Article

New Paradigm: Business Anthropology and *Glo-cal* Management

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I. What are Business Anthropology[1] and *Glo-cal* Management ?

Anthropological research consists of two approaches: *phenomenological observation* and *fieldwork-type（or body and mind matching type）participation* at a specific or realistic *ba*（on-site or 場, e.g., Ford production line or working site at the Ford factory in China）. Business anthropologists conduct on-site research work and observe phenomena of both the individual and organizational behaviors to perceive the core values or philosophies of corporate culture at the *ba,* or on-site.

Business anthropologists apply these general research principles of anthropological approaches with the consideration for *kaizen,* or a management improvement proposal, at the final stage of any research,

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1 ）In this paper the words "business" and "management" are equally used to refer to the borderless meaning and bonded contexts from the real practice viewpoints. Also, "business anthropology" and "management anthropology" are interchangeably used from the dualistic monism perspectives, for example, decision making under such a fundamental concept that human is environment or total optimum concept consisting of both divided micro worlds and integrated macro worlds.

which must be added to the finding, then interpreting results gained through the methodological application of these traditional anthropological principles (*observation* and *participation*).

In other words, business anthropology is in that category of the policy-making sciences on the basis of philosophy and strategy which goes beyond the cognitive sciences of situational or statistical analysis. This can be shown in Diagram 1 as the policy-making or decision-making concept of business anthropology, which coexists and has a feedback relationship with management vision and mission founded on the linkage of philosophy and strategy.

Also, we consider what kinds of relations exist between both concepts of business and management. Broadly speaking, business is the concept of "outer promotion" while management is the concept of "inner constraint." If we liken this to the coin, business is the front dimension and management is the back dimension. Or, as body and mind are united, business and management are one and in dualistic

Diagram 1. Policy-Making Sciences with Philosophy and Strategy

monism.

In parallel with the relationship between business/outer relations and management/inner relations, there are other relationships between the locally structured core values of cultures and globally structured core values of cultures. Both the local and global core values are practically concerned about the convergence process of these core values with core styles burgeoning from each *ba* side. Thus, the concept of *glo-cal ba* management emerges with the structural value concepts of business anthropology, which is the same as *glo-cal ba* management in a symbiotic development. Diagram 2 shows these four factors （outer phases of business, inner phases of management, local core values, global core values） within the frameworks of structural relations, which build the dualistic monism concept of Business Anthropology and *Glo-cal Ba* Management. This concept is based upon the fundamental theory that management and culture are paradoxical in essence as one for all and all for one.

Diagram 2.　Management with Business Anthropology ｛BA｝
-Uniting *Structures, Relations and Values*-
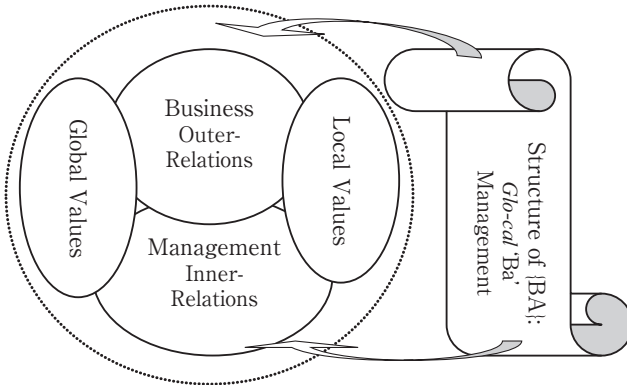
The paradoxical theory is supported by the culture-transcendent philosophy aiming at problem solutions entangled in the bi-cultures, tri-cultures or multi-cultures. Diagram 3 shows the emerging process of the culture-transcendent philosophy.

Generally speaking, the scientific approach is more based upon universality and objectivity rather than particularity and subjectivity. For example, an international businessman may simply believe that "global" core character is a universality or generalization favorable to a centralization strategy and that "local" core character is a particularity or specialization led by a decentralization strategy. If you think

