

# COMPARISON OF WESTERN CULTURE AND JAPANESE CULTURE THROUGH INDUSTRIALIZATION

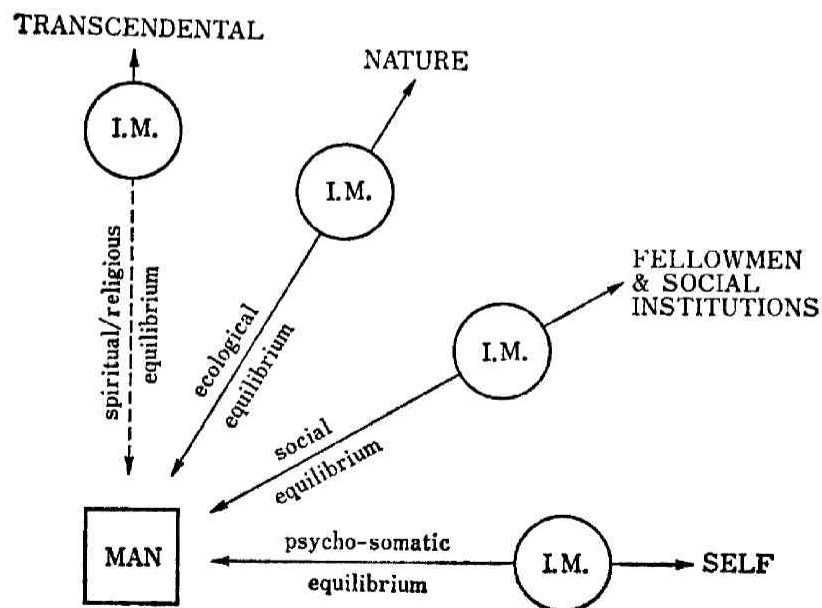
—IN VIEW OF MENTALITY—

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## 1. Introduction

This study focuses on the impact of post-industrialization on cultural development in Japan in view of problems which derived from the conflict between western-industrial mentality and Japanese core values. The content analysis is based on the relation-axes model (Figure 1 & Figure 2).

**Figure 1: The Relation-Axes Model and Influence of the Industrial Mentality (I.M.)**



**Figure 2: The Relation-Axes Model-Relationship and Concepts**

Types of Relationship Concepts	Man-Nature	Man-Fellowmen	Man-Self	Transcendental
Industrialization: The Industrial Mentality(Impact of science, tech- nology & moder- nity)	scientism linear/analyt- ical thinking quantification reductionism	techniques- orientation functionalism individualism strategic planning	control of environment rationality	secularization critical attitude
Culture: The Core Values  <u>Actual</u> Desirable	physical ecological/ environmental  nature	social (roles, norms & expecta- tions) society	psycho-so- matic (self, individual, personality) man	religious spiritual
Education: The Core Curcu- lum(in secondary education) Qualification objectives	Natural Sciences	Social/Human Sciences	Humanities	Religious Studies
Identification objectives (Personal devel- opment)	cognitive	social-moral	emotional- moral	spiritual
Societal functions	environmental needs (devel- opment, growth & quality of life)	social integra- tion, political unity & sta- bility	full develop- ment of poten- tialities	identity (religious, political, cultural, social, etc.)

The promotion of industrialization from the Meiji restoration of 1868 not only accelerated economic development, but also changed

social structure, professional profiles and the way of life. It also greatly affected traditional Japanese beliefs, thinking and attitudes in complex ways. The contribution of Japanese education and Japanese culture to the success of industrialization in terms of economic growth may be great.

However, have ideal core values as a national identity been developed or has education contributed to cultural development and personal development? The recent abrupt increase of international contact between Japan and foreign countries brought about economic and cultural frictions in the international community. Here, having been severely criticized by both foreigners and Japanese alike, the 'actual' core values of Japanese culture are being attacked and 'desirable' core values are being searched. With the increasing penetration of industrial mentality into Japanese society, the industrial mentality and the core values of Japanese traditional culture came into conflict in certain areas, and in other areas they harmonized.

In view of the above questions and problems, the following two hypotheses can be deduced. 1. The industrial mentality is in dissonance with the actual core values of Japanese culture. Therefore, the core curricula of secondary school is in consonance with the industrial mentality. Although the degree of dissonance differs according to the relation-axes. The state of such consonance or dissonance depends upon the analysis of the nature of industrialization and the way of adopting the western mentality on one hand and the multi-layered aspect and nature of core values of Japanese culture on the other. 2. The dominant groups may consider that both kinds of 'core values', those of the industrialization and those of the Japanese cultural identity, are equally valuable. If so, they would have developed a 'core curricula' in the educational system where this compromise is noticeable. Whether such a compromise has been functioning in harmony or in conflict is investigated in this study.

In order to verify the above hypotheses for developing an ideal

Japanese identity, points of the content analysis are as follows. The first section introduces present social problems. The second section focuses on the change of professional profiles and Japanese attitudes along with economic growth. The third section deals the way in which complex (desirable/undesirable) core values of the Japanese are applied in institutions and society at large.

The following study in three sections is needed to verify the hypothesis, although it is omitted here. The fourth section argues the preponderant role of secondary school education for socio-economic development. The fifth section verifies the two hypotheses in analyzing the interrelatedness of industrialization, culture and education. The last section recommends the ideal direction of industrialization in order to develop an ideal national identity in education.

The process of post-industrialization in Japan has changed both the way in which people conceptualize time, and the way in which they experience it. Changes in the experience of time have affected man's relationship to society, to nature, to himself and to the deity. These changes are discussed in the last two sections.

