Article

"Glo-cal" *Ba*[1] Management

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1．Introduction: What is *Ba* ?　What is "Glo-cal" ?

International Management is based upon the dualistic monism concept of *ba*（ば，場）consisting of "surface culture" and "root culture." Surface culture is simply regarded as management styles or behavioral patterns in management. Root culture is generally classified as

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1）*Ba*（ば，場）is a site or a specified place with both physical and spiritual meanings. "Place-making" is the same as space-making for co-sharing of values and feeling harmony. This is called "ba-zukuri"（場づくり）in Japanese. Space is a symbolic place for fusing both materialism and spiritualism in the shared hemispheres or consciousness for coexistence with different individuals and their humanities. Ba is sensed as a shared value in any organization in Japan.

management values or management thoughts in terms of corporate philosophies.

The style-value linkage via dualistic monism is quite similar to the reality that the body and mind are one. Also, this could be identified as the total integrated assets of both tangible and intangible assets in companies. Whenever a smart leader observes other's performances, he will try to read the other's mindset or motivation leading to the related performances. In other words, the simplest truth is that any Core Culture cannot be separated from its Core Culture style and its Core Culture value, like the inseparable relations between visible behaviors and invisible thoughts.

International management is now motivated by "a new place-making" (or *ba*-making) perception with differentiated management paradigms in these global business opportunities. This encourages us to rethink the concept of "place-making" as we all do not share the same concepts of "a new place-making" (or *ba*-making) in these international strategic alliances such as a joint venture between the West (e. g., America) and East (e.g., China).
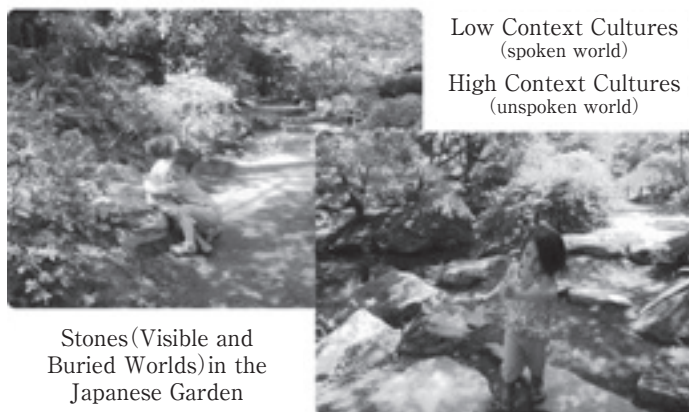
'*Ba*' is a Japaniese word that implies both visible and invisible management identities in terms of an integrated world of both physical and mental site and place. This concept relates to enhancement of multicultural understanding and mutual interactions via related people's commitments in the organizations including the micro and macro places or integrating the spoken and unspoken worlds such as explicit knowledge and tacit knowledge.

For example, the following photos of the stones in the Japanese garden in Seattle in Diagram 1-1 are buried two-thirds under the land

Diagram 1-1

'*Ba*' Concept: 1/3 Visible and 2/3 Invisible Harmony

Surface and Value Mixing Contexts

Low Context Cultures
（spoken world）

High Context Cultures
（unspoken world）

Stones（Visible and
Buried Worlds）in the
Japanese Garden

and one-third above on the surface of the land. These invisible stone parts imply the values of the fundamentals balanced with nature and cosmology. When we look at these stones, we will come across the concept of *ba*, which networks enlightening, balancing and transcending management by fusing the visible（materialistic）world and invisible（spiritual）world. In other words, we may create other *ba* concepts such as *A Stone is the Universe, Small is Great, and Invisibility has Uncountable Values.*

The same point regarding the *ba* concept can be illustrated in another map of the floating ice as shown in Diagram 1-2. Management consists of civilization and cultures. Relatively speaking, the concept of civilization is visible, scientific and materialistic while the concept of culture is rather invisible, emotional and concerned with thinking values.

However, in reality within international business and management, it is quite hard to perceive the Core Culture styles and Core Culture values in accordance with different *ba* or places, where international businessmen and academicians usually meet either at variable times or with different persons. These practical phenomena enlighten us to study the process theory along with the achievement theory in management. Therefore, we should analyze the MNE's Corporate Core Culture with separate focus on (1) surface movement or "styles of X-zation forms of Core Cultural styles"[2] and on (2) *inner philosophy or "values of Y-ism values of Core Cultural values"*[3] for bonding both X-za-

Diagram 1-2. Visible Surface and Invisible Value Mixing Contexts
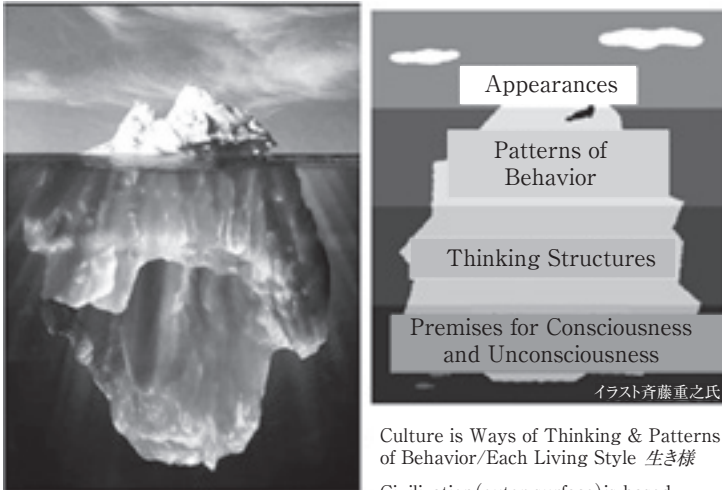
Culture is Ways of Thinking & Patterns of Behavior/Each Living Style 生き様

Civilization (outer surface) is based upon Cultures (inner values)

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2) X-zation is any surface (visible) movement defined by the continuing style changes in behavioral patterns and active forms which are essentially associated with an individual or an organizational core cultural style.

tion and *Y-ism.*

Then, these perspectives guide us to discover both localization and globalization standards in parallel with both local thinking and global philosophies. For example, the definition of Americanization, which means the management practice with standardized patterns and behavioral styles established in business and management, is hypothetically a different concept from the concept of Americanism in management theory or philosophy relating to historic originality or an entirely new cultural identity. Accordingly, Japanization in terms of the surface style X-zation is different from Japanism in terms of the inner philosophical value Y-ism and both often do not match.

