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Toward a Japanese Style Of Philanthropy

It is indeed a small world. At an elementary-school class reunion not long ago, a classmate told me about a friend who was a Toyota Foundation grant recipient. "He could never have finished his research without a Foundation grant," my classmate confided. "The kind of research he's doing could easily be politically exploited if lack of funds kept him from collecting enough data to fully document the subject. If you have enough data, you can evaluate them accurately and develop a sound argument, but if you have to abandon your research partway through because funds dry up, your findings can be twisted to suit dubious ends. Fortunately, the grant allowed my friend to pursue his studies freely, research the subject thoroughly, and build a sound theoretical framework."

This anecdote illustrates one way in which grant-making foundations can contribute to society's diversity and support pluralism. Research grants, for example, can fund sensitive research. Surely one important role of grant-making foundations is to help create an environment in which the free flow of ideas and opinions will invigorate society.

In Japan, people have a tendency to jump on ideological bandwagons. Those who oppose the dominant view are ridiculed or ostracized. But good policy choices are generated by the lively exchange of divergent opinions and calm, reasoned debate. No good can come of shirking debate on controversial issues and allowing ourselves to be pushed around by the powers that be. By making free research possible, grant-making foundations can facilitate healthy debate.

The importance of individual philanthropy

The word *philanthropy* comes from the Greek *philanthrōpia*. In *Kotenteki Hyumanizumu* (Classical Humanism), by Michitaro Tanaka and others, Tanaka writes that the concept of humanism originates in the Greek idea of love of humanity, which was expressed by the word *philanthrōpia*, though he adds that originally the word probably meant simply something on the order of "kindliness." Still, learn-

ing that philanthropy and humanism spring from the same source made philanthropy seem much less abstract to me.

In the last few years we have begun to hear a great deal in Japan about "corporate philanthropy" and "corporate *mécénat*." But if philanthropy is rooted in humanism and love of humanity, it has to do first and foremost with individual thought and feeling. Thus, we should address the problem of individual philanthropy in Japan before worrying about corporate philanthropy. If people had a humanistic concern for their fellows, Japanese philanthropy would be the richer for it, and there would be no need to emphasize the need for corporate philanthropy.

In the United States, independent (individual) foundations began to appear in the first half of the twentieth century, while most corporate foundations were set up only in the 1950s or later. Individual donations still account for 83 percent of all charitable contributions in the United States, those by corporations only 4.6 percent. Everything begins with the individual. As an American executive pointed out to me when I was in the United States last year, "If it's important for individuals to show goodwill toward others, it's important for corporations to do the same. After all, corporations are only collections of individuals."

In search of a Japanese style of philanthropy

Individual philanthropy may be relatively undeveloped in Japan, but corporate foundations have provided an important if inconspicuous public service.

In an article on private grant-making activities in Japan published in the January 1985 issue of *Foundation News*, the newsletter of the Washington, D.C.-based Council on Foundations, Tom Fox, then the

Announcement

At its fifty-fifth meeting, on June 20 this year, the Toyota Foundation's Board of Directors accepted the resignation of Takashi Asada as Executive Director. Hideo Yamaguchi, Secretary of the Foundation, was appointed to serve concurrently as Managing Director, a newly created position.

council's vice-president for international and public affairs, praised the independence of Japanese corporate foundations. He wrote that "unlike most of their American counterparts, the decision makers and the decisions are quite separate from the corporation. . . . More significantly, the grants made by the foundation are substantially independent of any obvious corporate priorities. . . . The research [funded] is in no way related to the specific priorities of the parent corporation." He concluded that in this regard Japanese corporate foundations "appear considerably more independent than their counterparts in the U.S. or Europe." Fox did note, however, that "the need for an identity, a distinct role, is clear." This is a trenchant criticism, especially in view of Japan's lack of a tradition of individual philanthropy.

I am not sure what those in Japan who harp so on the importance of corporate philanthropy have in mind. If their aim is simply to duplicate the American pattern of philanthropy, I fear they are on the wrong track. American philanthropy is the product of a society that is very different from Japan's. Nevertheless, now that Japan has become an economic power, its own society is about to undergo major changes. This is a fitting time for the Toyota Foundation to reassess its role in Japanese society and the best way to make use of the expertise it has accumulated over the years. (*Hideo Yamaguchi, Managing Director and Secretary*)

Trends in Research Grants: A Statistical Analysis

The Toyota Foundation's Research Grant Program awards grants for research projects that relate to the key theme "In Search of a New Society," with priority given to grant proposals that focus on two subthemes: coping with technologically advanced society and coping with multicultural society.

The program awards grants mainly to Japanese nationals, whether in Japan or overseas, but non-Japanese who are conducting research related to Japan and can complete the Japanese-language grant application form may also apply. Every year applications are accepted in April and May, after which they are reviewed by a selection committee. Grants are approved by the Board of Directors in the fall.

Fiscal 1990 applications and grants

The table shows the number of applications received and grants approved in fiscal 1990, as well as the

funds requested and approved, in comparison with the relevant figures for fiscal 1989. The 742 applications received this year represented a slight decrease compared with those received last year, but the total approved in grant funds was almost the same both years. The number of grants approved this year, 57, indicates that as usual only a small percentage of applications were approved.

Fiscal 1990 Research Grant Program Applications and Grants

Unit: Thousand yen

	Applications	Grants	Funds requested	Funds approved
Category I	337 (346)	25 (26)	597,560 (607,900)	44,500 (44,400)
Category II	358 (358)	18 (22)	1,163,090 (1,025,340)	57,800 (55,900)
Category III	47 (67)	14 (14)	526,640 (776,060)	100,200 (100,700)
Total	742 (771)	57 (62)	2,287,290 (2,409,300)	202,500 (201,000)

Figures in parentheses are for fiscal 1989.

