

# OCCASIONAL REPORT

## THE TOYOTA FOUNDATION

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Shinjuku Mitsui Building 37F • 2-1-1 Nishi-Shinjuku • Shinjuku-ku • Tokyo 163-04, Japan • Tel: (03) 3344-1701 • Fax: (03) 3342-6911

### Toyota Foundation Twentieth-Anniversary Activities

On October 15, 1994, the Toyota Foundation observed the twentieth anniversary of its establishment. Activities commemorating the occasion included three symposiums on the culture of the Asia-Pacific region.

#### The symposium in Tokyo

The symposium "Cultural Issues in the Asia-Pacific Region in the Twenty-first Century: Prospects for International Cooperation," held January 9–11, 1995, at two locations in Tokyo, was sponsored by the Toyota Foundation, cosponsored by the Japan Foundation Center for Global Partnership and the Ford Foundation, and supported by the International House of Japan. More than four hundred participants gathered at the two sites to make this a truly substantive and meaningful symposium.

The Asia-Pacific region, which has fostered richly diverse cultures throughout its long history, has been experiencing dynamic cultural change due to the region's increasing economic vitality. The evolving complexity of culture is giving rise to issues that are expected to be crucial for this region in the twenty-first century.

*The first day.* The symposium's keynote speech, "Fostering the Identity and Creativity of Local Cultures," was delivered by Junzo Kawada, professor at the Institute for the Study of Languages and Cultures of Asia and Africa at the Tokyo University of Foreign Studies. Kawada noted that

throughout the world cultures are becoming increasingly homogenized;  
technology and spiritual culture are increasingly being perceived as inseparable;  
cultural exchange should be undertaken in a spirit of equal partnership;  
the potential for cultural exchange outside a government-to-government framework should be explored;  
care must be taken to ensure the transmission of traditional cultures; and  
the potential for development of non-anthropocentric cultures in lieu of today's anthropocentric cultures should be explored.

Following Kawada's speech, five panelists (Nouth Narang, Minister of Culture and Fine Arts, Cambodia; Thierry Gerard Verhelst, South-North Network Cultures and Development, Belgium; Lourdes Arizpe Schlosser, Assistant Director General for Culture, UNESCO; Tu Weiming, professor of Chinese history of philosophy, Harvard University, U.S.A.; and Mary Sabina Zurbuchen, Regional Representative for Southeast Asia, Ford Foundation, U.S.A.) participated in a general discussion of the symposium's theme chaired by Yoneo Ishii, director of Sophia University's Institute of Asian Cultures. In summarizing the panelists' comments, Ishii noted that development policies shaped by the West European enlightenment mentality have reached their limit and must be reviewed. He said that it is time to reconsider the long-standing assumption that culture has nothing to do with development. The potential for opening up new avenues of creativity through a positive approach to cultural cooperation should also be explored. There is a need for intercultural dialogue founded on recognition of diverse values, and such dialogue may bring to light new ways of surmounting the limits of development.

*Five focused sessions.* On the symposium's second day participants turned to more specific discussion of issues of international cultural cooperation. The participants separated into two sections, in which five sessions led by a coordinator and either three or four panelists focused on issues of development and culture and on the effects of globalization on culture.

There were three sessions in section one, "Development and Culture: Locality, Participation, and Identity." Two of these sessions considered issues under the theme "Development and Culture: Conservation of Traditional Culture." The first of these, "Monuments Conservation and Tourism Development: Rethinking from the Perspective of Local Community Development," discussed tourism development and the conservation of tangible cultural assets. The second, "The Preservation, Dissemination, and Transmission of Intangible Cultural Heritages: Preservation of Tradition, Contemporary Application, and the Question of Marketability," focused on the preservation of intangible cultural assets, such as music. Participants in these sessions commented that



A session on the second day of the Tokyo Symposium

tourism development should take regional needs into consideration and that the conservation of intangible cultural assets should be guided by a philosophy that recognizes and accepts other people's ways of doing things. These two sessions were coordinated by Yoshiaki Ishizawa (dean of the Faculty of Foreign Studies, Sophia University) and Yoshihiko Tokumaru (professor, Ochanomizu University), respectively.

In the third session of section one, "NGOs and Cultural Cooperation: Locality, Participation, and Identity," panelists who have participated in international cooperative activities focused on minority groups and the disadvantaged reported on their experiences. All the speakers agreed that it is important to create an environment in which minorities can maintain their self-reliance and that the creation of such an environment is closely related to cultural issues. This session was coordinated by Akira Namae, director of the International Research Centre for Social Development.

Section two, "Globalization and Culture: Transformation, Creation, and Coexistence," included two sessions. The first, "Transnational Pop Culture: Creating a Common Asian Pop Culture?," focused on transnational popular culture in an era of increasing globalization in many spheres of life. The second, "Migrant Culture, Displaced Culture: Creation and Loss in the Diaspora," considered the phenomenon of cultural displacement. In the first session it was noted that popular culture is actively transcending national borders. A lively discussion in the second session yielded the observation that cultures displaced from their native locales by such forces as the dispersion of peoples are being transformed into new, hybrid cultures. These two sessions were coordinated by Daisaburo Hashizume (associate professor, Tokyo Institute of Technology) and Ryuta Imafuku (associate professor, Chubu University), respectively.

*Conclusions.* The final day of the symposium was devoted to a concluding discussion, "Culture and International Cooperation in the Context of Asia and the Pacific Region," chaired by Peter F. Geithner, director of the Ford Foundation's Asia Programs. This session included both brief reports on the two symposiums on culture that the Toyota Foundation sponsored in Nong Khai, Thailand, and Hanoi, Vietnam, in November 1994, and a general discussion centered on summations of the Tokyo symposium presented by Kageaki Kajiwara (associate professor, Osaka University) and two other commentators.