## **2. The State of Industrialization**

### **2.1. Background of Industrialization**

The life of Japanese before and after 1868 was fundamentally different. Since 1868, the promotion of modernization and industrialization has constantly changed the social structure and the attitudes of Japanese. The major changes took place in 1945 concerning organizational systems, from the 1960's for structural changes, by joining the world market, and from the 1970's for occupational structures and from the 1980's for western-Japanese mentality.

Until 1868, Japanese people lived under the feudal hierarchical system, with an agrarian economy and an indigenous Japanese culture

which was moulded and developed under a centralized government. Society consisted of hierarchical classes of leaders and commoners. Nobles and feudal lords as leaders and warriors were trained for military skills and certain academic knowledge and traditional values at individual schools. Farmers, craftsmen and merchants of commoners obtained their skills and traditional values from their parents in the extended family, the chief in service or priests at temple schools. Japanese lived simply with nature, understood their social position in the group without having individual rights, followed Confucian ethics and disciplined themselves through certain religions and nature. Traditional human relations was crucial to all Japanese. The feudal system served to keep the political stability, minimum life of commoners and Japanese homogeneity.

## **2.2. The Impact of Industrialization**

### **2.2.1. The policy of initial industrialization**

Under the critical climate to maintain Japan's independency in the Meiji restoration of 1868, the Meiji government promoted rapid modernization and industrialization in order to achieve political stability, economic development and social integration, which was eventually to establish the 'modern Imperial state' (Article 5, Imperial Oath of Five Articles, 1868). Based on the policy of 'a rich country with a strong army, increased production and promotion of industry' and 'Civilization and enlightenment', the Meiji government, with industry and educational groups, initiated new systems of all fields and provided both western and Japanese knowledge and skills for leaders and workers. However, the adoption of western knowledge and mentality was selective according to the government's goals. As a result, political stability was barely accomplished and the economy grew vigorously. The integration of a social structure (the economy, technology and an occupational system) and culture, in terms of the homogeneity of

race, language and customs, was maintained through national education at the expense of neglecting certain western knowledge and industrial mentality.

### 2.2.2. Social change after 1945

Industrialization after 1945 constantly brought about numerous changes in the society as a whole, but few the core values of Japanese culture, in spite of the whole social systems having been reorganized based on democracy. The result was rapid economic growth with a tremendous increase in the production and consumption of goods and services, an increase in the labor force and an expansion of professional profiles, along with an increase of graduates of secondary and higher education. The post war Japanese constitution facilitated democratization and social equality, though preponderantly so. People's cognizance of a democratic decision-making system providing fundamental choices in political alternatives is increasing, although still insufficiently

There is a growing mobility of people, geographically, socially and spiritually: urbanization; middle class consciousness in terms of economic and education; materialism, non intervention, or indifference individualism and optimism. Yet, the enforcement of the undesirable aspects of 'government-industry' put people in a dilemma of having to choose between traditional values and western-industrial mentality. The policy of 'government-industry' for industrialization is reflected in the core curricula with equal emphasis on industrialization and on preponderant core values. Japanese people have been continuously educated in this process of modernization since 1868. In educational socialization, an ideal Japanese has been thus oriented towards hierarchical occupations, with strong emphasis on the natural sciences and the preponderant Japanese identity in the social and human sciences. The compromise between the two is to be dealt with in the training of the 'international man' and the promotion of 'internationalization' from the 1970's.

### 2.2.3. The change of attitudes

#### 1) The man-nature relation

Until 1945 in the transition from an agrarian society to an industrial society, the Japanese economy was still depended largely on agricultural, fishery and forestry industry at home, with a certain degree of light and heavy industries. Regarding food, clothing and shelter, most rice, lumber and textile materials were largely produced in Japan. Japanese people, in general, lived with a self-supporting, self-sufficient policy utilizing limited natural resources. The life cycle of the agricultural-industrial Japanese were still based on the seasonal weather and nature. Japanese was greatly dominated by a cyclical way of thinking, in using largely raw materials in daily life utilizing limited land and production, reforming or repairing articles made of natural resources.

Such Japanese attitudes towards nature changed prominently from the 1960's, with the rapid industrialization on a global scale. Urbanization, mechanization, an expansion of professional profiles, with an increase of educational levels and a standard of living with affluent goods and information services, brought about materialism and non-intervention; and in the end the loss of sensitivity and relativism to nature on the one hand, and a decrease in the labor force in agriculture, forestry and fishery on the other.

Under these Japanese attitudes towards nature and the environmental change, Japanese came to be dominated by a linear way of thinking in terms of a mechanical efficiency. The general domination of a quantitative way of thinking of Japanese are shown by their non-intervention in the destruction of nature though pollution and problems of sickness caused by pollution at home, or damage Japanese caused abroad by the excess importation of natural resources. While such problems became socially criticized from the 1980's, a certain degree of analytical thinking by dominant groups of government and industrial circles already appeared in the 1970's in various researches concerning the



problems and the prevention of the destruction of the natural environment. Enactments of legislation for the preservation of the natural environment, the setting up cultural and environmental agencies, proposals to cope with environmental problems, the implementation of those proposals above and proposal to limit the use of energy, all indicated a rational way of thinking. Recently, a sign of more scientific and reductionistic thinking has been emerging in general consumers in communities and some schools, along with dominant groups of both government and industry, and pressure groups of academics and the mass media. Such phenomena are sea farm breeding, land reclaimed with used goods and alternate energies by utilizing solar heat. Especially from the late 1980's, a movement towards the effective use of goods, and recycling used goods by the consumers shows a new quantitative change of attitudes.

## 2) The man-fellow men relation in society

The advancement of industrialization abroad from the 1960's changed Japanese economic and social structures, professional profiles, necessary knowledge and skills as well as Japanese attitudes in terms of the quality of inter-human relations and efficiency and effectiveness as characteristic of human relations.

