

11/20/2022

Japan @a)
draft profile

Head

Figure C.1 Proofreading Marks

Proofreading Mark	Draft Copy	Final Copy
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⌒ Center	Recommendations	Recommendations
✂ Delete	in my final judgment	in my judgment
↵ Insert apostrophe	our companys product	our company's product
↵ Insert comma	you will of course	you will, of course,
⌒ Insert hyphen	tax free income	tax-free income
⊙ Insert period	Ms. Holly Hines	Ms. Holly Hines
⌒ Insert quotation mark	shareholders receive a bonus.	shareholders receive a "bonus."
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/ Lowercase (remove capitals)	the Vice President	the vice president
□ Move to left	HUMAN RESOURCES	Human Resources
□ Move to right	I. Labor costs	I. Labor costs
○ Spell out	A. Findings of study	A. Findings of study
¶ Start new paragraph	aimed at 2 depts	aimed at two departments
..... Stet (don't delete)	Keep the screen height of your computer at eye level.	Keep the screen height of your computer at eye level.
↶ Transpose	officials talked openly	officials talked openly
bf Use boldface	accounts receivable	accounts receivable
ital Use italics	Conclusions	Conclusions
	The Perfect Résumé	The Perfect Résumé

Guffey, M.E. & Loewy, D. (2019).
Essentials of business communication (11ed.).
Cengage Learning, Inc.

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[] Square brackets show section numbers in Publication Manual of the APA - available at libraries and book sellers.

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Cultural Profile of Japan

The Japanese culture is unique because it is filled with longstanding traditions meant to honor family. The country's positioning has enabled it to preserve its culture by moderating any influence from outside. Japan is an island country located on the east coastline of Asia. With little influence, the country's culture and traditions flourished over time, preserving their best rites of passage and festival celebrations until today. The people have unique dress codes from their ancestors, signifying the bright family stories from ancient times. One of the most stand out traditions is religion. It is composed of elements such as Buddhism, Confucianism, and Shinto, one of the oldest religions. Only recently did Christianity become a part of their religion but only making a minority percentage. The religions that arose in the 19th century make up the most significant percentage of Japanese life today. Shinto, for instance, is renowned for its ancient origin revolving around deities. The cultural origins of the deities were specifically connected to Japanese antiquity at an age where indigenous authenticity was treasured and yet to be corrupted by influences from western culture.

According to (Friday, 2018, as cited in Teeuwen, 2018), the power of the Shinto religion was recognized throughout Japan. The powerful deities known as kami enabled emperors to extend their rule over people because of the unity behind the worship of these deities. The Shinto religion extended far and wide and ensured that all the Japanese were united under a single religion. The religion persevered through infiltration until today, and its teachings are still taught in different parts of Japan, albeit avoiding the use of the word Shinto (Teeuwen, 2018). Shinto's vision involved Japan's imagination as a habitation of stability in the midst of powerful earthly foes.

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The setting of early Shinto lacked a founder or any sacred texts but was perpetuated through communal rituals. These rituals aimed to preserve and reestablish the harmony between humans, nature, and the deities, taken as a norm by the traditional Japanese. Shinto rituals were closely linked with agricultural activities as the nation adopted the practice of growing crops (Friday, 2018). They began communal festivals held during planting and harvesting times. The rituals included four sections: purification, giving offerings, recitals, and meal celebrations (Friday, 2018). It also involved all community members establishing harmony and building relationships between the deities and humans. Though later in the seventh and eighth centuries, Shinto was used to perpetrate political leadership and war, it remained mostly a religion related to agriculture, locals' celebrations, and nature.

The introduction of governance and political strife was established through the leading kami, Konjiki. As he was revered as the Sun –goddess and his male counterpart Nihon *Shoki* selected the earthly leaders in *niningi and jinmu* (Teeuwen, 2018). The works of these leaders were mostly linked with China and Korea with regard to their model of ruling, which wanted to establish dynasties. During the interaction between the Japanese and the Koreans, another religion emerged. The introduction of Buddhism which emerged in the sixth century, as narrated by *nihon*, and was used by Yamato rulers in regular performances and during calamities (Teeuwen, 2018). The connection between Korea and Japan spans from the Buddhism introduction through trade and the introduction of the court systems known as the tomb ages. With more interactions with the outside world, the Japanese culture was greatly transformed, including their beliefs and traditions. New models of technology were introduced in the agriculture sector, including iron tools, irrigation schemes, and new ways of silk weaving,

stonemasonry, and writing. These changes spread quickly across the island, while some took a while to reach the furthest end of Japan in the eastern parts.

