



RESEARCH ARTICLE

WHAT IS AN ANTHROPOLOGIST DOING IN A BANK: THE SEARCH FOR RELEVANCE IN BUSINESS ORGANISATIONS

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ABSTRACT

It is not common to find anthropologists working in a business sector, especially in a bank. At first, it might seem that business institutions might not have anything to do with the science of Malinowski, Boas or Geertz. Behind this stereotype, we must understand that business workplace is composed of relational beings (of different people, culture and values). By this therefore, work is not just about process, it's also about people and their background. More so, business and industrial companies are ultimately social communities. The purpose of this article is to defend the presence of anthropology in the business sector. This paper, illustrates the various ways in which anthropologists make contributions to business fields. The paper started by making clarity on the definition, nature and perspective of anthropology and ethnography. The study reviewed and analysed ethnographic materials on business and concluded that, the scrupulous ethnographic contribution of anthropology to business endeavours is the holistic view of the phenomena. That is, the ability to connect divergent points such as the organisational culture, fears and attitudes of the agents involved among others. The implication of anthropology in the business sector could imply a more social vigilance of an increasingly dehumanised economy. Company should therefore, desire to understand better, their users because, millions of lives depend on banking and commerce.

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INTRODUCTION

Anthropological practice is still relatively new in fields of banking and business. This is especially true in Africa and Cameroon in particular. The increase in global economic activity, particularly the growth of foreign markets, has prompted a demand for anthropological skills and knowledge that inform corporate strategies and practice (Baba, Marietta L. 2005). Perhaps, this may be one of the reasons why president Obama in 2012 appointed Dr Jim Yong Kim as president of the World Bank. Dr Kim is the first PhD anthropologist (and medical doctor) to be named to head the World Bank, whose leaders and ranks are largely economists. Dr Kim, a medical anthropologist, earned his PhD at Harvard in 1993. Different peoples (cultures) need the help to live sustainably with and to restore and protect their environments with diverse choices of consumption and production that fit with their traditions and identity as they freely determine them. They need help to transition away from colonial systems that increase consumption and undermine sustainability. That applies to all cultures and societies including our own, which itself is unsustainable.

Kim (the anthropologist), certainly knows this at best. Culture can determine the success or failure of an organisation. While culture is widely viewed as important, it is still largely not well understood; many organizations find it difficult to measure and even more difficult to manage. This Article tries to answer the question related to which new insights do anthropological concepts, methods and theories bring to the field of business. The multiple and growing links between anthropology and business, and the extent to which business and businesses are now, more than ever, becoming increasingly recognized by the public as part of the socio-cultural, economic and political lives, and the need to re-examine what an anthropology of business is and its significant contemporary relevance. As a result, the world of business provides a complex environment for practicing anthropology in market research, consumer behavior, and design (Jordan, Ann. 2003). The inspiration for this article was sparked by some concerns that arose in 2010 when this first began to teach a course entitled "Introduction to Applied Anthropology" to undergraduate students in the University of Buea. A section on my course outline was on "Applied Anthropology and Business". Here, business was addressed as social entities embedded in various forms of capitalism and for students to gain anthropological perspectives on businesses be

they individuals, families, corporations, nation-states or multi-lateral corporations. The students were taught the multiple dynamic relationships between businesses, people and marketplaces within the surrounding environments, extending from the local Cameroonian business environment to the global. This was so because both anthropology and business work at the forefront of culture and change. As anthropology brings its concerns with cultural organization and patterns of human behaviour to multiple forms of business, a new dynamic of engagement is created with emphasis on the critical understanding of the intersections of anthropological practice within business and organizational settings. Business is a particular type of social activity that is defined as economic activity. The function of business is to facilitate the exchange of goods and services between individuals and between groups both within and between socio-cultural systems. Business can be carried out by an individual, or collectively by a group for the benefit of the individual and/or group. It is for this reason that, the purpose of this article is to defend the relevance of anthropology in the business organisation.

