Internet Ethics Issues and Actions in Japan

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EZAWA-Yoshinori[1]

Abstract

The International Symposium on Internet Ethics 2012 was planned and organized by the Korea Internet Security Agency and was held in September 2012 at the Lotte Hotel World in Seoul. This note relates to the presentation in Japan, it outlines current Internet ethics issues and actions in Japan. Moreover, four aspects of Japanese civilization were introduced as the bases of these ethics issues.

Key words: Internet ethics, computer ethics, moral education, Japan

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(1) Department of Informatics, Kansai University

1. Introduction

The first computer network which has become the foundation of the Internet in Japan was the experimental network among three Universities (Tokyo Institute of Technology, Keio University and the University of Tokyo) in 1984, which was called as JUNET (Japan University Network). Shortly after that, many universities and research organizations of several companies have been joined it. Kansai University had joined that in 1987. In 1985, "WIDE Research Group" (Now the WIDE Project[2]) was founded. And e-mail exchange written in Japanese started on JUNET in the next year. JUNET gained international connectivity for the first time, a connection to the Computer Science Network (CSNET) in the USA in 1986.

1.1 First Web site in Japan

The first Japanese official web site[3] has opened on September 30 in 1992, and its server was located in KEK (High Energy Accelerator Research Organization).

1.2 Internet Population in Japan

According to the government statistics[4], Japanese Internet population in 1997 was only 8,840,000 that is less than ten percent of the population. Now it is increased as 94,080,000 in 2009, that is the 78 percent of the population of Japan. And more than half of users access the Internet by the mobile terminals as 80,100,000, and another half of them still use personal computers as 85,140,000.

1.3 Internet Crime in Japan

According to the National Police Agency[5], the computer crime and the Internet related crime has been increased since the Internet population grows. Last year, there were 5,388 network crimes arrested, 699 porno related crimes arrested and 899 network related frauds arrested.

1.4 Internet ethical issues in Japan

In Japan, every pupil has to learn moral and ethics at the elementary schools and the middle schools from 6 years old through 14 years old. Moreover any teacher of the high schools is required

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（2）http://www.wide.ad.jp/about/history.html

（3）http://www.ibarakiken.gr.jp/www/index.html

（4）http://www.soumu.go.jp/johotsusintokei/whitepaper/ja/h22/html/me411100.html

（5）http://www.npa.go.jp/cyber/statics/index.html

to teach social moral and social ethics including the Internet ethics by teaching guidelines[6] of the government.

There have been a lot of problems not only in the real society, but also in the network society, for example, slandering, insulting, spreading rumor, obscene posting, plagiarism, and so on[7]. Although the school bully has been one of the biggest problems in Japan, we have no reasonable and effective solutions not only for the students and teachers, but also for the board of education.

2. Citizen Actions

In Japan, issues related to the Internet Ethics have been discussed in the field known as Computer Ethics by philosophers and university professors. More recently, many people, including school teachers, and electronic communication engineers have started to discuss Information ethics and Information moral education. Notable developments include:

[1988] Prof. TUCHIYA-Shun,

"On Computer Ethics", Forum on Science and Technology by KAGAKU-GIJUTU-CHO.

[1989] Prof. OCHI-Mitsugu,

"A Thought about the Computer Ethics", Studies on Ethics.

[1995] Prof. MIZUTANI-Masahiko,

"Information Ethics as an Applied Ethics."

[1995] The Institute of Electronics, Information and Communication Engineers,

founded "Special Interest Group of Information Communication Ethics", later renamed as "Social Implications of Technology and Information Ethics (SITE)[8]".

[1996] Dr. TAKAHASHI-Kunio,

"Netiquette Home Page[9]" includes the Japanese translation of RFC1855 (Netiquette Guidelines).

"Web Etiquette[10]" Japanese translation of W3C (Web Etiquette).

[1996] Information Processing Society Japan,

adopted the Code of Ethics[11] that is based on ACM Code (1992).

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(6) http://www.mext.go.jp/a_menu/shotou/youryou/main4_a2.htm

(7) http://www3.nhk.or.jp/news/html/20120829/k10014634381000.html

(8) http://www.ieice.org/~site/

(9) http://www.cgh.ed.jp/netiquette/#doc8/

(10) http://www.cgh.ed.jp/netiquette/webetqj.html

(11) http://www.ipsj.or.jp/ipsjcode.html

[1997] Prof. EZAWA-Yoshinori et al.,

founded the Japan Association for Network Literacy (JANL).[12] "The first symposium on Information Ethics" was held in 1997, and the 2nd symposium in 1999, the 3rd symposium in 2003, the 4th symposium in 2008. JANL translated the book: "A Gift of Fire - Social, Legal, and the Internet" by Sara Baase in 2002, and the 2nd version has published in 2007.

