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UNIVERSALITY OF SELECTED COMPONENTS OF THE JAPANESE ECONOMIC CULTURE IN THE AREA OF CORPORATE SOCIAL RESPONSIBILITY

Abstract: The article focuses on the contribution of Japanese economic culture into the Caux Round Table Principles of Business and attempts to quantify the principles developed and to test them against the realities of Polish small and medium business. It starts with a presentation of Japanese economic culture at both the state and company levels. Then it goes on to present the historical background and main premises of the Caux Round Table. The final part presents the outcome of an attempt to use the principles developed there to assess the awareness and attitudes of Polish entrepreneurs. The article aspires to answer the questions regarding the universality level of Caux Round Table Principles and their applicability to a region with its own, local business culture. The analysis covers the results of empirical studies, carried out by the author in the years 2006-2008 thanks to a scholarship received under the Integrated Regional Development Programme.

Keywords: economic culture, corporate social responsibility, Japan.

1. Introduction

“Ideals and values, if they are important enough, can effect social action. Since moral capitalism cannot arise of its own will, people must be encouraged to adopt its axial principles and use them to turn the wheels of enterprise. Committing moral capitalism requires acts of culture. With this understanding, the Caux Round Table Principles of Business were published in 1994 to improve global business culture”.¹

The article focuses on the contribution of Japanese economic culture into the Caux Round Table Principles of Business and attempts to quantify the principles developed and test them against the realities of Polish small and medium business. It starts with a presentation of Japanese economic culture at both the state and company levels. Then it goes on to present the historical background and main premises of the Caux Round Table. The final part presents the outcome of an attempt to use the

¹ S. Young, *Etyczny kapitalizm. Jak na powrót połączyć prywatny interes z dobrem publicznym*, Metamorfoza, Wrocław 2005, p. 71.

principles developed there to assess the awareness and attitudes of Polish entrepreneurs.

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2. Japanese economic culture and the state

National economies march to the beats of different drummers. Doing business in Japan differs from doing business in China. Corporate laws and forms of corporate finance are different in the United States from those in Germany, France, and most of the European Union nations. Values, therefore, do make a difference to business. National economies like those of the Chinese and Japanese, with deep and intense cultural foundations, construct patterns of business practice and legal regulation consistent with core principles of their national cultures.² The classic socio-cultural works emphasize the fact that the Japanese culture differs from the Western European one in a very strict set of rules governing the obligations and responsibilities binding individual members of the society. Those responsibilities make the basis of robust social institutions like family, school community or workplace community. Another specific element of Japanese culture is a well-developed social hierarchy which defines the social position of each member of the society. The popular philosophical and religious teachings of Confucianism, Buddhism and Shinto included the strict requirements of obedience towards the senior and superior, respect for the ancestors and national history, and observance of social norm. The traditional dogmas of Buddhism and Zen, e.g. “community spirit”, “common goal” or “loyalty”, have left a footprint clearly visible in the social awareness of Japanese people.³

Japanese economic culture is deeply rooted in the national culture and heritage. Until the mid-19th century Japan managed to block access to its home market. Only in 1853 Commodore Matthew C. Perry, in command of a U.S. Navy’s squadron, extorted the commencement of trade and diplomatic relations with the US.⁴ That year marks the beginning of Japan’s relations with the outside world. During the 19th century, Japanese trade relations were stimulated by the economic system reform initiated by the Meiji government in 1868, which brought Japan closer to the US system. This was the period when the US-Japan trade relations began to develop, even if some significant increase occurred only after 1916. A major change in the

² *Ibid.*, p. 19.

³ J. Bossak, *Spoleczno-ekonomiczne uwarunkowania międzynarodowej zdolności konkurencyjnej gospodarki Japonii*, SGPiS, Warszawa 1984, p. 226.

⁴ R. Cameron, L. Neal, *Historia gospodarcza świata. Od paleolitu do czasów najnowszych*, Książka i Wiedza, Warszawa 2004, pp. 284, 285.

mutual relations of Japan and the United States took place after the Second World War. Japan went under military occupation, which lasted until 1952. The United States took the advantage of its force and political position achieved after the war to influence the development of Japanese economy and orient it towards the free market.