With the rapid globalization of many aspects of life today, cultural cooperation is playing an increasingly important role in the Asia-Pacific region. In the light of this trend, the traditional one-dimensional view of development that ignores the importance of cultural diversity is no longer adequate. There is a need for an interpretation of development that reflects the diversity of indigenous cultures within a given region.

The fifteen panelists from outside Japan, representing Asia, Europe, the United States, and Latin America, mirrored the symposium's theme of diversity.

The theme of diversity also informs such Toyota Foundation programs as the International Grant Program—which focuses on Southeast Asian countries and places emphasis on preserving and revitalizing the indigenous cultures of the region—and is also reflected in the key theme of the Foundation's Research Grant Program, "Creating a Society with Pluralistic Values." As the fruit of its many years of grant-making activities, this symposium was indeed a fitting commemoration of the Foundation's twentieth anniversary. (*Kyoichi Tanaka, Program Officer, National Division*)

### The symposiums in Nong Khai and Hanoi

Two other symposiums sponsored by the Foundation in conjunction with its twentieth anniversary preceded the symposium in Tokyo. The first symposium, "Thailand in Cultural Change," was held in Nong Khai November 15–16, 1994, under the auspices of Thammasat University and the Foundation for the Promotion of Social Sciences and Humanities Textbooks Project. The second, "Social and Cultural Development in the Context of Economic Growth in Asia," was held in Hanoi November 24–26, under the auspices of the National Center for Social Sciences and Humanities of Vietnam.

*Culture and social issues.* At both the Nong Khai and the Hanoi symposium, culture was broadly de-

defined as human life as a whole, encompassing a people's way of life and way of thinking. Cultures and societies are undergoing such rapid change today that people are having difficulty adapting, and the disintegration of traditional values and morals is creating new kinds of social problems.

Major social issues discussed at the Nong Khai symposium included children's problems, tourism, prostitution, and AIDS. At Hanoi, prostitution, AIDS, and the decline of the extended family and the resulting problems of the elderly were the focus of discussion. It was agreed that there is a need for revitalization of values and morals and for political measures to protect society's vulnerable members: women, children, the elderly, and ethnic minorities. Unfortunately, neither symposium yielded concrete, effective suggestions for meeting these needs.

*Culture, the environment, and indigenous knowledge.* The rapidity of cultural change is closely related to changes in styles of production. In Thailand and Vietnam, as in other Asian countries, agriculture is giving way to industry, and lifestyles that harmonized with nature are evolving into lifestyles in which nature is exploited for development. As a result, cultures—diverse traditional lifestyles that evolved in diverse environments—are disappearing.

At the Nong Khai symposium these diverse traditional lifestyles were referred to as local wisdom, while at Hanoi they were called indigenous knowledge. Local wisdom encompasses the long tradition of the Thai agricultural lifestyle and the festivals, ceremonies, and worldview that grew out of that lifestyle. Indigenous knowledge includes a forest lifestyle evolved by mountain-dwelling minorities in Vietnam, as well as the festivals, ceremonies, and worldview that grew out of that lifestyle.

Much research has demonstrated that by whatever



*A session of the Hanoi symposium*

name it is known, such wisdom or knowledge incorporates a highly scientific and rational way of living in harmony with nature. Environments, however, are changing in tandem with lifestyles, and indigenous knowledge has lost its usefulness. At both the Nong Khai and the Hanoi symposium, the importance of research on local wisdom and indigenous knowledge to enable them to be used in some way as alternatives to modern lifestyles was discussed by analogy with the preservation of biodiversity.

*Culture and economic growth.* It was agreed that the ultimate goal of development is not economic growth but improvement in the quality of life, including psychological and emotional fulfillment, that to attain this goal economic growth should be paralleled by social and cultural development, and that economic growth is essential for improving the material aspects of people's lives.

*Modernization and identity.* The westernization, that is, modernization, of local cultures was a major subject of discussion at both symposiums. Opinion was divided over the assessment of modernization. Some participants saw it as neocolonialism, while others pointed out that it brought with it democracy and improvements in material living standards.

Many participants expressed concern over the decline of Asia's cultural identity under the powerful influence of Western culture. Nearly just as many, however, asserted that culture is ever-changing and that efforts should focus on adapting the good aspects of any and all foreign cultures, not just Western culture, to create a new Asian culture.

*Cultural cooperation and dialogue.* It was generally agreed that the countries of Asia know all too little about each other and that priority should be given to deepening mutual understanding, and particularly to removing the deep psychological barrier and eliminating the information gap between the ASEAN



*Panelists at a session of the Nong Khai symposium*

countries and the Indochina countries and China, so long kept apart by the cold war.

In the session on the culture of ethnic minorities and development at the Hanoi symposium, it was pointed out that development plans should not be made and forced on people by central authorities but should be designed through frequent consultation and dialogue between village and village, region and region, and district and district—transcending national borders whenever necessary. (*Toichi Makita, Program Officer, International Division*)

### NGO Forum Workshop at the Social Development Summit

The NGO Forum 1995 was held March 3–12 in Copenhagen, Denmark, in conjunction with the UN-organized Social Development Summit—at which more than one hundred thirty heads of state and government representatives discussed social development, focusing on unemployment, poverty, and social integration. At the NGO Forum about five thousand Danish citizens and some five thousand NGO workers from all over the world discussed these same issues from viewpoints that differed from those of the official summit.

The NGO Forum included a few hundred workshops, lectures, cultural performances, and other events organized by Danish NGOs and citizen groups and NGO groups from other countries. The multitude of events also included six workshops organized by three participant groups from Japan, the Japanese Preparatory Committee of the NGO Forum, the Sasakawa Peace Foundation, and the Project Assessment Forum, Japan. Following is a brief report on the March 10 workshop organized by the Project Assessment Forum.

