

**Confidential**

**HITACHI**  
Inspire the Next

# **OCHIBO SEISHIN**

## **-The Spirit of the Gleaning-**

September, 2022

Hitachi, Ltd

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## 1 Preface

The phrase "OCHIBO SEISHIN - The spirit of the gleaning", is so familiar that the employees of Hitachi are always reminded of it whenever there is a failure or an incident. The reason is that the phrase "Reduce the number of mistakes according to the OCHIBO SEISHIN" or "Eliminate incidents to follow the OCHIBO SEISHIN" is always used when investigating the cause of a product failure and for studying the various counter measures. The phrase "OCHIBO SEISHIN" is very effective in supporting the spirit of Hitachi Ltd.

What relation is there between "OCHIBO SEISHIN" and "failure and incidents of products"? How does "OCHIBO SEISHIN" affect the reduction of failures and incidents?

According to the stories concerning the "OCHIBO SEISHIN" written by Mr. Baba, he not only explains how to reduce product failures and how to eliminate incidents, but also how to relate with each person, showing a warm compassion and how to work hard with great devotion. The latter is more important than the former.

It is important to have no product failures or incidents. Customers are satisfied, therefore making high reliable products is the most important aspect. A customer will treat roughly and look down upon the product when it is out of operation due to an incident.

The product image will suffer. This idea is the sense of "Quality

First" for manufacturing products, so, making good products with no faults will give much customer satisfaction, and connect to the sense of "Customers First". It is believed that the "OCHIBO SEISHIN" was founded by Mr. Baba, but this idea actually comes from Mr. Odaira who is the founder of Hitachi Ltd. Mr. Odaira is also the origin of "Hitachi Spirit" like "OCHIBO SEISHIN" and he showed this spirit through his action in daily life with his basic idea about the management of Hitachi.

Because Mr. Baba had made the effort to educate all employees about "OCHIBO SEISHIN", Hitachi people think the "OCHIBO SEISHIN" is Mr. Baba's idea.

The human action is brought in the motive, which originated in the spirit or the conviction. That is to say, the spirit gives the motive and the motive brings about the action. As the spirit is the origin of the action, the right action is caused by the right spirit. Thinking about this relationship of "cause and effect", you can understand that "Hitachi Spirit" and "OCHIBO SEISHIN" have significant meanings.

Some people believe that "people can't do anything by spirit only" and ignore the basic spirit.

They place the emphasis on training to act. It is apparent this philosophy does not make the training complete.

Hitachi has largely developed with the foundation of the "Hitachi Spirit" and the "OCHIBO SEISHIN" since its establishment in 1910. But most executives who were directly educated in the real "Hitachi Spirit" and "OCHIBO SEISHIN" by Mr. Odaira has passed on. Now it is the time for us to learn the fundamental spirit of Mr.

Odaira, who wished not only for the prosperity of Hitachi, but also for the happiness of all Japanese people and to all people in the world. We should act exactly with the "OCHIBO SEISHIN" in our daily work.



## 2 OCHIBO SEISHIN

What is "OCHIBO SEISHIN"? What is "Hitachi Spirit"? As a member of the Hitachi family, these are very important concepts we have to understand exactly. The phrase "OCHIBO SEISHIN" is a premised mental attitude to reduce failure and incidents, so employees understand its meaning.

How is the Ochibo effective at reducing failure of products and eliminating incidents? We could hardly find anything which explains the "cause and effect" relationship between "OCHIBO SEISHIN" and "failure and incident".

Mr. Baba, who taught the "OCHIBO SEISHIN" to us, explained that we clearly grasped the phenomenon, correctly analyzed the cause, and completely took measures to reduce failures and incidents. At the same time, when a product incident unfortunately happened, we must make the greatest efforts to minimize the customer's trouble.

What he wanted to say is that we always must stand in the customer's shoes and connect with the customers, taking corrective measures with generosity. Moreover, he taught us to have

generosity in thinking of others' situations, not just customers but also the people around us. Mr. Baba taught us aggressively to prevent failures and incidents, and repeatedly taught us to connect with customers or people around us with generosity and devotion.

By putting oneself in the others' position, one should be selfless, otherwise one can't understand the others' position. Only when one becomes selfless and thinks of others, can one truly understand about others.