Rapid economic growth was brought about by numerous factors. These were: the reorganization of economic and educational systems based on democracy after 1945 by the enforcement of the 'Allied Forces'; the 'national income doubling plan of 1960' by Japanese 'living a plain and frugal life', a highly skilled and motivated labor force, the introduction of new foreign and domestic technology, an ability to absorb new western techniques, a relatively high-level effective mass education system which was oriented towards industrialization, a unique labor management system, a high rate of capital investment, an implicit cooperation between government and business and trade and involvement in the economic world order, such as in OECD Summit, etc.



The industrial-technical changes have raised productivity by reducing the labor force, increasing both individual and public consumption and standardizing the lives of people. More goods have become available to more people as the distribution of remunerations has become more equalized; there are more opportunities open for the distribution of social status and power among the social classes. As a result, the Japanese economy has continued its high rate of growth. Its GNP now ranks second in the world. On a per capita basis, the gross domestic product of Japan amounted to US\$ 19,548 in 1987 (Statistical Handbook of Japan, 1989).

The change in structures of professions and professional qualifications altered the quality of inter-human relations. The economic competition

**Table 1: Number of Japanese Residents Abroad Classified by Region and Occupation (families classified with main salary earner). As of 1981.**

Occupation	Firm, Bank Repor- Free En- Student Govern- Other	Total	
Region	Manufac- ter terprise Resear- cher Teacher		
Asia	40,572 300 370 1,271 4,636 1,831	48,980	(23.9%)
Oceania	4,454 42 64 776 500 337	6,173	(3.0%)
North America	38,911 487 602 19,967 2,249 2,234	64,468	(31.5%)
Central & South America	12,305 77 173 366 2,249 650	15,820	(7.7%)
Europe	26,115 476 2,642 12,192 3,539 4,561	49,525	(24%)
Middle East	11,432 44 15 60 660 124	12,335	(6%)
Africa	5,579 79 46 99 1,531 96	204,731	(7.3%)
Total	139,368 1,505 3,930 34,731 15,364 9,833	204,731	(100.0%)
	(68.1%) (0.7%) (1.9%) (17.0%) (7.5%) (4.8%)		

Source: Ministry of Education, State of Education of Children Overseas.  
Tokyo, 1983, p. 5.

among nations, and economic expansion abroad, facilitated the need for functional and individualistic specialists at home and abroad as seen in Table 1. The specialists need specific knowledge and techniques, together with strategic planning, to deal in business with foreigners at home or abroad. This inter-human relation shows a new quality of the Japanese. Such a specialist is called 'international man', who is proposed to be educated in schools from the 1970's (The Council of Education, 1976). The same quality of inter-human relations has been increasingly required in professional occupations such as public servants or those in private sectors. In inter-human relations among Japanese, certain Japanese attitudes are still prerequisite.

The emergence of the service sector in terms of providing materials and information, has created a demand for part-time semi-skilled workers regardless of age, sex or working hours, as long as they are graduates of secondary schools (National Life Center, 1985). An orientation to handle service and informational machineries such as audio-visual, computers, faxes to engage in a part-time job is given. The part-timers need strategic planning to work according to their time schedule.

With a rise in the educational level of Japanese and minorities, whose literacy rate has been 99% (Research Report, Table 1, p. 295), the unskilled labor has been supplied by foreign workers, mainly from Asian countries (11, 1989, Asahi). Japan is a homogeneous country, with 99.4% Japanese and the rest Korean, Chinese, Ainu and others (Research Report, Table 2, p. 296). They need Japanese language ability and an orientation to engage in the service sector, such as in restaurants or in construction. Having foreign, unskilled workers, in Japan is a new phenomenon and a new quality of inter-human relations, which is a serious social issue.

At the same time, the distribution of labor especially for university graduates and women, is becoming more competitive and questionable, in terms of equal opportunity (the Equal law for men and women of

1987). For, in order to compete with men, women in leading positions of professional occupations require higher levels of knowledge, techniques, strategic planning, functionalism and individualism.

The above qualities of the inter-human relations are efficient and effective to work in any occupations. Accordingly, now, all of such qualities have become increasingly new characteristics of human relations for Japanese. Although a necessity, the way in which they are applied differ among different professions. Techniques are basically provided in schools. An orientation is always given, although focused on extreme 'groupism' and 'harmony'. Functionalism has been problematic, based on the 'seniority system' and 'academic background'. Strategic planning and individualism need still careful application to the inter-human relations of any occupation or family and community. Since keeping a 'harmony' in the group is still an essentially strong quality in Japanese inter-human relations, Japanese require a new type of 'strategic planning'.

The quality of traditional Japanese human relations based on 'harmony' or 'groupism' such as a strong senses of national unity, reciprocal obligation and passionate personal loyalties has been modified. Strong government leadership with its orientation still continues, in which labor is recently interpreted as the combination of faithful service to the office, self-satisfaction and reward. The changes of the society and the professional structure have been pressing the 'harmony' between the two in order for Japanese to survive. This may also be a recent new necessary quality. This quality can be promoted through an ideal school curricula based on the nature of 'harmony'.

### 3) The man-self relation

Industrial-technological changes have not only changed man's attitudes towards nature and human relations in various professions with necessary knowledge and skills, but also in man's self-perception and endeavor to control the natural environment. Japanese people are losing the sensitivity to and feelings for nature as well as patience,

diligence, effort, creativity and imagination in rationally controlling nature and its environment, in spite of school curricula which provides the necessary knowledge to develop man's full potentialities.

Fresh foods, instant processed food stuffs or artificial materials are available in any season and any time. Audio-visual goods paralysed Japanese senses of seeing, hearing, smelling, tasting and touching. Japanese have lost the sense to distinguish from real and artificial. They have become accustomed to convenience and standardization. Japanese, being indifferent to the natural environment and its protection, seem justified by these recent artificial qualitative senses. An increasingly new 'man-self relation' may be the widening disjunction between Japanese who can manipulate their environment rationally and those who cannot, with a majority of insensitive Japanese in the middle.