[1998] The Institute of Electronics, Information and Communication Engineers,

adopted the Code of Ethics[13] that is based on IEEE Code (1990), later revised in 2006.

[1998] Prof. MIZUTANI, TUCHIYA and OCHI

started the "Foundation of Information Ethics: FINE project[14]" which ended in 2001. The first International Workshop for Foundation of Information Ethics (FINE99)[15], at Kyoto on March 15–16 in 1999.

[2000] The Information Education Circle[16]

has published the high school text book "Use the Internet Properly", and it is revised in 2003.

3. Government Actions

The Japanese government has established some organizations whose main subjects are network security issues. Ethical issues are considered to belong to the educational ministry.

3.1 Security

[1991] Japan Network Association (JNA).

[1992] Electronic Network Consortium (ENC).

[1992] Japan Computer Emergency Response Team / Coordination Center (JPCERT/CC)[17].

[1993] Internet Association Japan (IAJ).

The JNA, ENC, and IAJ have been integrated as IAJ[18] in 2001.

[2004] Information-technology Promotion Agency, Japan (IPA), was established originally based on the Law on Promotion of Information Processing (1970). lPA[19] was reorganized to become

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(12) http://www.janl.net/

(13) http://www.ieice.org/jpn/about/code3.html

(14) http://www.fine.bun.kyoto-u.ac.jp/tr2/about.html

(15) http://www.fine.bun.kyoto-u.ac.jp/tr2/fine1999.htm

(16) http://www.iec-ken.jp/rinri/

(17) http://www.jpcert.or.jp/

(18) http://www.iajapan.org/

(19) http://www.ipa.or.jp/

an lncorporated Administrative Agency, and IPA made an agreement[20] with KISA in 2004.

3.2 Laws

[1997] "Copyright Act[21]" revised in 2009 based on "the WIPO Copyright Treaty (1996)".

[1999] "Information Disclosure Act[22]" revised in 2009.

[1999] "The Act on the Prohibition of Unauthorized Computer Access[23]".

[2000] "Basic Act on the Formulation of an Advanced Information and Telecommunication Network Society[24]".

[2002] "Intellectual Property Basic Act[25]".

[2003] "Act on the Protection of Personal Information[26]", based on the "OECD's Eight Principles (1980)".

3.3 Education

The ministry of education introduced the information studies for high schools in Japan from 2003, and its main subjects are not only the "Information technology education" but also the "Information moral education".

[2003] "Information Studies[27]" is required for the pupils of secular course in every Japanese high school.

[2007] Japanese Association for Education of "Information Studies[28]" was founded.

4. The Civilizaton of Japan

While government establishes constitutions and laws, it is not enough to build sound society, so we need ethics in any country. Everyone grow up in sound culture and he or she becomes healthy citizen through proper education. Although many people think as Japanese ethics are built upon Japanese culture that is based on Buddhism and Shinto, almost all of Japanese people say that they have no religion at all. There is a book[29] edited by Prof. UMESAO-Tadao whose aim is to help the

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(20) http://www.ipa.go.jp/about/press/pdf/20040728Press.pdf

(21) http://www.bunka.go.jp/chosakuken/21_houkaisei.html

(22) http://www.kantei.go.jp/jp/it/privacy/houseika/horituan/

(23) http://www.npa.go.jp/cyber/legislation/gaiyou/gaiyou.htm

(24) http://www.kantei.go.jp/jp/it/kihonhou/honbun.html

(25) http://www.kantei.go.jp/jp/singi/titeki/hourei/021204kihon.html

(26) http://www.kantei.go.jp/jp/it/privacy/houseika/horituan/

(27) http://www.ndl.go.jp/jp/data/publication/issue/0604.pdf

(28) http://jaeis.org/

(29) Seventy-seven keys to the civilization of Japan (Edited by UMESAO-Tadao, SOGENSHA, 1985).

overseas to form an accurate understanding of Japan.

4.1 The information society (by Prof. UMESAO-Tadao)

Japan has been taking a leading role in the development of hardware, such as electrical appliances and cameras. In terms of software production, namely information, Japan has often been on the information receiving side, with fewer occasions of providing information. However in the future, Japan should be on the providing side as one of Asia's advanced nations, and should act as a global information center, along with Europe and North America.