This is "make the greatest effort to give sincerity and devotion to everything and everybody with the mental attitude of respecting other people."



### 3 The Concept of "OCHIBO SEISHIN"

The essence of "OCHIBO SEISHIN" is to "make the greatest effort to give sincerity and devotion to everything and everybody with the mental attitude of respecting other people." When listening to these words, most people fail to understand the meaning and act accordingly. Only those isolated from worldly affairs, such as holy men or priests generally grasp the concept completely.

The words do not define the precise object, because the meaning of the words is narrowed in a small category when making it clear. So this idea is very vast, and we must make the most effort to set wider extend the object, to give everything and everybody around us sincerity and devotion.

Though it seems obscure, you can easily understand if you think of "people" and "things" separately.

Thinking of "people", one can personally imagine the wife and children, parents, brothers and sisters, relatives, and neighbors. And as a member of the Hitachi family, one relates to the boss, fellow workers, subordinates, and members of other works and sister companies of the Hitachi group. First of all, one must consider the society in general.

Thinking of "things", products including hardware and software especially for customers are most important. And the most significant of all is work concerned with the making of products: manufacturing work, office work, etc., including one's job and its result, whether or not relating to products for customers. Furthermore, the activities as a general citizen are also important.

Mr. Baba taught us to be sincere and devoted to everything and everybody around us. But, as it is emphasized repeatedly through routine work that Ochibo tends to mean reducing failures and incidents, the number of employees, even managers, who have misunderstood the "OCHIBO SEISHIN" is increasing. As a result, the word is frequently used, but the education and training devoted to building the spirit of generosity is not enough.

Reducing product failures and incidents prevent the delay of a delivery date and eliminate trouble to customers. It also becomes the way to minimize the numbers of administration and make the budget achievable. That's because the managers want to emphasize reducing failures and eliminating incidents.



### 3.1 "OCHIBO SEISHIN" and Making Products

#### (1) The planning and activity of making products

Mr. Baba wrote articles for prudence in working with our products, based on an ancient Chinese story called "Zhu yong" expounding the right mind at building up one's character.

These six articles are very important. They provide guidance not only to build up one's character but also to develop a new product and to make an improvement of manufacturing or inspection procedures.

"Hakugaku" (learning widely) ---

Study widely principle and reason in accordance with each purpose. Find out the useful technology and business in other works of Hitachi and the same field companies.

Confirm and investigate the details of the operating circumstances and conditions.

"Shinmon" (examination) ---

Analyze and examine the investigation results, and clarify the problem even it seems like a matter of course. Solve the problem or question by thoroughly applying knowledge, technology, experience and intelligence of all Hitachi. If necessary, trial manufacturing and testing must be put to practical use.



"Shinshi" (careful consideration) ---

Consider the investigation results seriously and learn good lessons from soul-searching for the similar mistakes. And then, decide the detail of new products or businesses and establish the practical program concretely.

"Hisshi" (verifying perfectly) ---

Verify every issue of the trial production by analyzing, simulating and testing to meet the practical program before putting to practical use. And come to a satisfactory settlement of the matter.

"Meiben" (making clear right and wrong) ---

Discriminate what is right or wrong from the lessons you have widely learned and impressed on your minds with great force. Evaluate the results of trial products fairly and judge if the plan is feasible.

"Tokkou" (Acting thoroughly) ---

Acting thoroughly the plan to be carried out with the sincerity and the faithfulness to a foundation. And make the most use of the various brains in Hitachi.

At practicing these six articles, the key point is to reach a satisfactory settlement of any problem, even as a matter of course, making sure of the ground of the procedure and any other method of working.

The clues help us to the solution. The clues are important

intellectual properties like to reconsideration of failure records, knowledge, technology, experience and know how in Hitachi. After all, it is most important to put these intellectual properties to practical use. Most of the recent incidents are repeated matters, and this shows us the insufficient practical use of properties.

Many kinds of activities are deployed as weapons in the war for reducing failures and eliminating incidents. To win this war, at least two elements are necessary. One is action and the other is the weapon (intellectual properties). To accept recurring failures and incidents mean to lose the game.