Diagram 3. Emerging Process of the Culture-Transcendent Philosophy
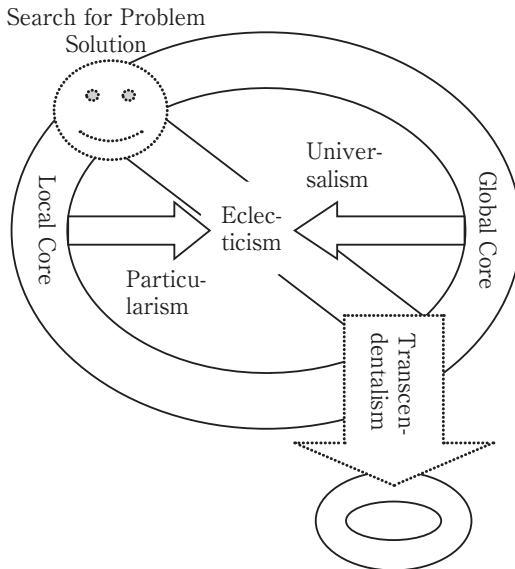
Glo-cal 'Ba' Management
Bi-Cultures, The 3rd or Multiple 'Ba' Cultures or
Culture-Free World / de-Cultured World

that both concepts of management and business are sciences with a global core character while the local core character is regarded as a matter of cultures lacking any scientific orientation, then, you will confront many conflicts and gaps between both believers of universalism （or globalism） and specialism （or localism）. Thus, you are left to find the way to solve the problems of these conflicts between both global and local management values and styles.

The conflict-solution reasoning between the local core and global core characters can be categorized into the following four decision-making principles:

1. Extending Principle, e.g., other's model of similar solution extended
2. Standardized Principle, e.g., problem-solving model given in advance
3. Localized Principle, e.g., local problem-solving model applied at each site
4. Transcending Principle, e.g., solution with creative thinking of *glo-calism*

The first to third solution principles can be easily understood, so no further explanation is necessary. However, the Transcending Principle is the most important one and must be explained further in conjunction with a *glo-calism* philosophy which includes *resolution-ism* and *transcendentalism,* or transcending leadership with "de-cultured" or "culture-free" value based resolution-ism for solutions in an ideal *glo-cal ba* management.

The *glo-calism* philosophy is that transcending thinking, or the world of culture-free, which is transcendent from the culture-specifics

such as Japanese or American cultures. These transcending thoughts are preliminarily identified as the third place, or the *glo-cal* ba culture, which goes beyond each world of global core characters or local core characters.

Consider thinking of life from death or in the reverse way, think of death from Life. Then you may perceive, in the beginning, the bi-cultures of death and life and also recognize your rebirth and gain a deeper appreciation to live now. The *glo-calism* philosophy we have sought is there in the recognition process structured in the bi-cultures (e.g., life and death) of human existence from there, go on to encounter the transcending values of no boundary between death and life, and finally discover the culture-free world from the pain of the culture-specific world. This is shown in the following Diagram 4 Death and Life Philosophy in the Culture-Free World.

Another example of *glo-calism* philosophy is sensed in the transcending experience of the astronauts who travel in space. They observe the earth from the cosmos or space and think of the things on the earth while we live on earth and look at and think of our earth from the earth not from the cosmos. This implies as shown in the Dia-

Diagram 4. Death and Life Philosophy in the Culture-Free World
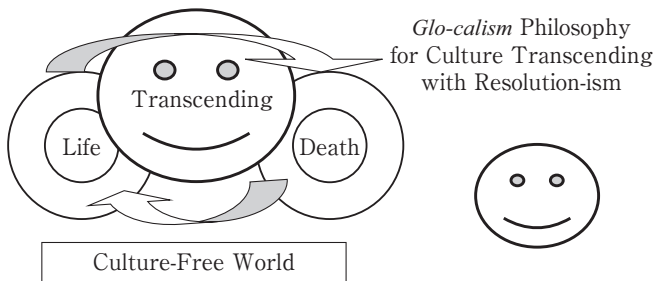
gram 5 that the astronauts have developed the cosmological thinking somewhat nearly identical to the third *ba* world view of transcendentalism and resolution-ism via *glo-calism* while integrating the universal truth and the situational truth in terms of all in one or one for all.

The *glo-cal* ba management encounters the process of eclecticism management before reaching the level of transcendentalism management. We are not free from the truth of history which has been embodied in any kind of development process. This evolution process and *glo-cal* ba management emerging with transcendentalism are illustrated in these diagrams.