In 2019, according to the Institute of National Statistics (INS), of Cameroon, over 84% of operating companies are service enterprises. This implies, a vast majority of companies operating in Cameroon are service companies (tertiary sector). The INS further reveals that, these companies constitute 84.4% of the 209,482 companies identified during the census. 15.4% of the identified companies (mostly constituted of informal manufacturing and processing units) operate in the secondary sector. Only 0.2% of the identified companies operate in the primary sector, which employs most of the country's active workforce. The 2nd business census also reveals the preponderance of very small enterprises (79.2%) in the productive fabric. Next follows small enterprises (19.3%), medium enterprises (1.3%), and large enterprises (0.2%). Fifty-seven percent (57%) of these units are concentrated in Yaoundé and Douala, the two major cities of Cameroon.

For the purposes of this article, business is not conceived as a singularity, but as a form of human endeavour that is richly diverse in representational dimensions, including the economic, organizational and institutional. Business in its economic form is conceptualized in the broadest sense as trade, commercial transactions or engagements (e.g., buying and selling of goods and services in the marketplace, and organized economic activities attendant to such practices. Anthropologists have long-standing interests in economics to the extent of establishing a subfield of economic anthropology, whose literature is fundamental to the anthropology of business (Trice, Harrison. 1993). Since globally-integrated business systems have extended their reach to humanity, in virtually every community around the world, anthropologists have acknowledged economic and market activity as specifically connected to the business and corporate realms which organize such endeavors, and the study of these phenomena is entering the mainstream of disciplinary anthropology (Fisher, M. and Downey (eds.) 2006, Manzoor A., Shafi U. & Aftab A. 2014, Tian R, Van Marrewijk, Lillis M. 2013). If a manager loses sight of this, he can fail because such cultural ignorance often lead to misunderstandings. Bankers for example manage the savings and investments of millions of people (savers, investors and pensioners) and so, their activities must be taken seriously as noticed in the review of literatures that follow.

LITERATURE REVIEW

Anthropology and Culture: The term anthropology is derived from two Greek Words, namely *anthropos* which means human or man and *logos*, which means study or science. Thus, simply speaking, anthropology means the study of humans or the science of Man in Space (all places) and Time (Throughout time). It is a social science that studies the social environment (or man-made part of the environment) in which people live and the impact of this social environment on feelings, attitudes, behaviour, and so on. Anthropologists therefore, study people and people are central to business and design. If we want to understand human beings and the impact they create, the field of anthropology is the primary source of knowledge. Anthropologists seek to explain human behaviour, understand the diverse ways people organize and govern their lives. Anthropology has typically been divided into four sub-fields namely, archeology, linguistics, sociocultural anthropology and physical anthropology. Culture is a concept central to anthropology, encompassing all human phenomena that are not purely results of human genetics. Culture is a powerful human tool for survival. Everyone uses the word but it is unclear how it is defined. However, Edward B. Tylor's definition is common among anthropologists. In his book, *Primitive Culture*, published in 1871, defined culture as "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." Anthropology uses the concept of culture to describe and analyse human behaviour, values, choices, preferences, practices, beliefs and attitudes (Costal, J. & Bamossey G. (eds). 1995). According to classical anthropological theory, culture is an underlying dimension of all societies and all social life. All human behaviour, including consumption, takes place within a cultural context (Harris, Marvin. 1968). The embrace of cultural beliefs and values is an integral part of being human. Indeed, it is culture that makes social life and economic cooperation possible and meaningful. The concept of culture, therefore, is invaluable for those who seek to understand business and consumption, especially when the researcher is studying a modern industrial country or a small, remote village. Anthropology deepens the understanding of people at work. Anthropologists use a broad set of tools to study human societies including participant observation, ethnography and in-depth interviewing. Anthropologists approach problems using a holistic mindset and often employ interdisciplinary tools.

