

# OCCASIONAL REPORT No. 9

## THE TOYOTA FOUNDATION

### May 1989

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## Publication of *Cham Sculpture* and Other Grant Activities in Vietnam

At present the International Grant Program is concentrating on projects aimed at preserving and encouraging the indigenous cultures of Southeast Asia. The first international grants for projects in Vietnam were awarded in fiscal 1985. *Cham Sculpture*, the result of a project that received grants in fiscal 1985 and 1987, is the first fruit of the Foundation's grant activities in that country.

This volume is a photographic record of works of Cham sculpture in museums throughout Vietnam and on the relatively few temples that have survived the ravages of time and war, with text and captions in Vietnamese, English, and Japanese. The English translation was prepared by Ho Hai Thuy, while the Japanese translation was prepared by Yoshiaki Ishizawa and Haruo Tomita. (The Vietnamese title of the book is *Dieu Khac Cham*; the Japanese title is *Chamu Chokoku*.) Edited by the State Committee for Social Sciences of Vietnam, the book was published in both Hanoi and Tokyo and printed in Japan. Three thousand copies were donated to institutions in Vietnam, while one thousand copies are being marketed in Japan.

### The Cham and their art

The Cham people, now found in central Vietnam, first appeared in history about two thousand years ago. They are classified by linguists and anthropologists as belonging to the Malayo-Polynesian branch of the Austronesian language group. The Cham created Champa, one of the oldest kingdoms in Southeast Asia, and one with a high level of civilization. Their works of art, particularly sculpture, are of outstanding quality. The stone sculptures of the temples built by the Cham have survived more than a thousand years. When the Viet people reconstructed their country in the tenth and eleventh centuries, they absorbed the cultural achievements of the Cham, while the Cham merged their culture with that of the Viet.

Today, the Cham number around 76,000, most of whom live in Thuan Hai and An Giang provinces.

About three-quarters of the Cham in Thuan Hai are Hindu or followers of Bani Islam, a sect found in that province. Many polytheistic folk religions also remain. The Cham in An Giang are followers of Islam and permit no other religions.

The Hindu Cham have many festivals in which they celebrate the joy of life and venerate the gods through song and dance. Such scenes of daily life, as recorded by the architects and sculptors of ancient times on shrines, temples, and pagodas, are an important cultural legacy. Many regions of Southeast Asia have produced vibrant works of art, but few have created works that so strongly extol spiritual grandeur and love of life. Though deeply influenced by Indian art, Cham art gradually took on an indigenous coloring and came to express uniquely Cham characteristics.

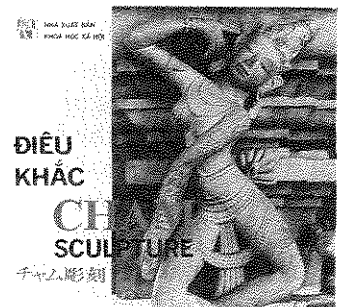
Cham sculpture incorporates various characteristics of Indian, Mon, Khmer, Malay, and Viet art. The Vietnamese text of *Cham Sculpture* notes that Southeast Asians viewing Cham sculpture remark that it feels familiar, not like a foreign art, and that they can see something of their own culture in it although the correspondence is not exact.

### Other grant activities

A number of other Foundation-supported projects are underway in Vietnam. Brief descriptions follow.

"Cham History and Culture," a project led by Nguyen Cong Binh, director of the Institute of Social Sciences in Ho Chi Minh City, was awarded an international grant in fiscal 1988. This project will conduct further research into the history and culture of the Cham and thus help preserve Cham culture. It will also examine similarities and relationships between the Cham and other Southeast Asian peoples.

"Dong Son Drums in Vietnam," a project led by Nguyen Van Hao, vice-director of the Institute of Archaeology, was awarded international grants in



The jacket of *Cham Sculpture*, showing the trilingual title

fiscal 1985 and 1988. This project will publish a book containing monochrome photos, sketches, and the dimensions of the 229 Dong Son bronze drums excavated in Vietnam so far. These archaeological artifacts are considered an important key to clarifying many aspects of ancient Southeast Asian history that remain unclear. Researchers believe that the drums' area of distribution, called the Dong Son cultural sphere, indicates the existence of an ancient people with a powerful shared culture. The recent discovery of similar bronze drums in southern China has stimulated still further archaeological research.

"A Study of the Cultural Characteristics and Peoples of the Mekong Delta," a project also led by Nguyen Cong Binh, was awarded international grants in fiscal 1987 and 1988. This project examines the traditional cultures of the ethnic minorities of the Mekong Delta, an area that has played an important role in Vietnam's economic development. It also studies the cultural and economic relations these groups have had with the peoples of the neighboring countries of Kampuchea, Laos, and Thailand, as well as with the peoples of the Southeast Asian island nations, India, and the Middle East.

"The Sino-Nom Engraved Texts of Vietnam," a project led by Nguyen Quang Hong, vice-director of the Sino-Nom Institute, was awarded an international grant in fiscal 1988. Inscriptions in Chinese ideographs are found in Vietnam, as in Japan and on the Korean Peninsula; other inscriptions are in the Nom script, which is derived from Chinese ideographs. This project will study Sino-Nom inscriptions in Vietnam and make rubbings of them, thus contributing to research on the history of Vietnam.

