

OCCASIONAL REPORT No. 15

THE TOYOTA FOUNDATION

May 1992

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Asian Foundations and Their Networking Potential

In November 1991 I traveled to South Korea, Taiwan, and China on behalf of the Toyota Foundation to study possible directions for future development of the Foundation's International Grant Program. My major objective was to establish contacts with people connected with universities and research institutes in these countries. But I also had a second objective: to observe the status quo of foundations there.

The initial incentive to study foundations in other Asian countries more closely was provided by a small conference on the theme "Organized Private Philanthropy in East and Southeast Asia," held in Bangkok in August 1989. The participants were strongly aware of the importance of networking among East Asian and Southeast Asian foundations, but at the same time all agreed that unfortunately foundations in this region were not yet mature enough to form an international network. Though a number of follow-up discussions on the subject ensued, nothing came of them.

In the more than two years since that conference, however, the international situation had changed greatly, and with it the circumstances of philanthropy around the world. Thus I wanted to take advantage of my visits to South Korea, Taiwan, and China to try to gain a deeper understanding of the current situation of foundations in these countries. I should note, however, that because the following brief overview of foundations in the three East Asian countries is based mainly on information obtained through interviews, no directories or other written materials being available, I may have misconstrued some of what I heard.

South Korea

South Korea's four foundations set up by business conglomerates have endowments far larger than those of any other foundations in that country. The biggest is the Asan Foundation, established in 1977 by the Hyundai Group with an endowment of about \$10 million. Its activities include medical services provided through hospitals, donations to social-

welfare organizations, grants for research and development, and scholarships.

The Samsung Group has two foundations (considered as one for the purposes of this survey): the Samsung Foundation of Arts and Culture, chartered in 1965, and the Samsung Foundation of Welfare, chartered in 1990. The former administers the Ho-am Art Museum, which houses the private collection of Samsung's chairman. The latter funds the construction of day-care centers and awards prizes for essays.

The other two big corporate foundations are the Daewoo Group's Daewoo Foundation, which provides medical services through hospitals and grants for scholarly research, and the Gold Star Group's Yonam Foundation, which concentrates on research grants. (Unfortunately, I was unable to interview anyone directly connected with these foundations.)

In a new development, in 1991 the Federation of Korean Industries (the South Korean counterpart of Japan's Keidanren, or Federation of Economic Organizations, with which it carries out personal-exchange activities) set up a Department of Social Cooperation, which uses funds collected from member companies to build day-care centers, donate equipment to technical high schools, and contribute to unemployment offices for the elderly and other causes. The Federation of Korean Industries has also established a Council of Corporate Foundations, which holds regular symposiums and seminars.

The other foundations in South Korea are much smaller than the "big four" established by conglomerates, and 80 percent provide scholarships. Their umbrella organization is the Association of Scholarship Foundations, established mainly by the Sanhak Foundation (formerly the Korea Traders' Scholarship Foundation).

The above information was gained through the good offices of Dr. Ku-Hyun Jung, a professor in the Department of Business Administration at Yonsei University, who attended the 1989 Bangkok conference and has made his own survey of South Korean foundations.

Understandably, perhaps, South Korean foundations are concerned almost exclusively with domestic issues. Very few show any interest yet in

international grant-making activities—a point that we must take into account when considering the feasibility of networking among East Asian foundations.

Taiwan

While in Taiwan I was helped a great deal by Dr. Michael Hsiao, deputy director of the Academia Sinica's Institute of Ethnology, who had also attended the 1989 Bangkok conference and who has made a study of foundations in Taiwan. He told me that recent progress in democratization has led to the establishment of many foundations, though most do not really function as foundations. In the 1980s, he said, many business leaders and politicians established foundations that set up think tanks. Of these, he mentioned four that might be interested in international networking activities.

The Chiang Ching-kuo Foundation for International Scholarly Exchange was established at government initiative in honor of Chiang Ching-kuo. A little over half its endowment was provided by the government, the rest by corporate donors. At present its endowment stands at about \$100 million. Its grant-making activities emphasize joint international research on Chinese culture. Over half the foundation's grant funds are awarded to American institutions. This foundation is analogous to the Japan Foundation, also set up at government initiative, and thus is on the borderline of private-sector philanthropy.

The 21st Century Foundation, founded by a number of corporations, established the Institute of Foreign Affairs, a nonprofit think tank, in cooperation with the Asia Foundation of the United States. The Hong Foundation was established by the Hong family, founder of an electronics company. The Chang Jung-fa Foundation, established by the chairman of Evergreen, a company involved in shipping and aviation, operates the Institute for National Policy Research, another think tank.

China

In China I was told that there were now thirty-three independent foundations. There have also been attempts to set up American-style think tanks. Among the first of these is the Foundation for International and Strategic Studies, established in 1989. Start-up funds were provided by the Foreign Ministry, but the foundation later returned this money in order to maintain its independence. It is endowed by corporate contributions.

The Institute of Global Concern, established in 1991, is another private-sector nonprofit research organization. It is funded mainly by corporations but also receives some government assistance. As these two examples illustrate, the activities of private-sector foundations in China are more like those of operating foundations than those of grant-making foundations.

The need for networking

Dynamic economic growth in East Asia seems to be bringing in its wake the first stirrings of philanthropy. The same can be said of Southeast Asia, though of course the situation there differs somewhat from that in East Asia. At present, however, the prospects for an international network of Asian foundations remain dubious. Nevertheless, social change is proceeding apace throughout the world. The International Standing Conference on Philanthropy (INTERPHIL) is defunct, but the need for some kind of international body to take its place is being stressed in North America and Europe, and ways and means are now being explored.