#### A review of Toyota Foundation symposiums

The workshop opened with a presentation on the series of international symposiums on culture held in Nong Khai, Thailand, Hanoi, Vietnam, and Tokyo that the Toyota Foundation sponsored as part of the activities commemorating the twentieth anniversary of its establishment. (See the preceding article for further information on these symposiums.) The workshop participants' assessment of these symposiums as a whole was generally favorable.

A participant from an Indian NGO that aims at a cultural approach to development asked whether Japan could offer any specific examples of projects that

could serve as models of cultural approaches to development. It will be necessary to compile pertinent examples and establish networks for exchange of information. Some participants commented on the need to persuade UN-affiliated agencies, NGOs, and other organizations of the importance of the issue of culture and development so that it will be taken up on a larger scale in international conferences like the Social Development Summit.

#### Presentations on culture and development

Following the presentation on the Toyota Foundation's symposiums, Project Assessment Forum members delivered reports on culture and development from a variety of perspectives.

Akira Namae of the International Research Centre for Social Development pointed out that after they gained independence from colonial rule, the structure of rule in developing countries was unchanged despite new leadership because their government and administrative systems had to be built on the domestic systems inherited from colonial times. Therefore, Namae continued, local autonomy founded on the sovereignty of the people rarely exists, and local communities, key elements in social development, do not function effectively. The keystone of social development is communities that are independent and that become the main players in development. Cultural diversity is closely linked to community independence, and Namae emphasized that consideration of culture and development is therefore an important factor in social development.

Susumu Wakai of the Japan Overseas Christian Medical Cooperative Service noted that since World Bank medical economists began influencing medical policy in developing countries in the 1990s, medical service has become a tool for economic growth and development. He commented on the need to return to the spirit of the 1978 Alma Ata Declaration, which states that good health is a basic human right. The Alma Ata Declaration acknowledges traditional medicine as an integral sector of primary health care. Wakai pointed out, however, that this acknowledgment's qualifying clause, "in cases where this is necessary," indicates that primary health care is perceived as a combination of dominant Western-style medical services and subordinate traditional medicine. He suggested organizing a system that embraces both modern and traditional medical services, independently, which would enable consumers to choose between the two.

Yukiko Oda of the Kitakyushu Forum on Asian

Women stated that culture should be accepted as an index of social development; however, from the viewpoint of gender-based concerns, she had reservations about wholeheartedly endorsing traditional culture. By viewing culture not as something immutable but as something that changes, she said, the creation of cultures that are better from the perspective of gender can provide an opportunity for thinking about development and culture.

Yasutoshi Yamada, visiting researcher at Chiang-mai University, reported on a case of failure and success in integrated farming in a Thai village—failure by an NGO and success achieved by the villagers themselves—and explored the causes. Yamada concluded that such factors as minimizing the risk to the livelihood of the poor and safeguarding their livelihood are essential to the success of social development projects aimed at the poor. He stated that development projects that disregard the society and behavior patterns of the people of local communities do not succeed. He also noted the importance of respecting indigenous local communities, their diversity, and their culture.

Discussion from the floor centered on Oda's report on the relationship between gender and culture. For example, one participant questioned whether gender equality is expressed differently in different cultures. Another asked whether the issue is not gender equality (in which social conditions must be the same for both genders in all respects) but gender equity (in which elements differ in quality but are balanced, and there is fairness to both genders). Oda pointed out the danger of such views being used to justify the sanctioning of gender inequality. A local resident cited the example of Denmark, where the number of men and women in the national assembly is exactly equal.

The gender issue leads ultimately to the difficult question of the universal and the particular, of whether democracy or human rights, for example, can take different forms depending on the culture. Gender is unquestionably a major issue in any consideration of culture and development. (*Toichi Makita, Program Officer, International Division*)

## Conference on the Autonomous States Of Southeast Asia and Korea

Asian historians from around the world gathered in Kuta, Bali, August 19–21, 1994, in the cause of understanding the ways in which the middle-sized Asian states coped with change and modernity in the cen-

tury before high colonialism. Bali seemed an appropriate backdrop for such a conference, for it abounds with evidence of the vitality of pre-colonial "states" (though the tendency of this English term to obscure the real nature of political authority was strongly argued). The conference was the culmination of a three-year project on the period 1750–1870 coordinated by Anthony Reid of the Australian National University, which received grants from the Toyota Foundation in fiscal 1991, 1992, and 1993. The Bali workshop, representing the third stage of this project, was preceded by a planning session in Penang in September 1992 and a meeting of participants from the Asia-Pacific region in conjunction with the International Conference of Asian and North African Studies (ICANAS) in Hong Kong in August 1993.

### The focus of the conference

The historians who gathered on Bali came from Malaysia, Thailand, Vietnam, Indonesia, Australia, Japan, Korea, the United States, Great Britain, and the Netherlands. Unfortunately, Chen Xiyu from Xiamen University in China was unable to attend, although he did present a paper. Each participant contributed a paper on a particular state or problem aimed at revising or reinterpreting earlier versions of history.

The papers addressed topics ranging from economics to demography, agriculture, land tenure, literature, and political and cultural developments in the various countries under consideration during the eighteenth and early nineteenth centuries. Several papers focused on specific countries, including Korea, Burma, Siam, Vietnam, and various states of the Malay world, such as Siak and Palembang, as well as Java, Bali, and Sulawesi. Others examined broader historical factors that may help explain the commonalities throughout the region, such as interstate warfare, expanding commerce, and the role of Chinese trade and migration. One paper compared the ways in which celebrated writers in Siam and Vietnam reacted to the pressures of the time.

