

PERSONAL TRUST AND AVERSION TO LAWYERS

"Unlike America, where legalistic and contractual bondings are prevalent in business relationships, personal trust between negotiators is the major guarantee in Japan that business agreements will be honored by each firm. Accordingly, Japanese negotiators instinctively attempt to assess whether their foreign counterparts are well respected by peers and superiors within their firms and whether their foreign counterparts are individually trustworthy to do business with.

"Haste on the part of a foreigner to sell a specific deal before selling himself is often interpreted by the Japanese as the sign of a small person with whom dealing would be too risky. To avoid this unfortunate stereotyping by the Japanese, foreigners should at least take the following two precautions.

"First, they should obtain a very good introduction to the executives of their targeted Japanese firms, preferably by Japanese or foreign executives who have successfully done business with the targeted firm in the past. Japanese banks and trading companies can often provide such introductions.

"Second, before they explain the specific business deal they have in mind, they should first take time to introduce themselves, their educational and vocational backgrounds, their family heritages, and their positions and functions within their firms.

"In Japan, lawyers become involved only in those serious civil or criminal disputes that are beyond normal resolution by reasonably-minded adults. Furthermore, lawyers are trained to anticipate and defuse potential problems that their clients might encounter. Accordingly, their advice could be likely to steer you into the kind of adversary bargaining we have already identified as a cause of the frequent failures of U.S. negotiations in Japan.

"Lawyers should be kept out of business negotiations in Japan. You can consult with them privately to check on the legal parameters of your business deals. But the presence of a lawyer in the negotiations will convey the unfortunate message that you do not trust your Japanese counterpart and that you are not sure of yourself as a negotiator.

"The Japanese attitude toward business negotiations is very personal: business negotiations are considered merely one process to test their counterparts trustworthiness. On the other hand, the American attitude towards negotiations tends to be very legalistic: the negotiation process is a time for legal sparring to make as many points as possible with their opponents. Thus, Americans often assume that nothing is binding until the final signing of the detailed legal documents. Any agreements that are reached in the process of negotiations are assumed to be subject

## LONG-TERM BUSINESS RELATIONSHIPS

"When American managers attempt to sell their products or services, they are prone to speak to their prospective customers only in narrow economic terms of such product or service-specific variables as price, delivery, quality or sales promotion. Americans should be more sensitive to such hidden but nevertheless vital economic factors as whether the deal in question will require Japanese businessmen to alter their business relationships with other Japanese firms.

"What to an uninitiated foreigner might seem a simple supplier-client relationship often masks important considerations such as an outside supplier's cumulative favors to its client through its hiring of surplus or retired employees of the client firm. As a result, a narrow economic advantage such as price or quality differences between your product and that of a Japanese competitor may have to be extremely distinctive to motivate your prospective Japanese clients to forego the hidden benefits associated with their existing relationships with other Japanese firms."

Adapted from "Social Relations and Business Practices," by Yoshi Tsurumi. In Business and Society in Japan, edited by Bradley M. Richardson and Taizo Ueda, Ohio State University, 1981.

instead of "doomo-arigato" or "doomo sumimasen." The use of "doomo" on its own is not as polite as the full expression.

10) Sayoonara Good-bye

This is sometimes contracted to "sayonara." However, in business situations "shitsurei shimasu" is used to mean "good-bye," although it literally means "I am being rude."

11) Shitsurei shimasu Good-bye

The Japanese use this expression as a polite expression in situations when an American would say, "Excuse me, but..."; "Sorry to interrupt you..."; "Allow me to take the liberty of...". Thus a visitor can use it as he is entering or leaving someone's office. "Shitsurei shimasu" is used far more in everyday situations by the person who is leaving; however, when you are saying good-bye at the airport, "sayonara" is the right word to use.

12) Yoroshiku I am pleased to meet you.  
Please be favorably disposed.

