JAPANESE WORK ETHICS: A STUDY OF A JAPANESE ENGINEERING COMPANY IN MALAYSIA

Mark Gau

Kota Samarahan
2002
JAPANESE WORK ETHICS: A STUDY OF A JAPANESE ENGINEERING COMPANY IN MALAYSIA

By

Mark Gau

A Research Paper Submitted in Partial Fulfilment of the Requirement For the Degree of Corporate Master in Business Administration Faculty of Economics and Business Universiti Malaysia Sarawak (2002)
I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a research paper for the degree of Corporate Master in Business Administration.

Nur Naquiyah Ong Abdullah
Supervisor

This research paper was submitted to the Faculty of Economics and Business, UNIMAS and is accepted as partial fulfilment of the requirement for the degree of Corporate Master in Business Administration.

Prof. Dr. Shazali
Dean, Faculty of Business and Economics
UNIMAS
DECLARATION AND COPYRIGHT

Name: Mark Gau
Matric Number: 00-02-0484

I hereby declare that this research is the result of my own investigation, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references and a bibliography is appended.

Signature: [Signature]
Date: [Date]

© Copyright by Mark Gau and Universiti Malaysia Sarawak
ACKNOWLEDGEMENT

With the grace from God this research paper is finally completed.

I wish to express my heartfelt gratitude to all those who have provided me with guidance and assistance without whom, this project I dare say would have been in serious jeopardy.

Appreciation also goes to all who have contributed in one way or another towards this research, advancing its development and progressively easing the daunting task at hand. It had been my pleasure and an honour to have worked with them all.

To my family and friends, I thank them for their understanding, support and encouragement which have been both delightful and inspirational for the successful completion of this paper.
Purpose of the study

The purpose of this study was to investigate the impact of Japanese corporate culture on the ethical behavior of employees in a Japanese firm in Malaysia. The study aimed to explore the influence of cultural values on ethical decision-making among employees.

Research method and approach

The research method employed was a qualitative case study. Data was collected through in-depth interviews with employees and observation of workplace interactions. The study used a mixed-methods approach, combining both quantitative and qualitative data to gain a comprehensive understanding of the issue.

ka kelunan ia ake seva
ABSTRACT

JAPANESE WORK ETHICS:
A STUDY OF A JAPANESE ENGINEERING COMPANY IN MALAYSIA

Purpose of the study
The reason for this undertaking is to examine the source of ethical thinking in Japanese’s corporate culture and settings. As such, research will focus on a number of deep-rooted traditional eastern teachings and philosophies which have been deemed to have had fundamental influences. It will therefore look at how that source is transferred to the business environment for the promotion of ethical behaviour.

The ensuing transformation of the aforesaid into the Japanese national religion propels the collective ideals and principles into mainstream Japan and particularly Japanese work ethics. As it continue to predominate and govern much of Japanese life, it is hypothesised that this is and remains the chief contributor of ethical values in the business environment.

Research method and approach
The method of the study is a literature review followed by an empirical research survey on a selected Japanese corporation. Thus the approach of the study covers the theoretical origins and also the subsequent practical applications in real life.

The main information sources for the study were literature on the subject matter obtained from books, journalistic media, periodicals and various electronic databases.
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Approval Page</td>
<td>ii</td>
</tr>
<tr>
<td>Declaration and Copyright</td>
<td>iii</td>
</tr>
<tr>
<td>Acknowledgement</td>
<td>iv</td>
</tr>
<tr>
<td>Abstract</td>
<td>v</td>
</tr>
<tr>
<td>1. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>1.1. Overview and Background</td>
<td>1</td>
</tr>
<tr>
<td>1.2. Purpose and Importance of Ethical Responsibility</td>
<td>3</td>
</tr>
<tr>
<td>1.3. Prelude to Japanese Work Ethics</td>
<td>6</td>
</tr>
<tr>
<td>1.4. Statement of Problem</td>
<td>8</td>
</tr>
<tr>
<td>2. LITERATURE REVIEW</td>
<td>10</td>
</tr>
<tr>
<td>2.1. Ethics in Review</td>
<td>10</td>
</tr>
<tr>
<td>3. JAPANESE WORK ETHICS</td>
<td>13</td>
</tr>
<tr>
<td>3.1. Origin of Shintoism – A Historical Review</td>
<td>13</td>
</tr>
<tr>
<td>3.1.1. Confucianism and Japan</td>
<td>13</td>
</tr>
<tr>
<td>3.1.2. Buddhism and Japan</td>
<td>14</td>
</tr>
<tr>
<td>3.1.3. Evolution and Acceptance</td>
<td>15</td>
</tr>
<tr>
<td>3.1.4. Complementary versions of the same fundamental truth</td>
<td>16</td>
</tr>
<tr>
<td>3.2. Concept of Ethics in Shinto</td>
<td>19</td>
</tr>
<tr>
<td>3.2.1. Shinto Theology</td>
<td>20</td>
</tr>
<tr>
<td>3.3. Shinto – The Essence of Japanese Work Ethics</td>
<td>21</td>
</tr>
<tr>
<td>3.3.1. Kaminomichi – The Way of the Kami</td>
<td>22</td>
</tr>
</tbody>
</table>
3.3.2. Concept of Sins, Rituals and Conduct ........................................... 24