There was general acceptance of the point strongly made in the "Call to the Conference" that the states and dynasties of this period had had a "bad press," first from colonial writers and then from nationalists and Marxists. Their basic crime was to have lost the fight against European and Japanese colonialism, causing colonial writers to condemn them as fossilized anachronisms that needed to be overthrown and nationalists to regard them as embarrassing failures, by no means representing the enthusiastic response to modernity that the nationalists favored. Instead,

nationalists looked back to earlier kingdoms, like Angkor, Pagan, Melaka, Ayutthaya, and Majapahit, for the romantic glow of success needed to fight colonialism.

Central to the aim of the meeting were issues surrounding the renewal of traditional states and state systems in Southeast Asia and Korea in the century preceding late-nineteenth-century European colonialism. Was this phenomenon a "last stand" intended to stave off the onslaught of imperialism or was the region spurred to self-renewal as a response to long-term global economic and demographic trends? These questions provided the primary focus for the discussion and analysis of the conference.

### The participants' findings

For Korea and most of Southeast Asia, the period 1750–1870 seemed to be one of important progress in state formation and in the strengthening of neo-traditional systems of governance. Despite severe crises that often swept away earlier kingdoms and state structures, indigenous societies in many areas showed remarkable powers of regeneration and resilience. The collapse and restructuring of Burma, Siam, and Vietnam in the last half of the eighteenth century are important indicators of this capacity for renewal. While less obvious and perhaps less successful, similar trends were at work in Palembang, Siak, and Johor-Riau, as well as in Java, Bali, and to some extent Korea.

Political restructuring was closely related to economic trends. Here, one of the most dynamic forces was the impact of changes in China upon the regions adjacent to it. The expansion of the Chinese junk trade and the increasing demand in China for the goods of Southeast Asia were important factors in stimulating economic and political developments. The period was marked by increased production, as well as productivity, and the growth of a wide range of markets in the region. The creation of colonies of Chinese laborers contributed to this overall trend of growth. An increasing use of cash in the region accompanied a new surge of urban growth.

The social and cultural results of these events were wide ranging and profound. Populations inside Southeast Asia experienced a mixing and homogenization unprecedented in earlier periods. The wars that swept mainland Southeast Asia and widespread slave raiding and immigration of Chinese traders and laborers in insular Southeast Asia led to major transfers of populations. Even Korea, which was isolated from much foreign contact, saw an expansion of ur-

ban centers accompanied by the emergence of new classes of people. These changes placed new administrative demands on political structures and at the same time created a new awareness of broader-based identities.

During these years literacy increased throughout the region. This trend was accompanied by literary awakenings that saw the creation of a number of classical works in Southeast Asian languages. Poets like Sunthorn Phu in Siam and Nguyen Du in Vietnam brought a new self-critical consciousness to the area's literature. At the same time, royal courts patronized the arts by sponsoring the revision of earlier works of literature and the translation of foreign classical works, such as *The Romance of the Three Kingdoms*, *Water Margin*, and the *Ramakien*. The era also saw the revision and rewriting of law codes and major bodies of religious scriptures in both Buddhist and Islamic states. Royal sponsorship of major building programs was another aspect of the vitality of this period.

There were also important reforming trends in religious practice and thought throughout Southeast Asia. In Burma and Siam Buddhism was purified and standardized, and knowledge of the scriptures became more widespread. Similar trends were apparent in Islam in the insular world as increasing numbers of Malays and others made the Haj and Arab trading activities in the region expanded. The search for neo-Confucian solutions to the problems of society provided a link between Korea and Vietnam that was in turn a refreshing means to escape the insularity that inhibits comparative work on both countries.

### Conclusions

The conference concluded on a positive note. The work of the various participants made it clear that a radical revision of the negative picture of the Asian states of this period is now in full swing. While the question of exactly what constituted a "last stand" may need to be defined differently in each case, it seems clear that this new look at the history of a distinctive period in Asia has found evidence that the period was one marked by economic and political vitality, as well as cultural creativity. Asian states and societies appeared to be responding with confidence, and in many cases acting on their own initiatives in the midst of a changing environment.

The conference demonstrated both that the states of the period were coping in their own relatively autonomous ways with the problem of modernity and that comparative consideration of them is highly

fruitful. Can it be that in human history, as in biological history, diversity is a source of strength and "modernity" becomes a more interesting and resilient category when it is analyzed in all its varieties—including some that explicitly rejected or ignored the European enlightenment?

The meeting concluded with a resolve to publish its proceedings as rapidly as possible. (*Carl Trocki, Professor of Asian Studies, Queensland University of Technology*)

## Grants for Citizen Activities

The Toyota Foundation approves one-year grants for citizen activities twice a year, in October and March. Applications for Grant Program for Citizen Activities grants in the second period of fiscal 1994 were accepted from October 15 to December 15, 1994. One hundred fifty-one applications were received, setting a new record. Since fiscal 1994 the program has emphasized activities aimed at creating a mature civil society, giving priority to projects that address problems or make policy proposals from the perspective of the individual and the community. For this reason, only one hundred seventeen applications were received in the first period. The larger number of applicants in the second period reflects the growth in both the quantity and the quality of citizen activities.

A geographic breakdown of applications showed that over 70 percent of the applicant groups were from urban areas (eighty-seven from the Tokyo area, mainly Tokyo and Kanagawa Prefecture, and twenty-three from the Kyoto-Osaka area, mainly Osaka). Significantly, although their number was small, applications were also received from western Honshu and Shikoku, areas from which few applications had been submitted before, reflecting a more even distribution of applicants throughout the country. Clearly citizen activities are flourishing outside urban areas, too, and an increasing number of groups are making noteworthy achievements.

