

Dr Juliusz Piwowarski, ur. w 1954 roku, politolog, pedagog i filozof. Pełni funkcję Rektora WSBPiI Apeiron. Jego zainteresowania naukowe związane są z psychologią społeczną, socjologią, pedagogiką, filozofią bezpieczeństwa oraz prakseologią, a w szczególności etyką oraz zagadnieniami prawnymi i historycznymi. Aktywny działacz między innymi Towarzystwa Przyjaźni Polsko – Indyjskiej; International Martial Arts and Combat Sports Scientific Society; European Association for Security; instruktor karate, kickboxingu, combat jujitsu, strzelectwa. Założyciel Krakowskiego Klubu Sportowego „Orion”; Policealnego Studium Detektywów i Pracowników Ochrony „Bodyguard 2000” oraz Wyższej Szkoły Bezpieczeństwa Publicznego i Indywidualnego „Apeiron”.

Mgr Marcin Urbaniak, ur. w 1978 roku, doktorant w Instytucie Filozofii Uniwersytetu Jagiellońskiego, pracownik naukowy Wyższej Szkoły Zarządzania w Krakowie. Aktywny działacz Polskiego Towarzystwa Karla Jaspersa oraz Towarzystwa Filozoficznego *Semeiotike* im. Ch. S. Peirce’a; student *soke* Takeuchi’ego Toshimichi’ego w *International Academy of Kenjutsu*. Jego główne zainteresowania skupiają się wokół zagadnień związanych z filozofią kultury i antropologią filozoficzną, w tym między innymi z etyką, estetyką i etykietą Dalekiego Wschodu oraz zastosowaniem nauk kognitywnych w filozofii. Publikował w czasopismach „Estetyka i Krytyka”, „Przegląd Oniryczny”, „Rocznik Kognitywistyczny”; autor monografii *Koncepcja człowieka faustowskiego w filozofii Oswalda Spenglera* (Kraków, 2006).

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Introductory remarks on Far Eastern cultural aspects of organization administration and management

Submission: 24.06.2011; acceptance: 22.07.2011

Key words: Bushido, Japan, self-realization, administration, organization, management, philosophy

This article is based on the work entitled *Prolegomena do genezy dalekowschodnich aspektów kultury organizacyjnej w administracji i zarządzaniu* (*Prolegomena to the Genesis of Far Eastern Aspects of the Organization Culture in Administration and Management*) by Dr. Juliusz Piwowarski and Jacek Piwowarski [Piwowarski, Piwowarski 2008, pp. 59–63]. Consideration of the economy and the way of management come to prominence in the political and economical reality of Central and Eastern Europe, reality which has been transformed. The period of change in Poland was a time of new hope, where authentic and creative enterprise could develop strongly due to the existence of liberal laws. It is essential that this chance of change should be exploited properly and in time. It would be appropriate to have a look at some of the experiences of other countries, which were undertaken to bring about radical or even revolutionary changes in political and economical areas, and succeeded some time ago.

This kind of action was prompted intuitively to Lech Wałęsa – the leader of a velvet revolution

– but due to political and conditions it could not be implemented [cf. Tarnowski 2009]. It has to be taken into consideration that there is no, so called, “cultural” barrier here at present. We claim this for the reason that imitating Japan often amounts to applying to the newest European solutions embedded and imperfected in accordance with *Bushidō* spirit (according to W.J. Cynarski, we consider here *Bushidō* as the widely understood theory of morality and *bushi* as the manual art; see the issue of self-improvement and perfection in: Cynarski 2004, pp. 58 and next). The newest, European, solutions were adopted in the Meiji modernization period [Varley 2006, p. 233] with the help of the great sense of observance, that the Japanese possess.

In 1868, the Japanese Empire undertook the great modernization effort. This effort was based on *hen-o*, the virtue blending attentiveness, sharpness and effective responses together. Emperor Mutsuhito (posthumously named “Meiji” in compliance with Japanese mores) and his government’s reforms resulted in massive social, political, administrative

and technological changes. Meiji modernization touched every possible area of human life. In fewer than 50 years a country hitherto considered parochial, underdeveloped and almost unknown to the international community as Japan was in the 19th century reached the point where it could defeat the Euro-Asian giant – Tsarist Russia – in 1905 [Kennedy 1994, p. 210].

Later, by the end of World War II, Japan had been jolted once more. The country which had been infected with Western imperialism [Varley 2006, pp. 232–233] even in the 19th century began to protect itself against it. After Iwakuro Tomomi's mission (begun in 1871), reported, Japan at first started preventive military actions aimed at protecting itself against sharing the fate of colonized India, Hong-Kong and other Far East regions. In the end Japan became a proving ground for nuclear weapon use which brought inconceivably negative consequences for the offspring of the goddess Amaterasu and the god Takamimushubi. No other country or nation in history has gone through the tragedy of the long-term effects of nuclear explosions. Japan rose like Phoenix from the ashes overcoming the huge casualties of war and occupation. With few natural resources, and poor agricultural lands yet rich in the *Bushidō* code Japan lifted its head and in the 20th century ranked second among the world's most powerful economies. At the end of the 1960's Japan achieved economic supremacy.