In any fusion process of globalization *and* globalism or in a trial of matching Americanization with Americanism, we simultaneously experience the scientific limitations of both the surface style X-zation and the inner value Y-ism.

Consequently, we have to make another paradigm of "glo-cal" *ba* management where "glocali-zation" of the surface styles X-zation can be in harmony with "glocal-ism" of the inner values Y-ism in order to deepen our cross-cultural studies of bi-cultural identities or melting multi-cultures into a third *ba*（site/space）culture like Creole[4] culture or an entirely new culture in the post civilization.

Of course, "glo-cal" is a newly created word which combines global and local and was conceived as we were conducting multiple field work in Indonesian management and its indigenous culture a half cen-

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3 ）Y-ism is defined as a philosophical reasoning to explain the changing styles of X-zation（surface movement）by focusing on their inner aspects with the core cultural values which are either changeable or unchangeable in nature.

Diagram 1-3

Emerging 'GLocal' *Ba* Management
Surface Style X-zation & *Inner Value Y-ism*
Localization & *Localism*
Globalization & *Globalism*
Glocalization & *Glocalism*
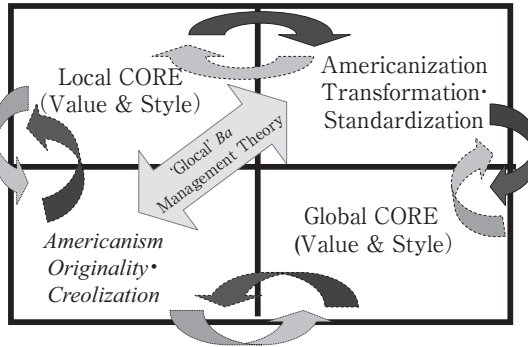
tury ago. Facing the difficulty of adapting American ways of functional management there and then, we created a "pre-management hypothesis" as the last resort. This hypothesis was named Environmental Management Theory or Glocali-zation (Glo-cal) Management, that is, "*environments change and also, management ways change.*"

Later, the *glocalization* concept shifted into the *glocalism* concept during our on-site research concerning the heritage of Core Culture with Core Values and Core Behaviors. Thus, *Glocalism* Management

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4) The word "Creole" is from Portuguese. Its origin is from the Latin *creare*, to produce or create. In Haitian, Creole is spelled Kleyol, which means a person of mixed European and black heritage especially in the Caribbean. The Creole languages and their unique cultures have been formed from the contact of European languages (especially English, French, Spanish and Portuguese) with local languages (especially African languages spoken by slaves in the West Indies). This change is called Creolization, which created a third new culture different from the home country's European or African cultures.

thoughts emerged from and focused on the on-site studies of management philosophy. Our field researches supported the idea that the core value of management has been an unchangeable structure as the core character of culture is unchanged even though *environments change and also, management ways change.*

American ways of management could be categorized in three phases of local, global and *glocal* stages of development and adaptation in both home and host countries. After the financial crisis and downturn of the American economy in 2008, these three enhancement stages of American management cultures should be reviewed in conjunction with strengthening American capitalism and management leadership. How can we do that？ An idea of problem solutions in this direction is expected to create a third *ba* culture of *glocalism* management, that is, a new Americanism management such as with a *glocal* innovation mindset symbolizing the essential core values of destructive creativity.[5]

Glocalism management is also called glo-cal *ba* management, which emphasizes the concept of a third culture with *ba* consciousness or surrounding atmosphere, that is, to break through the conflicts between bicultural identities, e.g., cultural identity imbalance between the U.S.A. and China in international business. *Ba* refers to any set place of the conscious world that is both physically and spiritually in-

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5）Destructive creativity can be traced back to the Schumpeter theory of entrepreneurship, which is based upon capitalism and Protestantism. But herein this concept is added with the biological meaning of evolution for sustainability considering the environmental changes on the earth. In other words, we must think of going back to the origin of life with a cosmological view whenever we try to restructure the concept of management.

tegrated. The *ba* world consists of dualistic monism that implies management of peace and war, or embodying different others in self-identity as body and mind are one. *Ba* is the created surrounding air of harmonious "value *kando*" (sublime feeling), which functions for all of us like our one earth. In good *ba*, both people's tacit knowledge and spoken knowledge in organizations are commingled toward the direction of problem solution with seamless communication and creative thinking. Likewise, globalism and localism as well as self-interest (private) and other interest (public) are creatively linked. With *ba* paradigm management we can practice business and management as an esthetic art or an orchestra in music. Diagram 1-3 shows the summary discussed above.

2. Local Core Culture (LCC)

The local core culture consists of fundamental values and basic styles, which have been rooted in the local relations of personal, organizational and institutional factors.

The local relationship mainly includes family ties, regional affiliations and national identity. While indigenous core cultures are kept and remain as an unchangeable cultural DNA, we can easily recognize the sustainable values with the shaped styles of behaviors in the above relations.

