

The Origins of Japanese Management - The Relationship between Shoya (Village Headmen) and the Landowner, as Described in "Murashoya Kokoroe Jomoku"

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Abstract

The main reference point of the performance is the improvement of the quality of the services offered by the manager of the hotel and the aim of the performance is to motivate the human resources. The success of a company depends mostly on the performance of the employees. In order to determine the individual input of each employee, it is necessary to set the clear goals. Once the performance standards are set, it is easier to evaluate the employees.

Taking the responsibility has an essential role to obtain the professional performance. It is essential to avoid the underestimation or the overestimation of the competences of the employees in order to be able to do all the necessary tasks in order to achieve performance.

The role of the manager is to identify and to mention how achieving the goals of the company ensures the satisfaction of the employees. The motivation of the employees not only brings personal satisfaction but also physical satisfaction. Besides all these, the self-respect grows a lot. Trusting their own power, the positivism will bring you only benefits and performance.

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1. Introduction

"Murashoya Kokoroe Jomoku" is a summary of what landlords must do and it is a brochure distributed throughout Japan to Shoya (village headmen) in Meiji period, year 2 (1869) (Ono 1931:2). This document was issued by the new government during the Boshin War of the Meiji Restoration. During this period, farmers accounted for about 80% of the population, and managing the majority of farmers was directly linked to the stability of the security of Japan as a whole. The Meiji government followed the Edo period's social system until 1874, except for the transfer of sovereignty from the shogunate to the emperor, with no specific policy on what kind of social system would be adopted. Farmers also understood that Boshin War was expected to result in Tokugawa shogunate's defeat, and it can be imagined that this was to ensure that the farmers would live the same life as before in order to ease their anxiety of the future. In other words, it can be considered that it includes the ethics and standards of conduct of the Edo period.

Why is it worth reconsidering this brochure? Until after World War II, Japan was basically divided into rural areas and a small part of developed industrial cities. Moreover, in rural areas, there is a textile industry centered on silk products, and in such industries, the life structure of the rural area, that is, the local community, is manifested in the group centered on the interests of the company as it is.

Farmers tried to earn more cash by keeping silkworms or fabricating cotton and hemp during the off-season, but in the 1890's steam engines and electric power made factory processing more common. Initially, both capital and labour were initially gathered from the neighbourhood. Looking at "*Zenkoku shogaisha yakuinnroku*", there are actually many companies in which all directors and auditors live in the same village, within 1 km or even 500 meters range. In addition, in the manufacturing industry, there are many cases where the person also serves as a director of company in complementary industries such as downstream integration and finance and transportation. In other words, until World War II, even a company with relatively large capital was operated by people familiar with the neighbourhood. At least until the Russian Revolution, there was no conflict between capitalists and workers.¹

Of course, there were cases where employees came to work from an area more than 100 km away, but it was ideal to treat employees with paternalism as if they were dealing with adopted children, as in *Shujuukokoroegusa* written around 1820.

Looking at this background, at least until World War II, the Japanese sense of the company was not just a tool for making profits, but a place of life, including private life, and an existence close to the community.

We examine the interaction between farmers and the Shoya (village headmen), a class of landowners, as the foundation of labour-management relations

¹ The fight was unique because of the comintern's involvement. (Ezaki 2018)

in Japan. According to this brochure, it can be seen that they are required to have a standard of ethics and conduct that is clearly different from the gentry class in Europe. The interaction with tenant farmers is where this ethics is introduced.

2. Shoya

2.1 Shoya

There is no clear definition of Shoya, **but it can be regarded** as an official who manages small villages in rural areas. Shoya was also called Nanushi, Murayakunin, Warimoto, and Machidoshiyori. In this study, we decided to unify all terms to the term Shoya. Even if they are officials, they are not samurai, they are from the peasant class and are also representatives of the peasants. In this Shoya system, the large landowner became the representative of the village, told the farmers what the domain decided, solved minor problems that occurred in the village, and was a tax contractor. This system is called Muraukeseido.

