

RELIGION IN CONTEMPORARY SOCIETY
International scientific meeting almanac

RELIGION IN CONTEMPORARY SOCIETY

(Thematic conference proceedings of international significance held in Srebrno jezero (Veliko Gradiste), May 19 and 20 of 2017)

INTERNATIONAL SCIENTIFIC CONFERENCE ORGANIZED BY:

FOREL – Institute of Social Sciences, Belgrade

Centre for sociological and antropological research,
Institut of Social Sciences, Belgrade

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PUBLISHER:

Institute of Social Sciences, Belgrade

Department of Education and Culture,

Serbian Orthodox Diocese of Branicevo, Pozarevac

PUBLISHER IN-CHIEF:

Dr Goran Basic, Institute of Social Sciences, Belgrade

Dr Zlatko Matic, Faculty of Orthodox Theology,
University of Belgrade, Belgrade

ISBN 978-86-7093-198-5

RELIGION IN CONTEMPORARY SOCIETY

(Религия в современном обществе)

International scientific meeting almanac

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HUMAN RESOURCE MANAGEMENT AND RELIGIONS IN JAPAN¹

Abstract: The official religion in Japan is Shinto (Shintoism), a specifically Japanese religion, although in this country there is a lot of influence of Buddhism, Confucianism and Taoism. The largest percentage of the Japanese population belongs to the ancient Shinto religion that is oriented towards respecting nature and ancestors. It influenced the way of life, homes and gardens arrangement of the Japanese people. It has also influenced the work ethics, transferring to enterprises through loyalty, harmony, peace and silence that are desirable as the production process unfolds. In Japan, more than any other country, everything is subordinate to man, so human resources are the most significant. Great investments in human capital through education, job training and the entire philosophy of work have contributed to making Japan one of the most economically developed countries in the world and the most technologically advanced countries in the world. At the same time as it followed the path of industrial development, it encouraged the preservation of the continuity of one's own tradition, culture and belief, and thus became one of the most influential countries.

Key words: shintoism, Japan, buddhism, shrines, customs.

All we know we learned from each other.

Japanese saying

1. Shintoism – Japanese religion

Since ancient times there has been an interest among researchers (and seafarers) for Japanese history, culture and religion, and the most important sources used have been archaeological artifacts, Japanese (and Chinese) written sources, and more often than not, mythology. Research related to religion also has the aforementioned sources, but many Buddhist temples and sanctuaries in Japan are a testament to their religion. Namely, Japan has

¹ The research paper is the result of project on the Modeling Development and Integration of Serbia in the World Flows in the light of economic, social and political movements, number 179038, funded by the Ministry of Education and Science of the Republic of Serbia (2010–2017).

about 127 million people, belonging to one of the most densely populated countries in the world. It represents the ninth country by number of inhabitants, and the most populous is the local population of Yamato (Jamato) nation (Maksimović, 2014 p. 6). Only slightly below 45% of the population is located in three major areas of Tokyo, Nagoya and Osaka². Today, the largest percentage of the Japanese population belongs to the ancient Shinto religion, about 106 million Japanese, although there are many influences of Buddhism (India) and Confucianism and Taoism (China), together having about one million members. In real life, the two most common religions are Shintoism and Buddhism, and it is not uncommon to combine the practices of these two religions and Christianity.³ Islam, though it has a large number of members in the world, is not so much represented in Japan.