The local core culture has the two folding dimensions of visible surfaces and invisible roots. The former is "the local core style" of local core culture and can be called X-zation of LCC (local core culture). The latter is "the local core value" of local core culture and can be defined as Y-ism of LCC. X-zation of LCC is a surface culture that re-

flects its root culture of Y-ism of LCC. For example, so-called Japanese management represented by company unions, a seniority system and a long-term employment practice manifests the surface culture of Japanese local core culture, which is linked with the cultural DNA of the root culture items such as "*iemoto*,"[6] or symbolic values of a sustainable family or pseudo *tenno*（emperor）system as in Toyota Motor Corp. The same thing can be said about the symbolic value of "club" or "team" in American culture, which consolidates the surface culture of X-zation of LCC and the inner root culture of Y-ism of LCC as in General Electric's corporate training.

Now, we must look for the characteristics of both local core styles, which are symbolized in the surface patterned movements of X-zation of LCC, and local core values symbolized in the inner sustainable philosophy of Y-ism of LCC. The following explains some of those characteristics.

2-1.　Local Core Styles: Surface X-zation of LCC

（1）　Discriminating patterns of behavior with ascendant and habitual attitudes.

（2）　Wrapping up self with its position or social system, then constructing a structural barrier for exclusion of nonrelated others.

6）*Iemoto*（家元）is a Japanese word. Its literal translation is "the founder of the house." The *iemoto* relates to the head, the head master or the head family of the schools in the traditional Japanese arts such as classic music or swordmanship, etc. The *iemoto* system is maintained by either blood or skill. The *iemoto* autocratically controls licensing the teaching of those traditional arts and identifies its role as the symbolic representative to lead all related organizations.

⑶　Emphasizing precedents and following traditional behaviors and organizational relations and their closed benefits.

⑷　Exploiting others by seeking independence over dependence on others, self-internalizing what is external.

2-2. Local Core Values: Inner Y-ism of LCC

⑴　Resistance against any new movement occurs from the established core culture. However, resistance also harbors expected evolutionary seeds toward future changes.

⑵　Distinguishing between changing culture and unchanging culture.

⑶　The dynamism of acculturation revitalizes the cycle to return to the origin.

⑷　Unchanging culture continues to maintain an unchanging structure.

3．Global Core Culture（GCC）

Global business stands on an assumption of the dual worlds of the reality of the local environment and the imagination of the global environment. Now, we must explore the shadows of imagination to know the global identities of MNEs.

Global core culture is not associated with realistic civilization, since this is an artificially designed image culture in association with the civilization of the highly advanced information technology sciences. As academicians we cannot deny the culture-idealism theory in parallel with the expected global management identity of MNEs, while we are supporting a culture-realism theory in relation to the local core cul-

ture-based management. However, the rational way to overcome the conflicts between the culture-idealism theory and the culture-realism theory is to identify the global core culture as the shared *ba*（site/space）values and styles along with experiencing and integrating multiple local core cultures with management practices in the global business world.

Even though the global core culture is not feasible, the major purpose to look for a global culture is based upon an assumption of a culture-free world beyond a culture-specific world. After we comprehensively understand the culture-specific world from the comparative study perspectives, we can go up to the study level of looking into the inside born world rather than into the outside given world.

There is a so-called globalization trend which could be classified in our definition of patterned movements of X-zation of global core culture such as in standardization of parts and products or technologies embodied in corporate cultures. Also, with audacity we use the world of globalism along with the direction of networking management philosophies to Y-ism of GCC, for example, an enigmatic integration of varied MNE's corporate cultures such as GM（General Motors）and Toyota. Of course, we presume a definite linkage between the surface culture（or X-zation of GCC）and the root culture（or Y-ism of GCC）of differing GM and Toyota corporate cultures noted in global business operations.

Now, we must look for the characteristics of both global core styles, which are symbolized as patterned movements of X-zation of GCC, and global core values symbolized as the sustainable philosophy of Y-ism of GCC. The following are some of those characteristics.

3-1. Global Core Styles: Surface X-zation of GCC

⑴ Networks of financial markets and the geographic expansion of international businesses.

⑵ Technological innovations in the functions of information communication and traffic/movements of goods and materials.

⑶ Increasing actors who transcend national borders, and work in multinational companies, the U.N., religious organizations, NGOs, etc.

⑷ Facing environmental pollution problems, world poverty, population and health issues.

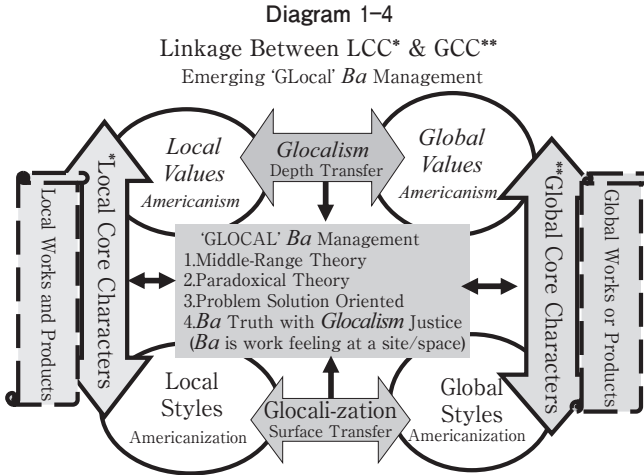### 3-2. Global Core Values: Inner Y-ism of GCC

⑴ Human needs yearning for human rights within the democratic principles that transcend national borders.

⑵ Global-type penetration in the distribution of the culture industry.

⑶ Escaping from the limits of the site and constructing a transcending-type problem-solving methodology.

⑷ Emerging in the plurality of world politics and borderless religions.