3.4. Shinto’s Ethical Framework ............................................................... 26
3.4.1. Shinto in practice ................................................................. 27

4. RESEARCH METHODOLOGY ................................................................. 31
4.1. Overview and Objective .................................................................. 31
4.2. Questionnaire Design and Procedure ........................................... 31
4.3. Limitations ..................................................................................... 33

5. FINDINGS .......................................................................................... 35
5.1. Results ............................................................................................ 35

6. CONCLUSIONS .................................................................................. 37
6.1. Conclusions and Recommendations ........................................... 37

Bibliography ............................................................................................ 41
Appendix .................................................................................................. 43
1. Introduction

1.1 Overview and Background

Business involves economic relationships among many groups of people, collectively known as stakeholders. This consist of employers, employees, customers, suppliers, stockholders, competitors, governments and communities. Looking back over the past hundred years or so, we can see that the rise of business organisations around the world have grown tremendously and much of the resulting global commerce has reshaped the world to what it is today.

Having that in mind, it is clear that we live in a time where many commercial corporations have vast amount of resources and power to wield for their own ambition, advantage and gain. One can argue that as commercial entities, businesses must behave somewhat in this manner, for the attainment and maximisation of profits. However over the past few decades, there have been growing concerns regarding such behaviour and pursuits especially when it is at the detriment of mankind or his environment in one way or another. As a consequence it can also be observed that the media in general had been highlighting this from time to time, more often when a major tragedy or catastrophe occurs resulting from indifference to gross irresponsible attitudes of the individual or the group of corporations involved. There is therefore no need to precisely list out in detail on the countless number of cases and resulting discussion groups, forum, summit, talks and the likes, primarily concerning trade and economy, but most setting aside a portion of their deliberation on such occurrences and issues.

This showcase the spectre of corporate morality or ethics which seems to be lacking in corporate citizens around the world. It is only recently that we see some positive developments, albeit somewhat insignificant one may argue, on the deliverance of some progress and chance in the mindset of corporations globally. This range from statements of care to outward show of concern and aid for the public and environment. Thus, nowadays corporations are expected to consider their social and moral responsibilities along with competitive and financial concerns. The ethical dimension is more and more seen as an integral part of the organisational culture. There will be continued pressure for
corporations to consider the environmental and moral implications of their actions more carefully especially at this turning point of the new millennium. Customers are now wise to demand products that are not harmful to self and the environment in terms of production, usage and disposal or manufactured by exploited, underage or unlawful labour.

On the other hand, corporate actions are still the results of individual and group decisions within those organisations. Hence while it is the corporate entities that are expected to conduct their business ethically, it is still the decision-makers who determine that conduct by applying commercial and moral judgement in their decisions. Therefore the institutionalisation of ethics in the workplace is major cause for concern.

From the western point of view, Lozano (1996: 229) calls for “action-oriented ethics”, which would be a part of the organisational culture and not just something that it acknowledged at the beginning or end of the process. In other words, ethical considerations should be build into the behavioural processes of the organisation, or even in the thinking processes of its members. The role of corporate culture in establishing ethical behaviour and supporting ethical decisions has become more apparent lately, (e.g. Chen et al., 1997; Holden, 2000) and cultural change has become the prescribed cure for many corporate diseases. Cultural change on the other hand is by no means an easy task, for it requires a conscious and continuous effort from the leaders of the organisation to change their own behaviour, and a long-term commitment of all members of the organisation to the chosen values, goals and existential purposes of the company.

