

TOYOTA MOTOR CORPORATION'S LEGACY OF TRANSFORMATION BEHIND THE GLOBAL BUSINESS GROWTH STRATEGY

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Abstract

This paper explores the commitment to business continuity and sustainability from the beginning of the Toyota Motor Corporation (TMC) and monitors the evolution of the business strategy, as well as the legacy of transformation behind the continuous growth and global expansion of the firm. In an effort to unveil the organizational efforts to ensure continuous improvement, productivity, process efficiency and commitment to ethics, the authors have investigated the structural workings embedded in the business fabric and the strategic initiatives implemented by the organization to help the car manufacturer pivot and transform, to make itself relevant to customers, employees, shareholders and the broader society throughout the decades. This research was developed in the format of a case study and it focuses on the key talent behind some of the most important transformations at TMC and the organizational commitment to culture, innovation and sustainable business strategy.

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The corporate culture represented in the Toyota Way originated from several important persons. Later, it spread throughout the company. Among those who were instrumental in forming what it means to be Toyota were Sakichi Toyoda, Kiichiro Toyoda, and Taiichi Ohno.

Sakichi Toyoda

Toyota traces its roots to when Sakichi Toyoda (see Exhibit 1) founded Toyota Industries. Sakichi Toyoda, the eldest of four children, was born in 1867 in the village of Yamaguchi (present Kosai, a city in the west of the Shizuoka prefecture), the year before imperial rule was restored to Japan. His father, Ikichi was a carpenter. Ei, his mother, made a living weaving and farming. Japan was still not fully settled into the modern era. Sakichi graduated from lower elementary school in 1877 when the last domestic war broke out on the island of Kyushu. Instead of going to the upper elementary school, sat outside listening to the classes at the same time as learning carpentry from his father. Sakichi turned 18 in 1885, the same year the Patent Monopoly Act was put into force. He read the Japanese translation of the books *Self-Help* written by Samuel Smiles. The stories of Richard Arkwright, James Watt and other famous British inventors and engineers from the time of the Industrial Revolution captured his imagination. Some of the ideas he had were to make an island in the middle of the Pacific Ocean or dam up a river to create hydroelectricity. These were absurd ideas for the time.

For this reason, he earned the reputation for exaggeration. But his drive to learn led him to create an evening study group. Three others joined the group. They carefully read the history of Japan. They also read newspapers, which were expensive at the time. And while studying the situation in society, they gathered more people, mainly among young people hungry for knowledge. Sakichi's attention gradually turned outside the village. He began thinking about invention, creativity, rationality, and efficiency. To the villagers, who worked diligently, Sakichi was a dreamer who did not want to get his hands dirty with work. At 19, he left home and went to Tokyo. But he did not understand the structure or mechanics of the machines he saw there. So, with regret, he gave up on his dream to be an inventor.

His father did not think much of Sakichi's passion. Ikichi was a Buddhist, and a follower of the teachings of Japanese agricultural leader, philosopher, moralist and economist, Ninomiya Sontoku. The members of the organization that spread Ninomiya's teaching aimed to fulfill their duties and all work assigned to them, striving to return kindness and benefit to those who gave it, and serve others. "Providence will not forsake those who shed sweat and tears in their work." Although Sakichi became spiritual in his later years, at this time he only thought about being more efficient and more logical. Ikichi and others could not quite get used to it. Sakichi did carpentry work every day, but in his heart, all he began to think about was the hand loom used by the locals. To avoid his father's rants, he worked secretly in a barn away from the village. Sakichi's mother supported him while distracting his father. But Sakichi amassed debt from several of the villagers, eventually borrowing more than the family could pay back.