4. LCC & GCC Linkage: Glo-cal *Ba* Management Theory

So far we have searched for the dual concepts of local core culture and global core culture and their culture characteristics from the dual perspectives of: surface style X-zation and inner philosophical value Y-ism of each core culture. The linkage between LCC and GCC can be called dynamism of *ba* creation management with dualistic monism as shown in the following Diagram 1-4. In other words, glocal *ba* man-

agement theory will emerge in the process of linking the local core with the global core, or integrating both the surface style X-zation, that is the cultural patterns of behavior with core cultures, and the inner philosophical value Y-ism that is the foundation of thinking with core cultures.

This analysis leads us to consolidate the aforesaid LCC and GCC in a new paradigm, for example, the third *ba* creation for *glo-cal* management with bi-culture theory. In this sort of analysis the first research step is placed on positioning the cultural identity of either LCC or GCC. The second research step is focused on the linkage process of LCC and GCC with conflict and harmony. The final research step is to recommend a transcending world in terms of glo-cal *ba* management theory. The following diagram shows the above explanation in the overall concept map of cultural identity, linkage process and a tran-

Diagram 1–4

Linkage Between LCC* & GCC**

Emerging 'GLocal' *Ba* Management

e.g.: Is the California roll Americanization or Americanism?

scending world, while aiming at glo-cal *ba* management theory as the final destination.

We used to wonder whether the American way was the only global management style because globalization was equally understood as Americanization. It may be true even now as American global power limps along with its leadership flag to carry on capitalism in the world. This means we have to rethink American LCC and GCC, and then search for the third *ba* culture with bi-culture theory towards restructured MNEs and American national interests.

Hereby, the third *ba* culture with bi-culture theory is defined as glocal *ba* management theory. For example, glo-cal *ba* management theory of Americanization is shown in Diagram 1−4. Also glocali-zation and Americanism is shown in the same diagram while *glocalism* appears as noted.

Americanization in terms of glocali-zation: to adopt and copy foreign styles and patterns for adaptation to the American way by remodeling or simplifying. In other words, Americanization is transformation and standardization from the Japanese sushi with tuna fish to American sushi with avocado as noted in Diagram 1−4. The changing process is feasible with limited ability of change agents, also with different timing and varied locations (e.g., California sushi rolls, or Boom Noodle of Seattle).

Americanism in terms of *Glocalism*: To absorb and integrate the foreign thinking (philosophy) and behaviors (rhythm) to competitively recreate or reinforce the American cultural identity with its independent spirit and philosophy of freedom. Philosophical heritage and gentrification are most important in Americanism. In other words, there is
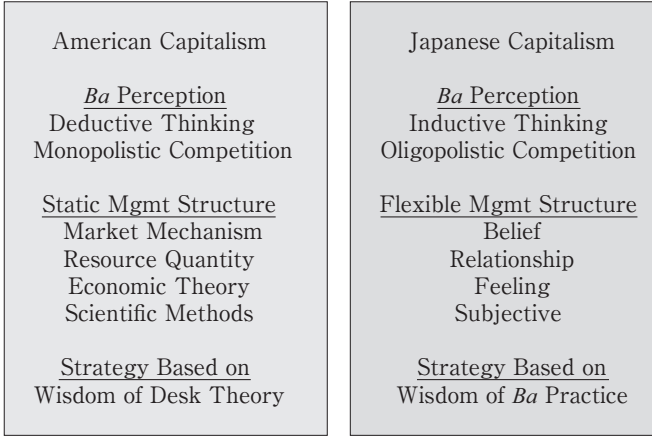
an originality of cultural heritage and Creolization, which creates a third culture or returns to the cultural originality related to American-ism with its inner value Y-ism concept as shown in Diagram 1–3. The unchanged core value of local and global is sustainably maintained by the key persons of destructive creativity, by overcoming or encom-passing differences in history, culture and locations（e.g., I Love Sushi in Seattle, or TPW（Toyota Production Ways）in America.

5．Principles of Glo-cal *Ba* Management Theory

Glo-cal *ba* management theory consists of an inseparable conscious-ness of a physical space as well as a mental space. A physical space can be recognized from both a wider *ba*, e.g., the American nation, and a narrower *ba*, e.g., an American company, while a *mental space* can be perceived from both a wider *ba*, e.g., capitalism and innovation, and a narrower *ba*, e.g., competition and entrepreneurship. Supposing we compare American capitalism as a wider *ba* and an American com-pany's strategy as a narrower *ba*, with the Japanese models. We can note different concepts of *ba* perceptions as shown in the following Diagram 1–5.

The American capitalistic structure is based upon more deductive principles with centrifugal value premises. Japanese capitalistic struc-ture is rooted more in inductive principles with centripetal value premises. In other words, there are different *ba* perceptions *of* glo-cal reality in America and Japan. For example, America has a tendency to depend heavily upon the wisdom of the desk theory rather than perceiving the wisdom of glo-cal reality. However, Japan emphasizes the wisdom of practice, emphasizing the glo-cal reality rather than de-

Diagram 1-5. *Ba* Perception-Differences of Capitalism Between America and Japan

American Capitalism	Japanese Capitalism
Ba Perception Deductive Thinking Monopolistic Competition	*Ba* Perception Inductive Thinking Oligopolistic Competition
Static Mgmt Structure Market Mechanism Resource Quantity Economic Theory Scientific Methods	Flexible Mgmt Structure Belief Relationship Feeling Subjective
Strategy Based on Wisdom of Desk Theory	Strategy Based on Wisdom of *Ba* Practice