What is Shintoism? Shintoism is the official, autochthonous religion in Japan⁴. As Shinto, the ancient religion, is oriented towards the respect of nature and ancestors, their deities (gallstones) are ghosts of natural forces. Hence, kami are sometimes translated into the meaning of God, and sometimes into meaning of soul. The word shinto consists of two Chinese words of the shin – the divine and the tao – the way, two words that in the translation into Japanese mean the path of the gods or the path of God. The term “religion” has been used since the nineteenth century, and until then the religious thought has been shown as a path i.e. dō (Butsudō – Buddha’s path), tō (shintō – the path of the gods) or michi (kami no michi – the way of the kami). Japanese religiousness is characterized by the interweaving of various religious beliefs, which manifests itself in the maintenance of numerous festivities, the importance of the rite, but also the influence of the religious on the aesthetic. For centuries, there was a belief in the divine origin of the emperor, back when there was a connection between faith and the country. This religion has no basis in its official religious book, such as in the Christian Bible or in the Hebrew Torah. Shinto religion relies on books *Nihon Shoki* and *Kojiki*. These are actually the two oldest written documents that make up the history of the country. They say how the ancestors lived. Among other sources are *Kogushui* (stories of ancient events) from 807. and the later sources from *Jina Shotoki* (Chronicles of the Real Generations of the Divine Emperors) from the 14th century, but they are less known. In Japan, there is no better way to build a future than by studying

² www.yu-emb-japan.go.jp/srpski_verzija/ambasada.html, Date of Availability 21. jun 2010.

³ http://www.yu.emb-japan.go.jp/srpski_verzija/japan.html, Date of Availability 30.3.2017.

⁴ Over the centuries there have been many attempts to define religion and religiousness from various aspects. In summary, it is true that “...religion and religiousness are extremely complex and dynamic socio-psychological, spiritual phenomena, but there are also few researchers who agree in the unique definition of the concept of religion and religiousness” (Blagojević, 2005. s. 36).

the past. Therefore, the content of these two ancient books is an inspiration for many in Japan and it is deeply rooted in the culture and way of life of the present Japanese people⁵.

Nihonshoki (日本書紀, *The Nihon Shoki* – Japan Chronicles) somewhere mentioned as the Chronicle or the Notes on Japan, is a very old book. Started in 697. and ended in 720., it contains ancient historical records of Japan. It is written in the classical Chinese language and has thirty volumes describing the life of Japanese emperors and the time of their ruling⁶. In fact, *Nihon Shoki* is the oldest imperial-scientific and historical document that describes events from the Mythological Age of Gods until the eighth month of Eleventh Year of Jito's rule (645–702, 686–697). This chronicle on life at the imperial palace has many copies, and the earliest editions are labeled as national treasures. It is considered that the original version is the one without any punctuation marks⁷. *Nihon Shoki* contains detailed elaborate written texts and is considered to be the most complete historical record for many archeologists and historians. It begins with the myth of creation, explains the origin of the world and the first seven generations of divine beings, and then other myths until the 8th century. It describes the details of governance, virtues of Japanese rulers, but also mistakes of bad rulers. The book is about the mythological epoch and Japanese diplomatic contacts with other countries⁸. According to *Nihon Shoki*, Buddhism was brought to Japan at around 550. (552.). The tribe of Soga removed its rivals from the Mononobe tribe and thus removed the obstacle to the acceptance of Buddhism at the palace. The same tribe, with the representative of Soga no Umako, started the construction of the temple of Asukadera in 588., the first Buddhist temple in the form of pagoda – a building in Japan. Other temples, Shitennoji, Ikarugadera, came right after. Accordingly, Buddhism was established as a religion in the palace and the state, at the start of the Nara period (710–794), and the temple of Todaiji was built in 743., in which the Big Buddha is located. Buddhism dominated, but about 760 years later, the government began to introduce Confucianism and religion began accepting its outlines (History of Japan, 2003, pp. 33–35).

Kojiki (古事記, *The Kojiki*) – records of ancient events, represents a collection of records from ancient times, i.e. the oldest literary work written in the Japanese language in the VIII century, more precisely 712. It was written by Ō no Yasumaro, a Japanese nobleman, a bureaucrat and a chronicler,

⁵ <http://www.kcpwindowonjapan.com/2015/12/the-kojiki-and-nihon-shoki-of-japan/>, datum dostupnosti 20.4.2017.

⁶ <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=1243>, Date of Availability 18.4.2017.