Whenever we consider the concept of humans in management and business, one of the transcending ways is to identify Humanity（人）as the symbolic images of linkage that makes the communication bridges and roads between the Cosmos（天）and Earth（地）or Death（死）and Life（生）. We must be aware that in this sense the human in business and management is considered as another embodiment of the

Diagram 5.　Cosmological Thinking and *Glo-calism* Philosophy
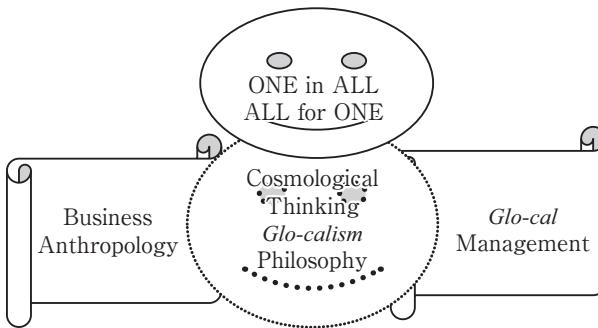
Cosmology and *Glo-calism*
through Astronaut Experienced Values

cosmos and the earth. In other words, each organizational man in the multinational companies or each company is regarded as the strategic alliance unit of searching for ecological technologies and green management.

The human in business and management is thus identified as a living earth as well as a living cosmos under the value premises of death and life cycles which is dualistic monism. *Glo-calism* philosophy is also identified as the middle-range relations of globalism-localism dualistic monism, which could be interpreted as *one in all* and *all for one* or *oneness* of globalism and localism as management philosophy.

II. Global Business Trends and Local Culture Contexts

Going back to the realistic world of global trends and protectionism of local trends, we have to rethink both movements of globalization and localization regardless of the aforementioned *glo-cal* ba management philosophy.

Globalization is a convergence world perspective. And enclosed within is that growth theory aimed at uniformity with the freedom of a borderless type standardization. That realistic essence is above good and evil with a strategy that leans toward those who can compete at the top level.

On the other hand, localization with its regional peculiarities such as natural resources puts its hopes in developing a theory from the inner motivating power of the region. However, those hopes also carry a resistance toward the barriers created by globalization.

In reality these global trends carry a *tsunami*-like phenomenon calling for constant attention and alertness with incessant challenges. In-

stead of facing these unavoidable global trends by disliking these convergence perspectives and hiding behind our respective cultural circumstances, let's create a strategy of these global and local compositions and their unusual convergences. And within these creations the new paradigms of "*Glo-cal* Management" —that is to say, "Business Anthropology" will be born.

Simply said, the existing concepts of business and management are dropped into the new concept of "*Glo-cal* Management," which is the fused concept of global core characters and local core characters. Then an attempt was made to plan "another" globalism via the academic map of Business Anthropology.

Perhaps we can say that any re-evaluation of national management culture, presents a successful model of "another" global management. So here, the undivided concepts of business and management in business anthropology have been woven into the *glo-calism* philosophy of management culture theory.

Management study without a philosophy is the same as management theory without an academic foundation, and it would not be able to solve contemporary global management problems which integrate strategic academism with social justice. In other words, philosophy, theory and strategy are on the same value linkage in order to motivate all kinds of business and management behaviors under the concept of *Glo-cal Ba* Management.

Also in parallel with this field study of *Glo-cal Ba* Management, the research methodology itself must be developed and refined. Then again, when the research methodology is correct for management studies as an academic area, the direction of its problem resolution

will be correct.

The essence of the academism of management studies searches for that dream and ideal, the integration of the micro and macro perspectives, splitting and fusion, linking the outer façade with the deep inner depths, seeking for the consistency between the physical phenomena and the spiritual phenomena, returning to our natural earthly roots, then widely and at that high dimension involves making decisions and following through.

The *glo-cal ba* management introduced here is consistent with business as a daily lifestyle, including the daily behavioral rhythms and thinking patterns of most of us out there. Said simply, "business" is "work." There are no national boundaries in the concept of business. So "work" since humanity's birth, though the purpose and understanding may be different, verifies around the world our common existence.

Management activates the work (business) of us to recognize a human as an intermediary with a coexistence framework. And that framework is made up of *three (3) 'chi'*[2] *foundations,* linking "*chi*" (地) as in "living place (site)," "*chi*" (血) as in "human blood (humanity)," and "*chi*" (知) as in "knowledge." The conditions to set Japanese theory into global theory requires that we take as pivot point the origins of those daily working life patterns, set them into those Western initiated business and management concepts, then culturally and philosophically make a re-conceptualization.

2） The Three ʼ*Chi*ʼ Anthropology consists of the three ʼ*Chi*ʼ Chinese characters of （1） *site and ba*, （2） *humanity and blood*, （3） *knowledge and wisdom*, which conceptualize the *Glo-cal Ba* Management.

For that to happen, business anthropology must enwrap the competitive principles of technological innovations and multi-nationalism （or multi-cultures） and go toward developing and constructing that "future management studies era." With that objective in mind, through trial and error, over a period of 50 years, we have developed this theoretical framework.