During the 1950s Japan adopted a strategy of economic industrialization and export-oriented trade. The growing importance of Japanese foreign trade became an economic threat to the US and other developed countries. In the early 1960s Japan became more cost-effective than the US, which made the latter introduce protective trade barriers against Japanese imports. The 1970s was a decade of the most significant economic downturn after the Second World War. The oil price increase imposed by OPEC countries brought about two nightmares for the US: inflation and unemployment. Those were the reasons why the United States implemented restrictions and barriers to Japanese export, to which Japanese corporations responded with increased investment levels. When in the mid-1980s the crisis-shaken global economy came back onto the growth track, Japan was already among the fastest growing economies.

However, the dynamic growth of Japanese economy slackened during the mid-1990s. Japan had to face deflation and a shrinking share in the global trade. The Asian crisis of 1997 further deteriorated the economic and financial situation of Japan.⁵ The economic stagnation which, intertwined with periods of recession, has persisted until now, does not encourage new business development in Japan. The generally declining levels of domestic investment, along with the emerging deflation and unemployment, do not make Japan a market attractive to investors. Other factors which further deter foreign investors from Japan are the high exchange rate of yen, high costs of business, high prices of land, workforce or office rental, as well as the lower quality of life experienced by foreigners.⁶

3. Japanese economic culture and the enterprise

All the experts in Japanese culture emphasize the collectivist spirit of the Japanese society where the concepts of common good as well as respect for other human beings (rooted in Buddhism) are universally recognized.⁷ For the Japanese, you and

⁵ T. Białowąs, B. Mucha-Leszko, Rozwój powiązań handlowych i inwestycyjnych Japonii i Stanów Zjednoczonych, [in:] B. Mucha-Leszko (Ed.), *Współczesna gospodarka światowa. Główne centra gospodarcze*, Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, Lublin 2005, pp. 232-264.

⁶ P. Pasierbiak, Rozwój powiązań gospodarczych między Unią Europejską i Japonią, [in:] B. Mucha-Leszko (Ed.), *Współczesna gospodarka światowa. Główne centra gospodarcze*, Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, Lublin 2005, p. 294.

⁷ K. Kietliński, Religijne, historyczne i kulturowe uwarunkowania etyki biznesu, [in:] K. Kietliński, V.M. Reyes, T. Oleksyn (Eds.), *Etyka w biznesie i zarządzaniu*, Oficyna Ekonomiczna, Kraków 2005, p. 37.

I are two parts of a whole, that is, two sides of the same coin. To be an independent individual and to respect others is such a difficult concept for the Japanese that they sometimes misunderstand the Western notion of “public”. While Western societies promote the realization of the individual self as the goal of life, the Japanese ideal of life is to exist among others harmoniously as a collective self.⁸ At the centre of the Japanese cultural experience is a quality of life called *ninjo*. Experiencing *ninjo* is to experience a complete and unquestioned acceptance, as a mother emotionally supports a newly born child. *Ninjo* experiences occur in tight reciprocal relationships marked by *giri-on* mutual dependencies and symbiotic responsibilities for one another. *Giri-on* relationships link individuals closely through reciprocal favours and repayment of kindness. Companies built to sustain *giri-on* relationships form the distinctive Japanese Keiretsu groups of related companies.⁹

Apart from the governmental initiatives and the society’s support for modernization, it was the Japanese work ethics and the system of values which made the so-called “Japanese economic miracle” come true. It looked as if the whole population adopted the traditional samurai values. It was the national character which allowed such a creative adaptation of Western technologies and turning nothing into something. It allowed huge sacrifices from the people where other nations would commit to mass sabotage and flee their workplaces. The sense of duty and joint responsibility in all areas keeps the society far apart from the individualism blooming in the West.

A Japanese company is compact and pervaded with a spirit of cooperation which provoked the application of “Japan, Inc” epithet to the Japanese management model. Cooperation and its participants’ awareness of interdependence are based on a shared system of values and common objective. The stockholders are not a privileged group as the Japanese concept of a company is not that of ownership, and the profit aspect is subordinate to that of welfare and harmony. Japanese companies function in an analogy to a family. This refers primarily to the principle of lifelong service. Both the workers and the managers are committed to the company objectives and their most significant identification is the name of their employer. They belong to their company in the same way as they belong to a family, and the reciprocal favours and obligations bind them for good and for worse.¹⁰ The principle of lifelong service is related to the Japanese tradition of paternalism. Under this principle, the company and its employees form a “family” headed by the president, who is the “father of the family”. Such a situation favours creation of a strong bond between an employee (and also his family) and the company. This bond eliminates the potentially adverse staff turnover, thus bringing an economic advantage to the company – or the “family”. This situation is

⁸ I. Nonaka, H. Takeuchi, *Kreowanie wiedzy w organizacji. Jak spółki japońskie dynamizują procesy innowacyjne*, Poltext, Warszawa 2000, p. 52.