It is however commonly acknowledged that there is a large gap between the views of philosophical traditions and management science. While philosophers consider how things ought to be in the world and draw frameworks to make them so, management science observes how things are done in the real world and makes models to explain them and to do them more efficiently. It may appear as if there is no common ground between these two approaches, that there is no room for philosophical considerations is business. But in granting this we would admit that the corporate world has no conscience, that it is a blind machinery of production run amok.

1.2. Purpose

It can be said that the ethical question arises from processes of management background. Why is this something one has to consider unpleasant in society? Is it satisfactory?

Ethical considerations have long been part of the decision-making processes of sellers and buyers and of the marketplace at large. But in the public scale and more recently, the private sector it would be called as profit maximisation and to generate gains.

There are ethical considerations and these are important in the corporate world, and are internalised and integrated with change. Because of the need to shape markets and shape marketing perception, corporate society like Coca-Cola, Nike, and others becomes involved in the technologies of rainforests.
1.2. Purpose and Importance of Ethical Responsibility

It can be said that an underlying cause of management difficulty with ethical questions is the lack of commonly used and trusted thought processes for handling problems and difficulties or dilemma. Management teams comprising of individuals from diverse professional backgrounds often struggle to arrive at courses of actions to undertake. Why is this so? A dilemma can be defined as, ‘a situation that requires one to choose between two equally balanced and often equally unpleasant alternatives’, or ‘a predicament that seemingly defies a satisfactory solution’.

Ethical considerations and dilemmas with opposing points of view are part of the business reality that managers confront daily. In every transaction there are at least two opposing interests to balance, of the seller and the buyer. But today’s business world is far from this simple marketplace morality. Multinational corporations operate on a global scale and their decisions can affect very large numbers of people. It would be absurd to state that these corporations should aim solely at profit maximisation. Even the widely held view that the function of the private sector, or the firm, is to provide for the needs of the society and to generate wealth is too narrow in comparison with their power.

There are a number of reasons which make corporate ethical responsibility and consideration of ethics in business timely and important at the moment. These can be roughly divided into factors that are internal to the businesses themselves, and factors that have to do with changes in the external environment.

The first and most important reason is the increase of corporate power in our society. Often it seems that individuals are only given choices that are thoroughly commercialised, the results of business decisions. Because of their leverage and institutionalisation, corporate actions also shape mainstream culture. For example, what would the common perception of the American culture be without companies like Coca Cola, Nike, or MacDonalds? The power of multinational corporations becomes much more intimidating when we remember that they use technologies that have far-reaching environmental consequences. It is entirely possible to say that bad business decisions wipe out the rainforests in under-developed regions and poison the lands and waters.
of many poor corners of the world. (e.g. still in practice [1]slash-and-burn methodology in palm oil cultivation in Indonesia by [2]foreign investors causing serious environmental problems across much of South East Asia coupled with adverse economics consequences for regional countries such as a corresponding decline in respective tourism sector; [3]the recent dumping of hazardous production refuse into lake Tisza in Hungary causing severe devastation to marine life and ecology coupled with adverse economics consequences such as the livelihood of traditional fishermen.)

Another internal reason centres on the complexity of modern business organisations. Individuals who work within corporations have limited knowledge of the consequences of their actions. Nowadays business organisations commonly consist of professionals that have excellent knowledge of their own field, but not of how their actions affect other areas of corporate activity. Even people who wish to make ethical decisions see their good intentions going astray in the complexity of the organisation.

Globalisation of business brings new ethical dilemmas to business managers and other decision-makers. For example, production decisions often affect people in far away countries with different living standards and cultures. Balancing economics and ethics becomes more difficult when one consider the interests of people that one seems to have very little in common with. Many such cases have been documented. (e.g. footwear maker [4]Stride Rite systematically laying off thousands in the US whilst starting operations in low-wage countries; [5]Nike seemingly being the model corporation at home while having links to sweat-shops in the far east for the production of their goods; [6]Adidas for using child labour from countries in the Indian sub-continent.)

Likewise:

An external reason is the lack of ethical objectives, strategies and actions. " ... around every corner of the shipping plant melange of tomorrow, perceived to cover something in the way of customers, with and without the ability of people just buying, just buying, just buying, and the brand is still visible and the business still beautiful and the brand is still beautiful and..."