III.　Reality and Myth

Are globalism（ie: the "global accounting principles and standards"）and localism（ie: "local accounting principles and standards"）in conflict ?　Then again how about: The local core characters in the global core characters ?　Or the global core characters in the local core characters ?

Also there is that optimist who, without suffering through the differences between "world standard" and "local peculiarities," accepts them as the same. But those who suffer through the differences can then evolve within that process from pessimist to optimist and thereby develop a deeper understanding of the true nature.

Making a unified theory of elements that are different is an illusion. Just as unifying Christianity and Islam is not realistic. However, there are many out there who dream of making peace by creating that illusion to incorporate that different other into one as one unit.

In this way, we live with theories and dreams, hoping for that illusion from pessimism to optimism, living for that "truth hidden in the falsehood" and on to "falsehood and the truth are originally one." We are designing myths that transcend over that period.

But hold on, it is possible to make modern myths with theory. The

thinking and behavioral patterns hidden within the sustainable myths and classic arts are equipped with working and operating original theory models which transcend the generations.

These mythical theory seeds drift about haphazardly, bringing down the walls between "local peculiarities" such as market norms and "global norms," such as social norms (social justice) forming a reality of the illusions sought by human sensitivities, and beginning to normalize the ideal virtual images and the world of ideas. And from these original models within these myths, the movements toward global norms also are enclosed and activated along the flow.

So when those in authority refer to "global norms" actually there is a tacit relation between "mythical wishful thinking" and "norm expectations" being dragged along. Then again, we can't deny their way of "making a lie of truth, then making a lie into truth."

So regarding these "truths that are made up" by those in authority and "global company myth creation" there arises the problem of how much of all this is really understood.

Then again there is that story of "mythical origin's local peculiarities" turning over to "global norms." There is the other view that within local peculiarities thinking mode and its behavioral patterns there are common aspects already formed of mythical patterns of global norms with their thinking modes and behavioral patterns.

And those common aspects relate to that search for that ideal and dream with the intention to realize that theory's illusion. "Dreams are to be realized," "The heart must take some formation," by taking that logic to the extreme, it is that passion to realize that false story.

There is that Japanese *Kabuki* #18 (fabulous drama story repeated

over and over）"*Kanjincho*" which has been enacted over the genera-
tions, convincing, moving and transforming each audience into believ-
ers. *Kanjincho* has been performed by different actors over the ages,
and there are subtle differences, as that actor's philosophy and charac-
ter flow out through his magical and convincing performances. So in
this way, *Kabuki,* which has that traditional power to convince, can
serve as a symbol for contemporary local and global links leading to
Glo-calization Dynamism.

Then how can this irrational myth without a theory, by returning
us to our roots, continue on？ Myths reach out to the cosmos, the
earth and to our origins in life. By returning fundamental research to
the myths, we are preparing scholars to rethink and concern them-
selves with humanity and society and the natural stories of the crea-
tion of life.

After all, myths contain simple truths that have continued to live
down through the ages, introducing to us that other hidden research
area and serve as an intermediary to return us more naturally to the
essence of business anthropology.

Furthermore, the local area retains unspoken histories equipped
with their own special myths which have been passed down through
the ages. So management（academism）which encompasses local area
studies, can revitalize itself while referring to these myths, create
modern myths and in the proliferation envelop local and global alli-
ances toward local integrations. Thus, *glo-calism*-based management
discovery with studies of local myths can structure a life origin type
symbiotic theory as *glo-cal ba* management.

We can create modern myths by fusing differing elements and

mythicizing that undeniable illusion. And by test activating that myth in the contemporary situation we can develop the future management scholars.

Considering the local area with so many differences. Myths about the earth's creation and the birth of life have a transcending-type common element of integrating differences. We do believe that these irrational but truth-bearing myths transcend rational science and then even go further to teach us about that unseen truth beyond[3].

IV. Structuring a Symbiotic Theory

Our style of management studies can rearrange illusions and myths with dreams and ideals; it is an inner symphonic management paradigm that "*those who are let to live, can let the one who let them live.*" This new paradigm of inner culture symbolism could be called, the mirror effect that reflects the supreme power existence in oneself.

Said in another way, mind (mental) and body (physical), or dreams and reality, or virtual images and real images, will synchronize in a "mind-body dualistic monism management."

Also, self-awakening as a management identity living with *glo-calism* philosophy can continually create with a transcending action over the limitations which are related to management conflicts. Whenever we encounter multiple conflicts between *the local ways and the global ways,* we must think what is local and what is global. Both the local ways and global ways are based upon the core values in thinking and the

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3) This is an ontological perspective (the inner value) compared to an epistemo-
logical perspective (the external surface style).

styles in behaviors.