⁹ S. Young, *op. cit.*, p. 24.

¹⁰ D. Waters, *Zarządzanie w XXI w. Jak wyprzedzić Japończyków i Chińczyków?*, Wydawnictwa Naukowo-Techniczne, Warszawa 1995, p. 88.

reflected by the Japanese seniority wage system where wages are expected to rise with seniority.¹¹ The aforementioned components of the Japanese approach to management, including expectancy of lifelong service, seniority wage system, group unity, the hierarchic structure of society, etc., allow the Japanese companies to flourish. However, some of those components – e.g. the seniority system – receive more and more criticism.¹²

Factors like strong community orientation, the hierarchic structure of society and patriarchal relations within a community, a strong sense of responsibility and loyalty towards the group and one's superiors, the subduing of the individual ego in favour of community interests, the ability to settle conflicts amicably, take joint decisions and strive for harmonious collaboration, moderation, modesty, prudence, reliability, self-imposed discipline, strong will, and the striving for perfection and continuous improvement are all of the utmost importance for the sociology of workplace, relations of production and the framework of social and political relations.¹³ A Japanese corporation is a humanist institution where men are on top and money is on top.¹⁴ The Japanese business culture is pervaded by the concept of significant long-term profits. Japanese managers are willing to sacrifice the current profits to maximize the long-term ones – the exact opposite of the American approach where managers focus on maximising short-term gains. The strategy of a Japanese business focuses on future success. Achieving this objective is facilitated by staff training and maintaining good staff relations. The Japanese concept of profit is derived from the concept of business, thought of as an activity for and on behalf of the society. A Japanese corporation is a highly appreciated social institution, and the attitude to ownership is different from the US one.¹⁵

4. Japanese culture impact on the Caux Round Table Principles

The Caux Round Table first gathered in 1986, when Frederik Philips, the then head of Philips Electronics, invited Japanese, European, and American colleagues to confront the divisive xenophobias then rampant in the automotive and consumer electronic industries. Philips sought through dialogue to temper the angry passions

¹¹ R. Mydel, *Japonia*, PWN, Warszawa 1983, p. 122.

¹² This is a very important problem – a system based on seniority and not on competence. Nowadays every Japanese company with large workforce faces the same problems. From this viewpoint, there is a huge difference between the Japanese system and the US practices. The wage system generally applied in Japan is based on seniority. Even if a young person's performance was three times better than that of an older employee, his wage would still remain three times lower. When put in the perspective of 'the right man in the right place' principle, this system is definitely faulty. Cf. *Zarządzanie z pasją*, Wydawnictwo FORUM, Poznań 2004, pp. 68-69.

¹³ J. Bossak, *op. cit.*, p. 227.

¹⁴ G. Gregory, *Japońska filozofia zarządzania, Przegląd Organizacji* 1986, nr 4-6, p. 41.

¹⁵ *Zarządzanie z pasją*, FORUM, Poznań 2004, p. 45.

seeking to keep Japanese companies out of Europe and America, and European and American companies out of Japan. At that first meeting of what was to become the Caux Round Table, Philips' guests conceded that xenophobia, with its appeals to prejudice, ugly emotions, and racism, was no basis for global business. If the Japanese made better products for a lower price than did the Europeans and Americans, they should reap the reward of the commercial success. Conversely, European and American companies should not be excluded by acts of politics from selling in Japan's domestic markets. Business should just be business, the group concluded, and to the winner on the merits of fair competition should justly go the spoils.

Leadership of the group then shifted to Ryuzaburo Kaku, chairman of Canon, Inc. Kaku claimed that he had turned Canon's financial prospects around by taking as his guide for action the Japanese virtue of *Kyosei* instead of the more common Japanese goal of *ninjo*. Roughly translated, *Kyosei* means "living and working together for the common good". It is a vision of moral capitalism, a form of stewardship sensitivity, derived from Japanese cultural insights.

American business leaders there were arguing about their own American analogue to *Kyosei*. Some called it "business ethics", others called it "stakeholder theory", and still others spoke of "sustainability". The Minnesota Center for Corporate Responsibility was then writing down guidelines for business managers reflecting the stakeholder concept of business ethics.