The number of applications has remained between 700 and 800 a year since fiscal 1984, when the key theme was set. The focus of research grants was further clarified with the addition of the two subthemes in fiscal 1988. This has resulted in only a slight reduction in the number of applications—an indication of the difficulty of controlling the number of applications by specifying themes. Interestingly, the number of applications has changed little from year to year despite the large number of first-time applicants every year. More funds for Category II (trial and preliminary research) grants were requested this year than last because the ceiling on grants in this category was raised from ¥3 million to ¥4 million this year.

Breakdown by sex

The use of a computer to compile statistics this year enabled us to analyze a number of variables much more easily than before. Breaking down the number of applicants by sex for the first time, we found that 605 applicants were male and 137, or 19 percent, were female. Women were especially well represented in applications for Category I (individual-incentive research) grants: 84 of the 337 applicants, or 25 percent, were female.

Of the 57 grants approved, 43 were awarded to men and 14, or 25 percent, to women. Thus the proportion of female grant recipients was higher than that of female applicants. Again, this was especially noticeable in Category I grants, 36 percent of which

were awarded to women. A higher proportion of female applicants than of male applicants received grants in this category. Of course this may have been nothing more than coincidence, but the fact that 31 of the 101 Category I grants awarded from fiscal 1986 through fiscal 1989, or 31 percent, were awarded to women indicates that the rate of approval for female applicants in this category tends to be higher than that for male applicants.

Breakdown by nationality

Because the Research Grant Program places no restrictions of nationality or place of residence on applicants, there have always been a fair number of non-Japanese applicants and Japanese applicants engaged in research overseas, two categories of researchers that generally find it difficult to receive research funds from Japanese grant sources. This year 125 applicants, or 17 percent of the total, were either non-Japanese or Japanese who were studying overseas.

Seventy-six applicants, or 10 percent of the total, were non-Japanese. By far the largest number, 32, were Chinese, followed by 9 Americans, 8 South Koreans, and 4 Indonesians. There were two applicants each from Brazil, Britain, the Netherlands, Taiwan, Vietnam, and West Germany, and there was 1 applicant each from Australia, Bulgaria, Canada, France, Israel, Italy, Pakistan, the Philippines, Singapore, the Soviet Union, and Thailand.

Seventeen grants, or 30 percent of the total, were awarded to non-Japanese and to Japanese overseas. Thus the proportion of grants awarded to such researchers was almost double the proportion of applications they accounted for.

Subjects of research

When organizing this year's applications we received the impression that certain subjects occurred relatively often. Running a word search on the project titles in the grant proposals, we found terms having to do with religions, such as Buddhism, Christianity, and Islam, in 25 titles—only 3 percent of the total, but still, we felt, a significant number. In addition, we identified terms pertaining to mothers and children in 23 titles, terms relating to psychiatry in 16 titles, and terms having to do with foreign students in 10 titles.

Because of the inherent limitations of such word searches, these figures are of questionable reliability as hard data. Nevertheless, they do indicate that many grant proposals address the Research Grant

Program's key theme and subthemes by investigating the psychological and spiritual aspects of society. (*Masaaki Kusumi, Program Officer, National Division*)

Islam in Southeast Asia

The following report by Taufik Abdullah, Senior Research Fellow, Center for Social and Cultural Studies, Indonesian Institute of Sciences, is based on the research project "Islam and Southeast Asia," supported by international grants in fiscal 1985, 1986, and 1987.

No snapshot of Islam in Southeast Asia would fail to confirm the all-too-familiar picture of the varieties of Islam, despite its claim of unity, if I may be allowed to paraphrase G. E. von Grunebaum. The official place of Islam and its political role in different states can be taken as indicators of these varieties.

Brunei-Darussalam has constitutionally made Islam the ideological foundation of the state as well as its official religion, but Indonesia, where about 89 percent of the population is Muslim, while respecting all religions and rejecting any notion that it is a secular state, has its own state ideology, the Pancasila. Malaysia, however, where less than 50 percent of the population is Muslim, constitutionally recognizes Islam as its official religion.

While the Muslims in Singapore have to adapt themselves to the highly competitive life of that metropolitan city-state, and sometimes have to endure the political suspicion of the ruling majority, their coreligionists in the Philippines are still in a political dilemma: whether to integrate culturally and politically, though not religiously, with the dominant majority, or continue to fight for secession from the political integration that was forced on them by the colonial government. The Thai Muslims in central Thailand may have long accepted the fact that they are Thai nationals, despite their religion, but the Malay Muslims in the southern provinces have to defend their cultural identity in the face of rapid Siamization in almost every area of life.

Tradition as concept and process

Since the imposition of divergent and competing colonial rules, which among other things resulted in the artificial rearrangement of the historical cultural unity of the people of the region and the establishment of various types of nation-states as the legacy of

this colonial rearrangement, the state has become the most important structural context in which the universalistic religion of Islam has to manifest itself in social and political life. Gone are the days when an *ulama* from one kingdom could travel to another to advise the king on important political matters.

As a structural context the nation-state not only provides opportunities but can impose unsurmountable constraints, as well. The formation of the state and the nature of its political system, however, cannot be seen simply as having been imposed on adherents of Islam; they are also to a large extent consequences of the continuing dialogue that has taken place between Islam and outside forces. The structure is, then, both the given context, in which certain actions can be undertaken, and the consequence of the choices of action made in the process of dialogue.