#### 4) The man-transcendental

The above way of thinking towards nature and controlling and manipulating the world has been affected largely by a phenomenal development of mass media and the communications networks. Japanese are traditionally pluralistic which means having a tolerance with religious beliefs or increased atheists and being concerned mainly with real affairs. The Japanese has been oriented to exert themselves to control and manipulate the world around them by petitioning for numerous concrete rewards through Shinto gods and Buddhist religion. As well as Confucian ethics from China has oriented man to the sense of belonging to a group, such as his family, community, company, in which he devotes himself to the group and in return he is protected by the group. Confucian ethics also oriented man not to be critical. An increasing secularization is found in the prevailing religious rewards being accelerated by such as business profits and success on the entrance examinations, while such Confucian ethics has been disappearing.

Japanese are increasingly learning towards western-industrial mentality to rationally manipulate the world for the needs of survival in

an industrial society. People at large relate traditional values and life styles, which are not only Japanese but also foreign, and try to accept the meanings and values communicated by the mass media. There are still a few of those who search for the meanings and values of life by questioning and analyzing the goals of industrialization. They are the academics, critics and writers.

#### 2.2.4. The impact of industrialization on man to the larger society.

The professional hierarchy is certainly linked to the socio-economic status in the larger society. International specialists, public servants and business people in giant enterprises are university graduates and labelled as the top elites. International specialists contribute on an economic world-wide scale, mostly being abroad. Public servants and business people in giant enterprises, in general working at home, contribute tremendously to economics. Academics are linked between them, since they provide necessary knowledge for them. Next, comes those who work in minor enterprises. They are graduates of either a university, upper secondary school or a specialized school. They are linked in the middle in terms of socio-economic status, although their contribution to the economy is great, for they serve as a large number of general consumers. Then comes part-time workers, who are graduates of secondary schools or higher. As they contribute piecemeal to economics in various ways and fields, they are now indispensable to any institution or enterprise. Their socio-economic status may be lower, but this has established a new occupation. Lastly, manual workers are ranked at the bottom in the socio-economic status and their academic background is mostly below secondary education.

Accordingly, success and personal achievement of Japanese can be, in general defined, according to their rank of professional occupation, along with academic career and position in occupation, amount of income and property, marital and family status and adaptability personality to occupation and home, in this order. The individual relationship

with society is stated in the Constitution as 'obligation and duty' accompanied by rights of individual freedom. In light of the Constitution, moral education in the Course of Studies indicated it as a member of family, community, Japanese citizenry and international or global society. Yet in practice, the individual belongs to certain groups and is expected to have a 'sense of belonging to the group', devoting oneself to the group. In return the individual receives favour from the group. This relation has also been altering with the change of social structure and of Japanese core values, which thus affects the above definition of success and personal achievement. Success and personal achievement are increasingly varied according to interests and choices of the individual.

In order to moderate the dissonance of the interdependence between industrialization, culture and education, specific educational policy developed in order to regulate those relationships such as the 'International Exchange in Culture, Arts and Science' by the Council of Education in 1976 and, 'Educational Reform for the 21st Century' by the Special Council for Education, Ministry of Education, in 1987. Interest groups of a political party (LDP), Ministry of Education, and economic-financial circles have been promoting both desirable and undesirable Japanese culture with Moral education and Social studies in schools, while advancing industrialization. Here, pressure groups of academics, teachers' organizations, writers, critics and journalists have been trying to decrease the speed of industrialization and to promote desirable Japanese culture and modern ideas, which will influence this interdependence in one direction or another.

Industrialization is politically and economically promoted by government-industrial circles. A promotion of a industrial mentality is indicated in the school curricula, although it limited in practice. Recent social changes in Japan, involving industrialization on a world-wide level have pressed Japanese to adopt a 'new western industrial mentality' for the survival of the individual, as well as the state. This has



moved toward evolving a new Japanese culture.

#### 2.2.5. The concept of time

In agrarian society, the Japanese lived in a cyclical, dependent, and inefficient lifestyle, in which they showed patience and selfless devotion to work. They followed the cycle of the seasons, and were dependent upon the natural pace of time. The social life of the Japanese was thus based on the changes of the seasons; during the busy farming seasons they worked with neighbors, while in the slack periods they worked at home. Hard work was understood as a spiritual discipline, and this value can be traced back to the Japanese work ethic of Buddhism. Spiritual advancement was the prize to be gained through selfless devotion to one's work. Leisure was simply the spare moments between working on the farm. In accordance with this scheme, they could patiently wait for and appreciate their leisure time, as they could other seasonal products. As a result, they felt they could control of their environment.

With the arrival of automation, consumer services and information technology, brought on by the advancement of scientific technology, present day Japanese live in an efficient linear, functional, strategic, impatient and egoistic way. They follow an artificial and individual concept of time. Seasonal products are processed artificially. The social life cycle of the Japanese has come to work functionally, strategically and efficiently in the sense that all time in working hours is structured work, whether that is full time or part-time employment. A compromise has been produced between the old and new working ethics, whereby labor is seen as the combination of faithful service to one's employment with its more individualistic functions as a source of self-satisfaction and reward. An amount of regular leisure time, two days off at weekends and other regular paid vacations, was incorporated into the work of public offices and many private businesses. Such leisure time came to be recognized as necessary



personal time. Because of the pressure of work, people became impatient, and were not prepared to wait for goods and services, for information, for transport, or meetings with people. They have lost the habit of pausing and meditating before taking action. The Japanese have alienated themselves from natural gods. Those who do practice traditional religions are more likely to petition at shrines and temples for their own, individual and egoistic rewards than people in the past.