"Yoroshiku" is the word the Japanese often say during introductions, but the word is remarkably versatile. At introductions it means "I am pleased to meet you" and carries the nuances of "I hope you will think favorably of me in the future." The word can take on various meanings like: "I hope you will take proper action": "Please give it your consideration"; "I hope you will give us a favorable reply", etc. without having to mention the matter in question. When a person asks another to convey his best wishes to a third, he says, "Please say "yoroshiku to Mr. X." When parting after a meeting or negotiations, Japanese businesspeople more often say "yoroshiku" than "sayonara."

13) Hajimemashite How do you do?

Used upon first meeting someone, this phrase literally means, "beginning."

14) Doozo Here it is; here you are.

Used when offering something (refreshments, drinks, objects) to another. Also used in the meaning of "Go ahead," as in "Please go ahead of me into the room."

15) Onegai shimasu I'd like...

Onegai-shimasu literally means, "I'd like thus-and-so (so-and-so)" or "please give me thus-and-so." On the telephone, "Name + san, onegai shimasu" means, "May I speak to Mr./Ms name." The pattern is also used when ordering food in a restaurant, "Sushi, onegai shimasu."

Introductions and Namecard ExchangeVocabulary:

- |    |                   |  |
|----|-------------------|--|
| 1) | Konnichi wa.      | Good day.  |
| 2) | Desu              | is/are   |
| 3) | Ka                | Signifies a question when used at the end of a sentence.                       |
| 4) | Hajimemashite     | How do you do?   |
| 5) | No                | Indicates possession. Means "'s."<br>"Aloha no" means "Aloha's" or "of Aloha." |
| 6) | Watakushi         | I, me.   |
| 7) | Meishi            | Namecard   |
| 8) | Doozo Yoroshiku   | Glad to meet you./ Please do your best for me in the future.                   |
| 9) | Arigato gozaimasu | Thank you.   |

Translation:

English	Japanese
I am Mr./Ms. Fuji.	Fuji desu.
Are you Mr./Ms. Fuji?	Fuji-san desu ka.
I am (Mr.) Higashi from Aloha.	Aloha no Higashi desu.
Here is my name card.	Watakushi no meishi desu.

Example:

Mr. Higashi is an employee of a large company, Aloha, that does business with Fujitsu. He is visiting Mr. Fuji of Fujitsu today. Mr. Higashi has been shown to the reception room. When Mr. Fuji comes in, Mr. Higashi stands up and greets him.

- |    |          |  |
|----|----------|--|
| 1) | Higashi: | Konnichi wa. Fuji-san desu ka.                                 |
| 2) | Fuji:    | Konnichi wa. Fuji desu. Hajimemashite.                         |
| 3) | Higashi: | Hajimemashite. Aloha no Higashi desu.                          |
| 4) | Fuji:    | Watakushi no meishi desu. Doozo yoroshiku.                     |
| 5) | Higashi: | Arigatoo gozaimasu. Watakushi no meishi desu. Doozo yoroshiku. |

(C)

JAPANESE CULTURE AND ITS INFLUENCE  
ON DOING BUSINESS IN JAPAN

GIRI:

"Giri" is the foundation of human relations in Japan. The word "giri" can be translated as 'honor', 'duty', 'obligation', 'social courtesy', or 'justice'. It sums up the whole complex of obligations which the individual is honor-bound to fulfill. In other words, "giri" refers to the things which people must do and to the correct behavior for smooth social interaction.

Examples:

- a) When someone "owes 'giri'" to another, it means that he has received a favor from him some time in the past and that he must eventually return the favor.
- b) Continuing to buy from a long-term supplier even though his price is higher than a new competitor can be an example of "giri," if this is done to repay the supplier for having given special discount prices when your company was in financial difficulties or for having taken on some surplus employees you no longer wanted.
- c) Providing highest quality goods to customers is an example of "giri." When the product fails catastrophically, as in the crash of a crowded airplane, with great loss of life, it is customary for top management to resign to apologize for having failed to perform their "giri." The death of several people a few years ago because of defective gas heaters forced the president of Sanyo Electric to resign.
- d) Agreeing to meeting potential business partners who have been properly introduced by someone to whom you are indebted fulfills your "giri" to the latter.
- e) Leaving a company that has trained you for a better-paying job makes one fail in their duty to the company that trained them.
- f) Sending midsummer ("ochugen") and year-end ("oseibo") gifts, and sending gifts on personal ceremonial occasions such as engagements, marriages, funerals, etc., is one way to repay "giri."