Looking at Western values and world views of globalization where among other things, bureaucracy hypertrophy and corporation gigantomania occur, one can notice a dangerous loss – loss of the existential and social dimensions of humanity. The Nobel Prize winner Konrad Lorenz perceived this hypertrophy and gigantomania as one of Western culture, (*Civilized Man's Eight Deadly Sins*) and called it "hypertrophy of civilization development". Other sins include: overpopulation, environmental devastation, losing connection with tradition, excessive consumerism and luxury or mass indoctrination [Lorenz 1986]. These perceived Western sins began to be a significant problem in the Far East as a consequence of progressive globalization.

What is more, these sins being supranational and supracultural outcomes of global activity, were also a supracultural menace for the Far East, which was mentally and culturally remote until relatively recently. In short – globalisation threatens equally, *Europe and in Japan* with its gloomy phantom, the so-called *Der Abbau des Menschlichen* (*the phantom of humanity degradation*). *Let us look briefly at some stages of this degradation. Automated, quantitatively enormous groups of people create so-*

called "diffusion of responsibility" on an incredibly large scale [Aronson, Wilson, Akert 1999, p. 676]. This diffusion makes a refusal of identification with the society and with the organisation. Thus the feeling of alienation or isolation increases in both working and private life. Together with this alienation emerges the shortage of the most fundamental and basic existential needs, that have to be relatively satisfied and fulfilled for the progress and activity of human nature as well as identity. So isolation coexists with the lack of primary ontological security [Giddens 2006, p. 314] – it refers to the safety need in Abraham Maslow's hierarchy of needs [Maslow 2006, pp. 115-122] – but also refers to higher level needs, like the necessity of belongingness, *affiliatio*, self-actualization, self-transcendence and *logotaxis*, which set up our identity. Furthermore, diffusion of responsibility often leads towards transferring responsibility to the remote elements of the organizational structure. A man from a Western culture, who may be under the influence of American pragmatism, may indeed be directed for efficiency, but in the range of workers' motivation he/she stays in the individual or even egoistic attitude. Nowadays, it is hard to find morality and its offspring – trust – in some Western systems and organisations. According to Merton and Malinowski's sociological paradigm, we can say that the authentic ethics of co-operation, follow the same sense of ethic as the samurai tradition in *Bushidō*. It was assimilated in Japan as a kind of perfection by all classes of society. As an example there is Baigan (1685–1744) from Ishida, who – before the time of Meiji – stood in the foreground of *Shingaku* enterprise. The enterprise turned into the school – modelling after *Bushidō* – "The Way of Merchant", which allowed to understand the quality of job as the essential part of self-perfection or part of "changing for the better" referring to *Kaizen*. It should be meant as an honourable duty of the work ethos, that is completely different from the idea of arduous necessity of work because of the need of earnings. We may note, that merchants and craftsmen possessed their own statute-book *Kikotsu*, what was the equivalent of *Bushidō*. It was designated for the clan organisation, that had to arrange and regulate the structure of citizens' hierarchy, among other things, in order to assure the safety autonomically for members of a given class of society. Baigan Ishida considered searching for a *sacrum* element in everyday, good-natured work as action, that gives the meaning to the human existence, gives happiness to other people and may even lead us to *Satori* (Jap. individual enlightenment, the highest state of our awareness), that means entire self-realisation.

At the end of the 17th century Japanese rapid modernization was also confronted with a peril of dehumanization. However, this problem had been noticed by Japanese elite early enough and – by emperor's edict – the application of *Bushidō* was renewed officially. Such situation happened during the fifteenth year of Meiji reform. On the strength of the *Bushidō*, in Japan, the samurai tradition was merged into sprouting modernity in an extremely efficient and as well beautiful way. The Japanese are characterized by emotional intelligence, which broadly has been barely noticed in the West [Goleman 1994; Nakamura 2005, pp. 497, 507]. Thanks to this element, the Japanese have at their disposal some great mobilization to engage in work and to discipline the rational side of a mind. What is important, it is not true, that the emotionality (associated often with Polish romanticism) diminishes the intellectual element. The Japanese, in accordance with organic philosophy, that is affirmed by *Bushidō* code [Szymańska 2000, p. 358] (a cosmic organism, a social organism), still maintain their traditions. They base themselves on the code in newer and newer, till then unknown solutions, which are political, social and organizing solutions.