⁷ <http://www.narahaku.go.jp/english/collection/1190-0.html>, Date of Availability 20.4.2017.

⁸ <http://www.kcpwindowonjapan.com/2015/12/the-kojiki-and-nihon-shoki-of-japan/>, Date of Availability 20.4.2017.

at the request of Emperor Gemmei. The book compiles the origin of myths of the four main islands of Japan and *Camia* (the ghosts they worshiped in Shintoism), i.e. mythical stories and various songs⁹. It talks about how the gods descended from heaven and created today's Japan. The descendant of the celestial deity of the Sun became the first emperor of this country. This piece, apart from testifying to that time, also proves the continuity of the dynasty of the Emperors in Japan, as well as the continuity of statehood. Namely, the "Kojiki" is a mythological book on the departure of Japan, containing descriptions of historical events, stories of Emperors, and poems. Within mythology, it describes events from the beginning of the world, and historical records come from the 7th century AD. With these records, the oral literature in Japan ceased.

Original and preserved copies from the XIV century are a kind of a source of all the latter Japanese literary works. The text is composed of three books. The first book consists of the mythology of the years of the *kami* (*The Age of Kami*) i.e. establishing the order of the universe. The second and third books deal with the imperial line and the events of the imperial family, i.e. the establishment of the order of humanity and the establishment of the order of history. Kojiki is the opposite of the oral tradition of the past, which consisted of the mythology of epic narration and oral poems-stories. There is restraint from commenting on Buddhism and is therefore considered a Shinto classic^{10, 11}.

Kojiki – records of ancient events, begins this way:

"Now when chaos had begun to condense, but force and form were not yet manifest, and there was nought named, nought done, who could know its shape? Nevertheless, Heaven and Earth first parted, and the Three Deities (Ame no Minakanuši, Takami Musuhi and Kamu Musuhi) performed the commencement of creation; the Passive and Active Essences then developed (god Izanaki and goddess Izanami) became the ancestors of all things. Therefore did he enter obscurity¹² and emerge into light, and the Sun and Moon (goddess of Sun Amaterasu and god of Moon Cukujo-mi) were revealed by the washing of his eyes; he floated on and plunged into the sea-water, and Heavenly and Earthly Deities appeared through

⁹ <http://www.kcpwindowonjapan.com/2015/12/the-kojiki-and-nihon-shoki-of-japan/>, Date of Availability 20.4.2017.

¹⁰ <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=1243>, Date of Availability 18.4.2017.

¹¹ Each Japanese is referred to this book from childhood, learns from it, so it's considered a "national book". "Kojiki" contains a map of the old Japan, because the present places do not correspond to places from that time. Jamasaki – Vukelic, Hiroshima, Japan through myth and teachings, Politiccs, www.politika.rs/rubrike/kultura/Japan-kroz-mit-i-predanja-.lt.html, Date of Availability 12.01.2014.

¹² Bog Izanaki occasionally goes to visit his late wife Izanami on the other world, which is conceived as the underground world of darkness.

ablutions of his person. Son in dimness of the great commencement, we, by relying on the original teaching, learn the time of the conception of the earth and of the birth of islands; in the remoteness of the original beginning, we, by trusting the former sages, perceive the era of the genesis of Deities and of the establishment of men¹³." (Kojiki, s. 9)

Example I The myth of the coming of the earth, the gods and the religious symbols