History:

The term first came into general usage in the early Tokugawa period (1603-1867) in the Neo-Confucian sense of the moral path that human beings should follow in their relations with others. In its narrowest sense, "giri" referred to a retainer's loyalty toward his lord, but the meaning of the term broadened in the

## NINJO:

Ninjo which means "human feeling" is the counteropposing force to "giri." Many a movie and real life drama has been based on the conflict between what the individual feels compelled by "giri" to do, and what the individual truly wishes to do.

The term came into usage at about the same time as "giri," in the early seventeenth century. The Kabuki theater, the Noh theater and the Joruri theater have a majority of plays in their repertoires based upon the conflict of "giri" and "ninjo."

Most contemporary Japanese businessmen were raised on classic tales revolving around the conflict between "giri" and "ninjo":

- 1) In the theater, love suicides, for example, always occur because one of the couple is prevented by "giri" to parents, lord, society, etc. from marrying the other.
- 2) Often a man must choose between his "giri" to his master or his country and his love for his family. While "giri" motivated the Kamikaze pilots, the natural feelings of "ninjo" which made them naturally value their lives gives pathos to their stories.
- 3) Japanese would see in the biblical story of Abraham, ordered to kill his cherished son by God, a conflict between "giri" and "ninjo."

What does this have to do with modern business? Well, many commentators see a gradual erosion of the ancient concept of "giri" in the under-thirty generation, those who were born when Japan was well on its way to its post-war prosperity. As the pendulum swings towards "ninjo," we find newer company employees doing unprecedented things:

- 1) A good number of headhunting firms have started business in Tokyo over the past five years, catering to managers who are willing to switch jobs, if the money and responsibilities are better than their current firms.
- 2) Younger employees resent needless overtime and want to spend their weekends the way they want, rather than work or go on company excursions.
- 3) Suicides to take responsibility for an error will soon be a thing of the past.
- 4) The glue of "reciprocal favors" that holds Japanese business relations together may begin to loosen as the newest generation comes to power.

to subsequent changes as the new phases of the negotiation unfold new circumstances.

"This is why Japanese negotiators often see their American counterparts try to change promises and agreements reached the day before. To most Japanese who are not familiar with the American legalistic attitude toward the business negotiation, this sudden reversal of American positions unfortunately signals the untrustworthiness of American negotiators.

"The only way to avoid such unfortunate misunderstandings is to set a rule at the beginning outset that permits both parties to change any interim promises and agreements during the negotiations until the final agreement is reached. Please do not assume that the other side will understand your position and rules.

"The Japanese must be sure that you are trustworthy, just as you have the right to expect the Japanese to prove themselves to you."

Adapted from "Social Relations and Business Practices," by Yoshi Tsurumi. In Business and Society in Japan, edited by Bradley M. Richardson and Taizo Ueda, Ohio State University, 1981.

## SEMPAI, KOHAI (Elder and Younger)

"(The company) encouraged employees to recruit among their friends and relatives on its behalf, and some of the senior directors in particular recommended nephews, cousins and sons of old schoolfellows in profusion for entry into the firm. Perhaps two-thirds of the men at the factory had what were known as 'kinship relations' ("enke kankei") or 'connections' ("kone") within the firm or in associated companies. Even an employee who came into (the company) friendless was able, once inside the company, to enter into an association with a senior by asking him to officiate as a ceremonial 'go-between' at his wedding. Relations between go-between and bridegroom, like those of sponsor and successful applicant, were of mild patronage on the one side and deference and obligation on the other. The senior man would take a friendly interest in his junior's career. The younger man would consult his senior over difficulties at home or work and would mark his respect by visiting the senior's home at the New Year. The kinship relations and connections naturally provided links between different parts of the community. In particular they had the effect of interesting old and young, seniors and juniors, managers and workers in each others' activities. However little a director, for example, actually saw of the shop floor, the fact that he had one or two proteges working on machines in the factories enlivened his concern for shop floor conditions. Conversely, his relations with a senior manager, even one he rarely met, gave a young factory worker a sense of involvement in what would otherwise have been the remote workings of management, enabled him to express the history of the company in personal terms, and lent significance to the gossip he would hear about the head office or other factories."