Many Shoya roles were inherited, but occasionally they were chosen through elections. Therefore, even if the Shoya is a large landowner, it is quite different from the European landowner gentry class.

Originally, farmers were not allowed to buy and sell land¹, but after the Kyoho Reform (1716), farmland became free, and the concentration of land began (Kandachi 2003). Farmers who borrowed the land as collateral would transfer ownership of the land if it could not be returned within the deadline, but without such an enclosure that arose in the UK, the lessee became the peasant himself. From this fact, we understand that the representatives of the villages often became owners of relatively large lands.

2.2 Selection method

The method of selection was often left to the customs of each village. There were three systems: (1) the hereditary system in which the same family assumed office for generations, (2) the annual system in which the same family took office every year, and (3) the intermediate type (a form in which a person who is not hereditary but serves multiple years).

Furthermore, elections known as "tenders" (Irefuda) by the villagers are occasionally held to choose village heads (Ooga 2009; Takao 2004); in certain instances, it was recalled (Ootuki 1953). Many of the village heads had larger land and were often chosen by tenant farmers. In a few instances, the post of

¹ According to Nakata (1984), although land is in principle an individual property, although land is used as collateral, ownership is not completely transferred, and there was virtually a right to repurchase even after several decades. This practice was called "the practice of repurchasing land without age," and this practice continued until the Civil Code was enacted in 1896.

representative (Daishoya), which encompasses a region of at least ten villages, was formed.

One may say that each town received a significant amount of autonomy.

2.3 Roles

As mentioned above, there are 3 main roles for Shoya: ① to convey the political policy of the lord to the people of the village, ② to arbitrate cases within or between the villages, and ③ to be a tax collector. In other words, that person was required to be a landowner and at the same time a politician and a judge in the summary court.

Shoya was expected to act as an arbitrator for small disputes within the village. At that time, there was no current legal system, so the standard for arbitration was whether the content of the complaint was moral or not, and at the same time, a solution was required so as not to destroy the community. Because, unlike animal husbandry and wheat farming, paddy fields require a lot of labour input, and water temperature control and pest control are necessary. Because there was a tax liability (Murauke - village-based system) for each village, if the amount of tax payment was not reached, the entire village was to bear joint responsibility. Therefore, the act of abandoning farming became a debt to the village, so usually Shoya had to take measures before the conflict between the residents increased, and if it surfaced, he had to conduct a brief trial as a representative of the village, and negotiate the problems that occurred between the villages as a representative of the village, and negotiate with the officials (samurai) of the domain to solve the problem (Kandachi 2003:29-31).

On top of that, it was necessary to take into account past circumstances such as the issue of water rights and paying taxes instead of labour, so they were required to make contextual judgments rooted in the village. In present-day Japan, some of these elements have been taken over by the Civil Life Committee¹ system or the neighbourhood association² as mutual aid.

¹ The Civil Service committee system is a social worker who is selected from among the residents, always responds to consultation from the standpoint of the residents, provides necessary assistance, and strives to promote social welfare, and is treated as a public servant in order to impose confidentiality obligations.

https://www.mhlw.go.jp/stf/seisakunitsuite/bunya/hukushi_kaigo/seikatsuhogo/minseiiin/index.html, access on 05.08.2022

² Neighbourhood association is a voluntary organization and regional organization for friendship, the promotion of common interests, and regional autonomy organized by its residents in a part of a village or city (town) in Japan. While its meetings and gatherings are not required, it is practically responsible for acting on behalf of the administration, such as relaying information from the administration and deciding where garbage collection will take place.

3. Background of rural Japan

3.1 Population

There is no official record of the rural population in the Edo period. Until around 1880, there are no official government statistics during that chaotic period. Instead, the management of residents was carried out in Buddhist temples by the temple construction system¹.