Anthropology and Business: Business Anthropology is the application of anthropological knowledge, methods, and theories to solving practical business problems. In today's globalized world, it is increasingly important to understand people, and gather human insights to increase the quality of goods and services that businesses provide to consumers. Considerations for cultural differences can be pivotal when creating marketing campaigns, designing a product or application, or understanding an organization's culture. Additionally, anthropological tools such as holism, cultural relativism, and qualitative methodologies are extremely valuable in a wide range of business settings to navigate the creation of a new product or service, understand a new customer base, or reveal constraints to organizational growth. It is equally important to understand how individuals and cultures deal with money, for example, or how they react to

global developments that have lasting effects on the way they see the world and act within it. Future business people can learn about the global economy and people's place within it through anthropology. Economic activity, in whatever form, is central to human societies, so it has always been a key area of study for anthropologists. Most societies now rely heavily on a diverse range of businesses and industries, and all, to varying degrees, participate in a globalising economic market (Fisher, M. A and G. Downey (eds.) .2006). Today, anthropologists have gone beyond small scale, traditional subsistence activities, to examining a host of different aspects of how people make a living. They work with resource industries, a range of service and manufacturing industries, designers and architects, communications and media industries, market research, advertising companies and banks. In pluralistic or multicultural societies and globalizing economies, business and industries increasingly contain people from diverse cultural groups. Managers have to manage this diversity. The anthropologist's ability to provide in-depth understandings of social behaviour are therefore an important part of the work that anthropologists do in this sphere.

Anthropology's relationship with the domain of business usually begins with Western Electric's Hawthorne Project (1927-1932) and the subsequent rise of Elton Mayo's Human Relations School, with numerous anthropologists and others contributing to this project (Eddy Elizabeth M. & Partridge, William L. 1978, Richardson, Frederick. 1978). Their scientific contributions, not only initiated studies of human and social behaviour in corporations, but also launched anthropologically-oriented studies of consumption, branding and advertising through the successful follow-up of a consulting firm by anthropologists at the University of Chicago (Easton, John 2001). The spin-off company was able to form and succeed when the center of empirical research in social science shifted from Harvard to the University of Chicago, attracting anthropologists including Radcliffe-Brown, Warner, Burleigh Gardner who started-up the firm, and others (Gillespie, R. 1991). The recounting of these events may mention transatlantic ties between Hawthorne era researchers such as Elton Mayo and W. Lloyd Warner and British social anthropologists Bronislaw Malinowski & A. R. Radcliffe-Brown [Eddy Elizabeth M. & Partridge, William L. 1978, Richardson, Frederick. 1978]. Gillespie's (Gillespie, R. 1991) re-study of the Hawthorne Project is especially thorough in detailing connections between Hawthorne researchers and British social anthropologists. These scholars were linked together by intellectual interests in the empirical study of social phenomenon, which represented a new wave of social science contrasted with previous scholarship oriented toward archival records and philosophical arguments. They also shared a framework of ideas related to functionalist theory that may be traced to the French sociologist Emile Durkheim (Harris, Marvin. 1968, Goody, Jack 1995). Functionalism, the theoretical basis of social anthropology at that time, is one of the oldest ideas in social science, relying upon an organic analogy to understand relationships in society. Radcliffe-Brown's structural-functionalism drew from Durkheim's notion of "solidarity" to suggest that "social systems" display a sort of "unity" in which all parts "work together with a sufficient degree of harmony or internal consistency: i.e., without producing persistent conflicts which can neither be resolved nor regulated" (Pant D, Alberti F. 1997, Harris, Marvin. 1968). Early studies by Malinowski did not differ much from the Durkheimian notion of function, while his later

work was influenced by Freud, and he developed the idea that individual bio-physical needs were satisfied within the social organism via institutions and symbolic projections. These ideas were foundational in the theoretical work of Elton Mayo & W. Lloyd Warner (Gillespie, R. 1991), and are reflected in the close relationships established among these four individuals, particularly between Radcliffe-Brown and Warner and between Malinowski and Mayo. Diffusion is well documented in the business and industrial world. The creation of copyright and patent laws to protect individual innovations, point to the fact that borrowing ideas is a decidedly human practice. It is often easier to copy an invention, than to create a new invention. Japanese business historians and anthropologists have been very interested in the role diffusion has played in the industrial development of Japan. Business historians give credit to the role diffusion has played in the development of industrial societies in the U.S. and continental Europe. It is hard to justify the view that diffusion in pre-industrial societies was any less prevalent than it is in the industrialized societies of today (Hugill, P. J. 1996). The anthropologists' approach was distinctive in that they placed more emphasis on social structure, systems relationships and human interactions than on psychology (Richardson, Frederick. 1978). This theoretical orientation was influenced by the emerging school of British social anthropology, one of whose leading proponents (Radcliffe-Brown) lectured on social anthropology and social systems at the University of Chicago from 1931 to 1937. In these lectures, Radcliffe-Brown outlined his theory of structural-functionalism, which he viewed as a natural science of society (Eggan, Fred. 1957).