From: The Japanese Company, Rodney Clark, Yale University Press, New haven and London, 1979

## HIERARCHICAL RELATIONS

Japanese history reflects a fine consciousness of status and of hierarchy from earliest antiquity. Ancient customs were institutionalized with the introduction from China of Confucianism with its stress on preserving proper hierarchy and on proper decorum. The final philosophical underpinning for the consciousness of hierarchy came in the early seventeenth century with the adoption by the Tokugawa military government of the principles of neo-Confucianism as the state philosophy.

The Tokugawa military government had come to power by conquest in an age when mastery of martial arts and strategy had enabled men to win fame and fortune. Government officials were often at a loss to know how to cope with their new peaceful society in which the battlefield was the marketplace and the most powerful figures were the new princes of commerce. Consequently the government, which was composed of samurai, tried to preserve the status quo (which put the samurai on top of the social pyramid) by enforcing the government's official ideology of Neo-Confucianism, which provided even the poorest of samurai with a moral superiority over the wealthiest of merchants.

The rigid thought system thus imposed enjoined the strict preservation of the social hierarchy through a scrupulous fulfillment by each person of the duties inherent in his station of life. Society was rigidly divided into four classes. At the apex of the hierarchy was the samurai class whose role was to rule, next came the cultivator-peasant, then the craftsman, and lastly the lowly merchant. There was to be no social mobility between these social strata; birth alone was to determine class.

Within each class there was an equally rigid hierarchy, based on class, status and sex. Men were part of a rigid pyramid which determined precisely who was superior and who was inferior to the other. Women were to obey their fathers, husbands and sons at successive stages of their lives.

The Japanese language further refined its "respect language", so that different words, meaning the exact same thing, were used when talking to superiors, when talking to equals and when talking to inferiors.

The consciousness of hierarchy permeates Japanese society and Japanese business today.

- 1) One reason that namecards are so important and are scrutinized so carefully is that it is virtually impossible to know how deeply to bow, how to carry on a conversation and how to behave without knowing the status of the other person. To be more specific, choice of verbs and pronouns depends upon whether one is superior, inferior or equal to the person to whom one is talking. Respect language is a vital part of Japan today as well. If one is too respectful,

course of time. By the late seventeenth century, the concept had been worked into the hierarchical social system. Each of the four classes had its own proper code of conduct and was obliged by "giri" to perform its respective duties scrupulously.

But by far the most important application of the term was found within the samurai class. "Giri" was the central ideal of the warrior code ("bushido"), and its the way the warrior class interpreted the term has permeated the whole of Japanese society.

What precisely did "giri" demand of a samurai? In the first place, by accepting a stipend a warrior incurred an obligation to lay down his life, if necessary, to serve his lord. Allied to this in principle was the strict duty to undergo any hardship or sacrifice to honor a trust or repay a kindness. A samurai was bound by honor once he had accepted a favor or pledged his word; he was required to fulfill the claims of friendship, to put himself above financial and material reward, and to strive constantly to improve his skill in the martial arts and to cultivate a resolute and fearless spirit so that he could better serve his lord. "Giri" demanded that each and every samurai approached as close to moral and physical perfection as possible in order to serve as an ethical model for the rest of society.

A samurai was further obliged to keep his reputation unsullied and this required him to avoid disgrace by observing the due proprieties and to clear his name of any real or imagined insults. In this sense, the original concept of giri came close to that of pride and self-respect. Just as the great fulfillment of "giri" was the sacrifice of life itself in its name, so the greatest disgrace was to die badly.