According to documents from 1883², there were about 80-200 settlements per village, with an average of 4-6 residents in one house, so there seemed to be about 20-50 houses. As in any other country, houses were built in relatively close proximity. In other words, it was a circumstance in which every resident of the town could claim to know one another

3.2 Rice cultivation

The intellectuals tended to believe in either Shinto or Buddhism, but the Japanese people at that time believed in a fusion of Shinto, a folk religion, and Buddhism from China. In Shinto, meat-eating is not taboo, but in Buddhism, fish and animals are strictly forbidden. The main product of the peasants was rice. At that time, there were farmers who raised cattle and horses, but they were not edible, but power sources to cultivate the fields, and in some regions, they were raised in the same building. (Miyamoto 2005).

We find essential to describe the peculiarities of the rice cultivation culture area. Rice is a crop that takes more time than wheat. The land must be levelled and filled with mud, constantly storing water. Since water leaks immediately after reclamation, it is necessary for water to accumulate stably for more than 3 years.

Japan is a region with more earthquakes and floods than Europe, but if such a disaster occurs, it will take several years to spread. On the other hand, the calories that can be harvested per area are greater than wheat, and also there is the advantage that continuous cropping is possible.

The field is plowed, fertilizer is applied, and rice seeds are planted in the nursery and raised to a size of about 10 cm in three months, after the snow has melted. Since the seeds are poured into the water when sowing directly, it is necessary to plant them by inserting them into the field made like a swamp by hand after making them into seedlings. Until the seedlings grow, water is drawn into the field and warmed by the heat of the sun. Then the rice is planted at intervals of 30 cm. If the distance is less than that, it can cause diseases such as mold growth. It is necessary to adjust the depth of the water according to the temperature and mow

¹ In order to prevent colonization from Europe, Christianity was excluded. In fact, because the evangelists were spying, they had Buddhist temples (and sometimes shrines) prove that they were believers, keeping records of births and deaths, and managing the residents.

² For example, "Niigata Prefecture Statistics Report, Meiji year 16" <http://dl.ndl.go.jp/info:ndljp/pid/806982>

the grass. Because the grass grows more quickly than in Europe due to the higher humidity, it needs to be mowed more frequently because if it is not, the yield would drop by 20–30%, depriving the rice of fertilizer and affecting the output.

Furthermore, in summer, smoke is used to drive away insects. Since the harvesting work is also vandalized by birds and wild animals such as sparrows, it is necessary to carry out all at once in the village unit. The reason for this is that if it is delayed, the animals concentrate there and devour it.

In Japan the autumn harvest season is also the season of typhoons. Everything must be harvested all at once when the weather is fine, as buds will sprout and rot if left wet during a typhoon. This work must be carried out jointly throughout the village.

Because of these circumstances, even if there is a war with the people from the neighboring area, the profit of the territory taken will be lowered, so the farmers in the enemy area were not killed.

For Japan, where 80% of the country's land is forest, and the humidity is high, there are few areas where wheat can be grown, and therefore the cultivation of rice that can be cultivated continuously was emphasized. Furthermore, up until 1872, there was a system of paying taxes in rice.

3.3 Tax liability for village units

In these specifics of rice cultivation, especially in an era when there was no mechanization, it was difficult to understand how much of the individual effort is reflected in the yield, so farmers were required to pay taxes on a village-by-village basis.

In the case of Japan in the Edo period, in principle, the village was obliged to pay taxes by rice, and Shoya, who was a tax collector and a representative of the village had to pay taxes responsibly. Therefore, if someone was ill and could not work, full cooperation with the whole village was required instead. This is because Shoya must make up for the shortfall.

As conclusion, the local community had to maintain a strong tie. That is, there was a necessity to ensure that the peasants do not escape from the village. This is because, as mentioned earlier, village officials did not have a relationship to force them to obey their orders against the background of their authority, since Shoya did not necessarily have a specific family to work for, and sometimes worked through elections and rotation systems every few years. If one does such a thing, one may be recalled and will lose the authority as a landlord. In some cases, sanctions were imposed by the people called Murahachibu, which will be described later. Therefore, when one played the role of a strong leader, which is often found in monotheistic cultures, one was rather managed by paternalism because he was hated in these rural communities.