In 1889, Sakichi read in a newspaper that a factory in the village of Okada about 100 kilometers away (now Chita city in the Aichi prefecture) had introduced the latest power loom from the United Kingdom. He walked along the coast and eventually reached the factory, where he became an apprentice. Although Chita cotton had a history of more than 200 years by then, looms were made from wood, and so carpenters were indispensable to weaving. The factory, often visited by trading companies, was at the forefront of the latest trends and techniques. It brought in cotton exposure techniques from the Ise peninsula, and thanks to a local Chita trader was able to handle everything related to looms from installation to adjustment. Sakichi was ordered to repair the factory building. But rather than do his work, he spent his time looking at all the looms, so he was laid off immediately. But the head carpenter, Torao Takeuchi took him in. Takeuchi made improvements to looms imported from the U.K. so that they could be used more easily by the Japanese. He later went on, in 1898, to acquire a patent for a waterwheel-powered loom and founded a cotton factory himself. Takeuchi taught Sakichi how to install and adjust looms. Sakichi also received financial aid from Fujihachi Ishikawa, a local trader. The Ishikawa house had been operating since the days of the Edo era and was making significant money from cotton and other dealings. Ishikawa let Sakichi live in his home, and Sakichi devoted his time to inventing. Even in later years, after he achieved success, when Sakichi visited Ishikawa's house, in honor of his benefactor, he never had the rickshaw stop outside the gate, he always walked.

In 1894, Sakichi developed a machine to rewind the warp (vertical) threads of the loom. The machine replaced the need for threading by hand. It was useful to weavers, who could stand while they worked. It sold well, but it was difficult to make enough profit. In 1897, Sakichi invented Japan's first automatic power loom. This steam-powered loom stopped automatically when the spool of thread contained in the shuttle ran out so that products would not become defective when the weft (horizontal) thread was cut. At the time, German power looms cost the ¥872, French ¥389, while Toyoda's were ¥93. The loom was popular with woven fabric manufacturer with limited capital. Sakichi and Ishikawa established the Ogawa Cotton joint stock company. Conventional hand looms had only one spool, but with an automatic loom, one person could set up and handle two or three spools. As a result, per capita productivity quadrupled, and costs reduced to less than half. Ogawa's consistently, uniform, high-quality fabrics attracted widespread public attention, including from the giant conglomerate, Mitsui. When Shigenobu Okuma and Kaoru Inoue, politicians and early advocates of Western technology visited the factory, Sakichi Toyoda's name became known to the world.

We can see the spirit of the Toyota mission statement in the words left behind by Sakichi at the time. His mission was to "pursue further rationality" and an "endless pursuit of technological innovation."

"Let's slide open the doors. It's a big world outside."

"We humans have only done one-hundredth of what we can do."

"I thank heaven for where I am today. That's why it's reasonable to want to serve society. We only must look at the character makoto (誠) - truth. The character means 'make what we say come about'."

Kiichiro Toyota

Kiichiro Toyota (see Exhibit 1), Sakichi's eldest son, was born in 1894 when Japan was at war with China. Kiichiro's mother, Tami could not stand Sakichi being away from home all the time working on his inventions, so she left. Kiichiro was raised by his grandparents and Sakichi's youngest brother, Sasuke. Kiichiro went on to graduate from the school of engineering at the Tokyo Imperial University and joined Toyoda Boshoku (a textile company) in 1920. In 1923, the same year as the Great Kanto Earthquake, Kiichiro and Sakichi completed a non-stop automatic loom (known as the Model G) with a changeable shuttle. When Sakichi founded Toyota Industries (at the time Toyoda Automatic Loom Works) in Kariya, near Nagoya, in 1926, Kiichiro became the managing director. When top British loom manufacturer Platt Brothers made an offer to purchase the patent rights of the Model G in 1929. Kiichiro felt that their looms had caught up with the best British machinery of the time. But at the same time, Kiichiro recognized that the loom industry itself was in decline. The roads of Europe and North America were now full of cars, and he wanted Japan to compete. In 1930, Sakichi passed away in the middle of the Great Depression. Giusuke Aikawa, who had tremendous financial strength was in the process of acquiring DAT Motorcar (soon to become Nissan Motor). Kiichiro decided to accept the Platt Brothers' offer and sold the patent rights for 100,000 pounds (\1 million at that time) to raise capital.