Let's briefly discuss the ways that "giri" could influence:

- 1) Worker mobility.
- 2) Quality standards
- 3) Work ethic
- 4) Supplier-customer relations
- 5) The choice a company makes when competitive bids are made on a project.
- 6) Gift giving
- 7) Personal trust and aversion to lawyers.
- 8) Long term business relations
- 9) Relations between "senpai" (elders) and "kohai" (youngers) in a company or as graduates of the same university.

Adapted from Tales of Samurai Honor, by Ihara Saikaku, Introduction, Translation and Annotation by Caryn Callahan, Sophia University Press, Tokyo 1981.

Practice:

What is the proper thing to say in the following situations?

- a) When you meet a client in the morning?
- b) When you meet someone in the afternoon?
- c) When you meet someone in the evening?
- d) When leaving someone late at night?
- e) When thanking someone?
- f) In response when you are thanked?
- g) To catch a waiter's attention in a restaurant?
- h) When saying good-bye after a business business?
- i) Upon being introduced?
- j) When offering refreshments?
- k) When asking for Mr. Tanaka on the telephone?
- l) When ordering sukiyaki in a restaurant?
- m) When apologizing for mispronouncing someone's name?
- n) When you meet your Japanese assistant in the morning?
- o) When you want to say, "Please give it your consideration?"
- p) When you part from someone at the airport?

The above material is adapted from:

Business Japanese, A guide to Improved Communication, edited by Nissan Motor Co., Ltd., 1984.

Words Mean Business, Mitsubishi Corporation, Times Books International, Singapore, 1984.

Explanation of Target Phrases:

- 1) Ohayoo gozaimasu                      Good morning  
 This is a formal greeting used when addressing a superior or client in the morning. "Gozaimasu" is dropped when addressing a colleague or subordinate, leaving "Ohayoo."
- 2) Konnichi wa                              Good day; hello  
 This phrase is usually used from late morning to a little before dark. It literally means, "How about today?"
- 3) Komban wa                                Good evening  
 This expression is usually used after dark.
- 4) Ogenki desu ka                            Are you in good health?  
 While this phrase is often translated, "How are you?", its usage differs from the U.S. "How are you?". In Japanese, this phrase is not used as a standard greeting and refers to health rather than to life in general, unlike "How are you?"
- 5) Oyasumi nasai                            Good night  
 The phrase is usually used when you are going to sleep, or when someone is going to sleep. When you are leaving someone late in the evening and going directly home, this expression is also used for "good-bye."
- 6) Doomo arigatoo; Arigatoo              Thank you
- 7) Doo itashimashite                        You're welcome
- 8) Doomo sumimasen; Sumimasen        I'm sorry: Excuse me  
 This is the equivalent of "I'm sorry" or "excuse me." Although the original sense of the word is an apology for having done something wrong, it has several other common uses. It is used to call the attention of a person. Addressing a waitress to place an order or addressing someone in the street to ask for directions is a typical use of "sumimasen." It can also be used as an informal "Thank you." And it can mean "Please" when asking for a favor.
- 9) Doomo                                        How can I possibly...  
 "Doomo" is another word used in many contexts. It means "very" or "much" or "indeed." In everyday conversation it prefaces words such as "arigatoo" (thank you) and "sumimasen" (sorry). When it is clear from the situation that you are either thanking a person or being sorry, the operative word is often dropped and only "doomo" is used,

## DINING OUT WITH JAPANESE COLLEAGUES

- \* Be sure to schedule time for socializing. It is a crucial part of business in Japan.
- \* Japanese businessmen generally invite their foreign counterparts out to restaurants and clubs.
- \* Restaurants can easily cost upwards of \$100 per person and clubs, piano bars and "karaoke" bars over \$50 per person for a short stay. Get a generous expense account.
- \* Japanese will try to accomodate your foreign appetite with Western food, but be sure to try Japanese food. It is insulting to refuse to try it.
- \* When returning an invitation, take your guests to good Western-style restaurants, perhaps the French or continental restaurant at a top hotel in Tokyo. Don't suggest Japanese food unless you really know your way around.
- \* Practice using chopsticks before you go.
- \* Don't bring your spouse. The rule is "stag only." Women (Japanese and foreign professionals) are most certainly included in "stag" outings and dinners but are not expected to bring dates or spouses.