It is impossible to reduce failures and incidents by only mental power. When concrete activities to reduce failures are carried out, the result will be good. "OCHIBO SEISHIN" becomes the motive behind using intellectual properties as the weapon and let us take action to reduce failures and eliminate incidents.

## (2) The attitude for the customer's claim

One can't perform everything perfect even in accordance with the precise plan and the concrete organization. Though it is natural, these small mistakes will generate customer's claim, incidents and finally, a customer's dissatisfaction. No one is delighted to accept a customer's claim, but one should make the most effort to come to a satisfactory settlement of the claim with the attitude of standing in the customer's shoes and reacting well-behaved. The attitude of not listening to the customers and settling their claims, is against the "OCHIBO SEISHIN". Even for an unreasonable requirement, we must always listen to the customers and give them satisfaction with

sufficient settlement. This attitude is the "OCHIBO SEISHIN". Our main objective is to meet the contractual requirements and provide complete customer satisfaction.

Mr. Baba taught the following three concepts about "OCHIBO HIROI, the gleaning" to cope with our daily work.

1. Is there any disservice being done to the customers or other people?
2. Is there any suspicion about claims against products supplied by Hitachi?
3. Are any empty and impractical ideas related to other people?

Mr. Baba had explained the basic concept of "OCHIBO HIROI" as follows, "OCHIBO HIROI" is based on the idea of one's soul-searching. Ancient Chinese philosophers taught us, "One who look back oneself three times a day couldn't have mistakes."

Therefore, to provide satisfactory settlement of the customer's claim, the most important matter is soul-searching into the following three points;

- (1) lack of humanity, (2) insincerity, (3) inconsistency of words and actions.

Mr. Watamori, the previous Vice President of Hitachi, taught us to "Call oneself to account, find out one's thorough examination and acquire the teachings." This means that even if a failure happens due to the responsibility of others, one must make soul-searching in the viewpoint of what can be done to prevent it.

One shouldn't have a second attack of a similar failure by taking measures based on the soul-searching. One sometimes

attempts to cover one's mistakes and to rid themselves of the responsibility. This attitude shouldn't be allowed anywhere. This idea comes from generosity and can make the devotion of "OCHIBO SEISHIN" understood. Within Mr. Watamori's teaching, the most precious instruction is wisdom.

Though "OCHIBO SEISHIN" and "OCHIBO HIROI" are used similarly in routine applications, they are a little different. In using "OCHIBO" from "OCHIBO HIROI", it means failures or incidents, but "OCHIBO" from "OCHIBO SEISHIN" designates not only failures and incidents but also to make the greatest effort to provide sincerity and devotion to everything and everybody with the mental attitude of respecting other people.

### (3) Making the soul-searching report of failure - "Don't try to cover mistakes"

One makes much effort not to repeat the same mistake again after having once made as a mistake. However, as one doesn't care about another person's mistake, one often has a second attack of a similar failure despite of knowing that.

It comes from the sense of one's ego. Another person's mistake doesn't relate to oneself. When the overconfident people work together, the experience provided by the same mistakes can prevent the recurrence.

Mr. Baba admonished this attitude and taught us not to repeat the same mistake by making the soul-searching report of failures and sharing this with the company's members. That is hard to perform because one always attempts to cover his own mistakes.

Mr. Baba had trained eagerly and patiently the conduction of the soul-searching report of failures. The report must be simple;(1), easy to be understood by anybody not having the special knowledge, (2), to show exactly the size of the product by many drawings and (3), to make the relation to other parts clear, etc. This is based on Mr. Baba's strong belief that Hitachi employees couldn't have a second attack of the similar failure as another person's. The occurrence of failures would disappear and the products would be the best of all in this field.

Mr. Baba called this soul-searching report "Zangeroku - confession report". Some of these reports are inserted in the book, "Wagahai-wa-aburasashi- de- aru, I am an oiler (a maintenance man)". As these were made in all sincerity, even today, these are easy to understand and should be followed as a good example.

#### (4) Business improvement by "Making good out of evil"

According to Mr. Baba, the way to work is to investigate and study enough in advance, to make a schedule, to do the trial product to schedule, to evaluate the results exactly, and to perform carefully at manufacturing. If a failure happens, it is most important to analyze the failure and to take measures to prevent recurrence. When there are claims of products from the customers, it is essential to come to satisfactory settlement for the customers by investigating the reasons for claims. The good lessons learned must be reflected to the manufacturing process in order to prevent attack of the similar failure.