4.2 Japan becomes Buddhist (Prof. KOYAMA-Shuzo)

Buddhism was founded in India by Shakyamuni in the fourth century B.C. and developed out of the polytheistic Hindu religion. Whereas Hinduism remained more or less within the boundaries of India, Buddhism spread extensively and reached Sri Lanka, the countries of South-East Asia, the lands of the west China, Mongolia, China, Korea and Japan. Buddhism is characterized by its lack of a single written source of doctrinal authority, by the great changes it has undergone over the ages, by its complicated ideas, and by its insistence on a basic rule of life which requires the avoidance of evil and the purification of one's own heart and mind. When seen from the perspective of monotheistic religions such as Christianity and Islam, which concern themselves with the relationship between God and man or the submission of man to an absolute being, Buddhism has features which make it appear quite a different kind of religion altogether. Buddhism reached China during the Han Dynasty, that is, during the first century A.D., and from the second century onwards Chinese Buddhists applied themselves to the task of translating the scriptures into Chinese. By this means, a Chinese version of Buddhism was created and this, then, spread to the various countries of South-East Asia. The first wave of Buddhism, which consisted of the kind of Buddhism known as the Mahayana or the Great Vehicle, thus spread to Korea and from Korea to Japan, and its emphasis on the pacification and protection of the state was of practical benefit for the rulers and administrators of the states to which it spread. According to the Japanese chronicles known as Nihonshoki, Buddhism is reported to have first reached Japan in 552 when the King of Paekche presented to the Emperor of Japan a statue of Shakyamuni, some Buddhist scriptures and various other items. There is, however, a strong possibility that well before this date Buddhism was known to individuals in Japan, for at that time there was a considerable amount of human contact between Japan and the Korean peninsula. It seems that at that time there was a tendency for Japanese to think of Buddhism not simply as a religion but as a set of new cultural values. The implication of all this is that Buddhism was considered in Japan as little more than a means to various ends, these ends being both administrative and technological. In this respect, its fate in Japan was different from that of Christi-

anity in Europe.

4.3 Shinto (Prof. KOYAMA-Shuzo)

When Japanese were asked in a recent survey in 1984, what religion they believed in, 27 per cent said Buddhism, just over 3 per cent said Shinto, one per cent said Christianity, and 65 per cent or so said that they had no religion at all. It would appear from the results of this survey that Japanese are not very interested in religion and in particular that there are very few who believe in Shinto, Japan's own ancient religion. Matters are much less clear, however, when statistics of a different kind are considered, such as the numbers of people paying New Year visits to Shinto shrines. It seems that throughout the country more than 78 million people visit shrines. Furthermore, no traditional town or village is without a shrine in honor of its tutelary deity where large festivals are held every year in spring and autumn. Shinto continues to have a place in everyday life too, for many people attach protective Shinto amulets to their motorcars; it is common to hold ground-breaking Shinto ceremonies on sites where bridges or buildings are to be constructed; and there are often small Shinto shrines on the tops of modern office buildings. Also, in the home it is usual to have a kamidana, a shelf for the household gods, as well as a small Buddhist altar. So in spite of the surveys, it seems that the attachment of the Japanese people to Shinto is still strong. However, the forms that faith and practice take in Shinto are quite different from those that they take, for example, in the case of a monotheistic religion like Christianity.

4.4 Educating the Nation (by Prof. MORIYA-Takeshi)

The current Japanese literacy rate stands at very close to 100 per cent. And it is said that the general level of mathematical ability in Japan is very high too. It is probably fair to say that these high levels of numeracy and literacy are a reflection of the skills and abilities of the Japanese as a nation. It goes without saying, though, that these levels of ability were not achieved over a short period of time. Rather, it should be said that they are the products of decades if not centuries of popular education from the Edo period onwards. In the Edo period education for common people was in the hands of private schools. The bakufu and the han were enthusiastic about the education of their vassals, the samurai, but they took no part in the education of the farmers or the merchant classes and gave it no particular encouragement. It was rather through the initiative of the townsmen themselves that educational institutions were established in Edo period Japan and the education spread throughout the country. At first it was mostly Buddhist temples that provided the premises for the holding of classes, and for this reason private educational institutions came to be generally referred to as 'terakoya', a word which means 'a temple belongings booth'. But it was far from true that all popular education was conducted in temple compounds. At the end of the 17th century

'terakoya' schools can be seen at work on the second floors of bookshops. So it would appear that in some cases publishing, book selling and education were conducted on the same premises. Institutions for the education of commoners like 'terakoya' had in fact existed from as early as the Muromachi period in the 15th century but it was only in the Edo period, particularly from the beginning of the 18th century onwards, that they came to play an important role. It is estimated that the total number of 'terakoya' founded throughout the Edo period in all parts of Japan was not less than 10,000. There were rapid rises in their numbers after the start of the 19th century, with an average of 140 being established throughout the country each year during the 1830s, 240 a year during the 1840s, and more than 300 a year during the 1850s. When allowance is made for the different levels of population density, there seems to have been little difference between the provision of educational facilities in urban areas and in country areas.

5. Concluding Remarks

I would like to thank KISA (Korea Internet and Security Agency) and KSIE (Korea Society of Internet Ethics) for the invitation as a speaker from Japan and giving me a chance to discuss with many delightful persons on the issues of Internet ethics.