Vietnam is rapidly opening up and is seeking cultural as well as economic exchange with neighboring countries. Vietnamese researchers also recognize the urgent need to further scholarly research on their country, which was slowed by years of war, and to publish the findings abroad as well as in Vietnam itself. As the above projects indicate, they are eagerly meeting this challenge. (*Yoshiko Wakayama, Program Officer, International Division*)

### Self-sufficiency and Assistance: The Case of Negros

"The Prospects for Self-sufficiency and Economic Assistance on Negros in the Philippines," a joint international study conducted by the Japan Negros Cam-

paign Committee, was awarded research grants in fiscal 1986 and 1987. In the course of the two-year project, which was completed in November 1988, the researchers made a number of important discoveries.

#### Threefold focus

First, they clarified socioeconomic conditions in the Philippine province of Negros Occidental, which is heavily dependent on sugar cane cultivation on large plantations known as haciendas, by compiling data on land distribution, the sugar industry and its diver-



Munesuke Yamamoto

*The Tsuburan Research and Training Center, on Negros*

sification, social strata, and nutritional deficiencies.

Second, they elucidated the living conditions of various classes, as well as people's reactions to and expectations of the agrarian reforms the Philippine government has begun to implement and the impact of these reforms on overseas labor. This was done through questionnaire-based interviews with 304 farm workers, 29 landowners and shrimp farmers, and 40 slum-dwelling families in twelve areas of Negros.

Third, they tracked the flow of the huge amount of foreign aid that has poured into Negros Occidental, which has a population of 2.2 million, since 1985. The researchers ascertained how funds have been distributed at the local level and what effect they have had on the self-sufficiency of the populace.

This project, focusing on the three areas outlined above, not only contributed substantially to the assistance program of the Japan Negros Campaign Committee, a nongovernmental organization (NGO), but also helped stimulate grass-roots NGO activities among the people of Negros itself.

The Negros Relief and Rehabilitation Center, together with a number of local NGOs, will sponsor the International NGO Seminar on Self-reliance and External Support: The Case of Negros Island, from July 18 to July 24 this year in the city of Bacolod.

As its name suggests, the seminar will explore the relationship between economic assistance and self-sufficiency, using Negros as a case study. A report on the Foundation-supported project will be a major agenda item.

### Present conditions

Two-thirds of the 420,000 hectares under cultivation in Negros Occidental are planted with sugar cane. The province's approximately 45,500 landowners possess 620,000 hectares (including uncultivated land) among them. However, 982 haciendas of 50 hectares or more account for slightly over half the land under cultivation, which means that around 300 families own half the agricultural land in the province.

Because of low sugar prices in the first half of the 1980s, the area planted in sugar cane shrank to only half what it had been in the peak period. This led to widespread unemployment and even starvation. But now that sugar prices are rising again, more sugar cane is being planted. Landowners are also beginning to cultivate shrimp for the Japanese market.

Agrarian reforms will affect 450,000 hectares and 7,440 landowners. The landowners are trying to block implementation, however, financing private militias and forging links with the military in an effort to suppress the popular movement for reform.

Rural society on Negros consists of a handful of landowners, wealthy farmers, and fairly well-to-do farmers; a large number of full-time laborers (*dumaan*), temporary laborers (*pangayao*), and migrant laborers (*sacada*) from remote areas of the island or other islands; and landless peasants, tenant farmers, and small-scale farmers. Most members of this last group work with *dumaan* families as *pangayao*, providing seasonal labor on the large haciendas. More than 40 percent of farm laborers and 70 percent of city dwellers are unemployed or underemployed.

When sugar prices dropped, many *dumaan* fell to the status of *pangayao*. Both groups swelled the city slums and constitute the core population of the unemployed who go overseas to work. This situation has not changed despite the rise in sugar prices and the spread of shrimp farming. The reason is that landowners mechanized and streamlined their operations during the sugar slump and no longer need as many *dumaan* as before. Moreover, shrimp farming is capital intensive and requires only skilled mechanics to keep the equipment in running order.

### Three types of assistance

Most of the massive amounts of overseas assistance

delivered to Negros Occidental has been funneled through three channels. The first is food programs administered by UNICEF, CARE, and other international organizations. In April this year CARE was still providing 240,000 meals a day to mothers and children.

The second channel is aid flowing through NGOs at the provincial government level to NGOs set up by landowners and other influential local residents. Many of these NGOs have undertaken large-scale projects, such as the provision of subsistence plots to laborers to check social unrest, but they tend simply to perpetuate dependence on the landowners.

The third channel is funds directed through local grass-roots NGOs to laborers, small-scale farmers, Christian parishes, small-scale fishers, and slum dwellers. The projects, though modest, support activities conducive to self-sufficiency. The Japan Negros Campaign Committee, establishing links with the third channel, has emphasized not unilateral giving but shared experience through various activities involving Japan and the Philippines.