Around 1931, the year of the Manchurian Incident, the automobile industry was developing at the same time as Japan was becoming militaristic. At the time, American giants Ford and General Motors dominated the Japanese automobile market. The Army Ministry and the Ministry of Commerce and Industry tried to force the Japanese automakers to merge to strengthen the domestic industry. Given these circumstances, before the company had even made a single car, many stakeholders told Kiichiro it would be reckless to enter the industry. Instead of starting a company, Kiichiro set up an automobile division in 1933 in the existing loom company. He passionately persuaded people from inside and outside the company to join him in "producing domestic cars together." And keeping it a secret from those opposed to his initiative, he smuggled a Chevrolet into the factory in the middle of the night, disassembled it and through trial and error, tried to recreate a cylinder block and other parts.

To make full-scale car production, Kiichiro asked for an additional investment of 3 million, but almost all the executive officers, including his brother-in-law Rizaburo, president of the company, and Taizō Ishida, the future president opposed him. But his sister, Aiko (Rizaburo's wife) retorted that it was her (and Kiichiro's) father made Toyoda. How would their father feel if his son went bankrupt? And so Asako (Aiko's mother and Kiichiro's stepmother) added her support: "If Kiichiro is to become a beggar, so will I." In the end, the president of Toyoda Boshoku in Shanghai provided the Y3 million. Production of the Model AA passenger car and the Model GA truck began at the Kariya factory in 1936, the year of the Berlin Olympics. Toyota Industries and Nissan were granted licenses to manufacture cars according to the law, but whereas Nissan purchased American equipment and was trying to recreate an American mass-production system, Toyota worked to produce everything on its own. But those in power liked Toyota's passion and insistence to make everything in Japan.

The Ministry of Commerce and Industry ordered Kiichiro to produce 2,000 units a month. So, Kiichiro borrowed funds from the Mitsu *zaibatsu* and made a production plan. In 1937, Toyota Motor was established with Rizaburo as its president. Kiichiro asked the local government of Koromo city (now Toyota city) for a vast tract of land to build a car factory in one year. The “mother factory” started production at a high operation rate and produced vehicles ready for the war effort. Kiichiro thought about a mechanism to supply the necessary parts to the line when they were needed rather than producing each part in arbitrary amounts. He called it “just in time,” although the entire concept was not yet developed.

Kiichiro became president of Toyota Motor in 1941, the same year as the Pacific War began. Kiichiro was exhausted. He had worked hard since he first started building cars. As an idealist and a member of the military-industrial complex, he felt overwhelmed at having to keep responding to the requests of the military.

After Japan lost the war, Kiichiro felt that people most needed food, clothing, and shelter, attempted to rebuild the company by working in various fields such as sewing machines, food and housing. As part of the reparations, the Supreme Commander of the Allied Powers ordered the Japanese *zaibatsu* to disband. Toyota, a local *zaibatsu*, changed its name, the executive officers and the company's articles of incorporation to minimize the effects of the dissolution. Gradually, the company got the approvals it needed to produce trucks rather than passenger cars. Kiichiro inspired his employees by telling them “The Japanese auto industry should catch up with the U.S. in three years. Otherwise, it will never stand on its own.” In 1949, when Joseph Dodge introduced fiscal austerity measures to keep inflation in check, the country was in an unprecedented recession. Kiichiro and 1,700 others retired voluntarily. He died in 1952 at the age of 57. The following are some of his famous quotes.

“Engineers must be based in the field. Those whose hands are always covered in oil in the daytime are the engineers who can truly reconstruct the industries of Japan.”

(On the first anniversary of the launch of the G1 truck) “We didn’t get this far in making cars today through the mere hobby of one engineer. It was born out of many people's hard work, knowledge of various fields, and efforts and failures over many years.”