Neo-Confucian attitude, which arises from the *Bushidō* fusion of Buddhism ideas, Taoistic ideas, Confucian ideas and Japanese *shintō*, makes traditional, but at the same time very elastic, social organism. This organism has got the organizing and managing system with stabilizing administration, that is based upon treating a creature existence as a manifestation of *sacrum*. The constancy and the variability are not the antagonistic notions. In Japan the constancy and the variability coexist excellently [Aluchna, Płoszajski 2008], alike holistic philosophy of Yin-Yang shows it. Apart from coexistence, the constancy and the variability grow stronger in the social paradigm indurated in *Bushidō* by feed-back distinguishable for the Far East. The joy and the satisfaction of the joint action rooted in *Bushidō* paradigm gives amazingly profitable effects both in creativity and the sense of social security with wealth. The wealth approximates eudaemonia idea, which comes from European ancient times. It neither limits itself to the material sphere only nor rejects it though. Security and welfare, in other words a kind of eudaemonia, should be meant as a form of continuous self-improvement. The issue of eagerness for perfection is accentuated, among others, by such outstanding businessmen, like Konosuke Matsushita, the establisher of Matsushita Electric Co. [Zest for Management, 2001] or Kiichiro Toyoda, the founder of Toyota Motor Company [Liker 2004]. According to Matsushita, every possible ill fortune has got also its positive

dimension as an occasion to self-improvement. It is the point of view at some problematic situations as at the way – the way towards deeper and larger practical wisdom and sagacity.

The foregoing way of thinking descends from the samurai culture. As an effect, there has been the rise of some firms, which can be told as visionary in Japan as well as in the whole world nowadays. Sony is a model of such firm. The creator of Sony brand began to create the firm in 1945, while Japan, the country razed to the ground, was scarcely rallying from the war cataclysm. Ibuka turned his steps towards pragmatism to settle his beginning firm by the production of miscellaneous gear. He did also something incredible as a businessman fighting to survive – he drew up the ideology of his newly built firm [Collins, Porras 2008, p. 99]. The ideology was expressed as follows: “If it was possible to settle such conditions, where people could unify with the firm in the spirit of team-work and could put their souls as well complete competence in their tasks (...) then this organisation would deliver satisfaction and benefit hard to describe (...) People, who thought the same way, would enter into close contact with each other naturally to vivify some ideas” [Collins, Porras 2008, p. 100]. Ibuka qualified also main purposes of Sony's existence on a administration scale, which are:

- Creating employment, where engineers would feel the joy because of making technological innovations, they would be aware of their mission towards society and work for their own satisfaction.
 - Technological development and producing to piece together Japan and build up the native culture.
 - Improvement of the quality of life using advanced technology [Collins, Porras, *ibidem*].
- In Ibuka's ideology, where the spirit of the firm can be felt, there are plaited specified by himself some rules of management too:
- No-one can endeavour after profits in non-ethical way. The solid and effective job should be supported persistently, not only to force the development.
 - Everyone should face some technical obstacles boldly and should work over technical advanced products, which can be useful for society, no matter if there is an easy outlet for it.
 - People, who are gifted, gritty and achieve good results, should be promoted, so as everybody could have a chance to show his/her gifts and skills [Morita 1986, pp. 147–148].

In business there is not enough simply to attain some gain – here does not work the common sense, but very simple-minded, idea of utilitarianism, which is managed by the rule of maximalization the general

sum of profit. It is very important to remember, that spreading a kind of philosophy around what we work at, will be a new source of power both for the worker and his/her co-workers [Matsushita 2001, p. 45]. Sony is merely one of the great number of examples of the Japanese economic organism. It is rooted in the samurai culture built in accordance with the philosophical canon, which is included in still alive and still using, for nowadays tasks, *Bushidō* code.

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Uwagi do dalekowschodnich aspektów kultury organizacji w zarządzaniu i administracji

Słowa kluczowe: *bushido*, Japonia, samorealizacja, administracja, organizacja, zarządzanie, filozofia

Streszczenie

W obecnej, zmienionej rzeczywistości polityczno-ekonomicznej Europy Środkowowschodniej rozważania o gospodarce i stylu zarządzania nabierają szczególnego znaczenia. Należy przyrzeć się doświadczeniom krajów, które kiedyś podjęły się dokonania znacznych, a nawet rewolucyjnych zmian polityczno-gospodarczych, zakończonych pomyślnymi efektami. Jak pamiętamy, cesarstwo Japonii podjęło wysiłek ogromnej modernizacji w 1868 r., zaś owa modernizacja dotyczyła wszystkich dziedzin życia. Następnie - pod koniec II wojny światowej - Japonia przeżyła kolejny, głęboki wstrząs. Mimo to, dysponując skromnymi zasobami naturalnymi oraz systemem wartości Kodeksu Bushidō, Japonia sięgnęła w XX wieku po drugie na świecie miejsce w gronie czołowych potęg gospodarczych świata.

Fundamenty zawarte już w „Drodze Kupca” pozwalają rozumieć jakość wykonywanej pracy jako element samodoskonalenia - jest to pojmowanie zaszczytne obowiązków etosu pracy. Poszukiwanie elementu *sacrum* w codziennej aktywności nadaje sens ludzkiej egzystencji, daje innym szczęście i może prowadzić do oświecenia: najwyższego stanu świadomości człowieka, w tym pełni samorealizacji. Co więcej, satysfakcja współdziałania w organizacjach opartych na paradygmacie *bushidō* daje wielce korzystne efekty dotyczące kreatywności oraz poczuciem bezpieczeństwa społecznego.

Efektom powyższego sposobu myślenia wywodzącego się z kultury samurajów jest powstanie firm, które obecnie charakteryzują się potężnym rozwojem i wizjonerstwem - zarówno w Japonii, jak i na całym świecie.