### **3. The Impact of Industrialization on Cultural Core Values**

When coming into contact with western culture, Japanese culture raised fundamental questions on nature and certain aspects of Japanese culture. Japanese culture is derived originally from Shintoism as a natural religion and Buddhism for its Japanese man-nature relation (concepts of nature), Confucian ethics for its man-fellowmen relation (moral value), Buddhism for its man-self relation (the concept of life and death) and Shintoism and Buddhism for its man-transcendental relation (the doctrine of self reliance-pragmatism) evolved. The ongoing criticisms of Japanese culture can be exemplified in the way in which desirable and undesirable aspects of the multi-layered culture are selected and put into the school curricula by interest groups for industrialization. In this respect, the problem brought about by industrialization could be examined by the relation-axes model in view of desirable/undesirable and actual, core values.

#### **3.1. Man-Nature Relations**

To the Japanese people, nature has always been a familiar and friendly blessing. Natural environment of the Japanese islands' temperate climate with abundant rainfall was the source of all growth and fertility to the fishing people and rice cultivating farmers. The life circle of the agricultural people of old Japan so closely followed the natural rhythm of the land that they were as one with nature,

their souls a part of nature. This sense of 'oneness with nature' underlies the Japanese ethos ; its philosophies, thoughts, religion, arts and even sport. It is part of Japanese sensitivity to, and enjoyment of, nature.

The need of agricultural people to observe the process of harvest crops has shaped the Japanese sensitivity to seasonal changes. This sensible observation of nature has given rise to a wide variety of arts and customs through the re-creation of nature. The Japanese concept of nature is derived from the Buddhist concept of 'transience' having been incorporated into the indigenous concept of nature as an extension of oneself, together with Zen teachings, the mysticism and rustic simplicity of 'yugen' (pathos and insignificance), 'wabi' and 'sabi' (striving for enlightenment through nothingness). With this concept of nature, the Japanese people represent nature as it is, and try to use raw materials. Examples are seen in Japanese literature, 'sansui-ga' paintings, the tea ceremony, the Japanese garden, the flower arrangements, Japanese martial arts and the Japanese style house .

The process of knowing the concept of nature involved in severe discipline for oneself to become one with nature through Buddhist or Zen practices, working in nature to master both the ethos of nature and the arts, and skills. Japanese people, whose lives were based on agriculture and fishing, understood the above concept of nature, and followed natural laws by carefully utilizing natural resources, protecting and preserving much of it.

The introduction of industrial knowledge and mentality has changed traditional Japanese cultural core values and the attitudes Japanese people have toward nature. The sense of oneness with nature and the sensitivity to nature as desirable core values still remain in Japanese arts, customs and Japanese style houses and gardens. However, the convenience and comfort of daily life brought on by adopting technological knowledge have transferred from the identification with nature to affirmative thinking on reality in order to enjoy the present

world. This undesirable value is also derived from the Japanese Buddhism as a religion of supplication.

The role to preserve nature had been at least maintained by provisions for agriculture, forestry and fishing until the 1950s. Since the 1960s, the advancement of industrialization and the expansion of urban areas caused serious problems: the destruction of nature, the crisis of human existence and loss of mentality to develop a national cultural identity. These problems are: pollution from chemical use in factories, exhaust gases of automobiles, sickness caused by polluted water and food, noise pollution, the destruction of nature by the development housing and pleasure activities, the decrease of fish, animals or trees caused by pollution, the excess importation of natural resources from developing countries (Statistical Handbook, 1989, p. 83) and the government control of rice production.

The problem of excess importation of natural resources clearly shows the contradiction of Japanese values regarding nature. On the one hand, using natural materials agrees with the Japanese value of the sense of oneness with nature, yet on the other hand, the Japanese value of the affirmative thinking of reality to enjoy the present world may agree with the measurable and quantifiable western industrial mentality. However, that it is at the cost of destroying the natural resources of other countries is contradictory to Japanese core values. Japanese attitudes towards nature came to put more weight on the affirmative thinking of reality to enjoy the present world than it did on the sense of oneness with nature. The Special Staple Food Control System is for production adjustment, to balance the supply and demand of rice. The farmers were imposed to reduce producing rice and to take alternative measures. This system not only put farmers and consumers in a critical condition but also deteriorated a political and economic international relations.

In response to the increasing social demand for the pollution prevention, measures to cope with the above problems have been taken

officially by enacting numerous legislations, proposing measures, setting up agencies and promoting research development for implementation. These measures include: enactments of the Basic Law for environmental Pollution Control (1967), anti-pollution measures and the Law for Protecting Cultural Inheritance (1950); setting up the Cultural Agency (1950), the Environmental Agency (1971) and energy development organization for research on the development of alternate energies; undertaking the forestry long-range plans for the management of forestry resources, sea farm breeding in fishing industry and marine conservation. At the local level, various kinds of pollution prevention agreements were concluded between individual corporations and local governmental bodies in order to supplement the national level of the environmental protection policy. Under these agreements, efforts are being made to substitute cleaner energy sources for petroleum and to introduce and improve pollution control facilities. The pollution and the destruction of nature which has affect on the lives of people urged Japanese people to be active in protecting themselves from these problems by purchasing natural food and recycling used items. However, such people still constitute a minority of the population. Actual core values in the man-nature relation are not desirable

### **3.2. The man-fellow men relation**

The modes of life of both Japanese and western are accepted by most Japanese. Both traditional and western values are maintained at the social relations at home, communities, schools and other social institutions, which have brought many conflicts between desirable and undesirable Japanese moral values and also between these values and the western values. The social moral values of hierarchical vertical relations based on groupism are still expected from individual Japanese to keep harmony within a group. Actual values are faithful obedience, patriarchalism, reciprocal moral order, uniformity, submission of women; indirect expression, 'honne' (individual's voice) and 'tatemae'

(the group's voice); hard working, effort, competition. These values derived from Shintoism, Buddhist concept and Confucian ethics are desirable. When leaders utilize these values to suit their conveniences in order to exercise their arbitrary control, they are undesirable. The Civil Law of 1947 introduced democratic social relations, although the traditional concept of 'the house' and 'the succession', customary rules were maintained in the law. An introduction of moral education based on democratic ideas is a subject of debate, since the traditional moral values are implied. Conflicts are examined in the following social relations.