Taiichi Ohno

Taiichi Ohno (see Exhibit 2), was born in 1912 in Manchuria, China. He was the eldest son of Ichizo and Yone Ohno. His grandfather became a Buddhist priest at the age of 17 and reached a high status as an elder of the Kariya city. When the Tokugawa Shogunate fell, he struggled to accept the imperial doctrines of the time. After the Meiji Restoration, he founded a brick company to give jobs to the unemployed samurai. When Ohno’s father took over the company, he went to Manchuria after learning ceramics in Tokyo. After returning to Kariya, he became mayor and encouraged Toyoda Boshoku to bring its business to the city. He later received the Medal with the Blue Ribbon for promoting the public interest. Ohno’s given name, Taiichi (耐一) means “resistant” and “first.” His father was in Manchuria working on the development of fire-resistant bricks when his first son was born.

In 1932, Ohno graduated from Nagoya Institute of Technology and joined Toyoda Boshoku. An electrical engineer told Ohno in a meeting that Japan’s productivity was one-

third of Germany's and one-ninth of the U.S. He began thinking about how to eliminate waste in a textile factory that was almost entirely automatic. Japan already knew about the scientific management methods such as the time-and-motion studies by Taylor and the Gilbreths, and Henry Ford's conveyor belt production line. But Ohno felt that both these systems in some ways impeded workers' human nature through excessive management.

After the war, when neither money nor equipment was available, working at Toyota Motor, Ohno thought hard about how to revive Japan through technological capabilities better than the U.S. and the U.S.S.R. Each worker was posted at a lathe or drilling machine dotted around the factory carrying out the process of one work set. They would then remove the workpiece after finishing their machining. Ohno noticed that the workers would hold down the lever and process the work according to the diagram. The workers were always careful to check whether there were any abnormalities in the equipment while they were waiting for the next piece to process. Ohno wanted workers to be responsible for more than one machine. In his thinking, he wanted to move from *jido* (自動, literally self-moving) to a different *jido* (自働, literally self-working). The difference between working and moving was the addition of the character meaning human. He wanted to free the time of the human workers from moving to working, to make them more efficient. So, he created an automatic monitoring system that would enable the workers not to have to watch the equipment while machining. However, there was much opposition from the workers to having them become responsible for more than one machine. They felt that checking the machines during the waiting time was worthwhile. Ohno did not explain to them how this was *muda*, wasteful. Kikuo Suzumura, who later worked under Ohno, said, "At first there was much resistance from the workers, and as they worried that inventory was too low, they sometimes hid finished products under the floor as a result. It took a lot of effort to have them accept responsibility for more than one machine."

He said that in response to the workers' criticism of his new concept of automation, Ohno always told them that "human wisdom is infinite" and "this wisdom does not come out unless we are troubled." Ohno was always angered when managers told him that something was impossible or should be outsourced. Ohno could never forgive the managers who took away chances for their subordinates to exercise their wisdom. Ohno instructed his subordinates to consider managers who believed things were impossible or should be outsourced, and workers who did exactly as they were told as failures. Through his way, severe yet respectful of the wisdom of the people he was speaking to, Taiichi was the first to make a highly productive line with few workers and a profitable factory in an environment where substantial capital investment was limited.

Inspired by the flow of products in an American supermarket, Ohno began in 1948 experimenting with a mechanism (later called *kanban*) where the person in charge of the next step in the process went to collect the necessary number of items from the previous step. Here too, Ohno met with fierce resistance from the workers. He later said that he was prepared to implement it "even if they kept punching me in the back." It was at this time that his biggest supporters such as Suzumura, Fujio Cho and Kosuke Iwabuchi struggled with Ohno's catchphrase "The hardest *muda* to understand is the *muda* of overproduction." To further synchronize the Toyota production line with its parts suppliers, Ohno also provided technical support employees to each affiliate and its major suppliers. Ohno later

launched a tirade at the production research office, which oversaw kaizen: “Up to this point, we had introduced kanban on a partial, experimental basis, but now we are going to spread it through the whole of Toyota. Be ready because this is important. It’s life or death for the company. When we do this, for some there will be tears. But it’s OK to cry if you feel like it.” They responded that what was important was whether the people doing the work felt they had enough time, or not enough work. If they did, they would cooperate with the improvement. It took ten years to implement throughout the company.