From an Islamic perspective, politics certainly cannot be separated from religion. It is, nevertheless, only one type of doctrinal manifestation in the social reality, however important it may be. Since political action is also a matter of choice, one may wonder how the choice is made and on what basis it is made.

If politics is seen as simply a matter of playing with opportunity to gain a profitable share of power—a share that hopefully will generate more power—the study of Islam in Southeast Asia is an unproductive, or even impossible, task. But if politics is viewed as the sphere in which choices have to be made in the course of a continuing dialogue between self and the world—between doctrinal demands and structural and temporal expediencies—then the first task becomes investigation of the process of the traditionalization of doctrine and the types of Islamic traditions that finally emerged and developed.

Traditionalization is the process through which a heterogenetic religious doctrine is transformed into an orthogenetic cultural foundation and religious precepts are translated into cultural symbols. The emerging Islamic tradition is at the same time the contextualization of Islam and the Islamization of social realities. It is obvious that the traditionalization of Islam is a continuing process. The concept of Islamic tradition is therefore a historical one—it changes in the course of time. But as a concept, tradition is the paradigm through which reality is conceived and interpreted. Whatever its nature and however strong its doctrinal force or its scope, tradition is at the same time an Islamic *Weltanschauung* and its ethos. Tradition is a sphere in which the logical rationality and the normative propriety of the choices of action in

response to the challenge of the external structure are deliberated.

Historical development

If history is seen as a continuing dialogue, the presence of Islam on the stage of the history of Southeast Asia can be explained in the following manner. It all began as part of the increased frequency of long-distance trade and commercialization that took place in the region that is now called Southeast Asia. As a result of this venture, several isolated communities of believers were established.

The next step was the formation of Islamic kingdoms through the establishment of the first supra-village political organizations, the conversion of courts, or the conquest of the old Ciwa-Buddhistic kingdoms. But while these Islamic kingdoms were in the process of consolidating their power and, in the case of some, accommodating Islamic teachings to the power structure, Western commercial—and, later, military and political (and sometimes religious)—powers posed an unprecedented type of challenge.

The successful defense of Batavia against the onslaught of the Islamic kingdom of Mataram in 1627 and 1629 may be taken to symbolize the beginning of the long process of Western dominance. With the official termination of the so-called Aceh War in 1904, the success of American “politics of attraction” in “pacifying” the Moro sultanates in the southern Philippines, and the formal inclusion of the proud Patani sultanate in the kingdom of Thailand, all Islamic centers of power in Southeast Asia finally succumbed politically to foreign rule.

In the meantime, on the one hand Islam continued to nurture a conservative political tradition, which while continuing to emphasize the doctrinal significance of loyalty to authority also expanded the scope of the Islamic sphere in social life. On the other hand, it emerged gradually as the ideology of resistance as well as the myth of unity of the community of believers. With the advance of imperialism, this orientation, under the influence of the Islamic modernist movement, became the ideological foundation of social change.

As a historical phenomenon, this situation can be seen clearly in the various law books, religious tracts, and traditional historiographies written by court poets on the one hand, and the innumerable wars of resistance, rebellions, and uprisings, as well as Islamic voluntary associations, both social and educational organizations and political parties, on the other.

The search for a new community

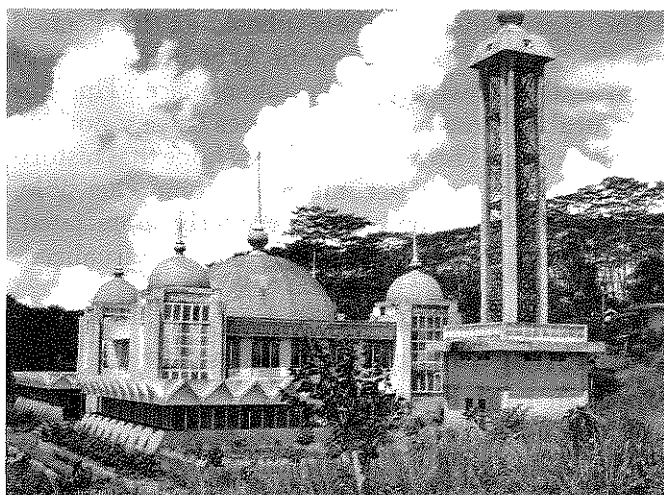
Whatever the official or actual place of Islam in the arrangements of the emerging nation-states, the "antistructural" character of Islam, which puts more emphasis on the correct religious guidance of the community and the direct relationship between creatures and their Creator, causes it to remain one of the most important ideological alternatives, if not the only such alternative, to the existing order, be it in Indonesia or in Brunei-Darussalam. At a time when the globalization of almost every aspect of life is very much in the air, it is not surprising to find that the most important theme of internal controversy in Islam is the search for a new community—a community that is at once based on Islamic teaching and very much attuned to the challenge of modernity, with all its technological trappings and traps.

This behavioral historical phenomenon (that is, a world in which divergent choices of action make themselves evident) can be properly understood if Islamic intellectual and philosophical dynamics are taken into consideration. It is these activities that, while continuously contextualizing the universal and eternal teachings of Islam, also make them more relevant to individual and social transcendental and temporal needs. In other words, they conceptualize Islamic tradition and at the same time intensify the process of internalization of the doctrine in individual and social consciousness.

Five phases of intellectual history

From the perspective of this type of *histoire de mentalité*, one can see that throughout its history in Southeast Asia Islam has appeared to consist of several "layers of history"—as if nothing were new, yet nothing were old, either. Newness and oldness are dependent not on the genesis of an idea but, rather, on the magnitude of its influence in a certain phase of history and on the kind of answer that at a particular time is most favorably received. Naturally, from a historical perspective the latter is far more important than the former, for in this sphere the dialogue between self and the world appears in its clearest form.