Several Europeans present supported the American initiative, most especially Jean-Loup Dherse, who as a devout Catholic was inspired by the 1991 encyclical of the Pope John Paul II, entitled *Centesimus Annus*, a powerful teaching of that Church coming to terms with capitalism after the collapse of the Soviet Empire. *Centesimus Annus* contained a message: capitalism could be just and equitable as long as it did not derogate from principles of human dignity. J.-L. Dherse proposed incorporating the papal teaching into the global guidelines for companies.

The Caux Round Table participants set about blending the Minnesota principles of stewardship with regard to stakeholder concerns with the **Japanese vision of *Kyosei*** proposed by Ryuzaburo Kaku and, third, with the Pope John Paul II's principle of human dignity. America, Japan, and Europe each contributed a moral vision to the final statement of global business principles. What resulted was historic – the first global code of conduct for capitalists written by senior capitalists from different moral traditions,¹⁶ from countries of different economic and business cultures.

The objective of this initiative was to stimulate the atmosphere of friendship, understanding and collaboration, based on shared respect for the core moral values as well as to define the scope of individuals' and companies' responsibility not only for the actions they implemented, but also for the future of their societies.¹⁷ The Caux

¹⁶ S. Young, *op. cit.*, pp. 71-74.

¹⁷ J. Filek, *Wprowadzenie do etyki biznesu*, Wydawnictwo Akademii Ekonomicznej, Kraków 2001, p. 64.

Round Table Principles – now most frequently called the CRT Principles – contain an introduction, a preamble, seven General Principles, and six sets of stakeholder principles, which are guidelines for a company's responsibility toward its customers, employees, owners and investors, suppliers, competitors, and communities. The Preamble to the CRT Principles for Business states, "Law and market forces are necessary but insufficient guides for conduct". And "we affirm the necessity for moral values in business decision-making".¹⁸

The CRT understands that morality works in the business corporation through hierarchy, moving from vague but lofty ideals down through principles and standards, to objectives, and then to action. At the highest level of this roadmap for implementation of high business ideals, a map directing our principles, our standards, our management benchmarks, and our decisions, we find our best ideals, our highest aspirations, and our vision of the common good. The CRT Principles for Business arise from a blending of Roman Catholic teachings and American Protestant and secular traditions of stewardship with Japanese Buddhist and Shinto perspectives. At the next level below our ideals, the socially responsible business should place a set of principles. Flowing down, we next find standards and guidelines such as the self-assessment and implementation management process invented by the CRT and called ARCTURUS. At the level of stakeholder engagement, a company seeking to meet its proper responsibilities under a moral capitalism would apply to its decision making the considerations listed for each of the six stakeholder groups. Then we come down to the level of management performance where judgment and intellectual effort are required to square-up the demands of daily decision-making with the company's standards, principles, and ideals. Below the action level we find outcomes, which can be measured to see how much progress toward our goals and ideals we are making. In a successful company, its accomplishments will reflect its ideals.¹⁹

This Caux Round Table self-assessment and improvement process evaluates companies on forty-nine areas drawn from the CRT Principles for Business as they impact the six stakeholder constituencies. Inquiry by senior management as to whether the company has a policy for success in each cell of the matrix will provide a thorough knowledge of the company and will allow application of remedies for any shortfalls spotted. Acting on its self-assessment will make the company more profitable and more socially responsible.²⁰ Different cultures entwining within business areas stimulate international cooperation and facilitate the development of moral standards which follow the pattern of values, traditions and religions.

¹⁸ S. Young, *op. cit.*, p. 74.

¹⁹ *Ibid.*, pp. 81, 82.

²⁰ *Ibid.*, pp. 84, 85.

5. Implementation of CRT Principles at Polish small and medium-sized enterprises

The study covered selected small and medium-sized enterprises located within the area of the Neisse-Nisa-Nysa Euroregion. Within the study framework, a hundred of Polish enterprises were surveyed. The presented survey results constitute just a fragment of large-scale empirical study, carried out by the author in the years 2006-2008 thanks to a scholarship received under the Integrated Regional Development Programme, Priority Axis II, Measure 2.6. The study was co-financed by the European Union from the European Social Fund (75% contribution) and by the national budget from the funds allocated to the IRDP (25% contribution).