When Kiichiro and Rizaburo both passed away in 1952, Taizō Ishida, who had become president in 1950 was the last of the original generation. Ishida’s forebears were from Hikone on the eastern shore of Lake Biwa. His temperament was like a mixture between an Osaka merchant and an Omi merchant. In this way, his character clashed with the Mikawa character (see Exhibit 4). Many people went to visit the model Toyota factory where after the war, Ohno and the other workers struggled with little money, inadequate facilities and no leading technology. Many visited twice. Very few understood at the time how a factory could make a profit with so many machines stopping so much. Many thought that Toyota was hiding its real modern facilities and was showing an old factory. But Kōnosuke Matsushita of Matsushita Electric (now Panasonic) was different.

“Despite being in the middle of nowhere, the production system is out of this world, beyond anything we can do. The flow was so clear, and there no waste at all. But I was bothered that Ishida did not understand the technology.”¹

Ohno often insisted on keeping equipment as long as possible. When a young engineer once responded that he could discard a machine after it was depreciated, he exploded with anger. His ethos had grown out of the postwar years when they had to save and reuse everything until it was threadbare. He hated how this young engineer had not taken the time to learn about the efforts and achievements of those who came before him and was merely content to spout what he had learned at his desk.

Ishida was close friends with Ohno’s father. He watched stunned as Ohno improved productivity slowly but surely. Ohno left the technical fields to Eiji Toyoda and Shōichi Saito, and they, in turn, trusted Ohno. Even after he became director, Ohno did not change his direct style when speaking to other directors and managers instead of the foremen and workers in the genba. In 1951, Ohno had workers from the genba write standard work procedures for the cross-trained workers. Years later, Ohno’s wife, the person who best understood him said in an interview with Shigeru Wakayama, a professor at the Nagoya Institute of Technology:

“I think it went so well for my husband because he was from Mikawa.”

“Mikawa people are patient, I think. They like to build things slow and steady. That’s just the way they are. Otherwise, he could not have done a job like that.”

¹ Wakayama, Shigeru. Ono Taiichi kojiri tachi no bushido: Toyota shisutemu o kizuita seishin, 137. Tokyo: Nihon Keizai Shinbunsha, 2005.

Come to think of it, many people used to say to him: “Ohno, you’re like an old samurai!” He often read the old samurai books, like *Hagakure* and Eiji Yoshikawa’s novel *Musashi*.²

The group that supported Ohno were all martial artists. Ohno himself was a highly skilled archer. His mentee Suzumura practiced sumo, Cho kendo, and Iwabuchi judo. Ohno wrote a few books. The spirit of the Toyota Production System and his Mikawa roots are apparent in his words.

“Having no problems is the biggest problem of all.”³

“The spirit of kaizen is the harder it gets to understand, the harder it is to stop.”⁴

Exhibit 1

Kiichiro Toyoda



Sakichi Toyoda

Source: Toyota website



Kiichiro Toyoda

Exhibit 2

Taiichi Ohno



Source: Toyota website

² *Ibid.*, 242-243

³ Ohno, Taiichi. *Toyota seisan hōshiki no genten: kanban hōshiki no umi no oya ga genbaryoku o kataru*. Tokyo: Nihon Noritsukyokai Management Center, 2014.