For example, the California roll can be perceived as an Americanization（American Behavioral Style）with *Americanism*（*American Thinking Values*）relating to the *3 chi* anthropological perspectives of *Glo-cal Ba* Management in America. The same truth of Japanization（Japanese Behavioral Style）with *Japanism*（*Japanese Thinking Values*）can be found in the sushi culture in Japan based upon *Glo-cal Ba* Management in Japan on the basis of the *3 chi*（地/血/知）*key ba concept,* networking the living place, humans and knowledge.

The style and value of national cultures transferred to other countries are expected to match. The American spirit of freedom and culture of independence are the basic values underlying the transferred sushi culture from Japan. Meanwhile, Japanese spiritual values, behavioral styles and sensitivities are the basis for the transferred hamburger culture from America, and have created Japanization（styles）and *Japanism*（*values*）of these American concepts, which match with the Generalization of American Values and Styles even though there are different historical origins and cultural philosophies in the concepts of Freedom and Independence both in the U.S. and in Japan.

Regarding industrial products and technologies, globalism and localism tend to be adjusted and shared by both *Americanism* and *Japanism*. This story points out that manufacturing products are the result of a *glo-calism* philosophy which has successfully absorbed both *Americanism core cultures* and *Japanism core cultures* toward the goal of *transcendentalism* management, then reaching the third culture place of *glo-cal* ba management in a trial-and-error process of eclecticism management.

Diagram 6. Total Map of Management Education with *Glo-calism* Philosophy
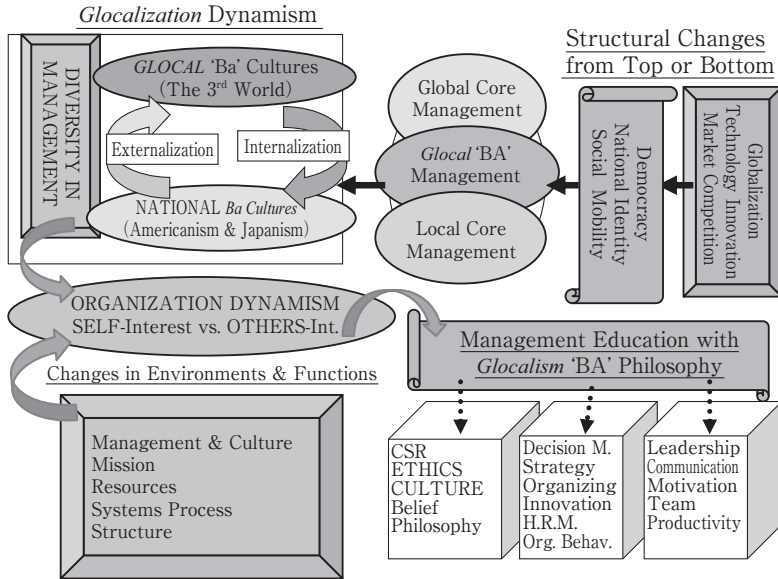
To further clarify the third place and *glo-cal* ba culture and management created for this relationship between *Americanism* and *Japanism* in the companies, Diagram 6 illustrates the total map of these global structural changes in *corporate management education* via *glo-calization* dynamism in management adjusting to global changes in environments and functions for sustainable corporate identity development.

V. Redefinition of Management Concept

Now looking back, we would like to reconsider our definitions as to what is management, also what is management culture in terms of *glo-cal* ba management. We define that management is culture, and

international management is *glo-cal* ba management through the fusion of globalism and localism.

We have noted that the definition of international management consists of culture and *glo-calism*. In other words, anatomy of oneself and other factors are absorbed or mitigated in the symbiotic concepts of "international management culture" ― that is, *glo-cal* ba management.

Let's summarize this process while building the definition of "management culture" or "*glo-cal* ba management."

The Definition of *Glo-cal* Ba Management（or Management Culture）

1st Stage Definition: The process of self-identifying with conflicting others.

2nd Stage Definition: Managing in the mind both war and peace.

3rd Stage Definition: No chaos, chaos is the inner cosmos.

4th Stage Definition: Integrating different others in oneself.

V-1. Conflict but Balance Theory

The first-stage definition of "*glo-cal* ba management" or management culture― "the process of self-identifying with conflicting others" ―was formed in war-torn Vietnam via on-site research.

