

# The Loyalty of Workers to Industrial Organization

*by Aa Hubur*

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## **The Loyalty of Workers to Industrial Organization**

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**Abstract**--The differences in roles between individuals in Western factories and in Japanese factories - the ways in which individuals are given responsibility and authority, what rewards are given, and behaviors are rewarded - have a close relationship with the differences between their two cultural backgrounds. Japanese industry has for decades coated the top of a very and once feudal society for several centuries. The loyalty of workers to industrial organization, the paternal style of motivating and paying workers, the deep involvement of the company in all things which were to the eyes of the workers' private affairs - all of these had something in common with Japanese pre-industrial social organization. This equation does not underestimate the massive changes that have taken place in Japan during its industrialization period. Japan has changed enormously; and the changes continue. However, if the study of industrialization in Japan is to be relevant for the study of economic development in other Asian nations, then the nature of the changes that have occurred must be well understood. The result revealed from the study of the social organization of the large Japanese factory was that these changes occurred selectively - things that have been stated in other contexts - and what is more important is that these changes have taken place in such a way as to leave the unchanged as the basis which underlies social relations. These changes have not only

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penetrated to the roots of the social system, but more than that, have been formed from the sort of social relations that have existed in Japan.

**Keywords**---factory, government, loyalty, organization, worker.

### **Introduction**

In order to understand the Japanese social structure, there are 3 ideas that must be put together, not separated:

- Ideas about family ties based on blood, marriage, adoption, or devotion.
- Idea of hierarchy, always understood more or less as a model of oyaka (father-son).
- Idea to share in the protection given guardian gods, by common worship or at least by common graves (general).

These three ideas are connected with each other, especially the first two: where there is a family relationship there is a relationship based on hierarchy; and the opposite as we have seen is also true; for common worship, it is a symbol of bondage (Meribe et al., 2021; Singh et al., 2020). Throughout the discussion of this large factory, similarities have been noted between the factory system and the organization of clans or family ties. - peerlessness has been covered both in terms of recruitment into the system and on the various reciprocal obligations imposed by companies and workers. Furthermore, the motivation system and the formal wage system have similar functions with groupings based on family ties. Likewise in informal organizations, the relationships that repeatedly arise in the factory follow the oyako relationship, with roles that are hierarchical according to this pattern (Umarhodjaeva, 2020; Fadel et al., 2020). This pattern, as stated earlier, is not a formal oyabun-kobun structure, but rather an informal system of father-son type relations. Indeed, the parallels are so pervasive in the family-type organization of large Japanese factories that there is no need for the observer to question its presence with circumstantial evidence (Micallef, 2020; Han et al., 2020).

For example, in a 1952 speech to staff employees, a president of a large steel company said: It is not only the fact that work for our lives is our job in our company, but I feel that as people in this steady job we have. Two events that can be called a birth. The first is when we are born in this world as babies, the second is when we all receive appointments in the company (Coviello et al., 2020; Adeoye & Hope, 2020). This is an event as important as a crying birth. This is a straightforward statement about the organization of the company based on family ties and an indication of the way / style in which the common bond is symbolized, by treating the company, historically, its present organization as an extended family with value - shared values, common ancestry and common beliefs (Chin et al., 2020; Phuong & Tran, 2020). It is for this reason, for example, that detailed histories and genealogies of major companies are written and there will be found shrines and common religious ceremonies. It may be added here in passing and as further evidence of the nature of this relational system that the

experience of grouping the zaibatsu in Japan as cartels and monopoly on the basis of the Western model is a misconception. In a true sense it is clan, the furthest extension of family ties in the economic and industrial sectors. To do this - with the passing of the anti-monopoly law - as a group whose economic and financial principles are very strange and have failed from the very beginning (Aburayya et al., 2020; Aboobaker et al., 2020).