## DRINKING

- \* There is almost always a lot of drinking involved in evening entertainment.
- \* Always pour for the other person.
- \* Drunkenness is a socially acceptable excuse for the Japanese to say and do things that are impossible when sober.
- \* Drunkenness is a social safety valve.
- \* The "John Wayne" approach of "holding your liquor" is not important in Japan.
- \* Regardless of what your hosts do, remember you are in Japan on business. Drink, but keep your head clear.
- \* An acceptable way of refusing more drinks is to complain of a liver or stomach ailment and blame your refusal on doctor's orders. Japanese do it all the time.

## BAR HOSTESSES

- \* They are not prostitutes, per se.
- \* Japanese hosts indulge in a lot of light flirting with bar or club hostesses. There may be light physical contact too.
- \* Generally, there is absolutely no outside relationship between the customer and the bar girl he is so cozy with.
- \* Try not to be moralistic or uncomfortable. Lean back and relax. You're not expected to do anything but smile occasionally and eat the hors d'oeuvres.
- \* Bar hostesses will pour drinks for foreign businesswomen and urge food on them. They aren't too sure of themselves in this situation though. They're much less sophisticated than your Japanese hosts and unused to foreigners. Be kind.

(A) /

JAPANESE BUSINESS ETIQUETTE

NAMECARDS

- \* Bow slightly when accepting a namecard.
- \* Study the contents of a namecard when receiving it and bow again.
- \* Say "It's nice to meet you," followed by the person's name followed by "-san."
- \* Exchange of namecards proceeds from the highest in rank to the lowest. The hosts present first.
- \* Have your namecard printed on top quality paper
- \* Print bilingually, with Japanese on one side and English on the other. Be as specific as possible with your title.
- \* Buy a namecard case.
- \* Buy an index file and make notes on the back of namecards, but never in the presence of the person who presents it.

DINING AT A JAPANESE COLLEAGUE'S HOME

- \* Japanese homes are exclusively used for family members, relatives and close friends.
- \* Japanese businessmen often feel that their homes are not worthy to show to foreign visitors.
- \* If invited to a Japanese home, needless to say, be sure to bring a gift.
- \* Don't be surprised if the host's wife spends the entire time either in the kitchen or in serving foods and drinks to the guests and host alike.

BUSINESS ENTERTAINMENT IN JAPAN

- \* Most business meetings have some sort of follow-up evening entertainment.
- \* Members of the same division or same company often get together for drinks after work.
- \* After-hours socializing in Japan often extends well into the night, in endless hoppings from one dining and wining spot to another -- "hashigo-nobori."
- \* Japanese businessmen are often called a "night tribe" (gozensama), a tribe composed of businessmen who return home only in the wee small hours.
- \* It is socially embarrassing for a Japanese businessmen to go home early every night.
- \* Reciprocation is usually with something of equal value.
- \* Conversation doesn't revolve about business. Business entertaining is a time to get to know the other person better. It is not a working dinner.

## PARTIES

- \* Even if you sing poorly, try to learn one song to sing at these gatherings. Karaoke bars generally have the music for "I left my Heart in San Francisco," "My Way" and other old chestnuts, but their English song repertoire is limited.
- \* If you go to a Japanese inn for a company party, remember Japanese bath etiquette.

## GIFT-GIVING--Business

- \* First-time visitors to a Japanese company are not expected to bring gifts. The hosts give to first-time guests.
- \* On a second visit to Japan, foreigners should bring gifts for their perspective long-term contacts.
- \* Attention to rank is essential. The president receives a better gift than the vice president.
- \* Brand names are important.
- \* A present typical of your home country is appropriate.
- \* Keep score. Give gifts of equal or slightly greater value.
- \* Don't open in front of the giver.
- \* Gifts calls for return gifts forever--don't escalate value.
- \* Carefully-wrapped gifts are vital. Status value of wrapping.