Though philanthropy in Asia has only a short history, because of the region's economic strength there is, I believe, great potential for further development. In Asia, however, unlike North America and Europe, no regional philanthropic networks are yet in place. Finding a way to fill this gap is a major task for the future.

The time has come for Japanese philanthropy to rethink the role it can play in facilitating the development of an Asian network. This means, of course, that Japanese foundations must also address the long-term issue of themselves becoming more internationally oriented. (*Yoshiko Wakayama, Chief Program Officer, International Division*)

The Arabs in Southeast Asia

For over a thousand years the Arabs have maintained a very special relationship with the Southeast Asian region and its people. Historically, this relationship has been deep and permanent; sociologically, it has been extensive and continuous; culturally, it has been rich, manifesting itself in a range of ways; and in every other sphere it has been pervasive and significant. Yet hitherto there has been no major documentation evaluating the contribution of the Arabs to the evolution of the region's politics and histories. There has been a tendency to

view the role of the Arabs in Southeast Asia in a geographically compartmentalized context or in a narrow time frame; their presence in Southeast Asia has seldom been examined in a cohesive and coherent fashion.

"The Arabs in Southeast Asia: A Historical and Sociological Study" was undertaken with the help of international grants from the Toyota Foundation in the hope of correcting the imbalance of information on the role of the Arabs in the region. My reconstruction of this role makes use of British, Dutch, Arabic, and vernacular records, both historical and contemporary, from within the region and beyond. Inevitably, this study raises a number of theoretical and conceptual questions relating to some of the major issues pertaining to the phenomenon of Islamization in the region, the dynamics of Arab and Muslim identity, and the pattern of integration and assimilation of the Arabs in Southeast Asia.

Arab identity

A key issue examined in the study is the definition of "Arab." One reason it has been difficult to devise a common and universally applicable definition of the Arabs is their heterogeneous nature. Furthermore, as a people they have been widely dispersed geographically. Arab identity rarely seems to be based on territoriality.

The Arabs in Southeast Asia hail from all over the Arab world, but the majority are from Hadramaut, an ancient region in Arabia Felix, or South Arabia. The Hadarim, or Arabs from Hadramaut, cherish a very strong sense of Arab identity, which seems to overlap considerably with Islamic identity. In the Islamized world of Southeast Asia, Arab and Islamic identity are generally perceived to be synonymous. The Arab tends to be seen as representing the ideal Muslim. It is this universal popular perception of Arab identity in the region that makes it both potent and dynamic.

The study also confirms two other major characteristics of the Arabs: their obsession with movement, which illustrates their nomadic proclivities, and their very strong tribal loyalties, which manifest themselves in clannishness. The Arabs from Hadramaut have been migratory from time immemorial. They have emigrated not only to Southeast Asia but also to East Africa, the Indian subcontinent, the Arab world from Morocco and Mauritania in the west to the gulf states in the east, and even Europe and China. The harsh political and economic realities in Hadramaut and the Islamic notion of geogra-

phy, which considered the world to be a universal unit without territorial frontiers, greatly facilitated the migration of the Hadrami Arabs.

The Hadrami Arabs are proud of their origins although they may have been geographically removed from Hadramaut for generations. In this connection, it is useful to note that the Arab kinship system is patrilineal. This is especially significant for the Hadrami Arabs in Southeast Asia, who intermarry with local women a great deal, yet remain almost fanatical about their Arab identity.

At present, with the exception of a thousand or so first- and second-generation Arabs who remain citizens of Arab countries, usually either Yemen or Saudi Arabia, the Arabs in Southeast Asia have become citizens of various nations in the region. The majority have become assimilated into national society. Some have almost completely lost their objective symbols of Arab identity, but most continue to possess some of these symbols in varying degrees and ways.

The precolonial period

The question of Arab identity has been a central theme in all three of the broad phases of development relating to the role of the Arabs in Southeast Asia: the precolonial, colonial, and postcolonial periods. In the first, long period of contact between the Arabs and the region, which stretched from about the ninth century A.D. to around 1800, all kinds of relationships with Southeast Asia were established. The Arabs engaged in trade, commerce, shipping, shipbuilding, scholarship, missionary activities, diplomacy, and even local politics.

The movement of Arabs into the region was gradual, sporadic, and small in scale, though always significant. In the traditional international order, which did not interfere with either freedom of movement or cultural and religious autonomy, Arab communities thrived. In fact, because this period coincided with the dominance of Islam, and because Arab identity was generally perceived as being contiguous with Islamic identity, the Arabs were able to manipulate their ethnicity to penetrate local society to obtain rewards and benefits disproportionate to their numbers.

The most important method the Arabs adopted to achieve this was marriage. Often they used their genealogical claim to being direct descendants of the Prophet Muhammad to gain acceptance into local polities as members of the nobility or royalty. In some cases they took over or founded ruling dynas-

ties, choosing to exchange their Arab identity for an Islamized indigenous identity. It is therefore not surprising that many of the so-called national heroes of the region as well as local ruling houses were actually Arab in origin. It was the predominance of the political culture of Islam in the Islamized areas of Southeast Asia that made this possible in precolonial times. But the situation was to change with the advent of colonialism.

The colonial period

In the colonial period, beginning around the nineteenth century, Arabs began moving into Southeast Asia in greater numbers and at much more frequent intervals than in the preceding period. But this time their movement was not as free. The Arabs had to operate under colonial patronage. Islam, too, was generally in decline, and there were far fewer opportunities for the Arabs to exploit religion to their advantage.