Even after the change from paying taxes in rice to paying taxes in cash, the traditional system of paying in solidarity remained. For example, the Official

Gazette from 1888¹ lists the tax unions. The goal of this union was to satisfy the tax duties "in the spirit of shared unity," and the members' joint tax obligations required realization of the payment within the allotted time. (Watanabe 1999:333). The mura-uke system is extended by membership in this association, which is voluntary but is only seen from the perspective of the tax collector. This system, despite having a new name, continues to mostly operate in rural regions.

3.4 Cooperation in farming villages

Farmers had to cooperate with each other in order to make a living. Among them, there was mutual insurance centering on a single village or surrounding village for their own crisis management. Tanomoshikou system is a small-scale financial system that allows for emergency financial assistance for individuals². The villagers were not obliged to join this system, but because the operation method had elements of lottery, there was also a samurai class joining beyond their social status.

The original purpose of this system was to make a group trip to famous Buddhist temples and Shinto shrines, but for example, people who got sick before going on a trip could borrow money from Tanomoshikou for treatment. The management of this money was controlled by the village council, who decided whom to lend. The operation method of Tanomoshikou (Tanomoshikou) is detailed in Najita (2009). This was a necessary system for maintaining the community, and at the same time strengthening the connections within the community.

Of course, this system was established because there was a temple constructions system, which was previously written on the premise that there was no escape for the farmers, and moving from other villages required a formal procedure. If the procedure was not followed, the person was called "Mushukunin", and it was not treated as a member of the village, and in some cases, it was possible to be arrested. Therefore, it was extremely difficult to escape from debt, and institutional trust was guaranteed.

In addition, as we mentioned earlier rice cultivation culture requires collective work, but a series of Shinto rituals from rice planting to harvesting (many of these still remain as Japanese holidays) are carried out with the cooperation of farmers, and many national holidays are based on rice cultivation. These rituals are to be performed by Shinto priests³. At present, Shinto shrines rituals are performed by professional Shinto priests who studied at seminary or training centers, but in rural areas at that time, representatives of farmers served at religious services.

¹ "Official Gazette. 26.01.1888", <https://dl.ndl.go.jp/info:ndljp/pid/2944606/3>

² For example, Tetsuo Najita, *Ordinary Economies in Japan: A Historical Perspective, 1750-1950*, Univ. of California Press, 2009. This system is almost the same as Grameen Bank as a financial institution.

³ Buddhism was to be practiced by monks who had undergone specialized training.

It should be noted that this point is very different from the idea that only a special person who studied in a seminary, such as monotheism, can perform as a priest.

Therefore, in rural areas, it was necessary to live in groups, and the relationship between landowners and tenant farmers after the Meiji period was inherited by the pseudo-parent-child relationship (Soga 1992).

It should be noted that even in the area of rice cultivation culture, in the case of Japan, there was a special social structure.

4. Shoya Principles

This article introduces five things that might affect the leadership and management methods in the current Japanese workplace.

4.1 Arbitrate fairly and do not be arrogant

As a representative of the region, the person is asked to solve the problem, but he is not asked for leadership like Moses in Exodus. It is not a fair system based on contracts, based on the premise of the persistence of farming as a region. It is based solely on ethical standards, arbitration or leadership is also required to have a parent-like attitude to mediate a quarrel between young siblings (Soga 1963).

A similar note was written by Servant Leadership in Greenleaf (2002). This Servant Leadership was influenced by Buddhism and was originally an idea based on the grace of sentient beings. This kind of gratitude to sentient beings seems to be explained differently according to the sutras, but it is not only a direct benefit from parents but also an indirect benefit (Naito 1963, Ikeda 1966). This is a belief that even the top of an organization receives some kind of favour not only about its subordinates but also from outside of the organization. In other words, the top can be the top by being recognized by others. It is very similar to how subordinates, as Chester Barnard pointed out, receive authority from their superiors and create authority (Watahiki, Chua, Gatan and Vlad, 2020). What is different from Barnard is the breadth of its range.