In terms of theme and content, more than 60 percent of the proposals submitted were in relatively well established fields, such as ecology, environmental protection, social welfare (including support for independent living for disabled people and care for the elderly), community-building, and overseas assistance and cooperation. There were also twelve proposals related to human rights, twelve concerning children or education, nine focusing on medical or health care, and six dealing with the arts and cul-

ture, indicating that more attempts are being made to address new needs that reflect the changing nature of society.

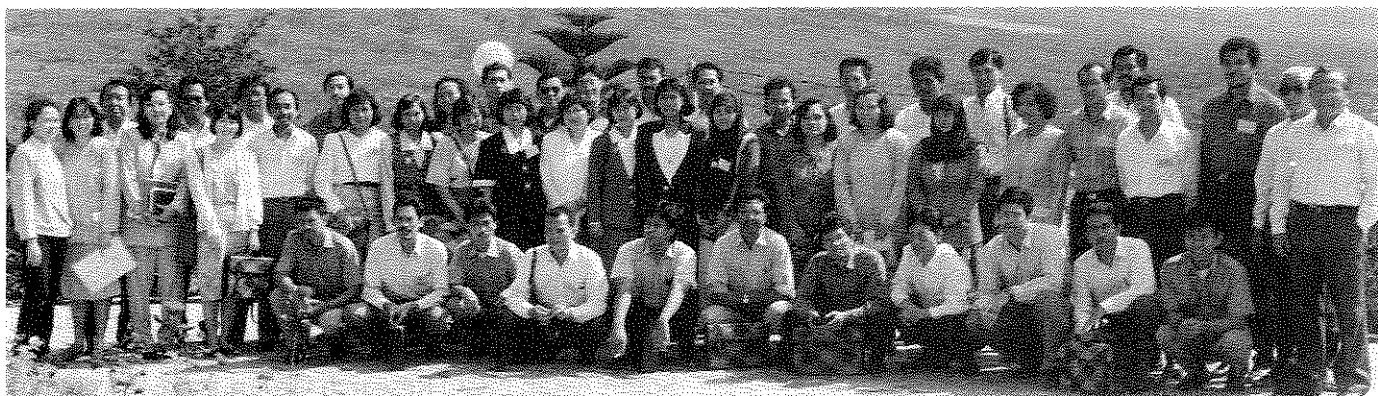
The applications were screened on the basis of quality and immediacy, and balancing factors—such as geographical distribution, the field of the theme, and the age range of applicant-group members—were also taken into consideration. Ten projects, including "A Study on the Networking and Advocacy of South Asian Nongovernmental Organizations, with a Focus on NGOs in India," conducted by the South Asian NGO Research Group, were selected to receive a total of ¥18 million in grants. Many of the projects selected are enthusiastic, community-based attempts to deal with new conditions in a region or society. The projects selected approach their themes creatively and are diverse both geographically and in the fields they address. The results of their research promise to have a ripple effect leading to major accomplishments in citizen activities (*Gen Watanabe, Program Officer, National Division*)

## Workshop for Young Indonesian Researchers

The first workshop for recipients of fiscal 1994 Incentive Grants for Young Indonesian Researchers was convened jointly by the Toyota Foundation and the Social Science Foundation in Indonesia on January 23–24, 1995, in Batu, Malang Province, East Java.

The Incentive Grants for Young Indonesian Researchers Program entered its eighth year in fiscal 1994. The program's focus has been refined from relatively broad coverage of the humanities and social sciences to four topics: land-use and -ownership issues, labor issues, changes in religious consciousness, and development of urban cultures. In addition to applications for research on these topics, applications for research for M.A. theses and doctoral dissertations were accepted. As reported earlier (see *Occasional Report No. 20* [November 1994], p. 9), despite more narrowly defined topics, more than a thousand applications were received, and grants were approved for sixty-four projects.

Although the grant recipients were outstanding among a large pool of applicants, the work of young researchers sometimes takes unpredictable directions due to inexperience or lack of thorough theoretical analysis. In past years grant recipients reported on their projects at workshops held midway through and at the end of the grant period, but as of fiscal 1994, it



*Participants in the workshop for recipients of fiscal 1994 Incentive Grants for Young Indonesian Researchers pose with their advisers*

was decided to hold the interim-report workshop at the beginning of the grant period. The schedule of the final-report workshop, at the end of the grant period, remains unchanged. The January workshop was the first to be held at the beginning of the grant period.

Excluding M.A. and doctoral candidates, who already have advisers, forty-two grant recipients were invited to the workshop. All attended (with the exception of one person who canceled because of sudden illness), some coming from as far away as Pontianak and Ambon. Five professors also attended, to advise recipients on their research plans.

Batu, the site of the workshop, is ten kilometers northwest of the city of Malang, in the foothills of Mount Arjuna. Abounding with apple orchards, the area is famed for its scenic beauty. Workshop participants enjoyed earnest discussions in these pleasant surroundings.

Participants were divided into four groups, according to project topic, but discussions were diverse due to differences in the nature of the individual topics and the way that the professors offering advice led discussion in their groups.

Many researchers in the groups discussing land-use and -ownership issues and labor issues were prepared to engage in a harsh analysis of these major problems surfacing in Indonesian society as a result of rapid development. Many of the researchers in these two groups enthusiastically participate in NGO activities even though they are teaching at universities or other institutions. Some researchers' projects will undertake action research to address urgent needs.

On the other hand, some researchers in these groups were too involved in current problems to be objective, and their research approaches were poorly conceived. The adviser on land-use and -ownership issues pointed out researchers' lack of knowledge of

previous research in the field and of research design and recommended various reference materials.