Of course there were various forms of opposition against colonial rule undertaken by local leaders of Arab descent, but colonial policy had brought about the emergence of Arab communities that preferred to insulate themselves from local society in exchange for rewards that the colonial administration accorded them. Although religion continued to be relevant to the Arabs, they generally tended to give priority to economic activities and the acquisition and accumulation of wealth.

It was also the newly acquired wealth of the Arabs in Southeast Asia that gave them a new role in their "homeland." Money began to be channeled back to Hadramaut for various purposes. Some went into the development of the region, but some was sent to the Arabs' own tribes to help fund the chronic tribal feuds that characterized Hadramaut.

The postcolonial period

In the postcolonial period the Arabs continued to have a role in Southeast Asia, but that role became to a considerable extent a function of the political systems of the nations they lived in. Throughout Southeast Asia, with the possible exception of Singapore, the Arabs accepted some kind of indigenization and began reconciling themselves to their new responsibilities of citizenship. But the issue of Arab identity, which of necessity has been played down, continues to be relevant to the Arabs.

Meanwhile, Hadramaut became part of the new People's Republic of South Yemen in 1967, which was renamed the People's Democratic Republic of

Yemen in 1970 and became the first Arab state to espouse Marxism. On May 22, 1990, the People's Democratic Republic of Yemen joined the Arab Republic of Yemen (North Yemen) to become the Republic of Yemen, and Marxism was discarded. Although it would be difficult to attempt to ascribe a role in these recent developments to the Southeast Asian Arabs, they definitely played a part, directly and indirectly, in creating the historical circumstances that enabled the above scenario to unfold. (*Omar Farouk Shaeik Ahmad, Lecturer, Department of History, University of Malaya*)

Chinese Residents' Contributions To Japanese Culture: A Symposium

About sixty delegates from both China and Japan attended a two-day symposium last October on the contributions to Sino-Japanese cultural exchange made by Chinese residents of Japan from Fuzhou. The symposium was held at Fujian Normal University on October 21 and 22. The organizers included Zhu Hejian, president of Fujian Normal University, and Lin Tongchun, chairman of the Kobe General Assembly of Chinese Residents, who served as advisers, and Lin Zhongmin, vice-president of Fujian Normal University, who headed the executive committee.

The Chinese delegation included a number of specialists on overseas Chinese, such as Lin Jinshu, deputy director of the Institute of History of the Chinese Academy of Social Sciences; Song Yuanqiang, deputy editor of the journal *Lishi Yanjiu* (Historical Research); Li Guoliang, a member of the Southeast Asian Institute of Xiamen University; Gu Hai, associate professor of history at Xiamen University; and Wu Wenhua, associate professor of history at Xiamen University. Also present were twenty Chinese residents of Japan, who were visiting Fuzhou to attend the thirty-first Friendship Meeting of Chinese Residents of Japan from Fujian.

Changes in cultural exchange

After opening addresses by Zhu Hejian and Lin Tongchun, a number of research reports were delivered. I began by presenting the results of the project "Sino-Japanese Cultural Exchange: A Comprehensive Study of the Contribution Made by Chinese Residents of Japan," conducted with the help of a Toyota Foundation research grant.

In my remarks I noted that the major contribu-

tions to Sino-Japanese cultural exchange of the first generation of Chinese immigrants to Japan from Fuzhou were in such areas of popular culture as folk religion, cooking, and hairdressing. In the 1930s and 1940s, however, during the Japanese war of aggression, many Chinese residents of Japan suffered persecution, and cultural exchange perforce came to a halt. After the war, particularly after the founding of the People's Republic of China in 1949 and the resumption of diplomatic relations with Japan in 1972, the contributions of Chinese residents of Japan to Sino-Japanese cultural exchange entered a new phase as these people began to transmit more sophisticated and artistic aspects of Chinese popular culture. In addition, the earlier one-way cultural flow, from China to Japan, became a two-way flow.

The culture of tea

Next Cheng Zhenfang, a professor at Fujian Normal University, delivered a report titled "Sino-Japanese Exchange of Tea Culture." The pioneer of Sino-Japanese exchange in this area, he related, was the Japanese Buddhist priest Saicho, who took tea seeds to Japan when he returned from his studies in China in A.D. 804.

In the twelfth century the Zen priest Eisai took more seeds to Japan when he returned after five years in what is now Chekiang Province. He also wrote a book on tea, the *Kissa Yojoki* (Tea Drinking for the Cultivation of Life), modeled on the *Cha Jing* (Classic of Tea) of Lu Yu. Eisai popularized tea drinking in Japan, and tea gatherings known as *cha kai* became a fashionable pastime. As a result, he came to be revered in Japan as "the father of tea." *Cha kai* evolved into *sado*, or "the way of tea," which developed its own etiquette and ceremonial incorporating aspects of the ancient Chinese *peng cha* and *pin cha* tea rituals.

In early modern times Sino-Japanese exchange of tea culture became still closer. The methods of processing oolong and black tea were transmitted to Japan from Fujian, while China now imports Japanese tea-processing equipment.

Chinese Buddhism in Japan

Tong Jiazhou, an associate professor at Fujian Normal University, then presented a report titled "Buddhist Belief Among Chinese Residents of Japan and Its Special Features." He described the origin of the four Buddhist temples in Nagasaki with names incorporating the character *fuku* (luck, fortune, happiness) and explained that these so-called Chinese



A scene at the symposium on the contributions to Sino-Japanese cultural exchange made by Chinese residents of Japan

temples formed the nuclei of the four associations of Chinese residents of that city. He also discussed Yinyuan Longji's establishment of the Obaku sect of Zen Buddhism in Japan and its influence.