There was an emergence to another style of management studies perspective from our heretofore American management studies background, and an awakening to Asian management. In other words, we learned from the developing countries in Southeast Asia, and made a new start in Asia.

We had previously met and received the guidance of anthropologist Dr. *Iwata, Keiji*. The professor had been conducting research in folklore and his theme area was "*Kami-gakari*"—folk religion involving animism, divine inspiration and the supernatural. He has been a great influence on our work and in our book, *Six Links of Academism Research Collection—Infinite Links of Creativity: Validation of Murayama Academism,* Bunshindo (Tokyo), April, 1995; his theories are introduced.

In Asia, life and death became as one, the "border" between Gods and humans disappear from a limited world perspective to an unlimited one. To peer into that realm via studies of animism and management led to further regional research into Southeast Asia.

Particularly in Bali, Indonesia's ancient Hindu village research, we noted a sacred/secular dualistic monism. Not seeing conflicts as conflicts, the balance between the sacred and secular or "life and death symbiotic theory" began to develop from the area studies in Bali.

V-2. Ecological Evolution Theory

The second-stage definition of *glo-cal* ba management or management culture is "managing *war* and *peace* in one's mind," considering war (battle) and peace (calm) and management (process of living).

This type of symbiotic perspective has a restructured capitalism theory as flag bearer, a lesson learned from the likes of Nagano, Shigeo and Okumura, Tsunao, business leaders in Keidanren (the Japan Federation of Economic Organizations) who were among the many dedicated individuals to lead Japan out of postwar chaos into economic revival. They who had experienced the vast destruction of war as Tokyo lay in rubble and ashes had within them a substitution

for this war. This animal-like zeal to economically resuscitate Japan pushed them on.

This "managing war and peace in one's mind" is tacitly immersed in the deep underlying psychological layer in the minds of these post-war leaders and continues with an animal-like spirit and vitality toward peace and war in terms of economic competition. And gradually this theory was conceived via introspection following these frequent interviews with these postwar economic leaders in Japan.

The natural order of a war and peace rhythm arises in the minds of all of us human beings. Then, some balancing concept of an unknown management process emerges to mitigate war and peace toward a higher level of human quality. In other words, the three key concepts of war/peace/middle-balance structure create a symbiotic theory of *glo-cal* ba management.

While pursuing the regional research occurring in the first-stage definition of *glo-cal* ba management（"integrating process of that different other in oneself"）and the second-stage definition（"managing war and peace in our mind"）, human research studies naturally fall into place. While we are facing the real situations of wars, conflicts and risks, then, the relations between management and humans are more clearly visible regarding the essence of these invisible links between war and peace.

Bearing the true feelings of the management researcher, we could find that the key persons or the change-agents have drastically changed their management attitude within the cycle of peace and war aiming at restructuring or innovation of "fusty" corporate culture amid the destroyed economic structure. However, these kinds of lead-

ers' attitudes relate to the undaunted acting from the heart in that challenging real management situation; this encounter with the two-faced animalistic wild vitality with its warring side and peace side led to a deeper understanding of human nature in management acquired while immersed in this natural research site with all its human vices and frailties intact.

This symbiotic theory of peace and war is one centering on living and thriving together, accepting differences as differences, that different element tries to live in symbiosis with that other, mutually not denying each other, and within a larger structure the opposites and many different poles face each and all.

V-3. Creation Theory out of Chaos

The third stage of definition declared that "no chaos, but chaos is the inner cosmos." The presence of chaos (dark and unknown) was negated and a "chaos is the inner cosmos" (beautiful harmony) type of creative destruction perspective was perceived.

The conflicting elements within oneself are internally taken apart within the self. Then while polishing the self from within, one gradually develops a conception of a strengthening transcending type inner core identity which is the framework of the "inner cosmos" symbiotic theory. As this type of thinking expands, for example the "war is the peace within" type of paradoxical symbiotic theory can evolve.

There is peace within war. In the same way, there is war within peace. This kind of paradoxical type symbiotic theory underlying some types of historical visions and growth theories make up our type of dualistic monism and paradoxical symbiotic theories.

So these paradoxical perspectives were conceptualized as "chaos is the inner cosmos." This concept was formed when we had the opportunity to invite the American astronauts and Russian cosmonauts to Japan during the Cold War period. Called upon to help solve the heretofore bloody Narita Airport conflict in a peaceful manner via discussion at a round table, this actual on-site research process gave birth to this definition.