Even though they had excellent research themes, many researchers in the group dealing with changes in religious consciousness had difficulties with research methodology because of the intangible nature of the subject. The professor guiding this group spoke in detail about reconciling disparate elements, such as facts, critical thinking, and research methodology.

For example, when one researcher described a project titled "Religion and Politics Among Javanese in Northern Coastal Regions: Politics and the Decline of Religious Consciousness in Paciran Village, Lamongan Regency," the research adviser commented: "The relationship between politics and religious consciousness is an interesting topic, but the use of the word 'decline' in the title seems to indicate that the researcher has already introduced a subjective element into the research; the title should be thought out more carefully." He continued: "This project title includes the term 'coastal regions'; however, historical research on seventeenth- and eighteenth-century Java conceives coastal areas as being open to foreign countries and inland areas as closed to the outside. Thus this term should be avoided in a title unless it is used in that sense."

Many of the projects in the final group, dealing with the development of urban cultures, were concerned with the directions of new cultures rather than social issues. The professor advising this group allowed the researchers to control the discussion and contributed a few brief comments at the end of the session.

The young researchers who attended the workshop unanimously agreed that the proceedings had been very beneficial for the research they will be conducting. Participants were also able to establish personal contact with confreres from around the country.



It is hoped that research reports of high caliber will be presented in a year's time. (*Yumiko Himemoto, Program Officer, International Division*)

## Grant Activities for Fiscal 1995

At its seventy-third meeting, held on March 16, the Toyota Foundation's Board of Directors approved the Foundation's grant activity program for fiscal 1995, including its budget of ¥445 million for grants. Although the funds available for grants remained the same as last fiscal year due to the recent low interest rates in Japan, several new trends emerged in the Foundation's activities, reflecting social changes and development of the Foundation's programs. One of these trends is evident in the Southeast Asian Studies Regional Exchange Program (SEASREP), initiated this fiscal year.

SEASREP was inaugurated in response to suggestions made during three committee meetings held between May 1994 and January 1995 to discuss means of promoting Southeast Asian studies in Southeast Asia. The committee members are Southeast Asian scholars with a strong interest in Southeast Asian studies: Maria Serena I. Diokno, from the University of the Philippines; Taufik Abdullah, from the Indonesian Institute of Sciences; Shaharil Talib, from the University of Malaya; and Charnvit Kasetsiri and Thanet Aphornsuvan, from Thammasat University. These committee members will continue meeting to discuss the development of this program, which has been inaugurated on a limited scale.

SEASREP's three objectives are to foster researchers in Southeast Asian studies, share research results, and encourage international joint research. There are four subprograms under this program: Language Training Grants, Visiting Professorship Grants, Incentive Grants for Young Researchers in Southeast Asian Studies, and Other Grants.

Language Training Grants support enrollment in formal Southeast Asian-language courses or study with local private tutors so that Southeast Asian graduate students and young teachers can acquire either a reading knowledge of Southeast Asian languages other than their own to conduct documentary research or speaking ability to conduct field research in Southeast Asian countries other than their own.

Visiting Professorship Grants support visits by Southeast Asian experts researching important themes in Southeast Asian studies who are invited to present a series of intensive lectures to undergraduate

and graduate students and teaching staff members.

For the present, applications for grants under these two subprograms will be accepted only from members of the faculties of humanities and social sciences of the University of the Philippines, the University of Indonesia, Gadjah Mada University, the University of Malaya, and Thammasat University.

Incentive Grants for Young Researchers in Southeast Asian studies are already being awarded to Southeast Asian researchers enrolled in graduate programs in Malaysian universities who are writing M.A. theses or doctoral dissertations. Their research should be in the humanities or social sciences and on Southeast Asian countries or regions other than their own. Beginning next year, fiscal 1996, applications will be accepted from graduate students at the University of the Philippines, the University of Indonesia, Gadjah Mada University, the University of Malaya, and Thammasat University.

Other Grants support projects to share the results of research in Southeast Asian studies conducted by Southeast Asian scholars. International joint research conducted by Southeast Asian researchers that views Southeast Asia as a region and joint research conducted by Southeast Asian researchers that approaches Southeast Asian regions from a comparative viewpoint are also supported. In addition, this subprogram supports seminars and workshops to nurture such projects.

Although the total grant awards for SEASREP projects this fiscal year will amount to only ¥15 million, the Foundation expects the program to expand. (*Yumiko Himemoto, Program Officer, International Division*)

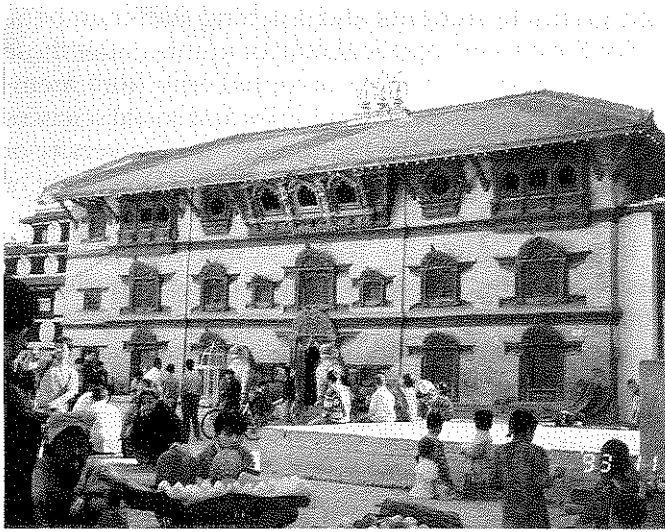
## "Know Our Neighbors" Books

Following are brief reviews of five books recently published under the Toyota Foundation's "Know Our Neighbors" Translation-Publication Program in Japan, which supports the translation and publication in Japanese of Southeast and South Asian works of literary, scholarly, and social significance.