Discussing the special features of religious belief among Chinese residents of Japan, Tong noted that Chinese religious organizations tend to be "associations" that blend sacred and secular elements. He also stated that the travels of Chinese Buddhist priests to Japan not only served as a strong stimulus to Sino-Japanese cultural exchange but also had a great effect on the everyday etiquette of Chinese residents of Japan.

Other reports

In the first part of a presentation titled "In the Shadow of Sino-Japanese Cultural Exchange" Nobuchika Ichikawa, a professor at Kyushu International University, discussed the characteristics of Chinese residents of Japan and emphasized the importance of correctly perceiving Chinese residents and of preserving their history. In the second part of the presentation Jiang Chuidong reported the results of his survey "Occupational Changes and New Contributions to Sino-Japanese Cultural Exchange of Chinese Residents of Kyushu from Fujian."

Akira Nakanishi, a doctor affiliated with a hospital in Nagasaki, spoke on the subject "Chinese Residents and Chinese Medicinal Cuisine in Japan." He reviewed the history of Sino-Japanese exchange in Chinese medicine, especially the relationship between Chinese residents of Nagasaki and the transmission of Chinese medicinal cuisine to Nagasaki in early modern times.

Hiroko Tsukahara, a member of the Nagasaki As-

sociation for the Preservation of Ming and Qing Music, speaking on the topic "The Legacy of the *Gekkin* Lute (Ming and Qing Music)," discussed the origins of Ming and Qing music, an "intangible cultural asset" of Nagasaki, and the way in which it spread from Chinese residents of Nagasaki first to the Japanese citizens of that city and then throughout Japan.

The specialists attending the symposium commented on each report, contributing their own opinions and impressions. All the participants agreed on the significance of research on the contributions to Sino-Japanese cultural exchange made by Chinese residents of Japan both as a field of scholarly study and as a means of promoting Sino-Japanese cultural exchange and friendship. (*Tang Wenji, Professor, Department of History, Fujian Normal University*)

International Symposium on Urban Marine Ecosystems

On November 15, 1991, the Tokyo Bay International Symposium on Urban Marine Ecosystems: Preservation and Development of the Sambangase Shallows took place in Funabashi, Chiba Prefecture, under the sponsorship of the Sambangase Forum and the Association for Bequeathing Sambangase to the Twenty-first Century and with the support of the Toyota Foundation and the Japan Association for Nature Conservation.

The symposium attracted more than one hundred fifty people, who gathered to hear three lecturers from overseas and five from Japan share their thoughts on the future of urban coastal areas rich in natural features. The discussion ranged wide and deep, covering such topics as conditions in and around Tokyo Bay, bird life, the fauna of the Sambangase Shallows and management of that ecosystem, architectural and legal aspects of urban design, and cases in other countries.

The Sambangase Shallows, the main focus of the discussion, are a system of tidelands and shoals that stretches from the mouth of the Edogawa river along the coasts of the cities of Funabashi and Ichikawa, both in Chiba Prefecture. These shallows are among the few areas of Tokyo Bay that remain in a natural state. The remnant of Shinhama, once the winter home of migratory birds from around the world, they are directly offshore from the Gyotoku wildlife sanctuary, which contains the Gyotoku Bird-Watching Station (discussed in *Occasional Report 10*, November 1989). Viewed from the sur-

rounding reclaimed sites, the Sambangase Shallows form a hollow amid landfill.

The symposium

The symposium was opened by Dr. Kevin Short, a scholar of seafaring peoples and the coordinator of the symposium, and Shinsuke Kimura, a lawyer. The first speaker was Toshio Furota, a lecturer at Toho University, who explained the present condition of Tokyo Bay and the Sambangase ecosystem and its importance. Next Takamichi Sekine, a lawyer affiliated with the Tokyo Bar Association, discussed the kind of environmental law needed to ensure the preservation of Sambangase, comparing U.S. and Japanese environmental law. Timothy Hennessey, a professor at the University of Rhode Island, talked about the management of the river-mouth area of Chesapeake Bay, near Washington, D.C., which has an ecosystem similar to that of Sambangase. He advised Japan not to repeat America's past mistakes in environmental management but to learn from the present policy measures. The last speaker of the morning session was Tomofumi Seki, a lawyer belonging to the Subcommittee on Tokyo Bay of the Tokyo Bar Association's Committee on Pollution and the Environment. He spoke on the need to draft a basic law on preservation of Tokyo Bay's natural environment.

After lunch Richard Bender, a professor at the University of California at Berkeley, discussed the importance of flexible, environment-sensitive waterfront development. He contrasted this kind of urban development with the present heavy-handed development, comparing the two approaches to trying to cross an ice field in a dog sled and in a sled drawn by an elephant, respectively. Sumiko Hasuo, representing the Gyotoku Bird-Watching Station, explained the Gyotoku wildlife sanctuary's experiment in involving local citizens in the revival of this wetland area directly behind the Sambangase Shallows. Dr. Mark A. Brazil, an ornithologist, discussed Tokyo Bay's historical natural environment and the importance of Japan's wetlands to migratory birds. Yasushi Kurihara, professor emeritus of Tohoku University, closed the symposium, summing up the points to be taken into account when planning Sambangase's future and evaluating the environmental functions of tidelands and salt marshes.