Ilustracija 1. The myth of Izanaga and Izanama

According to the legend, all the other gods descended from goddess Izanami, the goddess of seduction and god Izanagi, the god of seduction, who according to the record is considered deities. They created the land and the Japanese islands combining the ocean with a "celestial spear of jewels". The first ruler of the island was the grandson of the goddess of sun – Amateras, and all the following emperors, according to tradition, are her offspring. Thus the Japanese emperors had a divine origin, but this understanding ceased to exist after World War II. The God of Izanagi and the goddess Izanami are brother and sister who, besides the gods, also produced Japanese islands. They created the first island by storming the celestial spear, sealed with jewels, while they were standing on a floating heavenly bridge, and stirring up a sound that sounded like the sound of boiling water. When the spear was pulled out, the salty droplets from its end fell and collected and thus formed the land. This was the island of Onogoro, a fictitious island, because its name meant Selfindulgent¹⁴. Then they formed the island of Ava, and after that the island of Avaji no Honosavake (there is a sanctuary dedicated to the god Izanagi¹⁵), and after that the island of Ijo no Futana (Shikoku island). It had one body and four heads, so the land of Ijo was named Ehime – the current prefecture of Ehime, the land Sanuki named Iijorihiko – the current prefecture of Kagawa, the land of Ava named Oogecuhima – the current prefecture of Tokushima and the land of Tose named Takjorivake – the current prefecture of Kochi. Other islands such as the island of Oki no Micugo (the island of Oki) and the island of Cukuši (island of Kyushu) settled afterwards. Then these two deities gave birth to other islands and prefectures in Japan. When the country was born, the

¹³ According to Kojiki, Eight is a sacred number, because Japan is considered to be the country of eight islands, and this number signifies multitude. The very expression of eight hands, according to Japanese claims, means "very long". (Kojiki, 2008. s. 42)

¹⁴ It is assumed that the story described the method of salt production by boiling sea water in a boiler. This way of making salt was applied by the Ama people on the Amadi Island.

¹⁵ At that time, the Japanese had the idea that the gods lived in every place. (Kojiki, s. 24)

birth of the gods occurred. The five special gods – deities include the gods Ame no Minakanushi, Takami Musuhi, Kamu Musuhi, Umashi Ashikabi Hikoji and Ame no Tokotaki. They were created as lonely gods and never appeared. Then the other gods were created: a god named Kuni no Tokotaki – god of eternity of the earth; God Tojo Kumono – the god of the lush field of the cloud; God Uhdini – god of mud; His sister goddess Suhidjini – goddess of sand, god Cunogui – the god of planting herbs; His sister Goddess Ikugui – the goddess of the birth of herbs; God Ootonoji – the god of the big door; His sister goddess Ootanobe – the goddess of the big door; God Omodara – the god of perfecting the earth, his sister goddess of Ajaxishikone – the goddess of great respect; The god Izanaki and Izanami. All of them are called the seven generations of the gods, two lonely gods and five couples, where each couple is a single generation. There are many gods in Japan, of which I will mention only some, such as: Ookoto Oshio – God of great accomplished endeavor; Ivacucibiko – God of rocks and earth; Ivasuhime – Goddess of stones and sand; Otohivake – God of the Doors; Ame no Fuko – God of the roof; Oojabiko – God of the House; Kazamocuvake no Osio – God of the wind; Oovatacumi – God of the sea; God Haya Akicuhiko and his sister, the goddess Haya Akicuhima – God and the goddess of water inflow – and many others. For example, god and goddess of foam, god and goddess of water surface, the god of the heavenly fog i god of the earth fog, goddess of sand, the god of fire, the god of burning heat, the god and goddess of mines, goddess of rich birth, goddess of the weeping mountain, god who cuts the stone, god of the fast lightning, god if the fast fire, god of the mountain hill, god of the mountain downhill, god of the forest, god of the big thunder, god of the fire thunder, god of the black thunder, god of the young thunder, god of the splitting thunder and others. Source: Kojiki, 2008. s. 17–50.