*Kumari Sobha*. Vijaya Bahadur Malla. Trans. Shizuko Terada. Published in Japanese as *Kami no Otome Kumari* (Kumari, the Goddess's Virgin). Tokyo: Shinjuku Shobo, 1994. 284 pp. ISBN 4-88008-202-3.

Kumari Chauk, the three-story residence of the "living goddess" Kumari, stands in the old palace square of Kathmandu. For generations, an unmarried

Shizuko Terada



*Kumari Chauk, in Kathmandu, the locale of Kumari Sobha*

prepubescent girl has been chosen according to strict rules to serve as Kumari, a living representation of the guardian goddess of the kingdom of Nepal. Kumari is allowed to leave Kumari Chauk only to participate in thirteen major festivals held each year.

Sobha, the young protagonist of this love story, was once chosen as Kumari. It is said that a woman who has served as Kumari will have difficulty finding a husband, and that even if she marries, her first husband will die young. Because of this belief, Sobha worries about marrying Upendra and finally becomes neurotic. The people around Sobha, however, interpret her neurosis as possession by the goddess.

Upendra struggles to release Sobha from ancient tradition and her worries and enable her marry him and build a new life. Sobha's family and a truck driver named Babukaji, who is in love with Sobha, are also key figures in the story.

A successful Nepalese film was based on this work of popular fiction. The novel, however, deftly captures the transformation of the spiritual life of the Nepalese in the wake of the country's modernization. It is a rare and valuable portrayal of the current state of faith in the living goddess Kumari, which is still cloaked in mystery, and offers insight into Kumari herself.

This novel by Vijaya Bahadur Malla, a senior figure in the Nepalese literary world, was published in 1972. The afterword by the translator, Shizuko Terada, a researcher on Nepalese culture, helps readers understand the subtleties of Nepalese psychology.

*Karvalo*. K. P. Purnachandra Tejaswi. Trans. Kyoko Inoue. Published in Japanese as *Marenaado Monoga-*

*tari* (A Tale of the *Malnad*). Tokyo: Mekong Publishing Co., Ltd., 1994. 223 pp. ISBN 4-8396-0087-2.

One of the greatest pleasures of reading literature in translation is encountering the foreign and different. But in Japan, whose modern literary standards have been powerfully influenced by Western literature, contemporary readers tend to judge all literature by the Western yardstick. Occasionally, however, the translated literature of non-Western countries and cultures offers a refreshing change from this standard, allowing readers to experience the thrill of the unexpected.

This translation of the novel *Karvalo*, written in Kannada, a South Indian language spoken widely in the state of Karnataka, is a delightful introduction to the sweet pleasure of reading translated literature. The story is set in the *malnad* region, the forested highlands of Karnataka formed by the Western Ghats, an extensive mountain range along India's southwestern coast. *Karvalo* depicts the men of the *malnad* as they risk bee strings to harvest honey, romp with dogs, study insects, capture snakes, and, finally, set off in a caravan to search for a flying lizard, whose very existence is in doubt. The antics and whimsical conversation of these men are intrinsically amusing. Works like this entrance readers with the infinite possibilities of literature.

Selections from *Ma Hua Xin Wen Xue Da Xi*, Volume 4, *Xiao Shuo*, Volume 2, and *Yi Ge Ri Ben Nu Jian Die*, *Ta*. Tie Kang, Zhang Yi Qian, et al. Fujio Hara, ed. Trans. Fujio Hara and Naomi Imani. Published in Japanese as *Mareeshia Kojitsu Bungaku Sen* (Malaysia's Anti-Japanese Literature). Tokyo: Keiso Shobo, 1994. 296 pp. ISBN 4-326-91116-6.

Malaya (present-day Malaysia and Singapore) was occupied by the Japanese military from December 1941 to August 1945. This work reveals the Chinese and Malay view of Japan's advance into China and Southeast Asia, particularly its occupation of Malaya.

This collection contains five short stories, four translated from Chinese and one from Malay. *Bai Yi* (Termites), by Tie Kang, is an ironic portrayal of corruption in the movement to save Malaya from the Japanese; *Yi Ge Ri Ben Nu Jian Die* (A Female Japanese Spy), by Zhang Yi Qian, describes anti-Japanese activities of the Chinese in China; *Ba Jiu Bai Ge* (Eight or Nine Hundred People), by Ru Ying, deals with the anti-Japanese activities of iron miners in Malaya; *Xiao Cheng Zhi Ye* (Night in a Small City), by Chen Quan, depicts attacks by guerrillas in Kinabalu, Sabah, North Borneo; and *Nyawa di Hujung Pedang* (Life

at Sword Point), by Ahmad Murad Nasaruddin, recounts the atrocities committed in Malaya by the Japanese military.

This is both the first translation of Malaya's anti-Japanese literature into Japanese and the first attempt to publish both Chinese and Malay literatures in a single book. Although the term "anti-Japanese literature" suggests that these works are characterized by brutality, they are in fact richly literary; some portray calm passion or love, some are filled with black humor, and some are lyrical. The excellence of the Japanese translation also makes this a commendable book.

*Tu Trieu dinh Hue den Chien khu Viet Bac.* Pham Khac Hoe. Trans. Masaya Shiraishi. Published in Japanese as *Betonamu no Rasuto Emperaa* (Vietnam's Last Emperor). Tokyo: Heibonsha, 1995. 476 pp. ISBN 4-582-37333-x.