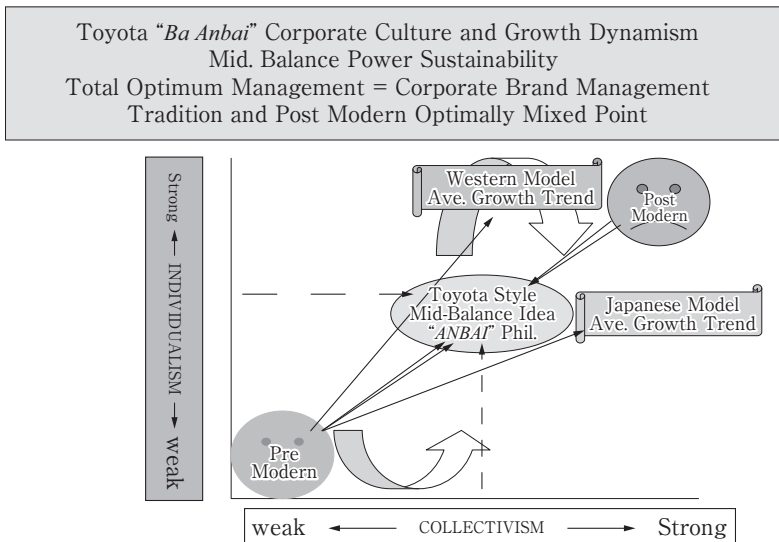pending upon the desk oriented wisdom.

Therefore, the above ambiguous concept of glo-cal reality can be explained in the following symbolic metaphors: 1) Small is great, 2) All trees in the world are found in one tree.

Now, let us get into the essential principles of glo-cal *ba* management theory integrating physical and mental spaces in both the wider macro *ba* such as the company whole and the narrower micro *ba* such as a working site and space. In this paper, the following four (4) principles of glocal *ba* management theory are introduced from a field research summary concerning Toyota in Nagoya. These key concepts are 1) Middle-Range Theory (Mid-balance Idea "*Anbai*"[7] Philosophy); 2) Paradoxical Theory (Dualistic Monism); 3) Problem Solution Oriented, and finally; 4) '*Ba* Truth with *Glocalism*' which are illustrated in the subsequent symbolic Diagram 1-6.

5-1.　Middle-Range Theory（Mid-balance Idea "*Anbai*" Philosophy）

Referring to Diagram 1-6, we have placed the whole system of Toyota-style management philosophy in the 'Middle Range Perspectives of 'Best-Fit' Philosophy' or "*anbai*" philosophy（an appropriate adjustment on site/space）. Now the point here is not to seek the balance of individualism and collectivism only in pre-modern 'Family-village logic' or in post-modern 'Company-control logic' but to apply ef-

Diagram 1-6.　'Best-Fit' Philosophy' or "*Anbai*" Philosophy

Toyota "*Ba Anbai*" Corporate Culture and Growth Dynamism
Mid. Balance Power Sustainability
Total Optimum Management = Corporate Brand Management
Tradition and Post Modern Optimally Mixed Point

7 ）"Anbai"（按配）is a Japanese word which means a good control. A similar word is "iikagen"（良い加減）or fair balance or comfortable feeling by adding and deducting. "Anbai" or "iikagen" refers to the symbolic middle values concerning the fair mixing process between the global quantity and the local quantity. Sometimes, these words manifest the total optimum concepts for sustainable management rather than the partial optimum management goals.

ficiently and strategically pre-modern culture, then taking post-modern scientific technological civilization and actively developing superior competitive skills and technologies to select and focus on business opportunities. This is the reason why Toyota Company preserves the long-term employment system in order to create the next generation's high-technological, high-touched and high-ecological automobiles.

5-2. Paradoxical Theory (Dualistic Monism)

The paradox consists of unavoidable issues in business and society because all human beings live within the dual structure (dualistic monism) of economic productivity and societal humanity.

Especially, the paradoxical theories have more important roles in cross-cultural management because the culture itself includes both the good things and the bad things simultaneously. While business ethics focuses value only on the good things at the moment of decision making and conduct, at the same time, philosophies are not matured enough to identify the good things such as social justice instantly because philosophies require more time to ferment the idea to reach the residual values or accumulated values after repeated consideration and rethinking over a long duration.

The core characters of philosophy and ethics are relatively categorized in the unchanging structure of the universal truth. But the core characters of culture relate to both *the changing structure* and *the unchanging structure* of the situational truth. So we have sought the paradoxical theory to verify the situational truth through field studies in multi-domestic management as well as international management.

For example, the Toyota Production Way (TPW) is based upon the

situational truth rather than the universal truth. The paradoxical theory embodied in the TPW is a good example of a paradigm shift and its management culture can be summarized as follows:

- Inner self-identification process through contradiction of confronting values
- Management via struggle and peace
- No chaos, but chaos is the inner cosmos
- Outer others in inner self-identity

The above four paradoxical concepts are the essentials to Toyota Corporate Culture, that is, the concept of "Glocal" *Ba* Management which can be restated 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

Now considering the differences, 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 paradoxical 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 a monism in a virtual 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.

(4)　Here monism theories are useful, because an earth/regional type 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.

(5)　The essence of academic studies involves the trans-disciplinary approaches to integrate both the pluralism of specialized studies and the hidden monism. Centering on dualism and the pluralism of specialized studies has gone too far. Therefore, we propose study areas to stop that narrow viewpoint and correct the limitations against the expansion of dualism with a center-valued monism conception consisting of illusions and contemporary myths that will respond to the reality of the complexities with problem-solution-oriented transcendentalism.

5–3. Problem-Solution Orientation

TPW consists of problem-solution orientation at *ba*. For example, the following six steps for the problem-solution process are learned in Toyota at *ba*:

　Step 1. Make the *ba* (workplace) feeling for work or goals.