The idea was for the round table participants to fly out into the cosmos and think from that perspective. This on-site research was made possible by Prof. Inoue Akio's[4] proposal. We were searching for any breakthrough to resolve the Narita Airport conflict issues. The American astronauts and Russian cosmonauts were invited to Narita District to demonstrate the peace talks between the U.S.A. and the Soviet Union. These Cold War period astronauts and cosmonauts, after having experienced life in space, related their stories of philosophical upheaval as "chaos slipped over to love of the earth," lifting and transcending us all to a higher stratum of modern myths toward resolving the Narita Airport conflict. So this new road was created toward resolving the problem through peaceful discussions.

Adversary and friend, government and opposition camp, organization and individual were enwrapped in a dualism type chaos phenomenon and were elevated to a higher plane. Slipping away from the constraints of the region and world, and from that perspective of looking at the earth from the cosmos, we could encounter another under-

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4) Vice President of The Academy of International Management, Cultures and Transdisciplinary Studies（AIMCATS）, and Tenri University Oyasato Research Institute Director

ground wellspring which then could invite peace into this regional conflict.

"The bonds of the cosmos and earth" consisted of a world of illusions. However, now science has succeeded to elucidate that world. The philosophy of this era of illusion can use science to make "there is no chaos, chaos is the inner cosmos" turn to human strength, then become one with the body.

The significance of communally holding the origin of life at that cosmos type perspective means to go beyond the differences of government vs. anti-government adversaries, also to go beyond alliances held through citizenship and to place weight on that "primevalism within us human beings," in other words to stress that animal-like spirit in the human and the retained wild vitality as our life origins.

This third-stage definition consists of "there is no chaos, chaos is just the inner cosmos which carries within the natural rhythm of human life." Then, on to a rethinking of science and religion in parallel with creating the *glo-cal* ba management. These efforts reflect an "origin of human life which has evolved in the rhythm of a chaos-harmony paradox or destructive-creativity."

Then again this definition referring to stage two paradoxical symbiotic theory of "managing in the mind both war and peace" attempts to refute that paradox with another manifestation. It is an Asian type "unconscious world perspective" which considers origin of life, the birth origin of the earth and the cosmos then considers "the linkage perspectives of globalism-globalization."

Ⅴ-4.　Integrating Different Others in Oneself

The fourth stage of definition for *glo-cal* ba management is "integrating different others in oneself." In other words, *glo-cal* ba management is the world vision of heterogeneous elements coming together. This definition was conceived when the phrase "global trend" and the term "globalization" made their appearances and criticism occurred in terms of anti-globalism.

As globalism-based management integrates with localism-based management, these concepts of management culture or *glo-cal* ba management emphatically indicate the heterogeneous mix theory with an unchanging core culture identity.

The definitions of International Management have been developed in the moving trends and variations in terms such as "internationalization," "multi-nationalization," "trans-nationalization," then on to "globalization." However, international management's changing terminologies are not just a running fad, for they consider corporate behavior and mutual interactions among different nations on a global scale. They also perceive structural transformations in the management environment in the domestic and foreign sites and then make vital analyses and create adequate sustainable strategies while contemplating the changing impacts of the global phenomena.

In the beginning stage, the significance of globalization was defined in conjunction with earth-scale bigness. However this definition seemed to simply justify the big scale of business opportunity, while stressing the justice of power-based standardization.

Then noting those limitations, we sought for another definition for global heading toward construction of the *glo-cal* ba management con-

cept after conducting studies of management culture. Along this re-search direction, the business anthropological methodology became more polished. As a result, referring to previous research studies there are the following perspectives:

（1） Invisible management

（2） Cross-culture management including bi-cultures, tri-cultures and multi-cultures

（3） Civilization and environment management

While including those perspectives, the *glo-cal* ba management con-cept in "*glo-calization*" （external surface style） and "*glo-calism*" （*inner invisible value*） was considered and a reassessment of the definition was made in that direction.

And in this reconsideration there was an encounter with a fully maturated Europe and an American growth evolution, which led to a reassessment therein. Euro-American civilization has led to the growth of management but also to its regression.

However, to break that regression, it has been Euro-America's fate to embrace heterogeneous elements and to suffer the consequent heart-rending soul-cleansing. We must learn with humility from the Euro-American ways of equal opportunity for all with ability while de-veloping via self-atonement and envelop this world vision of heteroge-neous integration.

"Those who conquer will in turn be conquered by the same." This type of equality vision is an Asian way of thinking and also is con-tained within contemporary Euro-American civilization. Through on-site research, the basic current in this equality perception that con-sists of a world vision of "heterogeneous integration" could be per-

ceived.