⁴ *Ibid.* When you know there is something to improve, the hard it is to stand still and do nothing (GLOBIS translation)

Exhibit 3

Shōsan Suzuki



Source: Suzuki Shōsan Memorial Museum

Exhibit 4**The Mikawa Culture and Character*****Owari and Mikawa***

The current Aichi prefecture is Japan's third-largest economic zone boasting total production of ¥31 trillion in 2011. During the Edo Period, present-day Aichi was two different provinces: Owari and Mikawa. This district produced many warlords including Oda Nobunaga, Toyotomi Hideyoshi, and Tokugawa Ieyasu, and had a significant influence on the central government. Many of the Edo lords (*daimyo*) originated from these three people. The Tokugawa clan and their vassals were from Mikawa. And families such as Maeda, Asano, Ikeda, and Yamauchi were from Owari. They all dominated their areas until the end of the Edo Period. It was not just the daimyo families who moved to live in these feudal domains. Often their extended families and even commoners moved, too. Many Mikawa people moved to Edo (present-day Tokyo) at the start of the Edo Period, affecting the language and food culture.

Owari and Mikawa were two domains with distinct cultures divided by the Sakai river. Mikawa was hillier than Owari, with few large rivers and fertile soils. It was not friendly to agriculture. Compared to politically and financially superior Owari, it was slower to install irrigation and so often suffered from droughts. It was not a land natural for farmers to settle. Generally, in such areas, there was a higher rate of tenant farmers, the landowners managed the land with discrete farmers, and there was a tendency to employ peasants to farm the land. But in the late 19th century, while the amount of land cultivated by peasants was between 40 and 50 percent, in Mikawa, it stayed around 30 percent.

The Influence of Virtuous Thought

During the Edo Period, Mikawa and the neighboring Enshu (present-day western Shizuoka prefecture: Hamamatsu, Iwata, and Kosai, etc.) had a close geographical and cultural relationship. The farmers tended to be Buddhist, the samurai Confucianist, while in the villages, the Shinto priests, headmen, and merchants often preferred the nationalistic *kokugaku*. The development of *kokugaku* gave rise to the scholar, Kamo no Mabuchi (1697-1769), who became a driving force in the spread of Shinto thought throughout Japan. Lectures on the old Japanese classics were often carried out in the area. At the end of the Edo Period,

the teachings of Takanori Ninomiya (1787-1856) gained popularity as a “virtue movement” and achieved results in relieving and reforming many of the villages in the area. Hotokusha, literally the Virtue Company, was established in Enshu, Mikawa and another domain -- Suguru. It aimed to spread virtuous thought.

Exhibit 4 (contd.)

There were four pillars of virtuous thought: integrity, diligent service, frugality, and sacrifice - integrity: To maintain a heart filled with truth. Truth meant the absence of lies and artifice, a heart without grudges. Diligent service: To choose to live life every day in an everlasting state. It was linked to diligent service every day. Integrity referred to the mind and the heart, while diligent service related to the actions. Frugality: The result of integrity and diligent service. To set a budget according to one's financial strength, to not waste resources, and to refrain from luxury. Sacrifice: To give the remainder after frugality to others. It meant not giving mere gifts but giving away all that remained as a result of integrity, diligent service and frugality.

Tokugawa Ieyasu

Tokugawa Ieyasu was a warlord from Mikawa who built the cornerstone of the governance system lasting 264 years and centered on the Edo Shogunate. Ieyasu was born in 1542 in rural Okazaki Castle, the eldest son of Matsudaira Hirotada, a minor warlord. After going through many trials and tribulations, he eventually established the Edo Shogunate at the age of 73. As a young boy, he was held as a hostage of Imagawa Yoshimoto in the Sunpu domain. After gaining independence at the battle of Okehazama in 1560, he allied with Oda Nobunaga and gradually increased his territory from Mikawa outward. After the assassination of Nobunaga, Ieyasu fought the great Oda general, Toyotomi Hideyoshi on the battlefield, but the battle was a stalemate. Ultimately, they agreed a truce and Ieyasu took a seat in his court and gave up control of his five provinces (Mikawa, Tōtōmi, Suruga, Shinano, and Kai) Ieyasu then moved to the former lands of Hōjō clan in the Kanto region. Instead of occupying Odawara Castle, the chief seat of the Hōjō, he lived in Edo Castle. On Hideyoshi's death, Ieyasu was one of five regents chosen to rule the country. From the battle of Sekigahara in 1600 to the siege of Osaka, he took 14 years to cement his power as the ruler of all Japan.