While Radcliffe-Brown was lecturing at the University of Chicago, W. Lloyd Warner also moved to Chicago. With this move, the center of empirical social science began to shift toward Chicago, pulling along some of the anthropologists who formerly were working with Warner. Warner's arrival at the Chicago Department of Anthropology along with other colleagues created a critical mass that enabled the group to conduct research and consult with industry from an anthropological and ethnographic perspective. At Chicago, Warner founded the Committee on Human Relations in Industry, which supported and encouraged the work of many business and industrial anthropologists and sociologists. The distinctive Human Relations brand of this group (e.g., direct observation in the organization, measurement of behavioral interactions, equivalent time spent with workers and managers (Radcliffe-Brown, A. R. 1952, Baba, M. 2006) would not have been possible without the conceptual contributions of British social anthropology, and the methodological framework developed by W. Lloyd Warner at Yankee City between 1931 and 1936.

Regardless of brand, all four social scientists who are central to our narrative (Malinowski, Mayo, Radcliffe-Brown and Warner) embraced a functionalist theory of society in which an equilibrium state (i.e., all parts in smooth interaction to support the whole) was considered normal and conflict was seen as pathological or abnormal. This theory was well known and accepted in Rockefeller circles, and also supported by industrialists and colonialists alike. Through the Human Relations School they sought to re-make the bonds of Durkheimian solidarity among workers and managers by fine-tuning labor-management relationships or making other socio-structural adjustments.

METHODOLOGY

This study was carried out in Cameroon with specific consideration on the diverse cultures and an over growing multi-ethnic workplace in the country. The study was based on a content analysis of existing literature of organisational culture and value, ethics and ethnographic research and empirical observation of business settings in Cameroon and beyond. In the organisational culture, focus was on aspects of cultural differences among workers in an organisation such as individualism versus collectivism, social organisation, gender dominant, religion, values and attitudes, and ethics. Another area of interest was on the relevance of anthropological research in business. Here, focus was on ethnography. Similar documentary review and analysis was carried out in the Ethical issues in business.

RESULTS AND DISCUSSION

Organisational Culture and Value: Anthropologists originally specialised in studying people and cultures very different from their own. It is important to understand that different cultures may have different values. Business experts need to understand the local culture of the country in which an entrepreneur wants to develop a business. Culture can determine the success or failure of an organisation. Understanding different cultures and values in business, promote respectful collaboration. While culture is widely viewed as important, it is still largely not well understood; many organizations find it difficult to measure and even more difficult to manage.

Time as a Cultural Value: Time is seen in a particularly different light by different cultures. In any business arrangement, perhaps no difference is as salient as the value a culture places on time. The benefits of good time management practices are immeasurable. Some other business people say "time flies". For an American, time is truly money. In a profit-oriented society, like in the west, time is a precious and even scarce commodity. This implies, deadlines have to be established and met. As they say "Time is Money". If a meeting is arranged and the other person is late, say, 45 minutes, people from western cultures consider it rude, not serious, not committed etc; but such a delay is well within the range of acceptable behaviour in many Third World Nations especially in sub-Saharan Africa. To Africans, the meeting is what counts. Western cultures cannot swallow this, as it offends their sense of order and of planning. Business owners can, and should, cultivate a workplace that values time management. Thus, companies should use such cultural data and behavioural information to manage and influence their performance, customer service and employee engagement.