Family relations: With the equal rights and the increase of nuclear families and working women, the vertical relation between husband and wife, parents and children, among children has largely declined after 1945. Yet, the eldest son is still regarded important for succession to a property and ritual articles. Husband prefers his wife to perform the role of a mother, house wife and wife in view of the submission of the women. Children are largely over protected and spoilt but demanded certain obedience in terms of study, effort and manner. The interdependency between the mother and a child continues even after marriage. The obligation is still an important element in relations among relatives. The family relation is said to be crashing with the influence of western culture in the rapid change in the moral values and the role of family members. Is it largely due to the influence of western culture or the imposition of undesirable Japanese core value? Or is it due to lack of cognizance of man as an 'individual' in the changing role of family. Actual core values are not desirable.

Marriage: Article 24 of the Constitution recognizes the equality of the male and the female, free selection and decision on his or her marriage so long as they are over the marriageable age, that is 18 for males and 16 for females (Article 731, the Civil Law). Both the male and the female, who are under 20, must obtain consent from

their parents or parent (article 736, the Civil Law). The majority of people even they are over 20 obtain their parents' consent whether they marry for love or by 'omiaï', an arranged marriage. The eldest legitimate son or daughter still takes up the responsibility of supporting their parents. Thus upon marriage whether one of the partners is the eldest legitimate son or daughter is still a matter of importance. The announcement of marriage of the two families, as often seen at the hall of marriage, shows the importance of 'the house' rather than the 'individuals'. The increase of marriage for love, church weddings at home and abroad, remarriage of divorced women and international marriage shows an influence of the western value. Yet, the prejudice against these phenomena persists, as the woman's moral view is being devalued and her personality being undermined. Such practices are not in general accepted by parents, relatives and communities. The undesirable Confucian moral view can be the problem.

Divorce: The Civil Law of 1947 provided allowances for divorce by agreement, equal rights in suing for divorce, equal and free decision on their children's guardianship, freedom to reject an adopted surname, and equal right to claim inheritance to certain items of the ancestors. This has affected the occurrence of divorce in terms of the number, the age, occupations and reasons. The divorce rate has climbed (0.79% in 1965 and 1.39% in 1983, National Life Center, 1985). There were more middle aged couples who divorced as compared to the younger couples from 1979. The divorce ratio among academics is higher than that of other occupations. The major reason of the divorce suit for the wife was financial problems, while for the husband it was due incompatibility with the wife. The moral value on divorce, in terms of the prejudice against the female divorced still persists. Divorce is not popular nor favourably regarded, for the obligation to adhere to the family and the view of women's submission. Here again the traditional concept of 'the house' (actual core value) impinges on the individuals' rights, especially those of the women.



**Community :** The urbanization has weakened family ties and brought about reduction in fertility, kin and community relationships, an increasing separation of home and workplace, parents and child relationships. The agrarian heritage of a reciprocal moral order applied in the family and the community is neither effective nor valuable, because of the automation and the decline of agricultural production in rural areas. Cooperation and team work at home and community are not much needed even in farms, for the majority of farmers' work is based on full-time shifts depending on seasons. The community cooperation has been encouraged, to prevent juvenile delinquency and to help the aged. Voluntary work, community activities such as courses for daily life have been increased to become universal moral ideas. Recently, certain womens' groups in these activities have also participated in political decision-making such as the election of 1989 and 1990. In the traditionally inherited 'tonarigumi', the official categories of neighbour groups, there exists a circular called 'kairanban' which plays a major role of communication among neighbours, though, it is criticized. Actual core values show both desirable and undesirable phases.

**Schools :** Traditional moral values of 'dignity', 'friendship', 'obedience as the object of teacher training were introduced in 1887, which was to promote the spirit of nationalism (S. Nagata, 1979). Accordingly, the teacher was regarded as an ideal man and was highly respected. The relation between the teacher and the pupil was based on these moral values. The respect for teachers has declined after 1945. Yet, in this relation a similar moral spirit still persists, although in different forms such as 'respect', 'affection', 'harmony', 'peace', 'effort', and 'trust'. In almost all schools, one or the other of these moral values would be chosen as a motto for the school. The weekly motto is expressed more practical terms such as 'not to run in the hall'. These values are reinforced by group competition at the expense of individuals. The strict, precise and concrete rules of individual



school on personal attire, belongings, hair style set the moral standard for the pupils. They are conflict between the traditional values and the modern values, they have caused violence at home, school absenteeism, bullying, and suicides of the young people. The vertical relation applies to staff of educational administration and teachers, the head of school and teachers, teachers and parents, juniors and seniors. Elders and persons in higher social positions are to be respected. In the academic circles, these relations are most democratic than any other social relations. On the whole, actual core values are not desirable.