Illustration 2. Fuji mountain (*Fuji-san* 富士山) Sacred mountain and other religious symbols

In traditional societies like Japan, where people are connected with nature, holy places are built in nature. Every mountain in Japan has its own God, and the most famous mountain is certainly Fuji, the highest mountain in Japan. Together with two more mountains, they represent the three sacred mountains in Japan. Fuji, the holy mountain of Japan, is one of the national symbols of Japan. There are many temples on this mountain, and on it is one of the most famous Shinto temples. The protective goddess of the Fuji Mountain is the goddess Sengen-Sama. This mountain is celebrated by Shintoists and Buddhists. Every year, pilgrims climb at dawn to the mountain to watch the sunrise. In addition, this mountain is an inspiration to many artists. Fuji is 3776 meters high,

perfectly shaped, and the last volcano occurred in 1707. Still, the Japanese mark it as active. It is just one of four parts of the Fuj-Hakone-Iz National Park. In addition to this mountain, significant symbols of Shintoism are also individual trees (cherry, plum – symbol of loyalty); Flowers (chrysanthemum – symbol of the sun, orchid, bamboo and ikeban); Cereals (rice – a symbol of life, abundance, is considered a holy place, and sacrifices are offered to the goddess Inara¹⁶; some animals (cranes – symbol of longevity and wisdom, fish carp, symbol of love, happiness, strength and courage). The symbols of Shintoism also include parts of the human body. For example, eyes in Shinto religion are a symbol of state of alertness. The message of all these symbols is the order, simplicity and harmony of procedures. Source: O Konel, Eri, 2007.

1.1. Historical overview of religion in Japan

In the period of Nara (710–794), the “Cody” was shaped, because at that time there was a major tendency to establish the rule of law, with the aim of unifying Japan into a whole (an organism). By that time, Buddhism was the official religion of the palace and the state, but it was customized according to Shinto. Then there was a certain development of literature and fine arts, which in the next Heian period meant the creation of a national culture (History of Japan, 2003: 33–39). In the Heian period (794–1185), Buddhism was flourishing, but was associated with autochthonous Shinto beliefs and continued to dominate the religious and philosophical life of the nobility. The nobility at the court was more pious in large numbers and went to frequent pilgrimages to Shinto and Buddhist temples. In the middle of the Heian period, Buddhism of the “Pure Land” becomes very popular. In Kamakura period (1185–1333) there was a re-popularization of Buddhism, and it gained believers among the ordinary people. However, during this period, the flourishing experience of Zen Buddhism also permeates with its simplicity, the demand for self-sustainability and meditation in order to achieve enlightenment. As such it hit close to the warrior class. In the Muromaci period (1333–1568), rapid development of Zen Buddhism occurred, but other Buddhist sects also had great influence. However, in 1549, with the arrival of Francis Hawaier in Japan, Christianity arrived. In Azuga-Momojama period (1568–1600.), Japanese society moved from medieval to modern society and sought cosmopolitanism. At that time, the centenary internal conflict ended, and the ultimate unification of Japan took place. Buddhism was still flourishing, but the activity of Catholic missionaries was recorded. At the very end of this period, an order banning Christianity was made, and it was impossible to preach about Christianity. The authority of the clan Toyotomi, advocated for the construction of temples, as well as

¹⁶ According to the Japanese belief, soaking rice before cooking releases life energy and brings peace to the soul.

the inhibition of art and enjoyment of the tea ceremony. In the Edo period (1600–1868), also known as the Tokugawa period, Tokugawa Shogun, as the most powerful person in the military regime, edited military and financial politics and held the entire territory of the country under his authority. He managed to oversee local masters, as well as religious temples. The laws of this regime rely on loyalty to the lord and obedience to parents, which are otherwise Confucian virtues. There has been an ideological revival of Shintoism, and he was the backbone of many Japanese people at that time. In the Meiji period (1868–1912), the period when Japan emerged from self-isolation and intensified development and modernization began, the Ministry of Interior Affairs kept raising state Shinto shrines called Shokhonsha. In them, Shinto religion were put in the service of government in those administrative areas from which those who gave their lives for their homeland. In that period, Christianity is also allowed. In the 19th century, when the Emperor fought against the Shogun, he tended to emphasize pure Shintoism, a religion that remained from his ancestors, according to which he had a divine “origin”, so that he could free himself from the influences that came from outside. For these reasons, Shintoism was proclaimed a state religion in 1868. The official Shintoism, unlike the people’s version, nurtured the cult of the imperial personality and turned into an ideology. As such, he was introduced to schools. In the Taicho period (1912–1926), named after the reign of Emperor Taicho, there was a continuation of industrial development, the acceptance of the influence of European culture, and the continued cultivation of traditional values. In the Shoah period (1926–1989) from the period of occupation, Shinto became the official religion of Japan and it has remained to this day. Immediately after the World War II, as is often stated, “the emperor gave up the divine origin”, which he had until then in relation to the aforementioned sacred books. It is evident that since 1945, Shintoism has been separated from the state. Freedom of religion was guaranteed to all, but no one is forced to believe and participate in religious ceremonies and practices. Nevertheless, Shintoism has retained a significant share in Japanese spirituality, and even everyday life. Shintoist mysticism and rituals are still present in ceremonies related to the Japanese people, imperial family and court. After World War II, Shintoism and Buddhism as traditional religions were rising, but true and deeply religious families were considered to be few (History of Japan, 2003. s. 155).

