

Sustainability and Change in the Tourism Industry

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Abstract

At present it appears that the greatest need in Japanese factories is for methods of production which generally have an opposite effect to American methods. The American mode of production was planned to further minimize the labor component and to immersize and rationalize organizations; while the Japanese need is a production system that can make the most of the manpower in a personalized relationship system. Such a system can be thought of and such changes can be developed, but the necessary changes cannot be developed in the American setting. It can only be developed in one factory system such as in Japan. Rather than Japanese experts making brief visits by airplanes to American factories or giving short-term advice by American consultants in Japan, it seemed more advantageous for Japanese factories to have advisors, trained health workers, regardless of nationality, are bound to work long periods of time in one factory. They can study the plant organization and its methods and then assist in developing productivity problem solutions. So, rather than regular consultants or technical advisors, it is better if advisors are part of the system. Then, knowing very well the local practices, needs and work within the system, they can help procure the equipment and methods that are compatible with the production system currently being operated in the large factories. Japan.

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1. Introduction

So far, efforts to promote industrialization in non-Western societies have generally been devoted to problems of aid and change in finance and technology [1]. The consequence of these efforts has drawn attention to the importance of social organization and patterns of interaction in the process of economic change, and emphasizes the need for further understanding of the interaction between technology and human relations in effective economic development [2]. The extraordinary history of Japanese industrialization remains a unique record of an effective social change, please those concerned with the problems of industrialization and economic development in non-Western societies to pay attention [3]. Japan has moved from gripping Asian pettiness to a central position in world Tourism Industry, world trade and world power relations a single explosive explosion of energy and remains the single case of non-Western industrialization [4]. The outline of the story is well known, the implications for current trials to effectively advance progress in other countries are clear.

However, there are still limitations to knowledge regarding processes such as those occurring in Japan, that is, areas where clarity on important issues regarding Japanese migration is inadequate or contradictory. What particular changes are central (principal) in migration, what elements of the total structure have changed, what incentives and necessities allow Japan to use Western knowledge and skills that nations cannot and cannot do other; and what kind of people are the leaders, the people who have carried out traditional habits and led the changes. In the answers to these questions may be found insights that are very helpful in the current work of other societies. The general view of the transition of the Japanese economy is that the changes taking place in Japanese society are revolutionary and of a downward spiral. Only limited to matters of superficial habits, dress, and taste which are usually more adaptable, they must be broken down to the very roots of a nation's social system [5]. Further, these changes were revolutionary along the social structure of society, and Tourism Industry to a great extent, which far exceeded the expectations of anyone in the West, had been accomplished in a very short time. Perhaps it can be doubted that any society has made such striking changes so quickly and so rapidly. Land

ownership, education, the system of production and consumption, the political system — in fact, everything — whether it is changing or its position in the whole structure changes radially [6]. What impressed observers about the Japanese transition was not only the extensive effects and high rate of change, but more than that. Germany was also moving rapidly towards unabated industrialization some time before Japan embarked on a single adventure. However, Germany is the West, the birthplace of attitudes and actions which are an essential part of a process such as the Protestant world view [7]. The Japanese transition started from what was in most ways a very different historical and social environment. It then appears that - in order to complete an effective and long-lasting transition - Japan must change rapidly in other ways than technology. Already in 1915, in characteristic terms, the general implications of the picture of revolutionary technological change for social relations and for the attitudes and motives of the Japanese people. At that time it should definitely be expected that, since Japan with great facilities and effects has taken over the industrial arts of the Western state, so should its people feel obliged - now and quickly - to become acquainted with certain habits of thought which have made mistakes and made mistakes [8]. Western cultural qualities - spiritual views and foundations for behavior and ethical values that have been caused by the very difficult discipline of the same country in the arts. Its technology is more advanced and more mature. Between Western peoples Within the intervals since Veblen's assumptions, the view of the close and necessary relations between certain types of social systems and industrialization has been greatly strengthened. A series of opposing traits (polarities) have been triggered to indicate the direction of social change, changes in social attitudes and interactions, which largely determine the change towards industrial society. Each represents an element of a general shift on the basis of social interaction which is deemed necessary for the change from pre-industrial to industrial societies [9].