It might be worth quoting Lockwood here again. Too often in the Japanese case there is a tendency to apply the easy label, which is derived from the Western experience. It will only obscure the complexities of reality. This statement does not say that the factory organization was 'caused' by the Japanese family organization, but that both the family organization and the factory organization were components of the common social structure, and thus the system of relations within each grouping had a structural basis the same one (Cram et al., 2020; Ugoani, 2020). From this study, it will appear that the most successful experience of Japanese industrialization is the fact that, far from experiencing a complete revolution in the social structure or social relations systems, the core of the Japanese social relations system is still intact, thus allowing the transition to industrialization takes place in an orderly manner with its original social forms. It would actually be great if social change of this magnitude and success could have occurred in any other way (Hakim et al., 2020). This discontinuity will not lead to effective adaptation; in fact it will result in chaos. The extraordinary resilience of the Japanese social system, which is often praised and demonstrated once again in response to the complete defeat in World War II, is not the result of the Japanese people's mystical ability to adapt, but rather the result of the fact that by there are changes, the basics for the sustainability of society are still intact. In this connection it is interesting to note that the same astonishing ability to selectively adopt new elements in a society is now being associated with Indian society. Selective should not be great, it would be even greater if any people were able to take a dip to put off their old age, their training, and their habit of thinking and wearing the new social apparatus entirely successfully and permanently (Aladwan et al., 2021; Abdullah et al., 2021).

#### **Efforts to change the economies of other nations towards industrialization**

Efforts to change the economies of other nations towards industrialization will be preferable - at that time - with attention to the identification of the basic elements of pre-industrial social systems and with the introduction of new technologies and financial systems in the context of the old relations order, rather than allowing these nations to have an exaggerated image of Western outcomes. Therefore, a biased explanation of Japan's rapid industrialization can be questioned in order to place it on the number and especially more on the kinds of continuity during the transitional period of change [8]. In this connection it may be noted that there is reason to believe that the pressure of the Japanese family system on social rigor and social inflexibility is usually overemphasized. Although the analysis of the family system is outside the boundaries of this study, - viewed from the point of view of the thesis on social continuity and its effect on industrial change - it must be emphasized here that at least in two ways, in the historical structure of the Japanese family there is a potential that allows for flexibility and change (Schneider, 1980; Bove et al., 2009).

The first is the practice of adoption, in which not only distant families, but also capable and promising workers and servants have long been able to play an important role in high-status families and in the family business (Sharp & Sharp, 1997; Odin et al., 2001). This practice, not far removed from the notion of workers as seen in large factories, not only allows for continued social mobility and flexibility even under feudal regulations, but has also allowed for the paradigm of recruitment methods in the industry (Parent et al., 2005; Erdoğan & Cicek, 2012).

The role of young boys in Japan is also interesting in this respect. With the existence of a law regarding the rights of the firstborn (primogeniture) in a country that lacks land, the conditions for the formation of an urban workforce are created. Furthermore, there has been a tradition of continuity, despite such mobility of sons, through the formation of "family branches" which are tied to the "parent family" because of the bonds of duty. The main family in the village, for example, with industrialization also provides a buffer against difficult economic conditions and depression - something that is still profitable in a country where social security laws are lacking. All these and other elements of the Japanese family structure, the organizational aspects of the family conducive to adaptation and change, have further assisted the transition to industrialization by allowing adaptation within the old family system, when compared to - as is sometimes stated - industrialization and urbanization that is destroying old family patterns (Radziwon et al., 2014; Wang et al., 2016).

Finally, and most important from the point of view of factory organization, is the basis of family loyalty and cohesion which, if successfully symbolized and incorporated into military, industrial and financial organizations, will become an important source of energy and motivation in the transition to industrialization (Jaeger & Bertot, 2010; Yildiz, 2007). Once again it must be emphasized that such a structural element will withstand change within certain limits, set up major transitions, and prevent any kind of social discontinuity that is destructive to a society. Figure 1 shows % of total workers who can work from home by industry.