The study objective was to identify the entrepreneurs' views on the practical implementation of CRT Principles regarding stakeholders of their business. The survey questions were formulated in a manner which allowed responses describing an action implementation level to be matched to the criteria specified in Table 1, where the organisation of the criteria related each company action to a specific stakeholder group, thus forming a criteria matrix compliant with the Caux Round Table guidelines. The respondents were asked to score the action implementation levels against a five-step scale. The adopted synthetic measure of the implementation level for each of the CRT principles with regard to each stakeholder group was a percentage share of the total number of high/very high scores which were considered to stand for a hard confirmation of actual implementation. To have the results, obtained on the basis of ample research material, presented in a clear and concise way, the results were organized into a matrix depicting on the one hand the main CRT Principles and on the other all the company stakeholder groups. Individual matrix cells give the percentage shares of the total number of high/very high scores, the shares construed as a measure of CRT Principles implementation relative to each stakeholder group. Developing such a matrix offers an overall view of CRT Principles implementation levels attained by a company.

The analysis of implementation levels of the corporate social responsibility principles identified some universal elements in the companies' approach. Polish entrepreneurs' evaluation of their behaviour towards customers was generally very high (as much as 80% share). They consider their level of responsibility towards suppliers and communities to be very high. They also offered high evaluation of the economic and social impact of businesses on employees. At the same time, their evaluations of respect for the environment and support for multilateral trade were definitely low. Still, the specifics and local character of small and medium-sized companies need to be taken into account here. Therefore it can be stated that the factors which are of high importance for the market performance of large corporations are not as significant for small and medium-sized enterprises (SMEs). SMEs usually operate on local markets and for that very reason the factors of global nature are not considered important.

Table 1. Evaluation scheme – criteria matrix

Category	1. Basic responsibilities	2. Customers	3. Employees	4. Owners/ investors	5. Suppliers/ partners	6. Competitors	7. Communities
1. The responsibilities of businesses	Criterion 1.1	Criterion 1.2	Criterion 1.3	Criterion 1.4	Criterion 1.5	Criterion 1.6	Criterion 1.7
2. The economic and social impact of business	Criterion 2.1	Criterion 2.2	Criterion 2.3	Criterion 2.4	Criterion 2.5	Criterion 2.6	Criterion 2.7
3. Business behaviour	Criterion 3.1	Criterion 3.2	Criterion 3.3	Criterion 3.4	Criterion 3.5	Criterion 3.6	Criterion 3.7
4. Respect for rules	Criterion 4.1	Criterion 4.2	Criterion 4.3	Criterion 4.4	Criterion 4.5	Criterion 4.6	Criterion 4.7
5. Support for multilateral trade	Criterion 5.1	Criterion 5.2	Criterion 5.3	Criterion 5.4	Criterion 5.5	Criterion 5.6	Criterion 5.7
6. Respect for the environment	Criterion 6.1	Criterion 6.2	Criterion 6.3	Criterion 6.4	Criterion 6.5	Criterion 6.6	Criterion 6.7
7. Avoidance of illicit operations	Criterion 7.1	Criterion 7.2	Criterion 7.3	Criterion 7.4	Criterion 7.5	Criterion 7.6	Criterion 7.7

Source: S. Young, *op. cit.*, p. 83.

Those results, synthetically presented in Table 2, were obtained through asking the respondents detailed questions. For instance, with questions referring to customer relations the answers provided indicate that, in general, questions on the importance of company activities aimed directly at the company's customers brought high scores in response. Conversely, the closer the questions were related to large-scale (e.g. international) activities or to environment protection, the lower the scores assigned. The respondents seemed detached from those problems, which is indicative of a regional orientation of small and medium-sized businesses which focus on their direct business environment and on meeting the needs of direct product or service buyers.

Table 2. Entrepreneurs' evaluation of CRT Principles implementation levels [%]

Category	Customers	Employees	Owners/ investors	Suppliers/ partners	Competitors	Communities
The responsibilities of businesses	68	69	70	79	63	78
The economic and social impact of business	62	70	48	75	46	37
Business behaviour	80	56	62	65	41	41
Respect for rules	62	40	54	54	48	49
Support for multilateral trade	21	39	43	40	40	32
Respect for the environment	41	39	41	38	30	34
Avoidance of illicit operations	46	48	51	45	32	39

High implementation level – over 60%, average implementation level – 41-60%, low implementation level – under 41%.

Source: own research.