References:

2 Including Malaysian firms – http://www.wwf.or.id/Resources/Publications/ForestFires/ericoil.pdf
3 As reported by CNN.com – “Gold mine company denies responsibility for huge cyanide spill” February 14, 2000
5 Collection of articles & reports from http://www.globalmarch.org/clns/clns-june15.html
8 Detailed report http://www.themacroadvice.com
sub-continent for the production of football.)

Likewise for the general public as consumers, such decisions can also have direct consequences on our personal well being. For example, Ford Motor Company using Japanese-made Firestone tyres outfitted onto Ford SUVs, seems to be a combination for disaster.

An external factor that is forcing businesses to include non-economic objectives as a part of their business philosophies and operational strategies is the increasing media attention on the morality of corporate actions. This has boomed especially in the 90’s, after centralising around environmental issues in the 1980’s. (e.g., Exxon Valdez shipping tanker crude oil spill; Russian Chernobyl nuclear power plant meltdown). What is today seen as acceptable behaviour, may tomorrow be seen as corrupt and scandalous. This can also be perceived as just an increase of quality consciousness and its extension to cover company behaviour and corporate ethical standards. Customers demand ethical behaviour from both the person they deal with and the company as a whole. A common view nowadays is that people judge corporate morality or ethics as a whole, and make their buying decisions based on their overall impression of the company and the brand. Thus, a consistently ethical business ideology that is both visible and believable can become a crucial factor in determining business success, as it is probably true in the case of British cosmetic, beauty and general health giant, The Body Shop.

---

6 Osborn, Andrew. “Adidas Attacked for Asian ‘Sweatshops’ ” November 23, 2000 as from guardianunlimited.co.uk


8 Detailed report available from http://www.oilspill.state.ak.us/history/history.htm with map from http://www.adn.com/evos/pcs/map_oilmovement.gif

They have had for a very long time, through various means and channels, created and maintained a wholesome image for the organisation.

Perhaps the growth of ethical consciousness of the public is due to the radical increase of information exchange in our culture. The internet and numerous other information channels can easily make company decisions public if some people think that they are questionable. This gives opportunities for various interest groups that seek media attention for their cause, such as Greenpeace concerning environmental issues.

Corporate decisions are becoming more and more influential hence creating a natural flow whereby political bodies wanting to wield their strength over these issues. We see this daily as it is common nowadays for certain private companies to wait for a signal or sign from the government before proceeding with further actions (as the decisions were deemed to affect national interest) though there are no prior arrangements or obligations for this. For example, the setting up of factories in specific locations for the creation of job opportunities, to stimulate development, for political mileage and so on.

1.3. Prelude to Japanese Work Ethics

The word “ethics” comes from Greek “ethos”, meaning character. The Oxford Encyclopedic English Dictionary defined it as, “the science in human conduct”. Ethics is essentially the art of human behaviour, of being able to consider a dilemma from the viewpoint of the other person, and working out a solution that satisfies both. Ethical or unethical behaviour is based on personal values and perceptions about other people, as well as cultural and situational factors. Ethical decisions successfully include interests of the people whom the decision will affect.

A conscientious decision is one method of exercising ethical behaviour. Kant (1724-1804) accepted this principle in his work "The Groundwork of the Morals".

If these rules are not followed, then there will be long term alterations that some people may not be able to explain. The ethical or unethical nature of some decisions will affect the most people.

A commercial decision is one that will take profit or loss. The most useful to highlight are decisions that gain a large profit, are accepted and successful. For example, the Japanese habit of considering a long term plan and working out a solution to it. For instance, a company may have a long term plan to enter a market. The first step may be to research the market, the second step may be to find a suitable location. This way, the company can ensure that the decision is ethical, and the long term consequences are considered.

During the 19th and early 20th centuries, Western countries were interested in Japanese culture because they thought that it would be useful to them. The Western world was also interested in Japan because of its unique culture and methods of doing things. This led to a lot of interaction between the two cultures, and many new ideas were exchanged.

For all the reasons stated, it is very important for companies to consider their ethical obligations and make decisions that are in the best interest of the people whom the decision will affect.
will affect, including future generations if they may be affected. Thus the most carefully thought out ethical decision is often the best long-term alternative because it prevents future problems that may arise from some people feeling mistreated. Ethical theory provides rules by explaining why actions are right or wrong and by providing a decision procedure for resolving controversial cases.