Gender Dominant: Gender as a relational concept enables exploration of how women are attributed female characteristics and males masculine ones, and how 'doing' gender is a social practice which positions persons in contexts of asymmetrical power relations. In other words, it shows how inequalities in social opportunity are based on difference, the intention being to show that gendering is a practice that anchors other practices (Swidler, A. 2001). Masculinity is a situation of male dominant. A country, society or culture can masculinity based. For example, countries in Asia and Africa.

Those countries where the rights of women are equal to men are femininity based countries, societies or cultures. For example, in western countries, men and women work equally to earn and women have equal rights at the workplace. Scrupulous ethnographic contribution of anthropology to business endeavour reveals this crucial details of gender ethnocentrism.

Religion: Culture is like a Deoxyribonucleic Acid (DNA) in the organisation. It is an important factor in the success of an organisation. Culture is how things are done within the organization and our actions are based on assumption, beliefs and values. For example, religion is a very important element of culture and has a great influence on the lifestyles, beliefs, values and attitudes of the people. Different people follow different religions and each religion has its own concept about different things. So it is necessary for the business manager to keep in view the teachings of a country's religion and then launch his product in the market. If he launches a product which is not allowed in their religion then definitely his product will face failure in the market. Suppose a person wants to export pork meat to Pakistan or Saudi Arabia or other Islamic country, then he will not be successful in his business as pork meat is prohibited by Islam. Similarly if a Muslim marketing manager wants to start its business operations in Western countries then he should first understand the lifestyle, beliefs, values and attitudes of the western country in which he is going to start his business operations because western countries have different preferences. If a Muslim marketing manager wants to achieve success then he should provide services or products according to western preferences or that are allowed in their religion (Manzoor A., Shafi U. & Aftab A. 2014). Anthropologists are interested in group behaviour and in culture. They look at the ways the customs and beliefs of a people are integrated (holism); They compare groups of people around the world and across cultures to get a larger understanding of human behaviour and to serve as brokers between cultural groups (cross-cultural comparison); and they try to understand behaviour from the participants point of view rather than our own (cultural relativity). All of these make anthropologists valuable to the field of business.

Social Organisation: The way a culture or society is structure produces a sort of power distance. Power distance is the amount of power distributed by the culture between the management and their subordinates. In other words we can say that the power distance shows what type of relationship exists among the subordinates and management. When we say that there is low power distance in an organization then it means that there are more interactions between the management and employees, the former is more democratic and delegates responsibilities to the subordinates (Manzoor A., Shafi U. & Aftab A. 2014). If the opinion of the management is wrong on some issue then the subordinates can reject his opinion without caring that he is in a superior position. The phenomenon of the management being always right is not applicable in the low power distance culture. The management considers itself a member of the group and it does not like to suppress his subordinates while when there is a high power distance culture in an organization then the management is always right, considering himself superior to the others in the organization. It does not delegate its authority to others, the decisions being always on a centralized basis. The management sees itself on one level while its subordinates on an inferior level.

Australia and US are low power distance culture, while China or Saudi Arabia (Manzoor A., Shafi U. & Aftab A. 2014) including Cameroon are considered high power distance cultures. Business anthropologists harmonize these interests of the client and the group under study, which may be conflicting at times.