For the sake of clarity, however, these layers of history can be explained in terms of the kind of Islam that made its appearance in the trading centers of maritime Southeast Asia (it had already formulated an orthodoxy and had passed cultural tests vis-à-vis several great civilizations) and the ongoing process of Islamization, both inward directed and outward directed.



A mosque on the Philippine island of Mindanao

Bearing in mind the working concept of layers of history and understanding that Islamic thought must take the teachings of *Al-Qur'an*, the Holy Book, and *Hadith*, collections of traditional narratives, as its supreme references, we can divide Islamic *histoire de mentalité* into five phases.

The first was, as is clearly reflected in many traditional historiographies, characterized by concern about the formation of an Islamic cognitive community. In many instances this manifested itself as a cultural defense against the religious change that had taken place as well as the attempt to Islamize the foundation of power.

The dominant feature of the second phase was the attempt to locate the place of the searching soul in the highest hierarchy of the transcendental order. It was a time of mystical traditions in the making.

The third phase was marked by the advance of a scripturalist trend, which emphasized the consistency between religious belief and doctrinal lawful behavior; the growing importance of Sunni political theory, that is, the conservative political tradition; and the mushrooming of mystical organizations (*tarekat*).

At a time when Islam was at the nadir of its history, the modernist reform movement began and a new phase commenced. The fourth phase was the ideologization of Islam: Islam was a *din*, "a complete civilization," in the words of the great Orientalist H. A. R. Gibb—a phrase the modernists were fond of quoting.

Finally, in the fifth phase, as if we were reentering the first phase, in the search for a new community the intellectual treasury is being intensely reexamined and the vision of the future constantly tested.

The significance of these phases of intellectual history can only be seen in the light of patterns of behavioral actions that have taken place. This has both local and regional perspectives (to say nothing of global ones). Through this study I hope that historical phenomena will become more comprehensible, that present trends can be more properly appreciated, and that future perspectives may also be visualized.

Translating Japanese Documents On Colonial Korea

Many nonacademic impediments hamper South Korean research on Korea under Japanese colonial rule (1910–45). The establishment of the Republic of Korea after World War II led to an upsurge of nationalism, and strong anti-Japanese sentiment still persists. All pronouncements on Japan not colored by patriotism are subject to attack. It is especially difficult to study the period of colonial rule. In Japan, meanwhile, there seems to be a feeling that research on Korea and Japanese-Korean relations in the colonial period is best avoided, possibly because such research is considered likely to give rise to unnecessary misunderstanding. I believe, however, that more in-depth research is needed, including study of the most sensitive areas, precisely because of the difficulties involved.

That relations between South Korea and Japan on both the government and the private levels are becoming more active is a welcome development. At this point, however, relations are not based on an objective understanding that frankly acknowledges and goes beyond the unfortunate relationship of the past. Therefore even minor problems or incidents often provoke emotional responses and endanger relations.

With the help of a fiscal 1987 research grant from the Toyota Foundation for the project "The Philosophy of Japan's Colonial Administration: An Examination of the Cultural Policies Evinced in the Investigation Records of the Government General of Korea," some colleagues and I formed the Seminar on Japanese Culture. We have been examining the history of the colonial period from the perspective of cultural anthropology to provide a starting point for healthy relations between our two countries.

Research objectives

A variety of policies were formulated and implemented in Korea during the colonial period. The

Government General conducted surveys on subjects ranging from the land and legal systems to folkways, religion, society, and living conditions. Some of the findings were used to plan and implement policies—a survey on Korean names, for example, appears to have been used in framing the policy under which Koreans were required to adopt Japanese names. Other findings, however, were never translated into policy measures because the end of the war intervened.

Our research focuses on the following three areas: examination of Japanese survey reports to determine whether they can be used to document Korean history during the colonial period; examination of the process of surveys, policy formulation, and policy implementation to analyze the philosophy behind Japan's colonial administration; and elucidation of the changes that occurred in Korean society as a result of colonial policies.

A great many Government General documents remain in South Korea, but Korean researchers have been reluctant to make use of them because they are a legacy of the colonial period. However, I question the validity of shunning the examination of historical facts for emotional reasons. I believe that, critically analyzed, these documents can be useful sources for research on the period.

The importance of translation

To facilitate such research, these documents need to be translated into Korean. With the help of a fiscal 1988 communications-supplement grant from the Foundation, a Korean translation of Chijun Murayama's *Chosen no Fusui* (*Fengshui* in Korea) was published this year (see page 11 for a review of this book). The book immediately elicited a strong response among readers, much to our—and the publisher's—surprise. This indicates that even though the book contains information gathered by the colonial authorities for the purpose of establishing colonial policies, it supplements Korean surveys and research in this area. *Fengshui in Korea*



Thus it has attracted interest both as a text on the traditional system of divination known as *fengshui* and as a work of original research.

On April 27 this year I participated in a conference on the theme "Issues and Methods in the Study of South Korean Ethnography" sponsored by the Research Department of Social Sciences of the Academy of Korean Studies, at which I presented a paper titled "Ethnographic Research in the Japanese Colonial Period." I urged that we rid ourselves of the sense of victimization that is a legacy of the colonial period and stressed the need for objective analysis of documents of the period to enable us to overcome the tendency to see everything in terms of colonialism. Many scholars agreed with me, though others pointed out that such an approach could lead to rationalizing colonialization. Though I have been called a Japanophile, I remain convinced of the scholarly importance of this research.