　Step 2. Introduce or revise *ba* feeling in timely fashion.

　Step 3. Share *ba* reality with experience and intuition.

　Step 4. Build your concept through *ba* wisdom (practice) to go with *ba* reality.

　Step 5. Transform this concept into visible goals such as via products or work skills.

Diagram 1-7. Three Innovative Steps for Critical Thinking of *Ba*
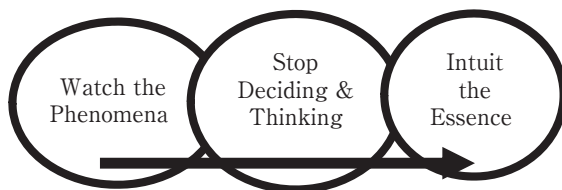
Step 6. Organize human resources along with *ba* wisdom（practice）
for realizing goals.

In conjunction with the above problem-solution-oriented attitude,
there are three revolutionary stages in the critical thinking process
which are: 1）*Watch the Phenomena*, 2）*Stop Deciding and Thinking*, 3）*Intuit the Essence*. Now when the reality and the phenomena are the focal
points of the study, the researcher will face the three revolutionary
stages in timely steps. This process is called Three Innovative Steps
for Critical Thinking of *Ba* and is shown in the above Diagram 1-7.

（1）　*Watch the phenomena*: look carefully, study and investigate the
phenomena.

（2）　*Stop deciding & thinking*: stop any decisions and conclusions
about the phenomena.

（3）　*Intuit the essence*: analyze the depths of the phenomena and in-
tuit the essence.

The ability to analyze the truth in the phenomena can transcend
the limitations of experience and logic and is that human power to live
with the natural rhythms of nature. It is the cultural power of Glocal
Ba Management studies.

In our on-site research in Toyota, the intuition of that essence re-
turns to the fundamentals that are the most natural phenomena. So

for that to happen, "know your limitations and learn about the norms of others," make Sun Tzu's laws an integral part of daily life, and this will provide that human cultural power and rational economic power of TPW (Toyota Production Ways). That daily living habit serves to polish our natural animal-like intuition into a logical philosophical intuitive type of reasoning.

### 5-4. *Ba* Truth with *Glocalism*

A lasting thing has the truth itself within. Capitalism is lasting long though it has been restructured at variance with the development stages of each country. The global companies go along with those changes in capitalism and market competition. Thus Toyota reconstructed its corporate culture in rapport with '*Ba*' Truth with *Glocalism* (glo-cal capitalism) and the glo-cal company community, which goes beyond dualistic monism or bicultural truth by embodying both situational-local truths of host country strategies and universal-global truths of home country strategies. The following Diagram 1-8 shows the TPW Capitalism Structure and the Total System of "Glocal" *Ba* Management.

'Glocal' *Ba* Management is the summary concept of the aforementioned 1) Middle-Range Theory (Mid-balance Ideal "*Anbai*" Philosophy), 2) Paradoxical Theory (Dualistic Monism), 3) Problem-Solution Orientation, and 4) *Ba* Truth with *Glocalism*, aiming at destructive creation of *glo-cal* corporate capitalism and *glo-cal* corporate community to implement "Glocal" *Ba* Management, which is linked to Glo-cal Management Philosophies, for example, the Management Philosophy of TPW.

The "Glocal" *Ba* Management philosophies are the linkage of the situational truth with localism and the universal truth with globalism. In those linking processes of dualistic monism, TPW faces triangular structural issues of the core corporate culture, which can be changed or should not be changed in harmony with "Glocal" *Ba* Management

The newly expected transcending harmony of dualistic monism is targeted on three layers of *personal factors*, *organizational factors* and *institutional factors*. Each layer has goals to solve and can fuse the conflicts between localism and globalism or situational truth and universal truth. For example, the Toyota corporate culture has to consolidate different values of the local family, living community and public insti-

Diagram 1-8. TPW Capitalism Structure and Total System of Glocal *Ba* Management
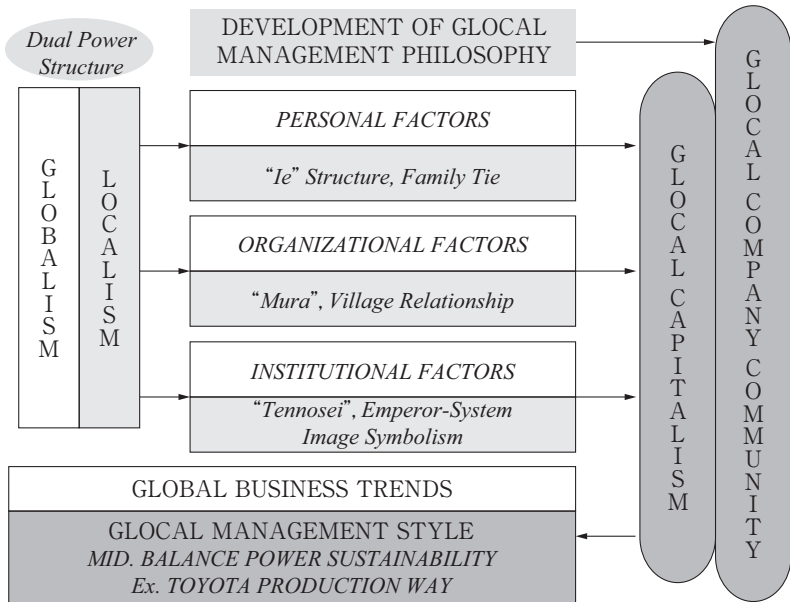
tutions by its leading flag or its strong leadership which should be built in the corporate culture.