Tour of Tokyo Bay

The day before the symposium, the overseas lecturers were taken on a boat tour of Tokyo Bay, the Sam-

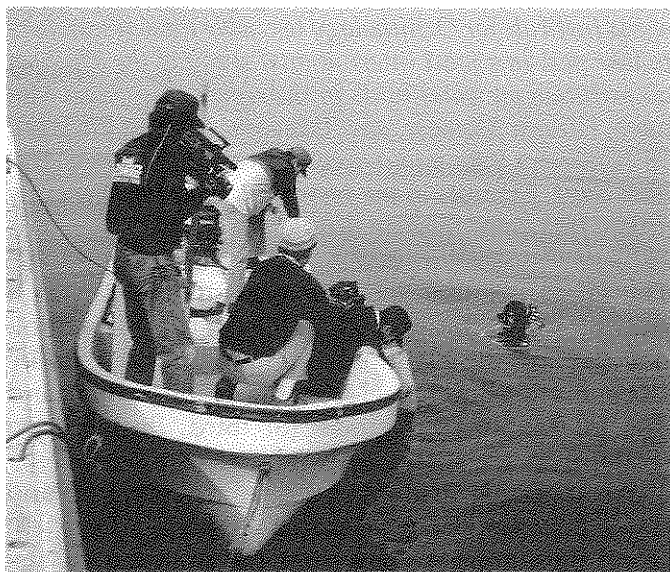
bangase Shallows, and Makuhari Messe, a partially completed exposition center in Chiba Prefecture. Thanks to this tour, the speakers were able to offer many concrete suggestions regarding Sambangase in their lectures.

From offshore, it is easy to see the unnatural way in which Tokyo Bay is being developed. The speakers put great emphasis on the importance of preserving the natural coastline. Dr. Bender, also well known in Japanese architectural circles, commented that no matter how fine its individual structures may be, Makuhari Messe as a whole lacks architectural cohesion.

In this connection, I recall one telling incident. When told that an indoor ski area was being constructed on reclaimed land, at first the overseas lecturers were unable to understand what they were hearing. And when they finally did, they looked quite incredulous.

The need for nature in the city

That a couple of small citizen groups could organize an international symposium that attracted so many



Researchers surveying the Sambangase Shallows, a system of tide-lands and shoals on the edge of Tokyo Bay

people may be a sign that people today feel the need for nature in urban areas and are beginning to rebel against the kind of standardized urban development typified by the present pattern of waterfront development. I am also happy that as a result of the symposium international support for the preservation of the Sambangase Shallows, spearheaded by the overseas lecturers, seems to be forming and that

our ordinary local environment is beginning to be valued as an international asset.

In closing, I must thank the Toyota Foundation for its generous support of the symposium, the outcome of a research project conducted under the auspices of the Foundation's fifth research contest on the theme "Observing the Community Environment." (*Kazuya Terada, Sambangase Shallows Study Group*)

Changes in "Know Our Neighbors" Programs

The three "Know Our Neighbors" Translation-Publication Programs of the Toyota Foundation were originally established to support the translation and publication of Southeast Asian works in Japanese (the Program in Japan), Japanese works in Southeast Asian languages (the Program in Southeast Asia), and Southeast Asian works in other Southeast Asian languages (the Program Among Southeast Asian Countries). Recently these programs were expanded to include South Asian countries.

The Program in Japan

The "Know Our Neighbors" Translation-Publication Program in Japan was inaugurated in fiscal 1978 to award grants to assist the translation and publication in Japanese of Southeast Asian works and, as special cases, works from the South Asian countries of Nepal and Sri Lanka. In fiscal 1991, thirteen years later, the program was revised to include works from the South Asian countries of Bangladesh, India, and Pakistan. (Three works recently published under the expanded program are reviewed on pages 10-11.)

The method of selecting works to be translated and published was also changed. Originally, groups in the various target countries were requested to select works for translation. In fiscal 1991, however, a committee of Japanese experts was charged with selecting the works to be translated and published over the next five years, with the aim of ensuring a balanced representation of countries and fields.

Works from South Asian countries were added to the program in response to repeated requests both inside and outside Japan, a move in keeping with the Foundation's basic policy of slowly and steadily expanding the program's scope. The decision to change the method of selecting works for translation and publication at the same time was made for two

reasons. First, the fact that a considerable number of books from South Asia were already available in Japanese translation suggested the need for careful selection of titles. Second, the implementation of a five-year list necessitated smooth, well-coordinated administration of the program as a whole.

The South Asian list includes a considerable number of classical works, reflecting the Japanese experts' strongly held view that since the tradition of the classics is still very much alive in South Asia, familiarity with the classics is indispensable to an understanding of the region's cultures and societies. The selection as a whole, including Tamil classics from South India that have never before been translated into Japanese, is an indication of the growth of South Asian studies in Japan.

Building on thirteen years of experience in awarding grants for the translation and publication of works from Southeast Asian countries, the Foundation also decided to have the expert committee select the works from this region to be translated and published over the next five years, in the hope of encouraging a better balance of countries. For this reason it was decided not to award any grants for the next five years for works from Burma, Indonesia, and Thailand, which have received a disproportionate number of grants in the past, and to concentrate instead on works from Southeast Asian countries that have not been so well represented. The Foundation is also adding Laos to the program and hopes eventually to add Cambodia.

The Program in Southeast and South Asia

Meanwhile, in fiscal 1990 the "Know Our Neighbors" Translation-Publication Program in Southeast Asia was expanded to include the South Asian countries of Bangladesh, India, Nepal, Pakistan, and Sri Lanka (though projects in Nepal and Sri Lanka had already received grants), and the program's name was changed accordingly. The first three Japanese works under the expanded program to appear in translation in Bangladesh, India, and Pakistan were published recently.