Even so, one might think that strong leadership is necessary. The problem is that Shoya may be recalled when the power is activated, or if there is a "kakeochi" (escape from the village), Shoya will have to take responsibility. Since it is necessary to assume the damage that Shoya will suffer by eviction, it is better to avoid taking a powerful attitude easily, and stable operation can be achieved.

4.2 Mutual support

Mutual support is a virtue in any country and culture to help the poor, and it is not limited to Japan.

Japan has a different side, especially in the 19th century, when it was an agricultural country with a focus on rice cultivation. The reduction of farmers

means that production will fall as it is in this age when mechanization is not advanced, and it will lead to joint responsibility if the taxes imposed on the village are not paid. This is not only a responsibility to the government but also a problem for the entire village even if it is damaged by water rights and insects. Therefore, a free rider is generally not allowed. Free rider will impose social sanctions throughout the village. "Murahachibu"¹ to be out of peers in the village which had the meaning of maximum sanction in the rural area.

For example, even if it was a private thing, if there was something like escaping from the village with debt, it would have led to a decline in the current productivity, and the whole village would have been affected. Therefore, there was a need for a social system that would prevent debt from usurers. One of them is the Tanomoshi-kou described above.

When the system was replaced with the current one in companies, traditional Japanese organizations have not traditionally created a clear job description on an individual basis. Instead, they tend to assign vague duties on a group-by-group basis (for example, Mito 1991). Within that group, work is distributed in an ambiguous state in a way tailored to the individual. Therefore, the ability of an individual to perform his or her work is rarely measured clearly, except at factory sites, and the elimination in the form of dismissal is equivalent to ostracism from a village. This is also related to the kindness of sentient beings in the future, but there is a premise that even if one does not contribute in a clear form, you are indirectly helping with something. In fact, dismissal due to inability to work is very difficult, and dismissal is practically extremely difficult without a crime equivalent to a criminal case such as embezzlement.

In other words, although it is a profit-seeking group based on a contract called a company in form, in fact we can see another side that leaves a strong character as a local society, but it is probably the result of the customs of rural villages that have been incorporated into the company management.

4.3 No unreasonable payments: prohibition of exploitation

Jounoumai was a tax paid with rice, and this system continued until Meiji 6 (1873), when the land-tax reform² was implemented. In addition to the taxes collected by the bakufu army, the costs of the Boshin War of the Meiji government

¹ Murahachibu refers to cutting off social relations in groups against those who disturb the order of the village. However, this was not the case for funerals, which account for 20% of important things in life, and the village will cooperate for the purpose of preventing infectious diseases. The fire could spread to neighbouring houses, so this was also a case to cooperate. It was named like this because the other 80% of problems are treated as if they do not exist. It is an act of sabotage to a particular person or family from the whole village.

² Up to that point, land surveys were carried out to determine the area and production, and tax obligations were established based on average yields. Samurai lands and town holdings that were free from jishi (land tax) during the Edo era were also subject to taxation. The land tax was imposed universally by issuing a land ticket.

army overlapped, and Shoya, who became a farmer and a landowner, was in quite a difficult situation.

As mentioned above, in Japan, although they traditionally did not attack rural villages, some of the farmers were called up as soldiers in the Boshin War, and in addition, due to the burning down of castle towns, production fell considerably near the area where the battle took place. Therefore, the Meiji government on the side of the new ruler had to care for farmers. This serves as the context for the creation of this brochure.

Even 50 years after the brochure was issued, it was rare for landowners to collect more from tenant farmers. Rather, the above-mentioned view of the gratitude of sentient beings was put to the front, and many things were prevented. In reality, the exploitation of sharecroppers eventually leads to a reduction in the labour force and even a reduction in income due to the escape from the village. Rather, they tended not to seek more income from sharecroppers if they had enough income to maintain the current standard of living.