2. Method

The view that the outcome of industrialization will be the same for the Japanese social system as well as for the Western social system has been put forward in the development of the Japanese economy. In the traditional East, as it was in the West, the Industrial Revolution required a social revolution and a political arrangement which is no less important than production technology. Steam and steel, co-financing, and laboratory know-how can transform the economic life of any

underdeveloped area [10]. But they are only tools at their best. Successful implementation requires a comprehensive pattern of breakthroughs, changes that connect one another in traditional societies. All of this can only operate within a new social order that requires a radical break with the past. By the new elements in society who will reject the sanctity of the old ways and understand the social prerequisites of the new technology [11]. These propositions prove that economic development, in Japan and elsewhere, is subject to a series of changes outside of finance and technology, changes that occur in at least two major sectors of society. First, a problem, which can be studied historically, this process requires a group of leaders from outside the strata who give birth to pre-industrial leadership. Second, effective economic development will be accompanied by deep / fundamental changes in social structures, changes which result in patterns of interaction very similar to those developed in the West during the Industrial Revolution. Regarding the first issue, namely regarding the leadership of Japanese industrialization, opinions differ. The central role in the political and industrial leadership during the Japanese transition was in the less aristocratic, who under the feudal regime suffered a loss of economic status and had little power or influence prior to the transition. Again Japanese merchants enjoyed large wealth but status social, to the degree of being repealed by feudal law, was seen as a central figure in the changes. Another opinion put forward later: The transition concluded with great ease was caused not only by great and imaginative leadership, but also by the fact that the political revolution was more of a redistribution of power within the ruling / ruling class than by turmoil, destructive of the old society [12]. Japan therefore brought traditional feelings and loyalties into a new era which enabled it to undergo enormous material changes without harming social ties. Even the high officials of the shogun usually did not feel prevented, - in the overthrow of the old order - in serving the new Kingdom regime, so that they could recruit many capable and trained bureaucrats in government [13]. Thus there are unsolved questions regarding the kinds of people who led the movement towards industrialization, their social origins, and whether in fact the change of leadership in this period was revolutionary. The proposition that these elements of the new leadership were a break with the past may be better stated to show the basic continuity that accompanies changes in the elite. It may be very interesting from the point of view of understanding the Japanese experience - and also from the point of view of the importance of better understanding the process of change in other nations to get a careful analysis of this leadership group in Japan. Fundamentally more important than the

question of leadership in transition is to recognize the degree of continuity and discontinuity of social structures and systems of social interaction from pre-industrial to industrialized societies [14]. The assumption is that the Western model of industrial development requires a social order radically different from pre-industrial relations, a system fundamentally the same as that which developed in the West. The problem is no less complex than its importance. It would be a point to take - with limited knowledge of the current Japanese social system - to provide answers about the Japanese case in the form of general propositions [15]. The results of the study on this large Japanese factory still address this issue. It can be considered that, more than any other institution, the large manufacturing plants in their social organization will show an extraordinary adaptation of the Japanese organizational system to the demands of industrial technology. Differences in organization - in order to maintain similarities to earlier forms - may persist in rural social groups and are not directly relevant to the question of the relationship between social change and economic change [16]. However, such lags of adaptation in large factories can be minimized. In the previous chapters, studies were made of several areas of the organization of the Japanese large factories. The areas relating to the details of the study are almost complete: it is still possible to undertake an extensive review to see the differences between the general American manufacturing organization and those prevailing in the large Japanese manufacturing organizations, and to make some general statements about the nature of these differences [17].

3. The formal organization of the factory

With leaving exceptions and details aside, a summary of the general picture of Japanese organizations can be made. 1) Membership in Japan's productive group is permanent (permanent) and irrevocable membership. Workers at all levels in a factory usually only work for one company. They spent their entire career at the single company which they entered immediately after completing their education. The company will continue to provide income to the workers no matter how disadvantageous it is for the company, and the workers will continue to work in the company even though there is a possibility that it is more profitable to move to another company. 2) Recruitment into productive groups is based on personal qualities without referring to a specific job task or set of skills. Selection is based primarily on individual education, character, and general background. Disability or disability that appears after selection

cannot be the basis for dismissal from the group. 3) Status in the group is a continuation and extension of status in the community when entering the group. The division of the worker into two broad parts into *coins* and *shokuin* limits a person's movement within the factory system, in large part due to the general provision (category) that his education entitles him to entry at the time of recruitment. 4) Wages in the productive group are only partly in the form of money, and are based more on broad social criteria than production criteria [18]. The remuneration for workers consists of: housing, food, and personal services and the worker's wages in money constituting only a fraction of the total. Salary is mainly based on age, education, length of service, and size of family, and rank or authority which is only a small part of the criteria for determining work wages [19].