Present and future research

Because a scholarly approach to issues can fail to reflect current social conditions accurately, I believe that research should always be conducted in response to scholarly demand. Therefore, we must provide a firm base for research by translating at least ten volumes of the research materials published by the Government General. Translations of two additional works are to be published this year: *Chosen no Ruiji Shukyo* (Analogous Religions of Korea), translated by me and to be published by Keimyung University Press, and *Chosen no Kishin* (Demonic Deities of Korea), translated by Noh Sung-hwan, a professor at Ulsan University, and members of the Seminar on Japanese Culture and to be published by Minum-sa.

We are also conducting field surveys as part of our research into the colonial period. This period has been studied to some extent in connection with the history of the independence movement, but so far there has been no research on social changes at the village level.

At present we are studying the changes that occurred in Korean villages because of colonialization, without regard to the pros and cons of colonialization itself. We are conducting field surveys on the island of Geomun Do, South Cholla Province, which was settled by Japanese fishers. We plan to compare the changes caused there by the Japanese colonial administration's campaign to develop farming and fishing villages, along with the "guidelines on etiquette" imposed for that purpose, with the changes occasioned by the recent Saemaul (New Village) Movement of the South Korean government and the attendant family "guidelines on etiquette." (*Choe Kil-song, Professor, Keimyung University*)

Visits to Research Groups In South Korea

Relations between the Republic of Korea and Japan are entering a new era. But before our peoples can enjoy true friendship, we must make greater efforts in two areas.

First, Koreans and Japanese must try to develop a common historical perspective on Korea's thirty-five years as a Japanese colony. Second, Japanese need to foster greater awareness of the conditions affecting Koreans from both the South and the North who live in Japan, which are also a consequence of colonialization. We must face the facts squarely, unswayed by ideology or emotion, which means that solid historical and social research is essential. So far, however, it has been very difficult to address either issue.

Only recently have some Korean and Japanese researchers begun to deal with these themes. The Toyota Foundation has been supporting this kind of forward-looking research for several years. In April this year I visited South Korea to talk with some of the researchers engaged in such studies.

The period from August 1910 to August 1945, when Korea was annexed by Japan, is referred to in South Korea as *Nittei jidai*, "the period of Japanese imperialism." Koreans use the term as a matter of course to refer to the colonial period, but most Japanese hearing or seeing these words for the first time blanch. That even such a simple matter as the name used for the period of Japanese occupation can cause such a reaction illustrates how far Koreans and Japanese still are from a shared historical perspective.

Groups studying the colonial period

I visited two groups of researchers studying the colonial period. One was Choe Kil-song's Seminar on Japanese Culture, discussed in his article on pages 6-7. The other was a group led by An Byung-jik, a professor in the Faculty of Economics, Seoul National University. This group is the South Korean counterpart of the Korean Modern Economic History Research Project, headed by Satoru Nakamura, a professor at Kyoto University.

The groups headed by An and Nakamura are engaged in a joint international research project, "A Historical Approach to Korean Economic Development: Case Studies in Kyonggi Province and North and South Chungchong Provinces," with the help of research grants from the Foundation. They are examining the factors in Korean history from the end of the Yi dynasty (1392-1910) to the present underlying

the economic development that has made South Korea one of the leading newly industrialized economies. Focusing on the colonial period, they have been collecting primary sources from Kyonggi Province, where industrialization was most advanced during the colonial period, and North and South Chungchong provinces, where a system of tenant farming remained firmly entrenched. Korean and Japanese researchers work in pairs on selected themes.

This project received research grants in fiscal 1987 and 1988 (the latter a two-year grant). In August 1988 a four-day symposium was held in Seoul to discuss the findings of the first year's research. The proceedings were published in both South Korea and Japan, the Korean version appearing in November 1989 and the Japanese version in May this year (see pages 10-11). The distinguishing feature of this project is that the Korean and Japanese researchers use the same documents and methodology and share all findings.

Comparative research on Koreans in Japan

I also visited Kim Jong-kun, a professor in the School of Public Health, Seoul National University. Assisted by a research grant in fiscal 1986 for the project "Changing Patterns of Disease and Causes of Death Among Koreans in Japan and Korea," Kim's group and Japanese researchers carried out a comparative study of patterns of illness and causes of death among Koreans in South Korea and Koreans in Japan, examining the effect of living conditions on their health.

Building on this preliminary study, in fiscal 1989 Kim broadened the scope of research to include analysis of the effects of health care and lifestyle on the health problems of Koreans in Japan. By comparing information on this group with data on Koreans in South Korea and on Japanese in Japan, he hopes to identify cultural and environmental factors affecting the health of Koreans living in Japan.

At a symposium in Tokyo later this year at which recipients of fiscal 1989 Category I (individual incentive) research grants presented progress reports, I heard Chung Chin-sung, a Korean studying in Japan, discuss her findings on the attitudes and cultural activities of third-generation Koreans in Japan. I was struck by the importance of Koreans themselves studying the conditions and problems of Korean residents of Japan. I am happy that a private foundation like ours is assisting in this endeavor. (*Yoshinori Yamaoka, Program Director*)

Symposium: The Environmental Threat To Caribou and Eskimos in Alaska

The Toyota Foundation's twenty-seventh Research Grant Program Symposium, "Dateline Alaska—Survival at Stake: The Changing Lives of Caribou and Eskimos," was held in Tokyo on May 15 this year with the support of Asahi Shimbunsha and Olympus Optical Co.