Rather, it is customary for landowners to serve as supporters of festivals held at neighbouring shrines and temples. In addition, it has been reported that even excellent children without blood lineage were given funding for secondary and higher education, or support for disease treatment (Osawa 1990, Watanabe 1994, etc.).

In other words, the village was not only a local society but also a blood-related society, and a pseudo-parent-child relationship was established (Soga 1963, 1992). In this state, exploitation, such as the relationship between Gently class and Peasants, was less likely to occur.

4.4 Diversion of public funds in emergency situations

Even rice collected for tax purposes was allowed to be used with the consent of the village. In other words, rules that apply only to that small group are accepted.

After harvest, rice was to be stored in the Shoya's storehouse until being distributed as a tax payment. Although the Shoya's warehouse was private, in fact, it had a strong element of common property. Because the majority of the village's cultivated rice was stored in the storehouse of Shoya, and it was used as rice for meals after 1 year had passed. This is because the harvest that year was not intended for consumption but rather for preservation as a defence against starvation brought on by calamities. Despite the numerous disasters that have struck Japan, the destruction of rice paddies, in particular, will not only result in no harvest at all depending on the next fiscal year, but also require large-scale civil engineering work in order to be able to accumulate water again and cultivate it. Shoya repaired the cultivated land in the village, not by the manager of the cultivated land, but jointly within the village. This is due to the fact that private ownership of the land was completely different from current ownership, and there were only preferential cultivation rights, and there was also a change of cultivated land.

Shoya sold the rice, which was a common property in the storehouse, and was entrusted with the management of the rice, such as repairing the arable land. In addition, this rice was used not only for disaster stockpiles, but also for relief to those who were in need due to disasters. This was commonly done in rural areas and was called Giso. Based on this brochure, the Jukkyuu rule (1874) was enacted five years later, and the Bikouchochiku act (1880) ten years later.

In this way, some of the rice collected as land tax is converted into cash and used for public use in the village. Despite the lack of a modern welfare system, the village had a high degree of autonomy. 10 years after this document came out, it has been revealed that they had invested in a joint-stock company in order to increase the common profit of the village (Watahiki 2014).

In this way, even though a principal action is taken, public spending may be made without waiting for official administrative decision-making, and even if some rules are broken, if the outcome is positive, it creates an environment where further pursuit is not necessary.

In the present Japanese companies, certain actions are based on the results of official decision-making by the companies, but they may act against the rules based on the judgment of the local (local), and they are largely dependent on the history of the past and context-dependent.

4.5 Ethical guidance for villagers

This brochure introduces a passage from a book for the common people called Shingaku, written about 30 years before this brochure. This book is a moral reading for the common people called Shingaku.

"The ideal of the Shoya's knowledge is to be loyal to the superiors and to become a master in the village. Every morning, get up early, put a hoe or sickle around your waist, look around the fields, consider the time of cultivation, and, if any of the peasants are idle, warn them not to disregard the aforementioned order. Also please keep in mind that there are no conflicts in the village. It is filial piety to one's ancestral parents that is founded on the camaraderie between brothers and sisters. If one's parents exhibit filial piety, he will praise them and encourage them to do more and more of it. A younger brother follows in the steps of his older brother, the older brother taught his younger brother, and if there was a person who was good at farming, he praised him and made him give all that he can to that task, and strongly disagreed that unfilial things that were doing outrageous things could not be left in the village. A good Shoya was one that treated the village like a family so that all the peasants could work well. All such villages flourish for a long time. Treat it with respect. (Yoshimoto 1842)

Shoya was expected to be a moral figure, as stated in this description.

In Japanese, there is a word called opinion and dissonance in homonyms. It refers to opinion, but disagreement refers to pointing out the other person's non-opinion, a term used when it is morally wrong, the division of the village policy also leads to the collapse of the production community, so "get along" here is to

make sure that there is no need to assert different views. This is not only a matter of maintaining public order, but also putting pressure on unification or harmonization with "ethics" in order to avoid being unable to cultivate in the event of a conflict in the village. There was no legal system and contract governance like the one in the Roman Empire.