The House of Toyoda has a major role for this flag in its corporate history and has rejuvenated this flag by appointing the 4th generation of the House of Toyoda as the CEO of Toyota. This kind of corporate culture has the system value of sustainability which is somehow quite similar to the unchanged structure of the Japanese Emperor (*Tenno*) System which has lasted approximately more than 2,600 years (including the mythical ages). The present Emperor (*Tenno*) is the 125th in the succession.

As we have continued to study the historical origins of the above *Tenno* system with the House of Toyoda, we always come to the conclusion that "Glocal" *Ba* Management is based upon the fundamental concept of the basic family unit and the "Big Living House" in the glocal community. Going back to the historical truth, a family or a big house supported by the surrounding glo-cal community has grown to become the symbol and leadership flag. In conclusion, "Glocal" *Ba* Management coexists with both the management hard power and the cultural soft power, which have been designed to integrate the dual power structures of the public leadership and private willingness in communities or in nations on the trial and error basis or via the sustainability effort, which goes beyond the barriers of success and failure in business.

6. Ba as Cultural Dimensions: Hofstede and Murayama

Each *ba* concept differs in harmony with the mutually shared contexts of cultural dimensions. There are *ba* (cultural dimensions) con-

cept differences between G. Hofstede's Theory and my (M. Murayama's) Theory. The research-historical facts can be summarized in the following ways.

Geert van Hofstede and I (Motofusa Murayama) presented papers together at The Annual Meeting of the International Association of Applied Psychologies (IAAP) which was held at Tilburg University, Holland in July, 1976. Other paper presenters in the same session were from England (Psychology, Organization Theory), Germany (Labor Management), and Italy (Quantitative Approach). Our session was creatively initiated, planned and coordinated by Prof. Gordon Redding, Manchester School of Business, under the session titled "Cross-Cultural Management Studies in the West and East."

Tilburg University is located in one of the local cities in Holland, and there were not enough hotel rooms. So, all the participants had to stay in the students' dormitory on the condition that they give water to the flowers in their rooms. However, we really enjoyed drinking together every night on the campus after academic meetings were over. In this conference we could develop friendly exchanges of creative ideas, academic works and future research plans.

My paper was constructed on the following pre-conditions in management:

Hypothesis 1: *Environment changes and management changes.*

Hypothesis 2: *Each country has its own core characters of cultures.*

I concluded my paper with the Culture-Constant Theory (＝Homeostasis Theory) and "Glocal" *Ba* Management Theory, which were based upon anthropological management studies in Indonesia and other Southeast Asian countries. These concepts emerged in parallel

in an accumulative process with the following on- site researches in South Vietnam, Thailand, Philippines, Cambodia, Malaysia, Indonesia, Singapore, Hong Kong, Taiwan, South Korea, India, Ceylon, etc. (from 1968 to 1976).

Before generating the concept of "Glocal" *Ba* Management Theory, there were accumulated research periods which progressed with a timely differentiated focus on the International Management Field (*genba* on site) research with situational hypothesis at the various environmental changes summarized in the following:

1st Research Period

Management Environment Research Period:

The hypothesis was that environment changes and management changes. This is *the indigenous development process theory* and the national core cultural values directed modernization theory, which was discovered and proposed by on- site research.

2nd Research Period

Comparative Management Research Period:

The hypothesis concerns a *recognition about cross-cultural management through comparative studies. Cognitive sciences* via both scientific comparative analysis and methodology of *intuitive phenomenology* have been designed and implemented while conducting on- site research in the Southeast Asian countries.

3rd Research Period

Management Cultures Research Period:

The hypothesis is that *management is the same as cultures and education.* Cultures and management cannot be separated when we build new management paradigms.

4th Research Period

Management Overseas Transfer Theory:

The hypothesis is that international management can solve cultural conflicts in overseas operations. Conflicts between *national interest and multinational companies* were major issues.

5th Research Period

Management Evolutional Research Period:

The hypothesis is that *management shares the evolutional birth heritage of human beings and their survival capacities with sustainable histories according to changes in nature and the earth*. To overcome cultural conflicts, research focus was given to the *animalistic vitality retained in human beings in management*.

If Hofstede's Theory is compared with my (Murayama's) Theory focusing on the process and resources of *concept building* in international management, we can find the major differences between both theories, such as in the Global Leadership Portfolio Concept (Hofstede) and in the "Glocal" *Ba* Management Concept (Murayama).

Hofstede's cultural dimensions may be traced back to Murayama's research work, but the research perspectives had different focuses such as organizational cultures/global management strategy (Hofstede) and business-management anthropology/indigenous development theory (Murayama). The following Diagram 1-9 shows these differences in both theories via the comparison of Hofstede's epistemological approach (psychology) and Murayama's ontological approach (philosophy).

There were some similarities found between Hofstede and Murayama while both were exchanging ideas and information in Tilburg

Diagram 1-9

Comparison of Hofstede' & Murayama's Theories	
G. Hofstede's Cultural Dimensions	Moto Murayama's Cultural Dimensions
1. Power Distance	1. Power Concept (*Each Different Definition*)
2. Uncertainty Avoidance	2. Rational & Paternalistic (*Scientific & Indigenous*)
3. Individualism/Collectivism	3. Individual & Community (*Autocratic & Participative*)
4. Masculinity/Femininity	4. Patrilineage/Matrilineage
ORGANIZATIONAL CULTURE Epistemological Approach Psychology	*MANAGEMENT ANTHROPOLOGY Ontological Appropach Philosophy*
Changeable Core Characters (Measured Cultures)	Unchangeable Core Characters (Culture-Constant Unmeasured)

(left side) MNC' Global Mgmt Strategy Theory / Global Leadership Portfolio Concept

(right side) Indigenous Development Theory / *Glo-cal "Ba"* Management Concept

University at the 1976 Annual Conference of IAAP (International Association of Applied Psychologies). For example, both had worked in Price Waterhouse (and Coopers): Hofstede/Brussels and Europe and Murayama/New York and Tokyo in charge of IBM. Both first academic papers were related to *Direct Cost Accounting* during their college days. Hofstede was very impressed with the field studies in Indonesia by Murayama, who proposed a paradigm shift in management concepts, and future plans to implement the research frameworks and to present the research results. These affiliations can be summarized in the following Diagram 1-10.