The symposium began with a slide presentation by the photographer Michio Hoshino, "The Nature, Animals, and People of Alaska Seen Through the Viewfinder." Hoshino had just been awarded the prestigious Ihei Kimura Photography Prize the previous month.

The slide show was based on Hoshino's fieldwork in Alaska, supported by research grants in fiscal 1985 and 1987. He lived among the Eskimos while compiling a photographic record of the impact that the development of Alaskan oil fields, the largest in the Arctic region, would have on the migration and ecology of caribou and on the lives of the indigenous Eskimos.

Hoshino's eloquent photographs and impassioned commentary detailed the threat to caribou posed by oil exploration, especially in Area 1002 of the Arctic National Wildlife Refuge, a habitat crucial to the sur-



A caribou and her calf crossing an Alaskan ice field

vival of the species, and to the Eskimos who depend on caribou for their livelihood. Hoshino also stressed the urgent need to make a record of caribou fences, which are disappearing.

During the subsequent panel discussion on the theme "A Hard Look at the Threat to Nature and Life," Hideo Obara, a professor at Kagawa Nutrition College, and Hiroko Hara, a professor at Ochanomizu University, discussed with Hoshino their own experiences in Kenya and northern Canada, respectively. All agreed on the difficulty of reconciling

development and environmental conservation. The symposium ended with a lively question-and-answer session. (*Gen Watanabe, Program Officer, National Division*)

Translators' Comments on "Know Our Neighbors" Books

The Toyota Foundation's "Know Our Neighbors" Translation-Publication Programs, administered by the International Division, award grants to assist the translation and publication of Southeast and South Asian works in Japanese, of Japanese works in Southeast and South Asian languages, and of Southeast and South Asian works in other Southeast and South Asian languages. Below, the translators of three works recently published under the "Know Our Neighbors" Program in Japan comment on the works and their authors.

Mengenang Sjahrir (Memories of Sjahrir). H. Rosihan Anwar, ed. Trans. Ken'ichi Goto, Motoko Syuto, and Yasuko Kobayashi. Published in Japanese as *Shafuriru Tsuiso: Higeiki no Shodai Shusho o Kataru* (Memories of Sjahrir: Essays on the Tragic First Prime Minister). Tokyo: Imura Cultural Enterprise Co., 1990. 492 pp. ISBN 4-326-91104-2.

Sutan Sjahrir (1909-66), though not as well known in Japan as Sukarno or Mohammad Hatta, was a key figure in Indonesia's modern history. As a young nationalist he fought against the Dutch colonial rulers in the Indonesian war of independence and later served his country as a politician and diplomat. At the age of thirty-six he became the new republic's first prime minister. Even today, his political theories exert a strong influence on Indonesian intellectuals.

A staunch advocate of democracy, Sjahrir paid for his outspoken criticism of Sukarno's increasingly dictatorial rule by being treated like a political criminal. He died in exile in Switzerland in 1966. Due partly to his tragic end, he became a symbolic figure in the democratic movement that began gaining strength in the 1970s.

Published in 1980 to commemorate the seventieth anniversary of Sjahrir's birth, this book is a collection of essays by twenty-eight people who knew him. The essays were selected and edited by a publication committee headed by the late Soedjatmoko, the first rector of the United Nations University. Now, a decade later, ten of the book's contributors have also died, among them three former vice-presidents of In-

onesia (Hatta, Hamengkubuwono IX, and Adam Malik) and T. B. Simatupang, a general who died in January this year. In addition to their essays, the book includes portraits of Sjahrir by the journalist Mochtar Lubis, the novelist Takdir Alisjahbana, and the American scholar George Kahin.

This collection of essays by Sjahrir's contemporaries is an important testament both to the man and to his times, a pivotal period of modern Indonesian history. (*Ken'ichi Goto*)

Mass. F. Sionil José. Trans. Matsuyo Yamamoto. Published in Japanese as *Minshu* (The Masses). Tokyo: Mekong Publishing Co., 1990. 420 pp.

I still remember clearly struggling with the translation of this novel when it was in manuscript form. It must have been a year or two before the book was published in the Philippines in 1983. At that time Francisco Sionil José was lamenting his compatriots' self-imposed silence in the face of President Ferdinand Marcos's oppressive rule and urging people to speak out to the extent that the law would allow.

Bold though he was, José was well aware that *Mass* was a politically inflammatory work that could cause trouble for anyone who dared to publish it in the Philippines. I remember how happy he was when, not long after he had completed the manuscript, he received word that it had been published in Dutch translation in the Netherlands. He urged me to hurry with the Japanese translation, but I could not help feeling that the people of the Philippines should have a chance to read the book first. It had, after all, been written for them.

Mass was finally published in Manila in 1983. Marcos's regime was nearing its end, but censorship was stricter than ever. The book sold so well that there was no need to publish it in English in Japan, a possibility that had been considered. Just the same, I shudder to think how much José's beloved wife, Teresita, must have feared for his safety until the collapse of the Marcos regime.

Pepe Samson, the protagonist of *Mass*, sees a close friend shot to death during a demonstration, is taken into custody unjustly and tortured, and finally parts with his lover to join the New People's Army. These events are only hinted at in the book, but Pepe's fate was so intertwined in my mind with my anxiety over the author's possible fate that translation was an extremely painful task.

Four years after the people's revolution, I see the Philippines slipping into darkness again. Contemplating this is as difficult as translating *Mass* was.