1.2. Characteristics of Shintoism – sanctuaries and festivals

Shintoism, as well as all religions, has its own sanctuaries – temples, but also rules – ceremonies. Namely, the Shinto shrines are built in honor of the kami or former emperors. They were originally based on Japanese homes, which means they were built in the spirit of simplicity. Later, under the influence of Chinese architecture, they began to resemble Buddhist temples.

They are most often built in places where there are natural beauties and near the river or mountains. Some temples have been built in places of historical events. It used to be considered a great honor to die for Japan, and it was the Yasukuni temple in Tokyo that was dedicated to those killed in war¹⁷.¹⁸ The souls of the dead are loved as deities because they gave their lives for the construction of modern Japan. The temples were built out of natural materials (wood), with the goal of bringing together man and the whole Earth, celestial bodies and deities into one harmonious whole. When entering the Shinto temple, there is a "tangible" peace, which relates to the divine tranquility. The person entering the temple should acquire a "spiritual sense" of deep peace in their soul. The sanctuaries are governed by committees (Heihaku) composed of priests and representatives of the parishioners.

However, the environment and the environment of the temple represent a sacred place for pilgrims. The shrine is entered through the door called tori. They separate the sanctuary from the world outside the sanctuary, and therefore the door can be quite far from it. Tori are open gates, and as such they symbolize the divine state of permanent openness, and by passing through them, a being will pass from everyday life into the sacred (O Konel, 2007 p. 87). They are made of wood and painted in black or orange red in the form of arches with two pillars and two rods. The road from the door to the temple sensually prepares the visitors for a religious experience. On some occasions, a water-filled bridge can be crossed. The entrance to the temple is usually facing south, rarely east, while north and west are considered unfortunate directions.

In Shinto shrines, there are Buddhist temples, around them, within the shrine, there are peaceful gardens as places for meditation, built out of sand stones and plants. That's a Zen Garden. Originally, such gardens in Japan, were formed by Buddhist monks as places of deliberation, and their purpose was to calm you down through simplicity. In the gardens, all elements are significant, and the goal is to achieve harmony between the yin (water symbolized by sand or gravel or moss plants) and yang (a land symbolized by large stones or plants maple, ginger, bamboo and azaleas). Zen gardens should maintain the durability of the mind, and durability symbolizes a transcendental spirit that is neither limited in time nor space. Therefore, these gardens are exactly the same today as in the ancient times when they appeared (O Konel, 2007. s. 91).

The Japanese today come to the temple to find peace from everyday pressure, noise, and pace of life. Often they buy small tiles called ema and snatch them into temples as a prayer for the help from the kami. These are small prayers written by the visitors themselves. There is a cleansing ritual

¹⁷ <http://tesla.rcub.bg.ac.rs/~japan/religija/Sinto%2oreligija.htm>, Date of Availability 12.3.2017.