A commonly held view is that people have an inborn capability of distinguishing right from wrong but it is distorted by other considerations. However, the real world is not black and white, and decisions are usually not clearly right or wrong. Thus it is perhaps more useful to speak of skilful and unskilful decisions, as provided for in the Buddhist tradition. There are also “universal” rules for ethical behaviour, such as the categorical imperative formulated by Immanuel Kant (1723-1804): “Act upon principles that you wish to become accepted universally as governing people’s behaviour.” This is reflected in his rewriting of the Golden Rule “Only do to others what you wish for them to do to you”.

If these rules were enough for all decisions we would be living in a perfect world. But decisions in the business world can be so complex that it is often impossible to apply these simple rules. It becomes necessary to consider wider social consequences of those corporate actions that are the result of one’s decisions: Who will be affected by this decision and in what ways? What kind of value judgements are implicit in the decision and what kind of a message does the decision send about the company and its ethics? What is the overall cultural effect of the corporate action when it is realised?

During the course of research for this paper, it was observed that most writings on Japanese ethics centre around personal obligation, social obligation and legalistic obligation. Often Buddhist concepts of karma and compassion or Confucian notions of propriety and righteousness will also be called upon to explain ethical practices in Japan now and in the past. All of these, as well as a host of others are indeed important to a full understanding of Japanese ethical behaviour in many contexts.

For all the immense influence of both Confucianism and Buddhism on Japanese culture, Japan is not fundamentally and primarily a Confucian culture like China or a Buddhist culture like Thailand. Nor is it a Western culture, despite the profound impact the West has had on Japan.
for the past century or so. To deny that Japan has been shaped and enriched by foreign ideologies and institutions would be absurd, in the field of ethics as well as in nearly every other field. Indeed, most of the ethical writing of the [11]Tokugawa period (1603-1868) was avowedly Confucian in tone, as was the tone of education in modern Japan since the [12]Meiji period (1868-1912).

Without an understanding of the influence of Buddhist thought, Japanese literature, for example, The Tale of Gintji, The Tale of the Heike, the No drama, and haiku, painting, gardens, and a whole host of quintessentially Japanese art forms like the tea ceremony would be quite incomprehensible.

Therefore it is clear that Japan is neither Confucian nor Buddhist, but a fusion of primarily both the aforementioned and perhaps assimilation of other minor influences, culminating into what is known as Shintoism. The Shintoist orientation is like the root system of a tree that has been subjected to massive pruning and shaping by external forces. It is the shape and interlacing network of branches that excite one's interest and admiration; with the roots storing and sending back up vital nutrients for the continual enrichment, growth and revitalising the cultural tree.

1.4. Statement of Problem

The general objective of this paper is to provide some understanding or awareness to the following issues and problems. What is meant by ethical behaviour or decision-making? Why is it important for businesses to promote ethical decisions and ethical conduct? What role can corporations play in establishing ethical behaviour? What kind of practical actions and policies can be taken in support of ethical

---

11 During the Tokugawa period, the Buddhist sects became tools of the feudal regime and neo-Confucianism served as the guiding ideology. Shinto was overshadowed in the process. Gradually, however, certain nationalist scholars, reacting against what they considered foreign ideologies, turned more and more to Shinto as the source of a uniquely Japanese identity.

12 Additional text available from "Ancient Japan" at http://www.wsu.edu/~dee/ANCJAPAN/ANJAPAN1.HTM
considerations in actual work?

However keeping in mind of the specific objective, that the research for this paper centres on Japanese work ethics, real focus and concentration will thus be bestowed upon the said subject matter. It is believed that Japanese work ethics is the manifestation from a number of deep-rooted traditional eastern teachings and philosophies, of which their collective ideals and principles have extended into mainstream Japan, evolved and shaped Japanese work ethics thus far.

Therefore from the statement above, the following hypotheses are offered.

\[ H_0 : \] Japanese work ethics is based on traditional eastern teachings and philosophies.

\[ H_1 : \] There is a significant link between traditional eastern teachings and philosophies in relations to Japanese work ethics.

\[ H_2 : \] There is no significant link between traditional eastern teachings and philosophies in relations to Japanese work ethics

From the earlier sections, it can be noted that the approach this paper has taken is to briefly examine the concept of ethics and ethical considerations. Having covered that, the paper will proceed to give an account of the foundation and source of ethical behaviour and practises in the Japanese way. The mode of research of this paper is via a literature review followed by a questionnaire interview. In relation to that, sources of information ranged from various literature resources covering books, magazines, journals and electronic databases.
2. Literature Review

2.1. Ethics in Review

The importance of ethics in business cannot be over emphasised. For many in managerial positions it is almost impossible to avoid decisions that involve ethical considerations. The corporate environment is such a complex network of people and information that unethical decisions can have far reaching adverse consequences. Hence a capability to make ethical decisions is something that is truly necessary.