Business institutions: In contrast to the family and community relationships, the Confucian vertical hierarchical values are applied largely in the labour management systems of many economic organizations. The system of life-time employment is based on a reciprocal moral order, which secures him a job as well as his private life and in return his loyalty to one's company. The employee is expected to follow orders of his seniors and to get along with his colleagues. The worker is highly receptive to technological improvements which will increase his company's competitiveness and efficiency. Life-time employment goes hand in hand with seniority-based reward. In the seniority system, wages and promotion on the basis of the length of service and academic background, which guarantee advancement and the security of employees. In-company training is design to foster among employees a spirit loyal to the company through rules, the motto, and the technology of the company. These system is frustrating many younger Japanese who have been exposed to western values of individualism, meritocracy and rationalism. With a decline of company loyalty and many companies suffering from their earnings being squeezed by high personal costs in times of recession, companies are trying new salary schedules based on the individual's qualifications and abilities as well as increasing the ability-based share after a certain age. It seems that the entire system of seniority-based rewards is collapsing.

Industrial relations in terms of the collective bargaining also shows an unique interdependency between managers of the company and union representatives. The idea of the members's long-term prosperity is linked to the prosperity of the company resulted in a rubber-stamp 'company-union' and a delicate compromise between confrontation and cooperation. Implicit cooperation between government and business is the same case, which often caused bribery or corruption cases. Only way to prevent the devaluation of moral values is said to be 'changing the government party' (S. Kato, Asahi, 22, 1, 1990). Actual core values are not desirable.

**Political factions :** The political factions of the present ruling Liberal Democratic Party (LDP) has been called for their dissolution, for they tend to block the promotion of capable non-faction people as well as to exacerbate political infighting within the party. A faction is defined as a gathering of people from the same city, the same school, or with blood ties to press for special interests. Belonging to a faction is advantageous for electoral support and a ministerial positions, this is traditional groupism and patronage at work. Similar ties or relations exist in other social organizations for the purpose of recruitment. Formation of factions is an undesirable aspect of the Japanese society.

### **3.3. The man-self relation**

In the pre-modern period of Japan under the feudalistic Tokugawa regime, man was seen as an aspect of a collective entity. Features of the traditional man can be cited as dependency, groupism, unlimited loyalty to his master, obligations and the moral duty to fulfil obligations and harmony. The education in this period for both 'samurai'-warriors and commoners was oriented to serve the Tokugawa. In this respect, bureaucratic samurai elites had to obtain military skills, confucian ethics and Dutch learning. Commoners being farmers, merchants and artisans learned their necessary skills and moral values

from their parents, the head in service or at temple schools in order to supply the necessary goods for leaders.

Confucianism as the Japanese norm of behaviour has a long history since 6th century. Confucian teaching offered a system of social organization and along with Buddhism had a profound impact upon Japanese society and thought, forming the basic for feudal ethics. Confucian morality of filial piety formed the basic principle of Japanese groupism with vertical relations of the head and his members. The household system as the basic unit of society took on the collective responsibility of the household members, this was pragmatic for feudalistic control. Groupism was also effective for farmers to work in the field and to follow ritual caremonies.

In the post-industrialization, the nature of the Japanese can be traced in the official documents of Imperial Rescript on Education of 1890, the Image of the Ideal Japanese of 1966 and 'International man' (The Central Council for Education, Ministry of Education, 1966 & 1976). In these documents, the fundamental characteristic of Japanese is seen rather modern. Yet, Confucian values were stressed strongly until 1945 in moral education, 'shushin' until 1945 and they were implied in 'dotoku' (1956) and 'international understanding' after the 1970's. Man is seen as an interrelated part of the larger society. As the OECD Report of 1971 commented, personality traits of the modern man could not be learned in schools because of "hierarchical nature of higher education; relationships in terms of power and coercion; and value problem in education due to politically-relevant value".

In 1956 the government introduced moral education (Dotoku) in spite of opposition largely from teachers, critics, writers, newspapers who were anxious about the impact of 'shushin' in the new moral education. Although the content of moral education itself shows universal truth. The common discipline of 'effort' and 'work-hard' is an agrarian tradition of Confucian moral. The old generation still imposes this discipline on the yougenr generation, this has caused much conflict

between the two generations. The desirable moral values are universal truth, yet, undesirable moral values have been practiced.

In spite of the introduction of democracy after 1945, 'self-criticism' or 'to raise critical questions' of Western culture was, not welcomed, for it might endanger a group or the state. Those who criticized the state were punished during the First and the Second World Wars. From 1945, 'Freedom of speech' allowed for such criticism, however in reality persons who criticized on principle issues have been rare and those who made such a criticism are still in danger (Asahi, 24, 1, 1960). People of both older and younger generations have been searching a new set of values and a meaning of life. Yet, just as the Confucian ethic was far better in its practical applications than in its theory, in modern science, Japanese people show more aptitude for scientific applications than for basic research. It is natural that the overall economic systems have become the dominant value system, for which education has to follow. Japanese education has never been a critical agent of society and culture but the favorable agent of the state and economic organizations. When the abstract and questionable moral education is utilized largely to meet the employment requirements, the principles and values of education are lost. The opportunity to develop individual's potentialities has been systematically denied.

#### **3.4. The man-transcendental relation**

Religions in Japan are different from polytheism but each of many religions may have many gods. Besides the principal religions of Shinto, Buddhism and Christianity, there exists many new religions and all purpose gods close to animism such as once an agrarian deity, 'inari' and the 'dosojin' on the edges of villages to protect villagers. All these religions are further subdivided into many schools.

Shinto is the natural indigenous religion of Japan and had uncountably numerous gods. It grew out of the every day life of the Japanese people and gradually extended to the worship of ancestors. There is

no God in Buddhism; the emphasis is on infinite love, tolerance and equality. One of the denominations of Buddhism, 'Zen' is defined as an enlightened religion and mental state attained by achieving serenity of mind especially by 'sitting in silent meditation'. The Buddhist concept of transience has been incorporated into the indigenous concept of nature as an extension of oneself. Christianity, which was brought to Japan in 1549 was once repressed and banned for it was considered to be dangerous to the feudal order. After the 1890s missionaries introduced western culture: christian morals and modes of life and thought have been accepted by many Japanese.