These ways to improve the business form a cycle of "Making good

out of evil".

The cycle of "Making good out of evil" is the same as "Plan - Do - Check - Action" or PDCA.

PDCA cycle is one of the Quality Control methods, coming from the United States in the 50's to 60's, but Mr. Baba adopted this method to the manufacturing process as soon as Hitachi was established.

He taught the procedure of recognition, deep-thinking, action and reflection. This procedure is not a new management method for Hitachi and is based on how to work rationally, quickly identify and resolve the problems.



### 3. 2 "OCHIBO SEISHIN" and to Bring Up People

#### (1) To bring up a successor is the superior' s responsibility.

There is a saying "Children grow up by watching their parents' back". This means that the parents should set a good example to their children because the parents give the most significant influence.

The relation between superiors and subordinates at a factory is the same. Watching a subordinate grow shows how the employee is educated and disciplined by his superior. The education and discipline for subordinates is the superior' s responsibility and it's one of the important jobs. Some superiors have the idea that the education is the job of the Labor Division, but that' s a big mistake.

In Hitachi, Ltd., superiors should become conscious of bringing up the subordinates to master the "Hitachi Spirit". The superior should set a good example by making efforts at self-development. Each person in the factory is influenced by many people, but each superior has the most effect on their subordinates through the daily work.

To bring subordinates up to become excellent employees, superiors should be a good model to the workers of Hitachi. To be an employee of Hitachi is to understand "Hitachi Spirit" and "OCHIBO SEISHIN" and to carry out the routine work following these principles.

## (2) Attaining virtue is of prime importance -

### Bring up subordinates who have generosity!

Humans should cultivate these three major areas: intelligence, physical strength and virtue.

The level of intelligence is continually increasing due to the consolidated school education, the companies' training and self-development, etc. Moreover, there is the habit of judging a person by his academic background. The importance of intelligence in business management and product development account for much of human valuation in the company.

As leisure time increases and sports become more popular, the number of professional athletes will increase. The income of an athlete is much larger than the ordinary salaried man, so physical strength with great technique also become an index to judge a person. People actively train to acquire physical strength and to

improve their sports techniques using their leisure time. Many people think that the person who has better intelligence and physical strength is respectable and becomes a good personal figure.

On the other hand, to increase the virtue more and more is slighted because the visible income or benefit, as a result, is very little, and so it seems there are less people to eagerly promote virtue. There is no understanding the value of virtue. Intelligence, not accompanied with the virtue, is in danger of becoming vicious. It is the intelligence without any human emotion. Then intelligence is abused.

To become a good member of society, it is necessary to acquire the following three elements: virtue, intelligence and physical strength. If one is lacking any one of those abilities, the amicable character cannot be achieved. The community life will not be satisfactory.

In our daily work, acquiring knowledge and technology come first, but the culture of sentiments is the second in most cases. When superiors don't promote the culture of sentiments, subordinates may remain heartless and cold emotionally.

In the customer's judgment, HITACHI men were excellent in knowledge and technology, but short on humanity and generosity, so Mr. Baba had taught the cultivation of benevolence and virtue through the "OCHIBO SEISHIN" to eliminate such a bad reputation.

"Hitachi Spirit" consists of "Harmony, Sincerity, Pioneering Spirit, and Benevolence and Virtue" which lie at the bottom of the "Hitachi



Spirit". "Benevolence and Virtue" are the essential characters for a human being. This is different than the ability of knowledge, technology and experience.

Mr. Odaira taught us that it was not enough to observe only the law. Law is the minimum limit required to maintain the public order. In the community life, the most important thing is to follow the moral and social customs based upon good and evil. These criteria are not generally regulated.

Products are estimated by "Quality", and people are judged by "Excellent Character".



### 3. 3 "Hitachi Spirit" and "OCHIBO SEISHIN"

What are the relationships and differences between "Hitachi Spirit", "Odaira Spirit" and "OCHIBO SEISHIN"?