Yet José, a true Ilocano, continues to write with undaunted zeal. (*Matsuyo Yamamoto*)

Anak Tanahair: Secercah Kisah (Children of the Homeland: A Story). Ajip Rosidi. Trans. Megumi Funachi. Published in Japanese as *Sokoku no Ko E: Mimei no Tegami* (To the Children of the Homeland: A Letter at Dawn). Tokyo: Toseisha, 1990. 379 pp.

In part one of this three-part novel the protagonist, Ardi, grows up in the Sunda region of Java during the tumultuous years before and after Indonesia's



Performing on traditional Sundanese musical instruments

1945 declaration of independence, then goes to Jakarta for further schooling. We are given a clear picture of the kind of education available to Indonesian boys at the time.

In part two Ardi decides to become a painter in the Western style, still little developed in Indonesia at the time. As he pursues his vocation, he interacts with older artists, politically active friends, a lover of a higher station than he, and various rivals.

In part three a man named Hasan, entrusted with the "letter at dawn," discourses on Islam. His explication of Islamic teachings will give Japanese readers unfamiliar with this religion valuable insights into its principles.

Ajip titled this work *Children of the Homeland*. Those of us in Japan who grew up during the same period might be called "children of the Showa era" (1926-89). During World War II we were the subjects of an empire. Then, after Japan's defeat, the nation made an abrupt shift to democracy. Caught up in this maelstrom of change, Japanese of my generation took many years to regain a firm sense of national identity.

Indonesia may have taken longer to travel into the modern era. Nevertheless, the long and difficult road to independence and the turbulent years of struggle shared by the people and their homeland are of great historical value. Some "children of the homeland" in this novel gravitate to the right, others to the left, as events sweep them inexorably toward the coup of September 30, 1965. Ajip portrays graphically the active part young Indonesians played in shaping their nation's destiny.

This novel poses questions we cannot afford to ignore. Only when we confront them squarely can we begin to understand Indonesia's "children of the homeland." And that would make all the labor of translation worthwhile. (*Megumi Funachi*)

Recent Publications Based on Foundation-Supported Research

Dong Son Drums in Vietnam. Vietnam Committee for Social Sciences, Institute of Archaeology, ed. Hanoi and Tokyo: Rokko Shuppan, 1990. 282 pp. ISBN 4-8453-3038-5. Text in English and Vietnamese; commentary in Japanese.

Dong Son bronze drums have been excavated in a region extending from the middle reaches of the Red River, in northern Vietnam, to Yunnan Province, in southern China. These bronze artifacts belong to a Bronze Age civilization that flourished from around 3000 B.C. to around 500 B.C. The Dong Son culture, as it is known, is believed to have been created by the ancestors of the Viet people, who make up the dominant ethnic group in present-day Vietnam.

This volume, containing photographs of the 144 bronze drums discovered in Vietnam through 1987, as well as drawings of their patterns and information on their excavation sites and present locations, supplements *Dong Son Drums*, also compiled by the Institute of Archaeology of the Vietnam Committee for Social Sciences and published by the Vietnam Social Science Publishing House in 1987.

Because printing of the quality necessary was unavailable in Vietnam, *Dong Son Drums in Vietnam* was published in Japan with the help of international grants in fiscal 1985 and 1988.

Kundeh Chosun uee Kyongjeh Koojo (The Economic Structure of Modern Korea). An Byung-jik, Lee Dai-gun, Satoru Nakamura, and Hideki Kajimura, eds. Seoul: Bi Bong, 1989. 520 pp. In Korean. *Chosen Kindai no Keizai Kozo* (Korea's Modern

Economic Structure). Satoru Nakamura, Hideki Kajimura, An Byung-jik, and Lee Dai-gun, eds. Tokyo: Nippon Hyoronsha, 1990. 447 pp. ISBN 4-535-57869-9. In Japanese.

"A Historical Approach to Korean Economic Development: Case Studies in Kyonggi Province and North and South Chungchong Provinces" was awarded research grants in fiscal 1987 and 1988, the latter a two-year grant. (See pages 7-8 for a report on this joint international project.) In August 1988 members of the research team reported the findings of their first year of research at a four-day symposium in Seoul. These books, one published in South Korea and one in Japan, contain revised versions of the papers presented at that symposium.

The books are divided into three parts: "New Light on Land Policies and the Structure of the Agricultural Economy," "Changes in Product Distribution Patterns Before and After Colonialization," and "Social Changes Accompanying Industrialization and the Outlook for the Post-Liberation Period." Together they provide a sector-by-sector analysis of the pattern of Korean economic development from the end of the Yi dynasty (1392-1910) through the early years of the colonial period (1910-45), based on careful research and rigorous theory. Publication of the Japanese edition was supported by a fiscal 1988 communications-supplement grant.

Chosun uee Fengshui (Fengshui in Korea). Chijun Murayama. Trans. Choe Kil-song. Seoul: Minum-sa, 1990. 704 pp. In Korean.

Chijun Murayama, a researcher attached to the colonial Government General of Korea, wrote many reports based on his studies of Korean folk beliefs. Because the reports were intended to aid the Japanese authorities in governing Korea and because they were written in Japanese, Korean researchers have made almost no use of them. Choe Kil-song of Keimyung University, however, subjected these documents to objective appraisal and decided that they could be of use in elucidating Korean culture despite the circumstances under which they were written. He has been preparing annotated translations of selected documents with a view to publication as part of the project "The Philosophy of Japan's Colonial Administration: An Examination of the Cultural Policies Evinced in the Investigation Records of the Government General of Korea," awarded research grants in fiscal 1987 and 1989. (See pages 6-7 for a report on this project.)