¹⁸ One of the famous shrines is Nachi Temple.

in Shintoism, and the temples also have some kind of water source. In ancient times people took water from the river to wash their hands. Today there is a pavilion for purification in the vicinity of each temple, and people stop there, washing their face and hands with clean water, and thus ritually cleanse themselves before worshiping. They need to be “clean” to get closer to the kami. In the sanctuary, the presence of the kami is marked by an object called *shintain*, which can be a mirror, stone, or other object hidden in the wrapper for centuries. Natural objects that testify about the presence of stones are of a larger scale, and can be trees, mountains, waterfalls. Kami differ from God in the Western sense. They need to care about humanity, purity, and purification is a creative act important for advancement. Human beings can be called kami only after death and the process of purification, thus transforming themselves into the ghosts of ancestors. Invisible kami appear in the field of nature.

Otherwise, the overall goal of Shintoism is to promote harmony, purity in all aspects of life. It also implies spiritual and moral purity – a pure and sincere heart. It implies that all human beings are good, and that evil spirits are evil. They act on people as a disease, thus reducing their resistance, and therefore their ability to resist temptations. The wrong behavior of people is a sin and hinders the harmony of this person with the kami and their blessing.

In Japan, people go to the sanctuaries during the festival. Sometimes they visit a local temple when they want to pray to kami. They do not visit temples every week on a particular day. Almost every temple has its own festival, and most are held once a year. They can last for a few days, and should mark historical events, or celebrate events such as harvesting or the beginning of another agricultural season¹⁹. An important part of the festival is the “procession”, which involves carrying the kami through the streets into the *mikoshi* (portable shrine). Shintoism is a religion that has a lot of rituals, but there are no rigid specific moral rules that bind the believers. No one is obliged to believe in the Shinto of the Deity. This religion is characterized by *macura* (worship of the deity) and *hanami* festival (festival of flowers). The *macura* especially refers to the goddess Amateras no Mikoto (the word *mikoto* means “her Highness”, and is used only after the word of the name of god or goddess, and less often emperors)²⁰. The most important festivals are the Adult Day (Seijin Shiki – January 15th); Autumn Festival (Aki Matsuri – celebrated by different shrines on different dates); Labor Day (Niinamesai – November 23rd); New Year (Haru Matsuri – January 1st); Spring Festival (Rissun – February 3rd); and Festival 7-5-3 (Shichigosan – November 15th). There is a “Great Cleansing Ceremony” (Oharae) in Japan, a ritual of purification used to remove sin. The ritual is performed at the end of June and December at the Imperial Family Temple, as well as other

¹⁹ Shinto festivals represent a combination of ceremonial rituals and happy celebrations.

²⁰ <https://sr.wikipedia.org/sr/Šintoizam>, Date of Availability 30. 3. 2017.

temples in order to purify the entire population. This ceremony can also be conducted for the purification of companies at the end of the year, but also after certain disasters. In Japan, there is also a ritual of salting (Shubatsu) – a ritual of purification by sprinkling salt on a priest, a believer or on the soil of the earth in order to be purified.

So, in Japan, Shinto religions are dominant and have a major impact on the whole way of life, and as such affects the way of work, so that they are transferred to enterprises through loyalty, harmony, peace and silence that are desirable. One of the characteristics that emerged from the Shintoist religion is harmony, which is in line with collectivism, and they together encourage the self-sacrifice, solidarity and respect of the superiors. This respect is mutual, thus building mutual trust and cooperation in a spirit of solidarity (Maksimović, 2014 p. 1). However, thanks to Shintoism and the acceptance of Buddhism, according to some Japanese intellectuals, morality based on compassion and pity has spread to the whole society. "The spirit of the ruler is the soul of men." Through this, Jamai Aizan (1865–1917) explained that the Japanese did not mechanically follow and respect their emperors and their successors²¹. In addition to him, anthropologists and other analysts have argued that through the history, the built and manifested characteristics of family relations among people have been transferred to the political life of Japan. This meant that in their society, the supreme authorities acted as mother and father figures, who have a lot of understanding about the concerns, aspirations and expectations of their people. Thus, the empire didn't control, but ruled Japan through history.