According to Mr. Baba, "Hitachi Spirit" is the basis for human cultivation. It is self-supporting based on self-research development and for winning customer confidence. It is the basic spirit of the founder, Mr. Odaira. Mr. Odaira practiced service to the people, perseverance, long range planning and discouraged self-interests. "Hitachi Spirit" consists of "Confidence, To be the man of word, and Technology first", according to Mr. Baba.

On the other hand, according to Mr. Takao, the previous Vice President, "Hitachi Spirit" consists of "Harmony, Sincerity and

Pioneering Spirit" which is now "fixed" in the minds of the employees of Hitachi, Ltd. Both Mr. Takao and Mr. Baba were educated by Mr. Odaira's teachings. His philosophies were deeply embedded within them. Both men taught us the "Hitachi Spirit" correctly. Both men are different, merely in expression, their philosophies remain the same.

Mr. Baba accepted the idea of his subordinates, Mr. Kiyonari and Mr. Komiya, that "Hitachi Spirit" could be summarized by the following three items.

- ① Behavior, laying emphasis on "Respect of the Harmony".
- ② "OCHIBO SEISHIN" – to be the man of word, be patient and be selfless.
- ③ Perseverance to establish a bright future by the "Pioneering Spirit".

As I mentioned above, "Hitachi Spirit" should be named "Odaira Spirit" but it is called "Hitachi Spirit" as Mr. Odaira practiced what he said. "Hitachi Spirit" is the same as "Odaira Spirit" based on behavior in Mr. Odaira's daily life.

#### (1) "Harmony"

Mr. Takao said, "The purpose Mr. Odaira founded Hitachi, Ltd. is to make a world that everyone can work friendly. The way to realize this world is to walk not on the easy road but on the hard one. In this case, "Harmony" is not the integrity to win a fight but the integrity essential to walk continuously on the hard road. Harmony becomes power, flesh and blood on the hard road.

Mr. Odaira attached importance to the "Harmony" in company life. Every year, this was emphasized in the address to new employee of Hitachi.

This "Harmony" is not the enjoyable situation when many people gather to drink and go karaoke (sing). Each has an opinion, so, it can be said "So many men, so many minds". It stands to reason that when more men gather, more ideas come out. Adjusting different opinions into one common group idea, by discussing frankly and cooperating with each other to achieve the purpose, is "Harmony". Therefore, "Harmony" is the condition of a group acting in unity in order to achieve the common purpose.

The result of many different arguments makes for cohesiveness of a group. At the time Hitachi was established, people often used argument as means to promote a better understanding between the employees. This Harmony is the power which built today's Hitachi. With Harmony, Hitachi was able to overcome every difficulty since its foundation.

Mr. Odaira said the following, "the cooperation or the integrity is very important at work." Cooperation is essential especially for large companies like Hitachi. Lack of Harmony makes everything wrong. Sufficient Harmony has made Hitachi big, even though it was managed independently and did not depend on foreign technology even in their best days. Each product is the embodiment of Harmony, and this is the power of Hitachi and the meaning of "Hitachi Spirit". This philosophy promises that Hitachi will grow.

## (2) "Sincerity"

To Hitachi personnel, sincerity is the most important. "Sincerity" is the basic morality of human beings in all generations around the world. Mr. Odaira substituted "Honesty" for "Sincerity" which sounded stricter. To Mr. Odaira, "Honesty" was the most important character, he always explained "The honest isn't paid" resulted from "the world is wrong". And to the person deplored not to go on in the world by "Honesty", he also explained that idea makes the world poison. Since he taught people to be honest, he was strictly honest himself. He honestly often made people angry. He abhorred telling lies and hypocrisy. He respected simple and pure hearts. His mother, Chiyo taught him the virtue of honesty.

Mr. Takao said, "Put your heart and soul into your work", and "The confidence attained by the accumulation of sincere efforts in technology, sales and management is the best, and this attainment promises greater progress. Sincerity dwells in the product made with sincerity. Also, sincerity dwells in the company which used the product having sincerity and the company having sincerity will be successful. Every product has to be delivered to the customer built with sincerity, with the wish for prosperity." The intention to put "sincerity" into work is the "OCHIBO SEISHIN" and this intention promotes acting with prudence and sincerity. Reliable products are a result of sincerity.