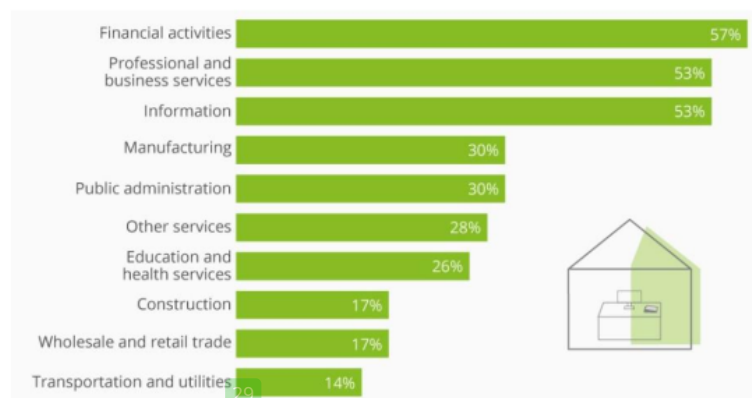


Figure 1. % of total workers who can work from home by industry

Starting from the suggestion given by this study of large Japanese factories in order to understand Japan's past, we raise the question of the possible future development of Japanese industrial organization. There may be an inherent tendency in describing the ongoing social organization to emphasize the integration and harmony of some elements in that system at the expense of analysis of stress or changes in the current and future system changes. However in examining Japanese factories, the system appears to be stable from the point of view of the relations between the people in the organization. The internal organization is consistent and acceptable to its members as long as the membership comes from a background in which the forms of relationship that form the foundation of the factory are maintained.

Regarding the people in the factory, there are two groups who are especially having some difficulty adapting to such an organization. Young Japanese people grew up in cities, born in big cities to fathers who were laborers and staff employees, educated in city schools under the minimum (lawful) requirement of high school education, and immersed in suitable modern cities with the relationships within this factory. Here in lies the main problem of the big Japanese factories. For example, workers who are born into large, tight-knit families that are traditional in Japanese agricultural villages - according to the factory manager - have a "stable nature". The products of small family groups in big cities, which are not familiar with the complex system of duties and obligations for which family ties and friendships are formed in stable villages, do not respond to the appeals and ideas of this factory system. Women also, who by family training or education had been educated in relationships and expectations of newer roles and who had expected a different occupational role from those traditionally assigned to women, protested against their position in the factory.

#### **Changes in factory organization**

Changes in factory organization take place from two reasons. The first is the previous changes that have occurred in the organization and relationships of the primary groups in society. The second is the pressure of changes in technology and production systems that will result in organizational changes. The pressure for change is great, for example to increase the flexibility of the workforce which will result in greater adaptability to economic changes. The need for change has sometimes resulted in a change in the confined environment, for example when there were layoffs of workers from a number of large factories as a result of the financial crisis and the subsequent rationalization movement. Figure 2 shows moving past Japan's archaic employment practices.

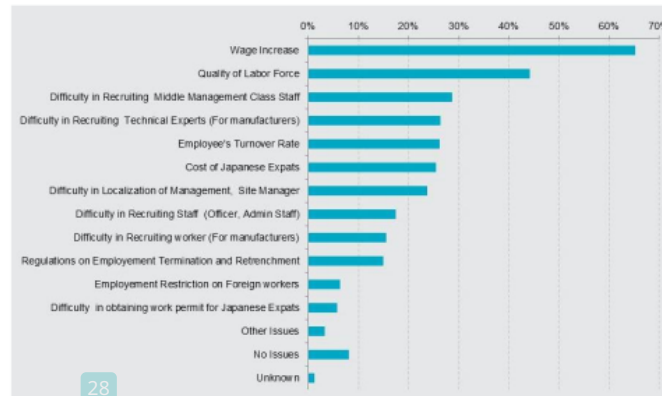


Figure 2. Moving past Japan's archaic employment practices.

However, it appears that there will be adaptations that are patchy and temporary in nature, which do not change the general rules of staffing and organization. Real change in factory organization will only occur if the viewpoints and practices of the individuals within the system change significantly. So the Japanese family system, due to the pressures of urbanization, changed religious thinking and practice; and because of the constant impact of mass communication, it may change the way young people are trained and develop, thus changing attitudes and expectations, motivational systems, and youth interaction patterns. Although changes in the structure of the primary group have not yet reached the point where factory organization is in conflict with any fundamental part of any community interaction pattern, such a process - largely a result of the growth of large industry - can at times change the basis of factory organization.