In Bangladesh, Yukio Mishima's novel *Shiosai* (The Sound of Waves) has been translated into Bengali and published with the cooperation of the Ahmed Memorial Foundation. The second novel to be translated and published under the program there will be Toson Shimazaki's *Ie* (The Family). In Pakistan, Sawako Ariyoshi's novel *Ki no Kawa* (The River Ki) has been translated into Urdu and published with the cooperation of the Mashal Pakistan

Foundation. Very few works of Japanese literature have been published in either Bangladesh or Pakistan, and the reception of these novels will be watched with interest.

In India, meanwhile, Nandartha, a group of Indian editors, translators, and designers, has published *Sabaku no Kyoryu* (Dinosaur of the Desert), a children's picture book with illustrations by Kang Wu Hon and text by Shinji Tashima, in six languages: Bengali, Gujarati, Hindi, Malayalam, Tamil, and Urdu. The Japanese version of this book won the 1989 Noma Concours Award for Children's Picture Book Illustrations. Several other translation projects are also underway in India. (*Toichi Makita, Program Officer, International Division*)

Birds in the Wake of The Gulf War: A Survey

Oil spills and fires during the gulf war of January and February 1991 caused devastating air and water pollution along the Arabian Gulf. In fiscal 1991 the Toyota Foundation awarded an emergency grant to the Yamashina Institute for Ornithology to enable three researchers to take part in a joint international study of the effects of oil pollution on water birds in the region. Kunikazu Momose, Hiroshi Momose, and Takeyoshi Matsuo left Japan on November 9 for a four-week survey of the Saudi Arabian coast. Excerpts of the institute's report on the expedition, translated from its newsletter, follow.

The survey outlined below was undertaken as a joint project of the Yamashina Institute for Ornithology (Japan), the National Commission for Wildlife Conservation and Development (Saudi Arabia), and the International Council for Bird Preservation (Britain).

We spent the first several days traveling up and down the coast of Saudi Arabia observing the extent of oil pollution. We saw that the polluted coastal area, north of Jubail, still showed no sign of recovery and was almost uninhabitable by birds. Greater flamingo and many other species of water birds were living along the coast south of Jubail, which had managed to escape pollution, but land reclamation in this area was proceeding rapidly. We were astounded to see that the broad tidelands we had observed on our earlier survey, in the spring, had become mountains of garbage.

After this initial observation the British and Japanese groups split up to conduct separate projects:

the four members of the ICBP team undertook a bird census, while the three members of the Japanese team banded waders. Two Saudi Arabian representatives spent time with each team in turn, helping with the survey activities and gaining experience in ornithological survey techniques.

The work of the Japanese team proceeded smoothly. We captured 1,310 birds of 30 species using mist nets. The most populous species included dunlin, little stint, Kentish plover, and red shank, and we noted many species also found in Japan. We attached numbered bands to the birds, weighed the birds and measured their wingspan, and attached leg bands color coded to indicate the amount of oil adhering to the birds. Finally, before releasing the birds, we dyed their underside yellow to facilitate later identification in the open.

The banding survey was carried out mainly around Jubail, situated on the border of the polluted and unpolluted coastal areas. Of the 1,154 waders captured, 184, or 16 percent, had been harmed by pollution to some extent. The worst afflicted had oil adhering to their entire underside. Badly affected birds weighed about 10 percent less than unaffected birds. We realized that the damage inflicted by the oil spills was worse than we had imagined. Our success in demonstrating the damage quantitatively was among the significant results of the survey.

Our Saudi Arabian colleagues, however, said, "The ill effects of oil spills will wear off in thirty years or so. But land reclamation will deprive birds of their habitat forever. To us the latter is the greater problem." In their view, setting up a proper bird sanctuary on the coast of the Arabian Gulf before reclamation projects destroyed the water birds' habitat forever was the most important thing to do to save the birds of the Middle East.

Establishing a sanctuary necessitates collecting data on the species of birds to be protected and determining what kind of reserve to build and where. The Saudi participants were especially happy because the data gathered through our project, the first full-blown survey of ornithological ecology in the region, provided information invaluable in planning such a sanctuary.

Upon receiving our report after our return to Japan, Nagahisa Kuroda, the director of the Yamashina Institute for Ornithology, remarked, "Learning that waders newly entering the region are also polluted and suffer physiological ill effects, that birds and other creatures won't be able to live along the polluted part of the coast for some time, and that



Japanese, British, and Saudi Arabian participants in the joint international survey of the effects of pollution on water birds

the unpolluted coastal area is being restricted by land reclamation suggests the direction of future surveys."

The next tasks are to inculcate greater awareness in the Middle East of the importance of nature conservation and to create a system that will enable continued surveys to gather data for bird conservation. Saudi Arabians have high hopes that Japan can help in setting up the necessary organizational infrastructure and in training personnel. "Economic superpower" Japan has a most important role to play in saving the birds of the Arabian Gulf, innocent victims of an oil war.

Trends in Citizen Activities

The Toyota Foundation approves one-year grants for citizen activities twice a year, in October and March. Applications for grants in the second period of fiscal 1991 (April 1991 through March 1992) were accepted from October 15 to December 15, 1991. Following careful deliberation by the selection committee, in March this year grants totaling ¥15.4 million were approved for ten of the sixty project proposals submitted. (For a review of citizen-activity grants in the first period of fiscal 1991 and the second period of fiscal 1990, see *Occasional Report 14*, November 1991.)