"OCHIBO SEISHIN" is based on affectionate "sincerity" for the children from their parents and "sincerity" in humanity. "OCHIBO

SEISHIN" and "Hitachi Spirit" have "sincerity" in common. Said differently, "OCHIBO SEISHIN" is for personal development and "Hitachi Spirit" for group development.

Mr. Odaira's precept "to stay on the right path even though to stray is not illegal", may be considered as a warning for the modern world. Exemplary people sometimes act without humanity and this often is accepted not only in the political world but also in business.

### (3) "Pioneering Spirit"

Mr. Takao's explanation of the "Pioneering Spirit" is as follows:

Hitachi has more positive attitudes other than "Harmony" and "Sincerity". One is challenging the unknown in developing new products and technology. This "Pioneering Spirit" has brought prosperity to Hitachi and is essential for future development. The "Pioneering Spirit" is "to eliminate difficult situations with positive attitude and bring happiness to other people, oneself and people in the oncoming generations. It is the spirit which dares to try the difficult way, not choosing the easy way, for developing new products."

In those early days of the foundation, Mr. Odaira had entrusted the young employees to the major work and taught them to promote it independently. This is the successor to the present "Pioneering Spirit".

It is great that Mr. Odaira exploited technology, sales, accounting and management based on "Pioneering Spirit" and delegated to subordinates. Without the "Pioneering Spirit", Hitachi could not have achieved this magnitude of success. "Harmony" and "Sincerity" would not have been enough. By raising the "Pioneering

Spirit", Hitachi has a promising future that encompasses global proportions.

"Pioneering Spirit" is not only for challenging the unknown but for bringing happiness to other people. This spirit is based on the lofty human love for serving in society. Each member of the Hitachi Family must understand what the "Hitachi Spirit" is and put it into action in our daily lives.



### Explanation:

All employees in Hitachi are working as one in order to "make a contribution to society through Hitachi's good products and excellent technology". This is the basic premise since the foundation of Hitachi. Therefore, all actions in daily work should be directed to "Making a contribution to society".

The basic attitude should be "to have sincerity in everything and to have devotion to everyone". This is OCHIBO SEISHIN" which is a basic mental attitude for work. It is an indispensable mental attitude for a member in any society.

It doesn't matter whether customers had purchased Hitachi's product or not, when contacting customers, the contemptuous mind would be sensitively felt by them through Hitachi's actions and words. Unless Hitachi is always standing in the customer's shoes and contacts with the sense of respect and gratitude, customer satisfaction will not be realized. Hitachi won't make its contribution to society. Activities required to achieve the most important goal

of making the customer satisfied thoroughly is to practice the "OCHIBO SEISHIN" in daily work.

This idea is merely the basic thought of TQC (Total Quality Control) which is now widely developed in Japan and is explained by the word of "Market In" for TQC.

TQC is thought of as a new procedure of management, but for Hitachi, this is not a new idea but a traditional one.

This concept of CS (Customer Satisfaction) has been adapted by most companies as of late. This concept has been practiced by Hitachi through "OCHIBO SEISHIN". The fundamental thought of Hitachi is "to make a contribution to society" and the attitude to make this real is the "OCHIBO SEISHIN". The final goal is a very high level of development and the happiness of the whole society, not just for the prosperity of Hitachi. All people in Hitachi should be proud of this idea.

In conclusion, I would like to request all employees to refer to "the basic thought of Mr. Baba' s "OCHIBO HIROI"" for the admonition in our daily life, especially to the soul-searching points to acquire Customer Satisfaction.

May 1992

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# **Points of Soul-searching**

## **Basic Concepts of OCHIBO SEISHIN**

By Mr. Baba

1. Is there any disservice being done to other companies or other people?

- Not listening to others
- No ideas and no action in consideration of customers

2. Is there any suspicion about claims against products supplied by Hitachi?

- late responses
- To reject listening to others because of stubbornness
- To make a fool of someone
- To take priority of self-seeking rules

3. Are any empty and impractical ideas transmitted to other people?

- Difference between what one has said and what one has actually done.
- To break promises
- To temporize



# **The Spirit of OCHIBO**

By Mr. Watamori

Call oneself to account, find out one's soul-searching and acquire teachings

- To excuse oneself
- Only to disagree but have no idea of oneself
- No action by oneself

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