Values and Attitudes: It is necessary to understand the values and attitudes of that country or a people. Business organisation should arrange training sessions for marketing managers and motivate them to learn all values and attitudes of that culture. Also, people avoid participating in the activities about which they are not sure that they will benefit them. They are happy to get involved in activities of which they are sure they will benefit from. Language can be considered the most important attribute in a culture. It is necessary to understand both the verbal and the non-verbal language of that culture. Verbal and non-verbal language of every country differs from each other. Language and culture are in a close relationship. By understanding language, the marketing manager can easily interact with the customers of that culture more effectively. Anthropological interventions are not only in traditional, macro management functions (e.g., marketing, human resources management, operations, international business, and so on) but also in specialised or microfunctions such as advertising, consumer behaviour, sales promotion, and product design, among others. Business anthropologists study all of these business arenas (Tian RG, and Walle A. 2009). In some instances, business anthropologists solve multifarious business problems, such as securing acceptance of new technical equipment, methods, and processes by reluctant workers, or creating an organisational culture incorporating people from distinctive ethnic, educational, religious, and cultural backgrounds (Schwartzman, Helen. 1993). Business anthropologists focus on group behaviour in the workplace. They are also interested in individual behaviour. Of course, this individual behaviour agrees with, differs from, or impacts group behaviour. This might mean understanding the culture of an organisation. In banking or marketing, this might mean following clients or consumers around and interviewing them on the services or products of the bank, see how, when, and where they use them. This improved understanding of the behaviour of this group could better inform the business about potential changes, which would further attract clients to their services or products. Business anthropologists promote how to improve work processes by observing how people work. The primary role of business anthropologists is, therefore, to investigate the causes of these real-life problems and suggest feasible solutions. The primary distinction between business anthropology and other subfields of anthropology is that it looks at organizations, not only as an economic entity but also as a congregation of people who are similar in certain aspects. Hence, the area of concern for business anthropologists is the formal face of corporate culture along with the informal one (Garza, C. 1991). In other words, they look at not just what meets the naked eye but also what goes on behind the scenes. In fact, cultural framework helps businesses to identify the cultural nature of an international market. The relevance of anthropological concerns can be missed if we attend only to the apparent (etic) subject matter. Business anthropologists remind us that, in our globalising world, cross-cultural alertness ought to be valued; ethnocentrism ought not. This therefore, denounces bias for the underdog and promotes cultural relativism and respectful collaboration in businesses.

Ethnography in Business: Ethnography is one of the outstanding anthropological research skills to make contribution in business. The term ethnography is the research approach used by anthropologists when studying groups of people. As forces of globalisation such as technological advancement have resulted in a major change in the world economy as trade became global and economies integrated. Such context opens up to significant considerations for anthropologists seeking an integrated assessment of human behaviour in its natural setting. Anthropologists look at business organizations as not just structural institutions but also as mini societies in themselves, accommodating people from diverse ethnic and educational backgrounds. Unlike more formal methodologies, the methods used for research in business anthropology incorporate qualitative and ethnographic methods to inspect organizational phenomena. Other tools that are specific to anthropology in organizations include participant observation, informal and structured interviews, and other 'realistic', informal, and face-to-face methods of inquiry. The contribution of anthropologists is immense but, more specifically, business anthropologists can help corporations by developing methods of doing business that are culture appropriate. Business anthropologists are able to play key roles in the business world by helping corporations and other organizations develop culturally appropriate ways of conducting business with suppliers, business partners and customers (Baba, M. 2006, Tian RG, and Walle A. 2009). In line with Bate (Bate P. 1997), Jordan 2003 stresses that business anthropologists avail themselves of various sources of information by getting to know the people within the organization. This emic perspective is central to the anthropological approach. Here, the anthropologist looks for the insider view which are often hidden. Also, anthropologists use participant observation and in-depth interviewing to techniques to study organisational culture. Business organisations, like people in small-scale societies have corporate myths and rituals, adhere to corporate norms and behaviour, and socially stratified roles and statuses with conflicting interest and loyalties. Kinship studies is another example of expertise that is relevant to the majority of businesses world-wide, as these are in some sense "family firms" (Gao, 2011; Stewart, 2010). Anthropologists use ethnography to look at issues such as "family and tenure", "contested norms and social control".

Furthermore, business anthropologists take a "holistic" approach, which is to study human behaviour within social, historical, spatial and economical contexts. In this way, micro studies of employees and customers are connected to micro and macro societal-level issues. They assume the social construction of cultural differences can be used strategically in cultural collaboration in strategic alliances and mergers [34]. Marketing research is another area in which anthropologists can intervene to enhance the profitability of a bank or business. Anthropological studies deliver understandings of the cultural patterns/trends and ethnic factors that affect consumer behaviour. As market researchers, they try to determine the motivations behind the behaviors of consumers in different contexts. Ethnographic research is the most popular technique used to study the values, opinions, likes, and dislikes of customers [20]. Moreover, the prior motive usually means that the "product cycle" of any given item produced by a business from the time between the development and introduction of a product and its subsequent decline, tends to be relatively short.