However, a link between ordinary citizens, i.e. the people and the emperor was stable and strong throughout history. The foundation for this was in religion. (Šuljagić, Sanja, 2009. 50, 58). Today, Buddhism and Shintoism are mixed in Japan, and there is no significant difference between them, so there is Shintoism with the remnants of Buddhism. While a number of Japanese declare themselves to be Shintoists, others claim to be Buddhists, with the only difference being the choice, but not the actual belief.

The mythology of Japan emphasizes community life, and the social community values diligence, purity, service, development and progress. The two dominant religions are Shintoism and Buddhism, and Confucianism is applied to the life and work of people. Human resources in Japan are an extremely important resource, and sometimes it is said that the secret of the economic success of this country lies in them. Japanese workers are highly qualified and hard working, and collective wisdom is not limited to production, but is also applied in sectors such as research and development, sales, and their slogan is "the company belongs to those who work in it" (Maksimovic, 2004. 132). Order, restraint in speech and non-verbal communication

²¹ In addition to the names of each Japanese emperor, the word "teno" stands, meaning "heavenly emperor".

are always present. Religious understanding is manifested through the glorification of nature and love towards it, from which comes the love of life in general, a positive attitude towards yourself, the business. According to Zen Buddhism, every religious learning requires attention, so every work deserves attention and needs to be focused on results. Confucianism, on the other hand, advocates moral behavior, education, diligence, loyalty and commitment and honesty. In addition, the Japanese religion accepted empathy, i.e. compassion with others and a sense of public good (Novak-East 2008. 140–141). Also, loyalty is very pronounced in Japanese society, and present everywhere, within family, school, university and enterprise. The commitment to employee loyalty is actually their attitude, and it depends on personal previous experience, work experience and job characteristics (Maksimović, 2004 p. 129). Also, the way of communication is very important. Communication is polite, everywhere and at all times, and it means modesty in reading, talking, picking cars and housing.

Conclusion

Shintoism as an autochthonous religion of Japan is very old. It has its foothold in the ancient books of Kojiki and Nihon Shoki, according to which people descended from the kami. Even though Buddhism had a strong influence for centuries, Shintoism succeeded with the Meiji Restoration to become the official state religion. After the World War II, this religion was reorganized and, on that occasion, separated from the state. It is also separated from Buddhism, though they are permeated in real life. The impact of Shinto on people's lives is very strong and visible, but there is also a visible influence on the spiritual values, culture, political roles, everyday life, family life, and also an impact on the business environment. In addition, many virtues that characterize Shinto religion are transferred to enterprises, to workplaces in terms of peacefulness, purity, regularity, modesty, simplicity, care for others, functionality and savings.

Shinto religion is associated only with Japan, and it has no influence on other people in other countries.

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Маријана Максимовић

Управљање људским ресурсима и религије у Јапану

Апстракт: Званична религија у Јапану је Шинто (Шинтоизам), специфично јапанска религија, мада у тој земљи има доста утицаја будизма, конфуцијанизма и таоизма. Највећи проценат јапанског становништва припада древној Шинто религији која је окренута поштовању природе и предака. Она је утицала на начин живота, уређење дома и вртова јапанског народа. Утицала је и на начин рада, тако да је у предузећа пренета кроз оданост, хармонију, мир и тишину који су пожељни док теће производни процес. У Јапану је више него у било којој другој земљи све подређено човеку, те су тако људски ресурси најзначајнији. Велика улагања у људски капитал кроз образовање, обуку на послу и целокупну филозофију рада допринели су да Јапан постане једна од економски најразвијенијих земаља света и технолошки најразвијенија земаља света. Истовремено док је следила пут индустријског развоја, подстичала је очување континитета сопствене традиције, културе и веровања и тако постала једна од најутичајнијих земаља.

Кључне речи: шинтоизам, будизам, управљање људским ресурсима, Јапан.