## OTHER ASPECTS OF GIFT-GIVING

- \* Tarai-mawashi -- some gifts make the rounds.
- \* Mid-year and year-end gift-giving seasons.
- \* Salad oil, sugar, toilet paper -- once popular gifts.
- \* Returning half of the value: travel, weddings, etc.
- \* Freshly-ironed banknotes.

## BUSINESS MEETINGS

- \* The seat of honor will generally be in the table's center, directly opposite the door.
- \* Wait to be seated--don't "presume" you'll have the seat of honor, although you surely will as the guest.
- \* Meetings will begin with seemingly endless small talk, followed by histories of the companies' relationship.
- \* Praise the other company.
- \* After the executives leave, the "real" meeting begins.
- \* Be very patient. Speak slowly.
- \* Take detailed notes.

## NO TIPPING

- \* Do not leave tips for service personnel such as waiters, taxi drivers, doormen, hotel bellboys, hairdressers, etc.
- \* Kickbacks to business counterparts and police are taboo.

Common Japanese Greetings and Expressions

Target Phrases:

- 1) Ohayoo gozaimasu Good morning
- 2) Konnichi wa Good day; hello
- 3) Komban wa Good evening
- 4) Ogenki desu ka Are you in good health?
- 5) Oyasumi nasai Good night
- 6) Doomo arigatoo; Arigato Thank you
- 7) Doo itashimashite You're welcome
- 8) Doomo sumimasen; Sumimasen I'm sorry; Excuse me
- 9) Doomo How can I possibly...
- 10) Sayoonara Good-bye
- 11) Shitsurei shimasu Good-bye
- 12) Yoroshiku I am pleased to meet you.  
Please be favorably disposed.
- 13) Hajimemashite How do you do?
- 14) Doozo Here it is; here you are.
- 15) Onegai shimasu I'd like...

G-wife  
New American Lib.

one runs the risk of being "baka teinei," making fun of someone by being too polite. Even worse, if one is too informal, one is unforgivably rude. Some examples of respect language:

- |                      |              |
|----------------------|--------------|
| You go (to superior) | Irasshaimasu |
| You go (to equal)    | Ikimasu      |
| I go (humble)        | Mairimasu    |
| <br>                 |              |
| You do (to superior) | Nasaimasu    |
| You do (to equal)    | Shimasu      |
| I do (humble)        | Yarimasu     |

- 2) The value of an introduction takes its value from the status of the person making the introduction vis a vis the person to whom the introduction is being made, as the following quotation by a college student named Yoko Suzuki reveals. She was quoted in One Step Behind, by Jane Condon; Dodd, Mead & Company, New York, 1985.

PROPER INTRODUCTIONS

"This year, the third most popular company (for recent college graduates to enter) was Sumitomo Shoji, the trading company. It looks attractive to both males and females, because it is said that you can get in without any "kone" (connections). At Mitsubishi Shoji (Mitsubishi Trading Company), only those who are children of someone working in the Mitsubishi group of companies or those who know someone working in management or someone who does a lot of business with Mitsubishi can get in. And even if you do have "kone," there is a ranking of "kone." We say if you know someone who's a vice-president of Mitsubishi Shoji, you have a good chance. But if you know a person who's only worked there for seven or eight years, it's no good. It doesn't really help. In that case, it's better to know someone who does a lot of business with Mitsubishi. The "kone" is stronger.

"Let's take another example. Let's say I'm a senior and I want to work for the Bank of Tokyo, and so does another girl. My uncle is an executive in a good position, but she knows someone at the Bank of Japan. She will probably get the job because Bank of Japan is higher than Bank of Tokyo and has a big influence on them. So, strictly speaking, you should have "kone." You'll have absolutely no chance if you don't know anyone."

- 3) Business between different companies is conducted by representatives of each company who are of equal rank. Status is relative to the size of the organization. In other words, a division head at a blue chip company like Matsushita is probably in charge of over fifty people. This could make him the social equal of the president of a small components firm, employing fifty people.