For this reason, research undertaken by business anthropologists is usually of a much shorter duration and involves far fewer informants than academic research (Hafner, K. 1999). The business arena is an amalgamation of various real-life problems and anthropologists examine the human side of business. Hence business anthropology attempts to answer questions connected to organizations' human resources, such as: Why do people do what they do? What is their intent while doing so? Some other generic issues business anthropologists look at are: Who are the front runners and who are the followers in the business? How many different groups of people exist in the business? What common beliefs, values, and attitudes do members of each group inside the business hold? What does the existing political hierarchy, according to which power and authority are wielded and responsibility is delegated, look like? How does information percolate among the members of each group? How do group members relate to and communicate with each other? What are the reasons for clashes among group members, or among groups, and how can they be fixed? (Tian RG 2005). More research should be conducted in the area so that it benefits the businesses and community as a whole. The benefits of anthropology are that it answers questions about consumers and consumption behaviour so as to make products and services more suitable. Further, it also helps in gaining an understanding of social groups in society, plus employee behaviour, perceptions, attitudes, and values in organizations. It helps to enhance the quality of life in society and performance and efficiency in organizations. Academia and practitioners need to integrate their efforts in this direction so as to accrue the benefits of anthropological research and findings to the advantage of all the players in society across the globe.

Anthropologists have used their knowledge of foreign cultures to help business function more successfully in a multicultural settings. With the globalisation of trade and increase in international joint ventures, corporations have had to open foreign facilities and employ multinational labour forces. In Cameroon, local businesses have similarly experienced an over growing multiethnic workplace. This, further lead us to better corporate culture. Anthropologists look at business organizations as not just structural institutions but also as mini societies in themselves, accommodating people from diverse ethnic and educational backgrounds. Other differences, such as gender, age group, and economic status, also exist. Hence, anthropologists can contribute to businesses by helping them to comprehend the convolutions of their cultures and how these affect organizational functioning. Cameroonian companies like others elsewhere in Africa, have not been very apt at handling the wide range of cultural customs and assumptions necessary to function successfully in a multicultural and international business arenas. Cultural ignorance often leads to misunderstandings that are often costly in terms of ineffective marketing strategies and labour problems such as low morals and lack of dedication. Support for diversity in any multiethnic workplace is in the heart of sustainability. Anthropologists help companies to understand workers and customers better, and to help design products that better reflect emerging cultural trends., make recommendations on how to improve relations with employees. Anthropologists consider not just the organisational cultures but also the larger social and economic context in which production takes place. Anthropologists among other things explore the intricacies of life at the company, help elicit the cultural patterns of an organisation.

Moreover, business anthropologists are practically oriented because they may work in both for profit and nonprofit organisations (Ong, Aihwa and Stephen J. Collier (eds.). 2006, Gu S, Zheng L, Yi S. 2008). Based on personal and professional networks, it is estimated that in today's world there are several thousand well-qualified anthropologists working in business organizations. Increasingly, business anthropology is an appropriate approach for both scholars and business executives to understand why and how individuals around them do as they do, why and how organizations function in the ways that they function, as well as why and how consumers choose to purchase the goods and services that they prefer (Jordan, Ann. 2003, Tian RG, and Walle A. 2009). Because of this growing interest, business anthropologists are increasingly being employed as faculty members in universities and business schools across the globe. Specifically, business anthropology entails helping organizations to manage demographic disparities such as cultural and ethnic differences. In some cases, business anthropologists act as an interface between management and the workforce (Tian, Robert. 2010). Anthropology as a discipline can also contribute toward promoting "best practices" which are ethical and are framed keeping in mind the interests of the consumer and society at large. The role of anthropology in business has multiplied much faster than estimated. These developments need to be considered in business management courses. Gremler et al. 2000 indicate that business management courses are generally designed to be quantitative in nature, with qualitative methods being accorded far less importance. However, anthropological methods, such as Participant Observation, ethnography, among others, are being applied to many sub disciplines of management (e.g., consumer behavior, marketing, human resource management studies, advertisement management, and so on).