In his award winning article Sir Adrian Cadbury (1987: 70) states, “What matters most, however, is where we stand as individual managers and how we behave when faced with decisions which require us to combine ethical and commercial judgements.”

Making ethical decisions is easy when the facts are clear and the choices black and white. But it is a different story when the situation is clouded by ambiguity, incomplete information, multiple points of view, and conflicting responsibilities. The needs for corporate ethics puts pressure on those who determine those ethics through their individual and group decisions and actions. In highly competitive environment, corporate managers should have sufficient power so that they can coordinate their strategies and tactics based on the changing environment (Min Chen, 1995: 48). The best managers succeed in balancing business interests and ethical considerations.

However in this age of empowerment it is not just the top management that has to think of the wider consequences of its decisions. Capability to make ethical decisions has become a prerequisite for leadership positions.

Andrews (1989) suggests that ethical decision making requires of individuals three qualities that can be identified and developed. The first is competence to recognise ethical issues and to think through the consequences of alternative resolutions. The second is self confidence to seek out different points of view and then decide what is right under the particular set of relationships and circumstances. The third is tough mindedness, a willingness to make decisions based on intuition and experience when all that needs to be known for a rational decision cannot be
cannot be known.

Mahoney (1994: 39) claims that “the point of moral education is to help young people become inner directed and self regulating by acquiring and consolidating basic social habits of being thoughtful for other people, of respecting their interests and wishes, their property, privacy and so forth.” He says that moral skills can become “second nature” and a matter of almost instinctive reaction to those who choose to practice them.

Holden (2000: 48) attested, “In your busyness don’t forget your soul. Neglect will bleed it dry and drain you of your fulfilment. Take off your blinkers and be aware of the people around you. Empathise, reflect and act. Seek knowledge of yourself and the wise counsel of others. Treasure the wisdom of philosophers.”

Sometimes it is said that wrongdoing in business is an individual failure, a person of the proper moral fibre, properly brought up, simply would not cheat (Andrews, 1989). The development of one’s ethical framework and moral character is complex. These are primarily shaped by family, school and religious institutions which offer people moral indoctrination in many forms. Andrews also reasoned that most education in business ethics takes place on the job, in organisations where people work. However, the proper academic home for ethical instruction should be moral philosophy. This field, on the other hand, tends to be bound in the rigidities of academic traditions and rarely seems to engage in the world of practical affairs. Business ethics is gaining in popularity, but it is set back by unanswered questions regarding for example the best ways of teaching ethics.

Lozano (1996: 234) notes that, “In the field of ethics the contest between an emphasis on analysis and an emphasis on rules and regulations is still undecided, as is particularly evident in the case of applied ethics or moral issues that are rooted in the current pluralist, relativist context”.

Ethics is concerned both with the ends and the means of human actions. How it deals with the means is crucial; ethics must transmit from within constraints surrounding decisions and actions, critically selected value allegiances and criteria.

Khoo (1999: 63) submits that in our fast pace world, what is thought to be new information may become obsolete by the time it is received.
Other than that there is also the problem of oversupply of information which may be far worse than having none. And ultimately how does the corporation use the information for its benefit or should it be capitalised upon regardless of the consequences.

Nothing will happen either inward or outward to further advance the doctrine of social responsibility unless those in charge of the corporation want it to happen and unless their associates share their values and put their backs into solving the organisation's master problem. There must be desire and determination first. It must be embodied in a strategy that makes a consistent whole of private economic opportunity and public social responsibility, planned to be implemented in an organisation which will be humanely and challengingly led and developed. "To be implemented successfully over time, any strategy must command the creativity, energy, and desire of the company's members. Strategic decisions that are economically or ethically unsound will not long sustain such commitment" (Andrews, 1989).

3. Japan

3.1. Origin

Similar to the West, Japan's social structure has been described as a complement to its practice. Confucian and Buddhist teachings have been passed through its two religions and of them all.

3.1.1. Customs

According to the text, Japan views particular about the unrivalled in its most military.

The central to war- accomplished military, inspect the of various of fourths establish imperial domestic.