Globalization consists of reconstructing the earth's environment by transferring quality and improving dignity to maintain human relations. It is a mutual social effort. Said simply, to decrease the economic gap, to lift up those at the bottom of the scale, there is a mutual effort to raise human dignity, consisting of social and corporate revolutionary changes. To accomplish the feat, political and governmental restructuring is necessary.

Especially with the rise of the BRICS（Brazil, Russia, India, China and South Africa）and the currents of regional alliances, the meaning of globalization relates to mutual relations of nationalism and regionalism, while considering how to integrate the heterogeneous elements. This is the problem of the contemporary world.

There is another dimension of global trends when the meaning of "glo-calization with *glo-calism*" is added to Creole trends. The Creole phenomena（indigenization, people born on the site）must be considered. The Creole are those people born of mixed parentage in the former colonies or emerging countries. They have the culture of the colonies and（also）their ancestors' social mores, then by acculturation they have gone beyond and have created their own on-site culture.

The Creole culture consists of "integrating different others in oneself." They hold within the model toward "human strength" and "cultural strength." "Creolization" with *Creole thoughts* is the same as another way of glo-calization with *glo-calism*. Also, both *creole* and *glo-cal* thoughts are valued as the innovative methodologies with destructive creativity movements. This historical reality in the acculturation processes cannot be denied.

Strength in world soccer, new movements in literature, the way young people make ties around the world via new music areas — in these fields the Creole people's activities have structured and verified the Creole culture. For example, American corporate global movements into Hawaii or Haiti will in the end set into place a Creolization with *Creole thoughts*（heterogeneous integrative world vision/integrating different others in oneself）and eventually take the new road to the *glo-cal* ba management world.

VI. Symbiotic Theory: *Glo-cal* Ba Management

The four definitions of "*glo-cal* ba management" can be summarized in the following:

① Conflict but Balance Theory

② Ecological Evolution Theory

③ Creative Theory out of Chaos

④ Integrating Different Others in Oneself Theory.

They reflect those differences in the research sources uncovered at the sites, which relate to the different periods and sites of the fieldwork and the subjects and research environments.

However these four symbiotic theories of *glo-cal* ba management have the following aspects in common:

(1) All are monism theories. Though opposite polar dualism may have been applied, that dualism eventually settles into a monism.

(2) Because the monism here returns to the traditional meaning of monism, it leaps up in a creative action as monism in virtual type reality.

(3) Illusions and myths are resources to structure a monism theory,

and when a different light is cast to explain its substance continuity, a chance is offered to create a new monistic value.

⑷　Here monism theories are useful because an earth/region coming together involves economics, politics, society, education, corporations, technology, laws, culture and other areas, and these considerations require us to seek a new monism-type framework of life-environment ethics.

⑸　The essence of academic studies involves the pluralism of specialized studies and the monism of trans-disciplinary integration. Centering on dualism, the pluralism of specialized studies has gone too far. Study areas to stop that narrow viewpoint and correct the prejudice against dualism with a monism consisting of illusions and contemporary myths has been called forth due to the reality of these contemporary circumstances.

Conceiving the symbiotic theory of *glo-cal* ba management and implementing both "theories of illusions" and "modern myths" are means to polish the previously mentioned concepts of the paradoxical theory of dualistic monism. Behind the scenes of proposed concepts of management culture there is the dream to validate the potential of the *glo-cal* monism theory on a global scale to serve as a springboard to bring happiness by amending the gap between "haves and have nots." This hope has been placed in these four definitions of management culture, or *glo-cal* ba management.

In summary, the concepts of management culture in terms of *glo-cal* ba management are always directed to the triangle perspectives of long-term vision, multilateral aspects and founded on human-heritage.

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Summary

New Paradigm: Business Anthropology and *Glo-cal* Management

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Business and management are not separable as we try to integrate practices with theories. The doctrine of polarity is an essence of business anthropology and management. Anthropological research consists of two approaches: *phenomenological observation* and *participation* at a specific or realistic *ba*（on-site or 場）. Business anthropologists conduct on-site research work and observe phenomena of both the individual and organizational behaviors to perceive the core values or philosophies of corporate culture at the *ba,* or on-site.

　The four definitions of "*glo-cal* ba management" can be summarized in the following: *conflict but balance theory, ecological evolution theory, creative theory out of chaos, integrating different others in oneself theory*. They reflect those differences in the research sources uncovered at the sites, which relate to the different periods and sites of the fieldwork and the subjects and research environments.