Business Ethics: Ethical issues are another area of concern for business anthropology as a discipline because business organizations operate within the boundaries of the society at large. However, it is worth noting that ethical dimensions do not only pertain to corporate profit but also to corporate responsibility and accountability. The aim should be to satisfy all the stakeholders at each level. The crucial ethical guideline in anthropology has been to do no harm to the subjects (people) under study.

CONCLUSION

In the beginning of this paper I asked a question, which new insights do anthropological concepts, methods and theories bring to the field of business. Anthropologists have helped business become aware of their own "cultures" (sometimes referred to as organisational culture). Socio-cultural factors set the context for what people are doing, saying, and not saying. Business anthropology also takes the implications of anthropological theory and applies them to the business and corporate world. Business anthropologists can use the methods of anthropologists such as observations and interviews to assess ways in which business can be improved. Business anthropologists may study various aspects of business from an anthropological perspective. Business fields such as finance, marketing, human resources, consumer buying habits, organisational structure and leadership and even international, or intercultural business habits, may be studied from an anthropological perspective.

Understanding that human beings tend to act in consistent ways despite the difference of cultural norms that have changed throughout time, business anthropologists can help predict patterns of behavior that can help businesses establish goods and products that consumers will want to purchase. As an anthropologist, studying business organisations is not so different from studying marriage rituals of a culture because culture describes the social system created by a group of people. If an organisation is entering multicultural markets, then this paper provides why such business needs an anthropologist. Companies are increasingly seeking the insights of anthropologists to understand markets and consumer behaviour. The growth of business anthropology over the past few years as a field of study has been tremendous and there is little doubt that this emerging field will be employing increasingly more anthropologists in the years to come. Technological advances and globalization not only change the way people conduct business but also the way they think about business. Business leaders must rethink what they can offer to their customers, how they can offer goods and services, with whom they will collaborate for new products and services, what they say, what they do, and how they view the world. Today, in the globalised world, there is a significant need for anthropologists in business consulting, organizational behaviour, human resources management, competitive intelligence, globalization, product design and development, marketing and consumer behaviour studies (Baba ML 2014, Jordan, Ann. 2010, Tian RG, and Walle A. 2009). Anthropologists therefore help us to know rules for acceptable behaviour. Interest in business anthropology is not limited to practitioners. Academics in organizational studies, consumer behaviour, marketing, public policy, product design, and international business studies have included anthropological theories and methods in their research [5]. Business educators can effectively apply anthropological theories and methods into their teaching practice, and in fact many business schools have started to redesign their curricula with the consideration of anthropological contributions (Schwartz, Peter. 1996, Swidler, A. 2001).

Diversity is a reality in business organisation today. To be successful in working with and gaining value from this diversity requires a sustained, systemic approach and long-term commitment. Success is facilitated by a perspective that considers diversity to be an opportunity for everyone in an organization to learn from each other how better to accomplish their work and an occasion that requires a supportive and cooperative organizational culture as well as group leadership and process skills that can facilitate effective group functioning. Organizations that invest their resources in taking advantage of the opportunities that diversity offers should outperform those that fail to make such investments. Culturally appropriate business is necessary for every organisation. Each time an international company expands into a new country, it must devise a culturally appropriate strategy for fitting into the new setting. For example, McDonald had a difficult time creating culturally appropriate advertising when it first expanded into Brazil but later enjoyed greater success when it began adapting to preexisting Brazilian eating habits, rather than trying to Americanize them. It is therefore necessary to create a platform to develop anthropological theories for practical use, to develop new theories from empirical data and to present ethnographic accounts of business organizations, as well as to provide a forum for work concerned with qualitative business analysis inspired by

anthropological theory and methods (Denny RM, Sunderland PL (Eds.). 2014). As larger groups of bankers, managers, marketers, engineers and designers read this article, the unique skill sets of business anthropologists are becoming more well-known. Business anthropologists therefore have a significant role in business organisations involving research, micro-finance, product design and local development.

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