

## Business

### *How Has Christianity Been Taken Into Corporate Management Ideology in Japan? - Observed in the Case of Gunze Corporation.*

Noriya Sumihara, PhD, Tenri University, Japan

Japan has a long history of management ideology/creed. In the 17th century of early Yedo period, merchant families made and observed business/management ideology, significant part of which was based on ethical values drawn from Confucianism and Buddhism. In Meiji period when Japan started to modernize its nation, new stock of knowledge including Christianity came into play to influence the contents of management ideology in modernized Japanese corporations. The founder of Gunze Corporation, Tsurukichi Hatano, for example, initially a top raw silk manufacturer in Japan in pre-war period, is a unique example of a Christian manager who positively employed the Christian ideas for education of all managers including himself and employees before the WWII. More importantly, although in post-war period until today, where Christianity is no longer taught in the company and the phrase of the former management ideology has been replaced by new terms with little trace of faith so as to fit modern liberal ideas, the underlying ideas from pre-war period could be found, and they are observed by way of in-company rituals such as every morning ritual of Chorei. By looking at the historical change of management ideology of Gunze and business practices based on the ideology, I want to show how an alien value of Christianity has been fused with Japanese pre-modern values, and how the fused values are practiced in today's Gunze.

### *We Are International but Not Japanese: A Case Study of a Japanese Information Service Company in Shanghai.*

Weini Tang, School of Modern Languages and Cultures, University of Hong Kong

In the last couple of decades, China became an important market for companies which are ambitious to win the keen competition in the international business world. Japanese companies of course are one of them. Despite the importance of Japanese companies in the world market, there are only a few anthropological studies on Japanese companies. The academic attention paid to the studies of localization of Japanese companies overseas is even less. By “localization”, I do not just mean the localization of management in Japanese overseas companies; it also include the phenomenon that more and more Japanese companies are trying to hide their Japanese origin and presenting themselves as a local company. Based on a half-year fieldwork, this study tries to explore the unique localization process of a Japanese information service company, R company in Shanghai. By investigating the company's Japanese expatriates, local staffs, local managers and foreign citizens of Chinese origin (One Japanese citizen & one Singapore citizen), I am able to delineate the institutional culture of the company, that is the complex relationship among these various groups and the ways and cultural logic behind each group advances its own interests. In the conclusion of this paper, I shall spell out several theoretical implications of the institutional culture of R company to the understanding of Japanese overseas companies.

*Formulating a Business Model with Abandoned Steam Locomotives: From a Deficit-Ridden Commuters Service to a Heritage Museum*

Kazunori Sunagawa, Associate Professor, Chuo University

This paper examines how a small railway company in Japan transformed its deficit-ridden local train service into a heritage museum that attracts visitors and donation from around the world. Established in 1917, Oigawa Railway Co. Ltd owns only one 40km (25 mile) line, and has been serving rural communities with only 37,000 local residents in Shizuoka Prefecture. Its business had been in constant struggle due to declining population, motorization, and discontinuation of government subsidies. But in 1976, the company found a way to stay out of the red: it began to run steam locomotives that the Japan National Railways abandoned. To do so, its charismatic CEO, Akira Shirai, called for donation to maintain abandoned trains, asked railway fans to volunteer for their maintenance activities, and transformed train rides into entertainment that required fee which was comparable to an entrance fee to Disneyland. In other words, Oigawa Railway created a model of industrial tourism business in which their “guests” became “casts” who devoted their time, money and energy, and in turn, the business became sustainable.