As the polytheistic nature of Shinto was tolerant to accept foreign religions, most Japanese are tolerant to religions and can involve in several religions simultaneously. The lack of religious feeling is said to be affected by the optimistic and mystical affinity with nature and quest for worldly attainment and rewards of the Japanese. Their view of religion as a source of worldly benefits is rooted from using religion as a means of supplication. In Shinto supplicating gods for aid in agricultural endeavors and for protection at the tribal level and in Buddhism to attain salvation was borrowed to become a religion of supplication. With the advance of industrialization, religion came to be escalated as a tool for petitioning for business profits, the safety of the household, success in school entrance examinations, painless childbirth, and numerous other concrete rewards.

The daily life and the modes of life of the Japanese has been for centuries bounded by mixed of many religious rituals and festivals. It is not strange to find both Shinto and Buddhist alters at home even though its members believe in yet a third faith. The religion to Japanese is no longer values to transcend individual spirit or faith. It has been secularized more than ever before.

Religious freedom is guaranteed by the Japanese Constitution, thus there is no state religion, and no connection between national and religious functions. Yet, severe criticisms arose when groups of Diet

members visited the shrines or when the national funds were to be used for Shinto rituals of the Emperor family, this was considered as mixing the state affairs with religious affairs. Religious instruction is forbidden at public schools, however, some spiritual principles are practiced in schools such as 'Zen meditation' or 'love and punishment'. The spirit of 'zen' teaching is conveyed through traditional arts in the school curricula. The introduction of raising the national flag and singing the national anthem in schools in the new 'Courses of Studies' from 1990 onward raised a severe criticism, this was related to the belief of Shinto that the Emperor is god, and also to strengthen the authoritarian control.

The industrial strategy is degrading traditional arts forms such as Japanese costume, housing, wedding ceremony even arts, which became so much more expensive to enjoy in daily life. An increase of cultural strategy by the industrial enterprises in cultural activities could be seen in the establishments of the 'Enterprises Mécénat Association' for research and enlightenment of cultural activities for the enterprises and the 'Foundation for Promoting Arts and Culture' by Cultural Bureau of the Ministry of Education. Together with the state, the industry has been the most powerful patron for the development of culture (Asahi, 16, 20, 1990).

Desirable aspects of religions such as concepts of nature expressed in literally forms are implied in the core curricula. Actual undesirable aspects are the interrelation among Shintoism, Emperor and politics, the notion of riviving nationalism by raising the national flag and singing national anthem in schools, worldly profits of religious groups and cultural strategy by business groups.

### 3. 5. The concept of time

The traditional concept of time, with its characteristics of selfless devotion to work through the cyclical, dependence upon the seasons, with all the inefficiency which that implies, is deeply connected with



the development of Japanese culture. The introduction of a modern concept of time has therefore had a deep and negative impact on very many areas of Japanese culture. The consonance/dissonance between the Japanese culture and the experience of time is explored below.

The changing experience of time has had a direct impact on a wide range of facets of Japanese culture. The man's relationship to nature, one can see this impact in the style of diet; artificial food products such as an instant food, have replaced the cycle of seasonal crops. In man's relation to society, it can be seen in the transference of loyalty to their company, working according to an individual timetable, in moving people away from their homes so that they can work, and the increased regulation of leisure time, with two day weekends and paid vacations. Overall, this has a number of effect; although there is more leisure time, there is also more impatience, more to be done in that leisure time, with restaurants and shops staying open longer hours, and more death caused by over working. In man's relationship with himself, it is seen in an increasing unwillingness to wait for what he wants. And in man's relationship with the deity, it is seen in an increased use of religion to satisfy individual and ends.

One can see that these changes in the perception of time do not produce entirely consistent changes in the patterns of Japanese culture. On the one hand there is more leisure, while on the other there is more haste and social pressure. It is not always easy to be sure whether the changes in culture are consonant or dissonant with the traditional concept of time. In most cases the traditional and modern views of time are mixed, which means that Japanese culture is still in the process of coming to terms with the concept of time and the experience of time.

Apart from farmers and fishermen, who do engage in seasonal production, most Japanese do not depend on the season, either in their diet or for obtaining goods. Social life is organized around work. Even those who do not work themselves still depend upon their spouse or



guardian for a living. They use their spare time inefficiently in leisure activities. Some working people can use their time at work efficiently, functionally and strategically, as it is felt that they should, but many cannot. Many Japanese are impatient to control their own environment.

There is considerable ambiguity as to whether Japanese culture has fully accommodated the modern, individualistic concept of time, or whether, it is really still dependent upon a more patient acceptance of the passage of time. This hypothesis needs further examination. In order to follow this up, a number of Japanese proverbs have been selected below, relating to different areas of culture.

Man's relation to society: The time is money; Diligence is the mother of success; An intense hour will do more than dreamy years; Repose is the cradle of power; Time and tide wait for no man; A stitch in time saves nine. Man's relation to nature: A rolling stone gathers no moss; It is an ill wind that blows nobody good; and Nature is the best physician. Man's relation to him self: Be slow to promise, quick to perform; Early to bed and early to rise makes a man healthy, wealthy and wise; Everything comes to him who waits; and, Hast makes waste. Man's relation to deity: Everyman's destiny is in his hands; Faith can remove mountains; and, While there is life there is hope. And on Education: Experience is the grand spiritual doctor; The fate of state depends upon the education of youth; and, There is no royal road to learning.

These proverbs show some conflicting tendencies, with some suggesting that the individual must take control through an act of will, while others suggest an altogether more patient, and traditional, approach. On balance, however, the changing experience of time is dissonant with the view which comes across of man's relationship to himself, to society and to nature. It is in many ways consonant with that shown of man's relationship to the deity.

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