This book, the first publication to grow out of the

project, is a translation of Murayama's 1931 *Chosen no Fusui (Fengshui in Korea)*. The volume deals with the practice of *fengshui*, the Korean version of the Chinese system of divination known as *fenshui*. The contents are divided into three parts. The first, "*Fengshui in Korea*," discusses the theories and methods of *fengshui* practitioners. The second and third, "*Tomb Fengshui*" and "*Residence Fengshui*," include historical documents and field surveys on these forms of *fengshui*. The book also reproduces a number of rare photographs illustrating Korean scenes and customs in Murayama's time, as well as diagrams elucidating the concepts of *fengshui*.

Translation of this book was supported in part by the fiscal 1987 research grant, and publication was aided by a fiscal 1988 communications-supplement grant.

Indonesia no Isuramu Kyoiku (Islamic Education in Indonesia). Setsuo Nishino. Tokyo: Keiso Shobo, 1990. 524 pp. ISBN 4-326-25028-8. In Japanese.

In Indonesia, where almost 90 percent of the population is Muslim, secular and Islamic school systems exist side by side. Traditional Islamic educational institutions known as *pondok pesantren*, which differ from Islamic schools of the modern type in many ways, continue to exert a strong influence, especially in rural areas.

This book, based on the author's doctoral dissertation, is the outgrowth of field research on *pondok pesantren* conducted with the help of a fiscal 1983 research grant. This detailed study of a form of education largely overlooked by scholars of comparative education should be of lasting value.

Foundation Grants for Fiscal 1990

At its fifty-sixth meeting, held on October 12 this year, the Toyota Foundation's Board of Directors approved 200 grants, totaling ¥418.8 million, for fiscal 1990. Following is a breakdown of the grants by program.

Research Grant Program: A total of 57 grants, worth ¥202.5 million, were approved, 25 for Category I (individual incentive) research, 18 for Category II (trial and preliminary) research, and 14 for Category III (comprehensive) research. Only 7.7 percent of the 742 applications were approved, an indication of the intense competition for research grants. This is the seventh year in which this program has approved grants for research projects ad-

addressing the key theme "In Search of a New Society" and the third year in which priority has been given to projects focusing on two subthemes: coping with technologically advanced society and coping with multicultural society. The last three years have seen an increase in the number of grant proposals for projects related to one or the other of the subthemes.

Grant Program for Citizen Activities: Originally this program awarded grants for the compilation and publication of reports on citizen activities. In fiscal 1988 grants for the exchange of information among groups engaged in citizen activities were added. This year the scope of the program was further broadened. Under the new theme "Projects for Citizen Activities Contributing to a New Society," grants were approved for a wide variety of projects that contribute to the promotion of citizen activities and to exchange among groups engaged in such activities. Since fiscal 1989 applications have been accepted, reviewed, and approved twice a year instead of only once a year, as before. Of the 49 applications received during the first period this year, 10 grants, totaling ¥19 million, were approved.

International Grant Program: This program awards grants for research projects aimed at preserving and encouraging the indigenous cultures of Southeast Asia and conducted by indigenous researchers. A total of 99 grants, worth ¥120 million, were approved, including 31 incentive grants for young researchers in Indonesia (¥9.8 million).

"Know Our Neighbors" Programs: This year the scope of these programs was widened to include South Asia as well as Southeast Asia. Of the 28 grants, totaling ¥62.4 million, that were approved, 11 were for the Program in Japan (Southeast Asia), 5 for the Program in Southeast Asia, 4 for the Program Among Southeast Asian Countries, 7 for the Program in South Asia, and 1 for the Program Among South Asian Countries.

Other grant-making activities: A total of ¥14.9 million was approved for 6 grants in the Foundation Initiative Grant Program.

New Phone and Fax Numbers

On January 1, 1991, all seven-digit Tokyo telephone numbers will become one digit longer. The Toyota Foundation's new telephone number will be (03) 3344-1701; the facsimile number will be (03) 3342-6911.

About the Foundation

The Toyota Foundation, a private nonprofit, grant-making organization dedicated to the goals of realizing greater human fulfillment and contributing to the development of a human-oriented society, was endowed in October 1974 by the Toyota Motor Corporation.

The Foundation's total endowment is approximately ¥11.4 billion (roughly \$76 million). Chartered by the Prime Minister's Office, the Foundation relies solely on its endowment income. The Foundation, governed by its Board of Directors, is wholly independent of the corporate policies of the subscribing corporation or of any other institution.

Through its Research Grant Program and its International Grant Program, the Foundation provides grants for research and projects related to the human and natural environments, social welfare, education and culture, and other fields. The Research Grant Program is responsible for projects that are conducted mainly by Japanese nationals but also by non-Japanese who can complete the Japanese-language grant application form. Research grants give priority to projects that focus on coping with technologically advanced or multicultural society.

The International Division administers the International Grant Program and such other programs as the "Know Our Neighbors" Programs. The International Grant Program is directed mainly toward the developing countries and supports projects that best meet the needs of their present-day society. At present this program concentrates on projects aimed at preserving and encouraging the indigenous cultures of Southeast Asia and conducted by indigenous researchers. The "Know Our Neighbors" Programs support the translation and publication of Southeast and South Asian works in Japanese and vice versa, and of Southeast and South Asian works in other Southeast and South Asian languages.

The Toyota Foundation welcomes response from readers of the *Occasional Report*. Comments and questions should be addressed to the International Division, The Toyota Foundation, Shinjuku Mitsui Building 37F, 2-1-1 Nishi-Shinjuku, Shinjuku-ku, Tokyo 163, Japan. The articles in the *Occasional Report* reflect the authors' opinions and do not necessarily represent the opinions of the Foundation.

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