In the same way, that Buddhism emerged in Japan through Korea from China, Confucianism followed the same path. During King Sui's reign, China introduced Buddhism and Confucianism to introduce rulership of empires with a centralized military and a legal code using the local traditions (Teeuwen, 2018). The leadership system brought about a new bureaucratic state that truncated local authority and increased central control. It meant that the traditions and leadership systems within the country were slowly changing as infiltration by the outside world happened. For instance, Sui changed the hereditary system to civil administration using meritocracy (Teeuwen, 2018). Through this civil administration system, the Sui state turned out to be a success, and that served as the turning point for the long political reforms following the Korean peninsula.

The tradition of the Confucianism religion started in China and had the teachings of posterity to its disciples. The religion tried to calm people during times of political unrest. It was working on returning people to peace and establishing stability by calling people to promote virtue. The culture emphasized filial piety, which includes respecting elders and representing oneself with decorum, dignity, loyalty, and benevolence. The nature of religious tradition transitioned to Christianity during the sixteenth century when the catholic faith entered Japan in 1549 (Teeuwen, 2018). It was during the Tokugawa reign that he opened Japan to the world. Modern Japan is filled with all these religions intertwined with old traditions and different political inclinations.

Concerning kinship, many societies describe kinship through blood relations and marriage. Kinship has greatly influenced Japanese society, especially in deciding inheritance and giving status to the new generation (Malek & Akon, 2020). From the origin of tribes in Japan, kinship was regarded as the bond that determined a family. The Japanese culture identifies IE as the central system of the Japanese people, which entails all the people within a particular household. The IE system has a greater meaning than just the family foundation; it is a symbol of Japan as a country because it is established in a spiritual setting. In this system, the family's leadership is passed on to the family's first son. In the absence of a biological son, it is passed on to any adopted son who will be responsible for continuing the family tree.

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Hofstede's Findings

Four Dimensions of Culture

Power distance

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In power ranking, Japan scores 54 because of its hierarchical structure of society.

The people of Japan are conscious of their position in society and follow these settings strictly. Nevertheless, Japan is not as hierarchical as some other Asian countries. Many foreigners have described Japan as hierarchical because of the painstakingly slow business decision-making mode. In a business setting, the decisions follow layers of hierarchy from the bottom to the top management. Such decision-making is also adopted in other settings of society, making Japan one of the slowest in decision-making.

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Uncertainty avoidance

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Japan scores a 92 in the uncertainty category as one of the countries with a high rate of avoiding uncertainties. The readiness is occasioned by the continuous threat that Japan faces from the many disasters such as cyclones, typhoons, and earthquakes. Through such

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circumstances, the country learned to make itself ready to handle any uncertainties at any time. The readiness does involve not only natural disasters only but also other aspects of their social life.

Masculinity

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Japan has a score of 95 for masculine culture compared to all other countries in the world. Nevertheless, their masculine behavior is not highly pronounced because of their collectivist culture, which eliminates the assertiveness and competitive behavior witnessed in other societies. The culture of competitiveness is taught from a tender age, including children in kindergarten competing in sports. Within the corporate world, employees are motivated mainly by competing against each other. The trait of masculinity in Japan is more taken as a drive for success in all aspects of life. The masculinity obsession makes it hard for Japanese women to climb the corporate ladder.

Individualism

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The interdependence of Japan is ranked at 46, showing the level of individualism within the society. Though renowned for being a collectivistic society, it ranks lower than some of its neighbors. Their most revered characteristics include living in harmony and the sense of feeling ashamed for losing. The family system of Japan makes the score even lower because of the lack of extended families, which makes collectivism grow. The country has a paternalistic structure, and the oldest son takes over the family. The other siblings leave home to make their living in their way.

As a business manager from the U.S. working within the Japanese environment and culture, I know several dimensions within the culture would affect management, decision-making, and functioning. For instance, the hierarchical culture is detrimental to decision-making.

When there is a need for quick decision-making, it will be ineffective, as it has to follow the management ladder from bottom to top.

Another problem would arise in the promotion or hiring process, where hiring women for a higher managerial position would be seen as demeaning the men. The masculinity culture appears to favor men for a higher position in the corporate world, meaning qualified women are overlooked in those positions. Qualification and experience should be the determining standards in giving any person a position in the corporate world.

In solving these issues, I would introduce the laissez-faire leadership model within the organization to allow easy movement of information. Establishing a cooperation culture where everyone's win is the win for all of us would also be essential. To abolish the masculinity problem, I would suggest a structure that sees everyone as equal and empowers women in society. The move would be elaborated as not a way of punishing the men but enabling women to meet the men in the middle of the family provision.

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