In this respect it is easy - as it is in looking at Japanese history - to mistake the nature of change in cities and during the postwar period. General formulas for the effects of urbanization have been developed from the Western experience. The near total lack of careful study of the nature of social interactions in Asian cities seriously jeopardizes predictions about the direction and kinds of change caused by urbanization in Asia. Furthermore, it is currently very unclear how effective and how long the experiments and postwar adjustments took place in this case of Japan. It would indeed be a daring observer to make predictions about the outcome of events in Japan in the next two or three decades. In summarizing the results of this study, it seems that there are two elements of a broad difference between Japan and the West in relation to the nature of the factory social organization. First, factories or companies are relatively undifferentiated (differentiated) from other types of groups in society. Regarding the commitment of members to the group, the nature of their recruitment and later careers and the level of involvement of members with others as part of the group, Japanese factory groupings are the same as other social groupings. Although the factory can be defined as an economic organization with narrowly defined objectives and a relationship structure based narrowly on productivity and profit, Japanese factories are not defined that way.

The Western view of the segments of life, each serving a specific purpose with different relationships in each - family, club or association, workplace - allows for

clear distinctions of activity and organization in each. -Each group. In Japan, recruitment by factories includes and maintains their membership on the same basis as the basis of domestic groups and social groups in society. If there is a conflict between the economic objectives of the factory and the group based on this broad definition - such as the case of incompetent workers who will not be fired - then in order to maintain the integrity of the group, economic objectives take a second place. Many factors affect the loyalty of workers to industrial organizations apart from those discussed in this article, including: Job Satisfaction: [Harini et al. \(2020\)](#); [Silitonga et al. \(2017\)](#); Leadership: [Bastari & Ali \(2020\)](#); [Ali et al. \(2016\)](#); [Elmi et al. \(2016\)](#); [Noor et al. \(2016\)](#); Organizational Commitment: [Prayetno & Ali \(2017\)](#); [Purba et al. \(2017\)](#).

### **Conclusion**

The absence of a distinction between large factory organizations and other social groupings is not merely a character intern. Status within society at large, as reflected in the outcomes achieved by education, is an important variable determining recruitment and a dominant factor in promotion and career advancement within factories. In addition, workers, together with the company, are responsible for their family, children, and general welfare. Extensive social activity cannot be separated from their membership in the factory or in the company. Closely related to the non-differentiation aspect is the difference between American and Japanese organizations in the degree to which there is individualization or impersonalization of the relationship-order within the factory.

It is this absence of individualization in the day-to-day functioning of the Japanese production unit which causes a stark contrast to its American counterpart. Modern means of production in the West depend heavily on assigning individual responsibility, on individual incentive programs, on the evaluation of the work of individual workers, and on a wage system in which individual prowess and energy are each rewarded. In all of this, the difference with Japan is real. Individual responsibility is avoided, the incentive system has little to do with individual outcomes, but is more dependent on group success, and motivating energy seems to depend on individual loyalty and identification with the group and with its superiors. In brief it can be concluded from this study that, although the Western experience in the pre-industrial period was really an important cause for the development of industrialization, the introduction of industry into a society such as Japan - which had no prior experience and which had a strikingly different social system - required a match between industrial mechanisms and systems. social beforehand. What is also worth noting is the many industry successes that are possible under these circumstances. It may be true that Western organizational styles enhance productivity, but major industrial advances can occur with very different organizational styles. Rationalization and impersonalization are unnecessary - Japan's experience seems to prove - to adopt an industrial economy from the West. That the mix of pre-industrial organizational systems and Western technology has created problems for Japanese industry is clear, and some of these problems have been highlighted in this report. It is not in itself that the existing problems, their solutions lie in the direction of a major shift towards the Western business model.



This may be true in some areas, such as regarding the number of sales and distribution issues where Western methods at the time of introduction need not disrupt the current organizational system. However, if other Western elements were introduced, whether by Western or Japanese advisors, the results would sometimes be dangerous. The introduction of such new techniques and new Western approaches should be carefully considered by American experts and consultants. Perhaps more relevant to the current concerns of the United States is the possible implication of Japan's experience on the problem of helping the development of other non-Western nations. From the Japanese example it appears that a large degree of tolerance - even at seemingly extravagant sacrifices - is needed to allow the existence of local customs and ways of developing industry in these countries with a system of interpersonal relations that is very different from that of the West. A long and effective transition to industrialization can only be completed if these changes persist with the pre-industrial social system and are based on and grow from the patterns of social interaction that are the basis of that society.

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