Ieyasu designed many systems to lay the foundation of his shogunate. To establish rule over all daimyo, Ieyasu instituted several laws and decrees. He limited the power of the daimyo by forbidding intermarriage between clans and making them destroy all castles except the one where they lived. He enacted a law to eliminate political involvement in the courtrooms and created a law to control temples and monks. Ieyasu laid the foundation of a system and used its power to dominate the whole country from just one small corner -- Edo.

Exhibit 4 (contd.)

One of the key factors in his success was the Mikawa Bushi samurai. Ieyasu, born as the ninth generation of the Matsudaira clan, which ruled Mikawa for three centuries. He took advantage of the strengths of the Matsudaira clan, which was deeply connected by trust and blood relations, and vassals who were lovingly retained. It was from the battle of

Mikatagahara that the name of the Mikawa Bushi led by Ieyasu became known throughout the country. Takeda Shingen completely defeated Ieyasu. But Naruse Yoshimasa who became a substitute for Ieyasu as he fell back, and others such as Torii Tadahiro who gave their lives, threw themselves one after the other into the battle for their master. As a result, their brave name spread far and wide. According to military records from the time, after Ieyasu came into the court of Hideyoshi, he was asked what his greatest treasure was. His response was “We carefully consider ourselves, 500 cavalries ready to jump in the fire, the water, to give their life. And when I call on these 500, they are not afraid of any of the 60 states in Japan; these soldiers are my treasure.”⁵ While Hideyoshi took part as the leader of the Emperor’s court, Ieyasu became the Shogun, the ruler of all samurai and the military leader and de facto ruler of the country.

Suzuki Shōsan

Suzuki Shōsan was a priest who tried to disseminate Buddhism while preaching the importance of diligent service mainly in Owari and Mikawa (see Exhibit 3). Shōsan was born in Mikawa in 1579. He lived with his father and brothers, Mikawa flagbearers of the shogunate and participated in the battle of Sekigahara and the siege of Osaka. He was a brave samurai with a history of military successes. Due to his many harrowing experiences, at the age of 42, overcome with fear and anxiety of death, he decided to enter the priesthood. After becoming a priest, he made a pilgrimage to the Kyoto area and lived in austerity in his hometown before tying himself to the land of his ancestors in present-day Toyota city, where he established realistic lifelong goals and began his work educating the ordinary people. From the age of 55, he vigorously prepared the texts necessary for preaching and teaching people about his order, and after the biggest riot in the history of Japan on the island of Amakusa, he served in the reconstruction of the old, ruined temples and the edification of the islanders. Later, he went out to Edo and gave lay sermons to other priests, samurai, farmers and merchants, men and women, young and old. He passed away at the age of 77.

Exhibit 4 (contd.)

One of the important thoughts that Shōsan left behind in posterity was his unique occupational ethics and his view of diligent service not found in the past. While trying to teach Buddhism in Amakusa, he wrote a book named *Hakirishitan*, which he distributed to each temple on the island. He criticized the contradictions of the absolute nature of the monotheism but said that Buddhism, Shintoism, and Confucianism are all contradictory, too. Through this activity, Shōsan, who touched on the idea of Christianity (Catholicism, Jesuism), stated that for all people to show virtue, “every business must follow Buddha, and all should bring the Buddha to mind in all their work.” In other words, in each profession (samurai, farmer, craftsman or merchant), fulfilling that work in line with the Buddha is a good deed and that this was the way to be saved. It meant that Buddhist devotion and training was possible through those professions. This spirit of diligence of professional ethics was not only in the constant educational activities he carried out directly but was also represented in the books he wrote in plain and simple language about the virtue of all people.