Pham Khac Hoe was chief secretary of the imperial court of Bao Dai (r. 1926–45), the last emperor of Vietnam's Nguyen dynasty (1802–1945). He also has the distinction of later rising to high rank in the revolutionary government established after Bao Dai's abdication. In this collection of reminiscences, Pham Khac Hoe writes of the events and people that shaped the period from March 1945 to September 1947. This span of two and a half years is for Pham Khac Hoe—a healthy ninety-three today—only one thirty-seventh of a lifetime. In his life and in the history of the Vietnamese people, however, it was an intense period with considerable significance.

In March 1945 the Japanese military staged a coup d'état, drove out the French, and compelled Emperor Bao Dai to declare Vietnam's "independence." In August of that year, Japan was defeated and a wave of revolution swept over Vietnam, forcing the last emperor, Bao Dai, to abdicate. Ho Chi Minh emerged as the head of the Democratic Republic of Vietnam, but the French returned to reclaim their former colony, thereby igniting the Indochina War.

Pham Khac Hoe paints a vivid picture of those tumultuous days, describing the activities of Emperor Bao Dai and the people around him just prior to and after the abdication, the maneuvering that led to Bao Dai's abdication (in which the author took part), and the later negotiations with the French (in which the author participated as a member of the revolutionary government). He sketches a portrait of Ho Chi Minh, with whom he met several times, and recalls communications with various people while he was a French prisoner of war.

The author's keen insights and astute observations are enhanced by a literary skill honed by his expertise in Chinese-style poetry. This work, unlike traditional memoirs, moves readers through its carefully developed literary style.

*Kaum, Kelas dan Pembangunan.* Syed Husin Ali, ed. Trans. Jun Onozawa and Noriyoshi Yoshida. Published in Japanese as *Mareeshia: Taminzoku Shakai no Kozo* (Malaysia: The Structure of a Multiethnic Society). Tokyo: Imura Cultural Enterprise Co., Ltd., 1994. 312 pp. ISBN 4-326-91115-8.

In his preface to this book the editor, who is also a contributor, says that ethnic issues are Malaysia's greatest concern because they not only figure constantly in daily life but also often threaten national integration. He goes on to point out that Malaysia is home to a variety of ethnic groups, which have distinct social and cultural systems and have attained different stages of development.

According to 1991 population estimates, the ethnic composition of Malaysia, a typical multiethnic nation, is 49 percent Malay, 31 percent Chinese, 8 percent Indian, 11 percent other indigenous peoples, and 1 percent foreigners. Unlike the situation in many other multiethnic nations, separatist and assimilationist movements are not very active in Malaysia. The country's ethnic groups persevere in seeking a mode of coexistence and prosperity in the framework of a single nation-state through continual negotiation and cooperation. Malaysia can be seen as a remarkable proving ground in a world beset with ethnic disputes and conflicts.

This book contains ten papers by eight scholars from different ethnic groups and disciplines, including history, sociology, and cultural anthropology. The papers comprehensively describe numerous aspects of present-day Malaysian society from various perspectives, explore issues and prospects, and present a prescription for establishing a national identity and national integration in Malaysia. This work offers a three-dimensional portrait of Malaysia.

## Recent Publications Based on Foundation-Supported Research

*Hizen Toji no Minato Banten: Indonesia no Isuramu Koshi Iseki / Banten, Pelabuhan Keramik Jepang: Situs Kota Pelabuhan Islam di Indonesia* (The Hizen-Ceramic Trade Port of Banten: The Ruins of an Islamic Port in Indonesia). Hasan Muarif Ambary and Takashi Sa-



Fragments of a blue and white Imari-ware dish excavated from the ruins of Banten Rama

kai, eds. Tokyo: Hodaka Shoten. 1994. 186 pp. ISBN 4-938672-20-0. In Japanese and Indonesian.

The Islamic sultanate of Banten, in western Java, flourished between the mid sixteenth and early nineteenth centuries. Its capital, Banten Rama, was the center for Southeast Asian-European trade after the demise of the Malacca sultanate. Archaeological excavations carried out at Banten Rama since 1976 by Indonesia's National Research Centre for Archaeology have shed light on the city's layout, trade, and industry.

This work, the joint undertaking of the National Research Centre for Archaeology and the Banten Ruins Study Group in Japan, focuses on ceramics of various provenances and periods, particularly Imari export wares from Japan, excavated from the ruins of Banten Rama. The aim of the book is to clarify when and by whom these wares were taken to Banten and how they were used.

Part one of this bilingual (Japanese and Indonesian) work presents photographs of the Banten excavation sites and of artifacts recovered there, chiefly ceramics. Part two consists of reports by five researchers, three Indonesian and two Japanese: "Distinctive Features of the Ruins of the Port of Banten Rama," by Hasan Muarif Ambariy; "Characteristics of Hizen Ceramics Excavated in Indonesia," by Kohji Ohhashi; "Restoration of the Ancient Capital of Banten," by Halwany Michrob; "The Trade History of Ceramics from the Banten Ruins," by Naniek H. Wibisono; and "The Export of Hizen Ceramics, the Zheng Family, and the Sultanate of Banten," by Takashi Sakai.

This publication was supported by international grants awarded in fiscal 1991 and 1992.

## 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 \$114 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 various programs the Foundation provides grants for research and projects related to the human and natural environments, social welfare, education and culture, and other fields. Among these programs is the Research Grant Program, which supports projects that try to identify and solve problems faced by contemporary society and that focus on the following four priority areas: mutual understanding and coexistence of diverse cultures; proposals for a new social system: building a civil society; the global environment and the potential for human survival; and science and technology in the age of civil society.

The International Grant Program: Southeast Asia Program awards grants for projects that are aimed at preserving and encouraging the indigenous cultures of Southeast Asia and are conducted by indigenous researchers. The Southeast Asian Studies Regional Exchange Program (SEASREP) provides grants to Southeast Asian researchers in order to nurture Southeast Asian studies in Southeast Asia. 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 163-04, 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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