It is not difficult to conceive that expressing thoughts in order to present a new viewpoint in order to seek efficiency from conventional traditions can be viewed as a different view, even though this works effectively in everyday company execution.

5. Summary

In the era when this brochure was published, the Meiji government was still focused on defeating the Tokugawa shogunate, the old system, and it was not possible to deal with concrete social systems. Basically, it was a period in which the social system of the Edo period remained as it was until the system came to be made seriously in Meiji 6 (1873). However, the purpose of this brochure was to calm the farmers because it was dangerous to remain in anarchy as it was. This article makes a compelling argument that moral standards won't fundamentally shift just because we live in a different period.

Basically, these articles were important to maintain the agricultural system of rice cultivation until now and to maintain the finance of the Meiji government.

Even after that, in the industries originating in rural areas, such as twisting yarn industry, rice fertilizer business, finance business which is a complementary industry, and transportation business other than railway (mainly transportation by river boat), residents within almost 1 km from the village account for the directors and auditors. Even in the late 1920s, small and medium-sized corporations tended to do so. Many of the companies that have become large enterprises are those that were originally located in rural areas. In many cases, it has become larger by merging, but the merged company may operate in its original position as a branch, and it maintained a rural co-operative atmosphere. Therefore, it is not amusing to adopt the principles as they are in this brochure.

This sense of ethics still survives somewhat to this day. For example, problems within companies tend to be resolved in a way that leaves no harm to both parties, rather than being judged by rules. In addition, Japanese companies generally have vague job descriptions compared to American companies, and they are required to evaluate their work on a group basis rather than on an individual basis. This is a big problem from the point of view of labour productivity, but it is also a tradition of mutual aid.

On the other hand, it is difficult to develop expertise, and when foreign companies make alliances with Japanese companies, they will be more confused by the sense of kinship society than by the concept of unity or integration of contracts.

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Reference materials - Full text Modern translation

What Shoya must know and do

- As the village's leader, Shoya's responsibility is to inform the farmers, deal with the issues at the scheduled time and negotiate. In some cases, as a representative of the village, understand the purpose of the government's benevolence and work firmly.
- In your position of Shoya, avoid being arrogant. Peasants shouldn't judge what they are providing, withhold the facts from them, or accept bribes in court to influence the outcome of the case. Be just, truthful, and concise.
- Inform the village as soon as possible that you will contact them later.
- Give aid to the needy and afflicted when they have not yet reached a dead end but are still in difficulties in order to prevent the peasants from fleeing. Offer right away if there is anything you can do with it in its current state. It is important to always refrain from those who do ostentatious things and be careful they do their work without causing waste.
- Do not neglect to repair the bridge embankment and domain gate bridge, etc. so that the fields and rice fields will not be rough. If it is difficult to build due to natural disasters, inform them immediately.
- When reclaiming wasteland, consult with the village about the details of the village. Tell them immediately what the peasants cannot do.
- Keep the boundaries of fields, waterways, forests, and temples accurate so that conflicts do not occur.
- Do not block the traffic for Meiji government officials, including not letting horses or people travelling day or night.
- For Mikura rice, be sure to manage it regularly so that there is no rain leakage.
- When paying taxes, make sure that the lives of the peasants wouldn't be burdened.
- Don't make illegal withdrawals within the village for official use. After consultation, if it is allowed to use it in the village, it is important to record it in the description of the storehouse, talk concretely so that no doubt comes out from the peasants, and execute it in a clean manner.
- Draw water, clear the land, plant good trees, produce a lot of agricultural products and decide the course for the village for a long time.
- Make sure the whole village is good and guide them to be good by admonishing evil. If the village officer is not good, teach it carefully and do it until you change his behaviour. If you have good knowledge, report it one by one.
- Always check family registers and do not keep suspicious people.
- Be prepared for famine in case of the year with bad harvest.
- That's all you need to know.
- March, the second year of the Meiji period¹, Kyoto Prefecture

¹ Year 1868