⁵ If it is for us, they will jump in the fire or water. These 500 hundred cavalymen are not afraid of death. If they are with me, we have no enemy, so they are the treasure I hold dear. (Globis translation)

In 1728, about 70 years after Shōsan's death, Hosoi Heishu, who some regarded as one of the great scholars of Confucianist thought, was born as the second son of a farmer in the village of Hirashima (now Tokai city) in Owari. After studying in Owari, Kyoto, and Nagasaki, he opened a private school, *Omeikan* in Edo at the age of 24 and taught the samurai class, townspeople and farmers. At the age of 37, he was invited to teach in the Yonezawa domain, where with the philosophy of revitalizing the country through the virtue of the humility of the clansmen, he opened a new school, *Kojukan*. His teachings influenced the Yonezawa clan, including the lord Uesugi Yōzan, whose trust he gained. Heishu then taught more and more people in the domain about good and evil. He advised the whole clan to be thrifty, avoiding waste, having samurai not needed in the role instead farm the land, but he was also a capitalist and raised capital to create an indigo dyeing business.

Heishu left Yonezawa when he was 53 and was invited back to Owari as a Confucianist to become the president of the clan school. During his life, in addition to Yonezawa and Owari, he was also invited and taught in other clans. As written in one of his books, he was a scholar who placed great importance on practice. When Yōzan was confronted with the difficulty of rebuilding the clan, he said to him that "Be brave, without courage we could never do anything." The Chita Peninsula of Heishu's birth is a small peninsula, but it is where major food companies such as Mitsukan and Kagome were founded. It also produced great businesspeople such as Taizō Ishida from Toyota, and Sony's founder, Akio Morita.

Exhibit 4 (contd.)

Traditional Crafts

The Edo Period was a time of high political stability. The irrigation of agricultural land progressed, enabling an increase in crop yields. With less need for workers on the farm, more people could make things, which merchants could distribute and sell, and so the Japanese economy developed significantly. Many crafts developed during the Edo Period still exist today. Weaving and dyeing, Buddhist altars and objects, ceramics, lacquerware, traditional *washi* paper, the list goes on. These crafts are mainly used in everyday life, and the main part of their production is handmade. It is difficult to pass on traditional handmade manufacturing techniques formally, and this is not limited just to Japan. Specific natural conditions such as temperature, humidity, soil, and water are also often necessary in the manufacturing process. In Japanese crafts, there are many intricate techniques, and as with other countries, long-term training was necessary. To prevent the loss of these techniques, they have been handed down through generations from teacher to students in craftwork groups. As a result, specific crafts have been limited to certain areas, or have developed differently to other places over the years.

Traditional crafts from Owari include ceramics such as Seto, Tokoname and Akatsuki which developed from the 12th and 13th centuries, dyed fabrics such as Arimatsu, which grew with the trade along the Tōkaidō road, the Chita cotton and chests of drawers from Nagoya that the Owari clan so actively promoted, and mechanical items such as clocks and dolls. In the 16th century, Oda Nobunaga bestowed the title of best is trying to give the title of best in the land to the artisans who won craft contests near his castle. These contests accelerated free competition, and Owari's technical level significantly improved. The technology cultivated through these traditional crafts has contributed to the development of

many industries such as tableware, glass, machinery, automobiles, and aircraft in the Aichi prefecture even today. Mikawa is famous for its cotton. The cotton textile industry has already in evidence at the very beginning of the 16th century, and there are records of cotton merchants expanding their sales routes to Kyoto as early as the 1530s. After the start of the Edo Period, cotton cultivation and cotton fabrics became more popular, and the materials were sent to Edo for sale.

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