounting Review.*, 645-673 .
- Miller, D. (2007). *RETHINKING THE IMPACT OF RELIGION ON BUSINESS*. New Jersey. US: Princeton University, Princeton,.
- Mora, L. G. (18 de Enero de 2012). *¿Qué es ética de Negociso ?* Obtenido de ContraPeso.info: <http://contrapeso.info/2012/que-es-etica-de-negocios/>
- Negociacion avanzada. (17 de 10 de 2016). *negociacionavanzada.com*. Obtenido de http://www.negociacionavanzada.com/articulo_tipologia_negociaion.html
- Pérez,Sergio. (2009). Cultura e interpretación. *Colombia*, 29-38.
- Pew Research Center . (21 de Julio de 2007). *Muslim Americans*.
- Real Academia Española. (Octubre de 2014). *Diccionario de la lengua española*. Madrid,; 23a,ed, Asociación de Academias de la Lengua Española (ASALE).
- Ricardo Maliandi, Ó. T. (2009). Los paradigmas de fundamentación en la ética contemporánea. *Acta Bioethica*, 10.
- Savater, F. (1991). *Ética para Amador*. Barcelona: Ariel.
- Solomon, R. C. (1995). LA ÉTICA DE LOS NEGOCIOS . En P. Singer, *Compendio de Ética* (págs. (cap. 31, págs. 483- 498)). Madrid: Alianza Editorial.
- Tobon, J. i. (s.f). *territorio chile*. Obtenido de <http://www.territoriochile.cl/modulo/web/negociacion/m%C3%A9todo%20harvard%20de%20negociaci%C3%B3n.pdf>

Velasco, L. (N,A). *RELACIÓN ENTRE CULTURA Y RELIGIÓN*. : editorialcreacion.com.

Vigo, A. G. (1999). "*Ética General*". Dirección de Formación General, dependiente de la Vicerrectoría Académica del DuocUC.

Welch. (2001). "La diplomacia cultural en los negocios internacionales: Religiones del mundo". En H. & Acuña, & P. Nonell.