The respondents recognized the high importance of the care for employees and their rights; similarly high scores were assigned to mutual trust and prevention of illicit behaviour from the employees. These parameters obviously refer to the direct employer-employee relations existing in daily business operation. Again, lower scores were assigned to the activities of more general (international) nature or related to environment protection or sustainable development. The parameter which scored lowest with the Polish respondents was creation of new jobs – this is indicative of either a limited capacity of new job creation or an optimum employment structure, i.e. staffing precisely matching the market demand and company production capacity. Another low-scoring parameter was human capital development.

Among the parameters defining company relations with its owners and investors, the highest scores were assigned to business sustainability, ownership structure securing company prosperity and activities aimed at winning the confidence of owners and investors. The lowest levels of importance were assigned to environmental problems and to international business opportunities. Generally, the factors determining a company's prosperity in a market economy were considered the most important by the respondents.

They also put a high stake at supplier relations, with emphasis on honesty and reliability. Also in this aspect lower scores were assigned to the activities of more general (international) nature or related to environment protection. For the respondents, factors of utmost importance are those which directly affect supplier relations in daily business operation. With regard to competitor relations, the respondents considered honesty and sincerity to be very important. However, it became evident that most respondents do not try to prevent unfair competition activities. This may be due to their unawareness of possible options in preventing unfair competition and safeguarding their business against its impact. The survey results demonstrated that the respondents consider community relations to be of local nature only and they are usually committed only to local communities.

6. Conclusions

The Japanese virtue of *Kyosei*, presented by Ryuzaburo Kaku, had a significant impact on the development of Caux Round Table Principles. The Japanese economic culture differs in traditions, beliefs and habits from the Polish one. However, the survey on CRT principles implementation has demonstrated the existence of some universal values applicable to business operation. It should be noted that Polish entrepreneurs are not acquainted with CRT principles in the version presented in scientific literature. The theory of corporate social responsibility was relatively unknown to the respondents. Only 40% of them have been aware of the concept of corporate social responsibility, and 70% have never heard about "moral capitalism". The theory of corporate social responsibility was even less known to the participants of a small pilot survey, conducted among the businessmen of a small town of Zgorzelec. Among the 50 surveyed owners of small or medium-sized companies, only one has ever heard about the concept. However, such a low level of theoretical knowledge does not correspond directly to the level of their awareness of corporate social responsibility or to the relations between their companies and their business environment. The respondents univocally claimed that a desirable image of an entrepreneur is that of a sensitive, helpful person, and that a company should exceed the legal requirements in setting up high ethical standards for various aspects of its operations. An analysis of the matrix of CRT principles imple-

mentation indices shows that entrepreneurs are open to the concept of a socially responsible company.

The Caux Round Table principles were developed with reference to a large international corporation. The survey results demonstrate that the principles are equally feasible to a small or medium-sized company. However, it is necessary to remember that SME operations and business values are heavily conditioned by the local traditions and business environment. Consideration of the survey results leads to a conclusion that the significance of individual principles is different for a large corporation and for a small or medium-sized company. This proves the need for developing principles such as would be better suited to SMEs.

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OCENA UNIWERSALNOŚCI ELEMENTÓW JAPOŃSKIEJ KULTURY EKONOMICZNEJ W ZAKRESIE SPOŁECZNEJ ODPOWIEDZIALNOŚCI PRZEDSIĘBIORSTW

Streszczenie: Celem artykułu jest wskazanie wkładu japońskiej kultury ekonomicznej w powstanie zasad Okrągłego Stołu z Caux oraz próba kwantyfikacji opracowanych zasad i przebadania ich w polskich małych i średnich przedsiębiorstwach W pierwszej części przedsta-

wiona została japońska kultura ekonomiczna w odniesieniu do państwa i przedsiębiorstwa. W drugiej części przedstawiono tło historyczne oraz główne założenia Okrągłego Stołu z Caux. W ostatniej podsumowującej części została zaprezentowana próba wykorzystania opracowanych zasad do badania świadomości i postaw polskich przedsiębiorców. W artykule została podjęta próba odpowiedzi na pytanie: na ile uniwersalne są zasady Okrągłego Stołu z Caux w odniesieniu do regionu o własnej lokalnej kulturze biznesu? Do przeprowadzenia analizy wykorzystano badania empiryczne przeprowadzone przez autorkę artykułu w latach 2006-2008 w ramach stypendium Zintegrowanego Programu Operacyjnego Rozwoju Regionalnego.