Murayama's or Moto's paper in the IAAP Conference also referred to the "*Chiba School*" and the Origin of the "Glocal" (Global + Local)

Diagram 1-10.　Original Scenery of Paradigm Shifts in Moto-fusa Murayama's Management

Reference to Hofstede' Theory → PW & Co., IBM, D. Cost Accounting, IAAP member

Moto's Paper, July 1976
Presented at Tilburg University In Holland
Field Study in Indonesia
(Proposed in Paradigm Change in Management Concepts)

1.Power Concept (Each Different Definition)
2. Rational (Scientific) & Paternalistic (Indigenous)
3. Individual (Autocratic) & Community (Participative)
4.Patri-lineage (Father) & Matri-lineage (Mother)

Anthropological Research
Cultural Constant=Homeostasis
Indonesia, ASEAN, Japan & USA

Organizational Culture / Hofstede
MNGT & Business Anthropology / Moto

Research Plan
Presentation Plan

Ba Management Concept. "*Chiba School*" and "glocal" were new terms that were created at the same time. These original words were founded upon Murayama's research presentations at the University of Indonesia with his Indonesian research colleagues, *Dr. D. Hadisumarto*, Director, Economic and Management Institute, and *Dr. B. Joedono*, Dean, Faculty of Economics, University of Indonesia（Nov. 17-21, l974）. They shared discussions of Murayama's on-site research of Indonesian Management and Culture. Discussion topics considered that each nation has its own core culture, and its management pivots around this core. This led to a new paradigm: "*Pre-conditional Theory of Management*" or *as environment changes, then the way of management changes. But, there is still the unchanged core character of its own culture, that is a cultural-constant like the sustainable functions of homeostasis built*

in any human being.

The core culture of each nation preserves *the culture-constant, an unchanged structure* and can be likened to the *homeostasis functions* in the human body, which maintain the daily rhythms of our lives. However, some countries have lost this local/national core culture due to pressure from worldwide globalization and technological innovation or due to the historic experience of colonization. There are other countries that can strategically maintain their local/national core culture, which can serve as *a safety network for indigenous development* while preserving the local community. The terms of *glocal, glocalization* and *glocalism* were supported for more than 30 years by the Pan Pacific Conference (Chairman *Professor Sang M. Lee,* Former President of Decision Sciences Institute) and came back to Japan in a reverse transfer from the U.S.A. Also these words have been absorbed by the Japanese management scholars and big publishing companies, e.g., Nihon Keizai Shibunsha and Yomiuri Shinbusha. They strategically apply these new concepts to the new academism or new markets for regional economic development and organizational innovation which will be restructured.

I was really surprised when Dr. Nicholas Warren, Professor of Fukuoka Women's University, contacted my research office at Seattle University after he discovered that I had initiated and promulgated the word: *glocal.* He looked up the Japanese English of *glocal* and traced this to me and asked for information regarding the historical background of the word's origin. Back in l995, when I had been working on negotiating the Narita Airport problem peacefully with Prof. Kazuyoshi Aiso, President of Chiba University, my house was bombed by the opposition radical group and the subsequent fire destroyed my

research papers from those past days. However, the following incident will support the concept-building process of *glocal* and *Chiba School*: my (Murayama's) paper on Indonesian Management won the best paper award in the International Management Section at the Pan Pacific Conference/Hawaii, 1986.

Murayama's glo-cal *ba* theory is more concerned with "humans in management" with national or regional identities while Hofstede's theory is more dedicated to focus on "social organizations in management" by statistically standardizing the generalized *ba* concept without its own reality and truth. In other words, G. Hofstede's scientific approaches are more based upon the quantitative analysis without inner-motivated development perspectives in parallel with anthropological studies.

Both theories definitely share sciences of quantitative as well as qualitative approaches with their different conceptions regarding localism and globalism, or culture and civilization, or sociologies and philosophies in management while dealing with *ba*, *gen-ba* (or reality of on-site), and *gen-gyo* (or reality of work). Thus, glo-cal *ba* management is concluded as the environmental science emerged from real experience and harmony generated from *glo-cal* values and performances developed by people in management through co-working and co-creative efforts in any *ba*. With this meaning, *ba* is the symbolic implication of *glo-cal* effectiveness as a whole and evolutional fairness or contingent truth in management theories and practices.

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Summary

"Glo-cal" *Ba* Management

Motofusa MURAYAMA

Ba（ば、場）in Japanese is a site（mutual platform）or a specified cultural dimension with both physical and spiritual meanings. Also *ba* is conceptualized as the fusing place of both localism（the local identity）and globalism（the global identity）. My field researches conducted in multi-cultural dimensions of the Asia-Pacific regions finally condensed into a *dualistic monism theory*. It consists of the *glo-cal* management concept as a linkage of local and global management by integrating both the cultural constants in the local core cultures and globalization trends with consequent justice or injustice. The G. van Hofstede theory can be traced back to the philosophy of this *glo-cal* management theory with my anthropological perspectives and accumulated field on-site researches or "truth in the *genba*"（visible and invisible values of work-sites or 現場の真実）.