The number of applications received in the second period of 1991 set a new record. Overall, the proposals revealed an emphasis on environmental protection; the problems of developing countries, especially in Southeast Asia; and study of support systems for individual groups' activities. These

trends reflect the current state of society. Concern with local issues has encouraged citizen groups to think about society as a whole and to undertake activities across national bounds; this in turn has made them aware of the need to provide the organizational infrastructure necessary to support such broad-based activities. We fully expect these grass-roots trends to continue to strengthen.

Projects focusing on strengthening infrastructure to allow more effective activities include "Publication of a Catalogue of Grass-Roots Aid Sources," "A Study on 'Grass-Roots Management,'" "A Study of Ways to Form Partnerships Between Citizen Groups and Business," "Publication of the Results of a Study on Coordinating Citizen Activities," and "A Survey of Japanese and Western Nongovernmental Organizations in Indochina and of Local NGOs." All these projects are of great interest and importance in the context of the widening and deepening of citizen activities, and we eagerly await their results. (*Gen Watanabe, Program Officer, National Division*)

Inauguration of Sixth Citizen Research Contest

On March 3 this year, after many hours' deliberation, the selection committee for the Toyota Foundation's sixth Citizen Research Contest on the Theme "Observing the Community Environment" chose fifteen teams to receive grants for nine-month preliminary studies beginning April 1, the first phase of the contest.

The biennial research contest was inaugurated more than ten years ago. The sixth contest begins after a three-year pause during which a comprehensive evaluation of the program was undertaken. A number of changes were made as a result, the most significant being the addition of the word "citizen" to the name of the contest to clarify the fact that research initiated by ordinary citizens rather than professional researchers has always been the main focus of the contest.

The overall impression of the selection committee members, in evaluating the applications for the sixth contest, was that none of the proposed research projects demonstrated bold new ideas. There were none, either, that emphasized special characteristics of particular regions; instead they tended to focus on the environment encountered in the context of ordinary daily life. This "ordinariness," however, was precisely what made some of the projects selected

for grants intriguing, such as "Diagnosing the State of Greenery Through Soil Animals: The Surprises to Be Found Among Fallen Leaves" and "A Study of Local Waters and the Culture of Daily Life in Gamono: A Survey of the Extraordinary Water Environment of an Ordinary Farming Village."

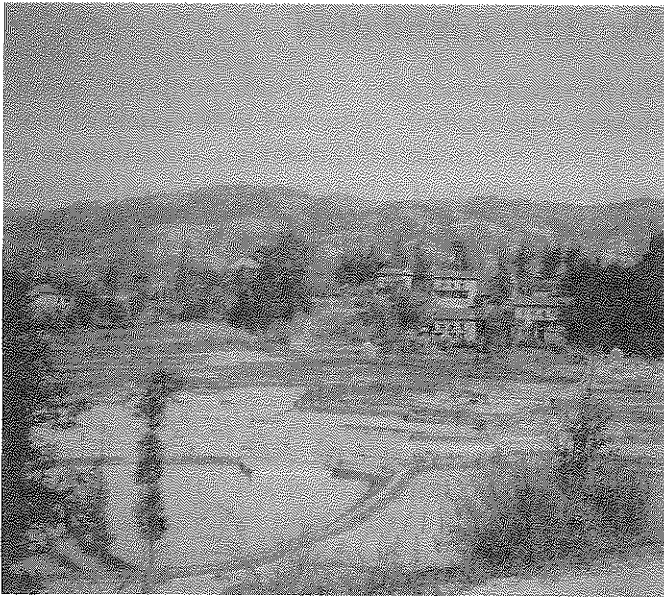
The committee members felt that the content of the project proposals had attained a standard indicating that the concept of citizen-based research was becoming firmer and clearer. Some members, though, expressed the strong wish that citizen research would not depend so much on concepts and methodologies derived from professional research but would develop its own ideas and methods. Commenting on some of the projects selected, committee members said they hoped the teams would conduct their research without worrying about trying to fit it into the mold of established concepts and methodologies.

Each contest attracts a large number of project proposals that focus on particular animals or plants. This time, too, some species-specific projects were selected, such as "A Study of the Environment Favored by the *Osekka*, Avian Symbol of Northern Japan's Marshy Grasslands" and "A Study of the Outdoor Behavior and Ecology of *Gifuchō* Butterflies." The advantage of research projects of this kind is that they can be expected to yield specific results, because their parameters are more clearly defined than those of projects that address the environment in general. The disadvantage of such projects is that they may depart from the contest's aim of encouraging observation of the community environment as a totality. This is one area in which committee members' evaluation of the project proposals diverged. (*Masaaki Kusumi, Program Officer, National Division*)

"Know Our Neighbors" Books

Following are brief reviews of three books recently published under the Toyota Foundation's "Know Our Neighbors" Translation-Publication Program in Japan, which supports the translation and publication of Southeast and South Asian works in Japanese. (This program is discussed on pages 7-8.)

Naso (The Orphan). Guruprasad Mainali. Trans. Haruhito Nozu. Published in Japanese as *Naso: Wasuregatami* (*Naso: The Orphan*). Tokyo: Hodaka Book Co., 1992. 236 pp. ISBN 4-938672-11-1.



A rural scene in Nepal's Kathmandu Valley

This book is a collection of short stories by Guruprasad Mainali (1900–1971), one of the preeminent representatives of the earliest period of the history of the short story in Nepal. Taking his themes from what he saw and heard while traveling around the country as a judge, Mainali described in lithe prose Nepal's farming villages, culture, and manners and customs, thus establishing realism in Nepalese short-story writing.