Its influence is obviously humanitarian in the present.
3. Japanese Work Ethics

3.1. Origin of Shintoism – A Historical Review

Similar to other major religions, the Japanese religious tradition have been described as being rich and complex, encompassing within it both complementary and contradictory trends in religious thought and practice. Central to this stand Shinto, the indigenous religion of Japan, and Buddhism, the Indian religion that reached Japan in the sixth through eighth centuries AD from Korea and China. It has been these two religions that have contributed most to the Japanese understanding of themselves and their world.

3.1.1. Confucianism and Japan

According to early Japanese writings, Confucianism was introduced to Japan via Korea in the year 285 AD. Other research however puts it at about the sixth century AD. Nevertheless its real significance was unrivalled during the Tokugawa period which made neo-Confucianism its most important philosophy in government and education.

The central concern of that time was the restoration of peace and order to war-ravaged Japan and they turn to Confucianism in order to accomplish this. In the bakuhans system of government, the bakufu, or military, government of the Tokugawa shogunate reserved the right to inspect the 250 or so autonomous territories, or han under the control of various daimyo. In order to oversee all these territories, about three-fourths of Japan, and autonomous daimyo, the Tokugawa shogunate established an elaborate bureaucracy modelled after the Chinese imperial bureaucracy which eventually bring about nearly 300 years of domestic peace.

Its influence on Japanese society has been intensive which is still very obvious today. Some of the most important Confucian principles are humanity, loyalty, morality and consideration on an individual and also in the political arena.
3.1.2 Buddhism and Japan

Buddhism was introduced to Japan in 538 or 552 in the form of a present from the king of the friendly Korean kingdom of Kudara (or Paikche). The new religion was welcomed by the ruling nobles while the common people did not understand its complex theories. After a few conflicts with the native religion Shinto, the two religions soon were able to co-exist harmonically and even complemented each other.

During the Nara period, the great Buddhist monasteries in Nara, for example the Todaiji, gained strong political influence which was one of the reasons for the government to move the capital first to Nagaoka (784) and then to Kyoto (794). Nevertheless, the problem of politically ambitious and even militant monasteries remained a main issue for the governments during many centuries of Japanese history.

By the time Buddhism entered Japan it had already become a world religion with a history of a thousand years. The form of Buddhism that from the start was dominant in Japan is known as Mahayana, the Buddhism of the Greater Vehicle, and it brought with it an enormous canon of religious literature, an elaborate body of doctrine, a well organised priesthood, and a dazzling tradition of religious art and architecture, all of which seems to be lacking in Shinto in the sixth century.

Although its view of the world and mankind differed markedly from that of Shinto, it is important to understand that within the teachings of Mahayana Buddhism, both differences from and similarities to the native tradition could be found. On the one hand, for example, Buddhism regarded the world as transient and saw it as a source of suffering for those who remained attached to it, a view that contrasts sharply with Shinto's ready acceptance of the world. On the other hand, however, there was an optimism in Mahayana Buddhism that meshed well with Shinto, an optimism about human nature, for it was committed to the belief that all human beings had the potential to attain the wisdom that brings an end to suffering, and an ultimate optimism about the world itself, since it taught that once human attachments are discarded, the world takes on a new and positive significance.
3.1.3. Evolution and Acceptance

During the Heian period, two new Buddhist sects were founded, originally from China, the Tendai sect in 805 and the Shingon sect in 806. They were gradually assimilated into Japanese society and culture and further developed and evolved.

In 1175, the Jodo sect (Pure Land sect) was founded by Honen. Followers were among all different social classes since its theories were very simple and based on the principle that everybody can achieve salvation by strongly believing in the Buddha Amida. In 1224, the Shinshu sect (True Pure Land sect) was founded by Honen's successor Shinran.

In 1191, the Zen sect was introduced from China. Its complicated theories were popular particularly among the members of the military class. In Zen, one can achieve self-enlightenment through meditation and self discipline.

The Lotus Hokke sect, founded by Nichiren in 1253, was exceptional due to its intolerant attitude towards the other Buddhist sects. Nichiren Buddhism still has many millions of followers today. Hence many "new religions" are based on Nichiren's teachings.

Oda Nobunaga and Toyotomi Hideyoshi fought the militant Buddhist monasteries (especially the Pure Land sect) thoroughly in the end of the 16th century and practically extinguished Buddhist activities on the political sector. Buddhist institutions were once more attacked in the early years of the Meiji period, when the new leaders favoured Shinto as the new state religion and tried to separate and emancipate it from Buddhism.