The formal organization of the factory has been elaborated into a number of formal and varied positions. The official ranks and titles in the hierarchy are clearly demarcated, but the powers and responsibilities of rank are not. Partly as a result of the decision-making function carried out by a group of people, but the responsibility for decisions is not on individuals. The penetration of the company into the non-business activities of workers and the responsibility taken by the company for the workers is very important. The Board of Directors is involved in a wide variety of and intimate matters such as workers' personal finances, the education of their children, religious activities, and training for workers' wives [20]. The company is responsible for the continuity of workers and their families, and this responsibility is carried out both in formal staffing procedures and in informal relationships between workers and supervisors. If one single conclusion must be drawn from this study then that conclusion is that Japanese industrial development has taken place with fewer changes - in various kinds of Japanese social organization and social relations arrangements in pre-industrial or non-industrial - than was expected from the growth - the fabric of a Western-style industrial society. The emergence and development of the industrialized West is usually in some parts connected with the development of an impersonal and rational world view and its relationships with others. By emphasizing individualities - the view that the workplace is merely an economic grouping that clearly distinguishes objectives and their relationships from other areas of social interaction, the subordination of values and interests to economic ends. In business activities, the use of money to discharge service obligations in the world of business - all these and the tendencies associated with them should be seen as essential to the success of large-scale industrial development. In

sociological theory, some of these tendencies have been expressed in terms of polarities to indicate the nature of these differences. Thus, "status" and "contract", for example, have been contested to show the difference and direction of development with industrialization from an integral group of individuals, close to modern business relations that are more rational and impersonal. A more recent dichotomy is the difference between "particularism" and "universalism", or the movement of value which emphasizes certain relationships and symbols, with an emphasis on loyalty and harmony within groups, to a means-goal relationship, realized with an emphasis on efficiency and execution. Such polarities are of no use in discussing the Japanese case. While it is possible to designate elements in the Japanese factory organization that are compatible with the industrial and modern goals of these opposing properties, most parts of the organizational system still closely resemble the pre-industrial poles. It seems unnecessary to persist that Japan is now at the midpoint of development. Such arguments are inconsistent with the view that a universalistic, contractual relationship is necessary for successful industrialization.

4. Conclusion

It is not sufficient to say that since Japanese industrialization was relatively recent, divergences from the pattern as seen and practiced in the West will in time correct itself and harmoniously fit into one of several categories without conflict or with few elements of conflict. In fact, as this report tries to show, the Japanese system as a whole is self-consistent. Recruitment methods and incentive systems all fit into an integrated whole. Changes in one, for example in personnel regulations, will drastically affect influence and require changes in other elements of the organization. From this study of the Japanese factory, the organization of the factory seems to be the result of a consistent and logical development of the kinds of relations that existed in Japan before industrialization. The changes that took place in Japan during the last three decades of the 19th century are often called a "revolution". That it appears to some extent from the drastic beginnings of the habit in the preceding period is quite clear. However, the style of "revolution" seems questionable. At the points of repetition of the study of the factory - the same as the essentially feudal organizational system - can be seen not as an imitation / copy of feudal loyalty, commitment, wages, and leadership style, but as a reformulation within the industrial order. It is

possible that the various experiences experienced by the West that preceded the development of modern Tourism Industry were really essential for the development of an independent Tourism Industry. The Japanese case reveals that these experiences and the organizational system used in the West are not necessary in introducing Tourism Industry into another social system. From the observations of this study it would appear that, although modern industrial technology had been introduced in Japan, at the same time the factory organization developed consistent with the historical habits and attitudes of the Japanese people and also with the social system that existed before the introduction of modern Tourism Industry. Thus, looking beyond modern equipment and formal organization, it turns out that the system of relations is more similar to those characterized by Japan in the past and that which characterizes Japan's non-industrial areas now, than with Western factory organizations.

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