His stories are also noteworthy for their deep concern with women's problems. This collection includes many stories dealing with the sorrows of the oppressed women of Nepal. The title story, for example, deals with the wife of a childless couple who is forced to watch her husband take a new wife. Mainali's personal experience of child marriage and his father's remarriage no doubt played a part in shaping his sensitivity to such themes.

Dan Perang Pun Usai (And the War Is Over). Ismail Marahimin. Trans. Yoshihiro Takadono. Published in Japanese as *Soshite Senso wa Owatta* (And Then the War Ended). Tokyo: Imura Cultural Enterprise Co., 1991. 236 pp. ISBN 4-326-91107-7.

Ismail Marahimin teaches English literature at the University of Indonesia. *Dan Perang Pun Usai* was his first novel, though he had already made a name for himself as a magazine and newspaper columnist. In 1977 this novel was awarded a consolation prize (second prize) by the Dewan Kesenian Jakarta, and the following year it received the Dewan Kesenian Jakarta Prize. In 1984 it won the Pegasus Prize for

Literature, awarded by Mobil Corporation. In 1987 it was published in English translation under the title *And the War Is Over*.

The setting is southern Sumatra just before the end of World War II, when Indonesia was under Japanese occupation. In telling the story of two pairs of lovers—a young lieutenant in the Japanese army and his maid, and a Javanese youth and a beautiful village maiden—the author skillfully depicts the way in which the Japanese soldiers stationed in the area, the Dutch prisoners of war forced to build a bridge, and the robust local people are tossed about by the war and the psychological turmoil caused by the clash of cultures.

"Jagmohaner Mrtyu" and "Hajarcurasir Ma" ("The Death of Jagmohan" and "Mother No. 1,084"). Mohasweta Devi. Trans. Masayuki Onishi. Published in Japanese as *Jagumohan no Shi* (The Death of Jagmohan). Tokyo: Mekong Publishing Co., 1992. 256 pp.

This book includes two novellas by the Bengali writer Mohasweta Devi. Born in 1926 in Dhaka, now the capital of Bangladesh, she lives in Calcutta, where she continues to pursue an active writing career. Her many works of fiction can be divided by theme into those that focus on the history of Indian peoples and those that deal with the realities of modern society.

"Jagmohaner Mrtyu" is set in Bihar, west of Bengal. Through the story of an elephant named Jagmohan (the name means "one who charms the world") and his mahout she delineates a facet of South Asian tribal society. "Hajarcurasir Ma," dealing with an urban middle-class family, centers on the relationship between a youth who loses his life in the Naxalite movement and his mother.

Recent Publications Based on Foundation-Supported Research

Kamikaze Biker: Parody and Anomy in Affluent Japan. Ikuya Sato. Chicago and London: University of Chicago Press, 1991. 287 pp. ISBN 0-226-73525-7. In English.

The mass media and the general public tend to view Japan's youthful motorcycle gangs, or *boso-zoku*, as a manifestation of juvenile delinquency and to see the bikers simply as criminals. As the statistics show, however, not all bikers are the products of unhappy homes or go on to join criminal syndicates.

Kamikaze Biker: Parody and Anomy in Affluent Japan,

based on the findings of a study awarded a research grant in fiscal 1983, contends that despite the statistical evidence, most researchers interpret the rise of Japan's motorcycle gangs in terms of escape from societal constraints or in terms of cultural differences, focusing only on the passive aspects of the phenomenon. Even in theories that do take active aspects into consideration, the author maintains, the concept of "play" is flawed in that it places too little weight on the element of spontaneity.

Kamikaze Biker challenges the traditional theories concerning motorcycle gangs and presents a more "active" theory that credits human beings with considerable situational cognizance and discretionary power. The first chapter explores the nature of motorcycle gangs in the context of "play." The second chapter attempts to draw some general conclusions on the origins and development of such gangs. The third chapter, building on the first two, develops a theory that posits "play" as young people's aim in forming such gangs.

Kampon no Sekai: Jawa no Shomin Jutakushi (The World of the *Kampung*: A Record of Ordinary Javanese Dwellings). Shuji Funo. Tokyo: Parco Co., 1991. 346 pp. ISBN 4-89194-288-6. In Japanese.

Residential districts consisting of closely packed wood dwellings are to be found in and around Indonesia's big cities. These districts, known as *kampung*, form village communities. The author, together with Indonesian researchers, conducted a survey of *kampung* with the help of research grants in fiscal 1983 and 1984. His findings formed the basis of his doctoral dissertation, "A Study of the Changing Housing Environment in Indonesia and Means of Improving It," which received an award from the Architectural Association of Japan in fiscal 1991. This book is a reworked version of that dissertation.

The first chapter describes various aspects of life in four *kampung* in Surabaya. The second chapter provides a systematic explanation of the origin of *kampung* in relation to the history of the formation of colonial cities in Indonesia. The third chapter classifies *kampung* dwellings (*rumah kampung*) on the basis of the author's survey, analyzes the changes they have undergone, and discusses the implementation and problems of the Kampung Improvement Program. Richly illustrated with scale drawings, sketches, and photographs, the book also constitutes a visual introduction to *kampung*, the basis of Javanese society.

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 \$88 million). Chartered by the Prime Minister's Office, the Foundation relies on its endowment income. The decision making of the Foundation, governed by its Board of Directors, is 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.

Coordinating editor: Yumiko Himemoto. Production: EDS Inc., Tokyo. Design: Becky M. Davis. Copyright © 1992 by The Toyota Foundation; all rights reserved. Printed in Japan.