One successful result of this kind of cooperation is the Tsuburan Research and Training Center, established last year on a barren plot of land that is now planted with rice, vegetables, and fruit trees. Thirty-four local organizations utilize the center in rotation. The center is spearheading programs to provide two hundred water buffalo a year and to dig two wells a month in villages on Negros. It also deals directly with sugar cane and banana producers and is promoting various forms of exchange among local residents.

This year, the Japan Negros Campaign Committee will publish an account of this experiment in grass-roots exchange along with the final report on the research project. (*Jun Nishikawa, Professor, Faculty of Political Science and Economics, Waseda University; Vice President, Japan Negros Campaign Committee*)

## Forum on Materials Documenting Japan's Occupation of Indonesia

For the past three years the Forum for Research Materials on the Japanese Occupation of Indonesia, a research group whose activities have been supported by forum grants awarded in fiscal 1985, 1986, and 1988, has been collecting and organizing written and oral records concerning Japan's occupation of Indonesia during World War II and arranging to make them accessible to Indonesian and other researchers

outside Japan. Initially headed by the late Professor Akira Nagazumi of the University of Tokyo, the forum is now led by Professor Mitsuo Nakamura of Chiba University.

Western scholars began studying Japan's wartime occupation of Indonesia, and of Southeast Asia in general, in the early 1950s, partly because of the occupation's significant political, social, and economic impact on the region. Somewhat later, Japanese and Indonesian scholars also started to focus keen attention on the subject. The heightened interest in this chapter of modern history is indicated by the facts that the Japan Society for Southeast Asian History held a symposium on the theme "World War II and Southeast Asia" in Tokyo in December 1988 and that one of the panels at the Association for Asian Studies annual meeting in Washington, D.C., in March this year was devoted to the theme "Japanese Cultural Policies in Southeast Asia During World War II."

Nevertheless, despite the acknowledged importance of Japanese primary sources to further advancing such research, no systematic effort was made to collect such materials and provide easy access to them. It is true that a great volume of Japanese government and military documents were destroyed immediately after the war and that many of those remaining were confiscated by the Allied powers. But the main reason for the lack of progress was the reluctance of Japanese national institutions holding such documents, including materials returned to Japan by other countries, to grant the public access. Especially secretive was the War History Department of the National Institute for Defense Studies, which is under the jurisdiction of the Defense Agency.

Oral accounts by people directly involved with the occupation are also of great importance to historians. The need for systematic and concentrated interviews is made all the more urgent by the fact that the number of people connected with the occupation who are still alive is dwindling rapidly.

These are among the concerns that motivated the forum, made up of thirteen Japanese researchers and reference librarians interested in modern Indonesian history. The forum's activities so far and its plans for the future are discussed below.

#### Recording oral testimony

The forum generally meets once a month, with the first half of the meeting devoted to listening to participants in the occupation of Indonesia recount their experiences. These informal hearings, unlike the interviews conducted by individual forum members in ac-

cordance with their specific interests, focus on people who were in a position to have a comprehensive grasp of various aspects of the occupation.

Extremely informative testimony has been obtained from over a dozen people so far. These statements are now being transcribed from tape and revised. The forum hopes to publish them in the near future, with the permission of the individuals concerned.

#### Cataloguing primary sources

Last year the forum succeeded in obtaining copies of Japanese documents concerning the occupation of Indonesia that are in the possession of the War History Department, including some that had never before been made available to the public. These primary sources, now being catalogued, are expected to help clarify many hitherto obscure points. The forum also hopes to make these records accessible to researchers in Indonesia and other countries.

#### Collecting documents

In addition to published research and memoirs, numerous documents on the Japanese occupation of Indonesia that have been privately printed by individuals and groups contain valuable historical data and personal testimony. The forum is collecting as many such documents as possible with the cooperation of veterans' associations and other organizations.

Some publications of this type are listed in "*Nihongun Senryo-ka no Indoneshia Ten: Kiroku to Shogen*" *Hokokusho* (Report on the Exhibition of Historical Materials on the Japanese Occupation of Indonesia: Records and Testimony), published in Japanese, with a partial English translation, in 1988. This volume, a report on an exhibition in the international conference hall of the Institute for Developing Economies, Tokyo, in December 1986, also serves as an interim report on the forum's activities.

In fiscal 1989 the forum plans to catalogue relevant articles published in scholarly journals and general-interest magazines both in Japan and overseas.

#### Other activities

Last year the forum, with the help of Setsunan University, obtained copies of thirty-four propaganda and educational films, produced by the Japanese occupation authorities and seized by the Dutch government after the war, from the Audio Visual Archive of the Netherlands Information Service. In September Japan's public television network, NHK, broadcast

portions of the films, along with a commentary by forum member Aiko Kurasawa.

In addition, forum member Koji Akino has spent many years collecting, organizing, and analyzing interview transcripts and other sources concerning former Japanese soldiers who remained in Indonesia after the war.

#### Future plans

In fiscal 1989, the final year scheduled for the project, the forum plans to compile a comprehensive catalogue of Japanese sources on the occupation of Indonesia. This will list interview transcripts, primary sources in the Defense Agency, published and unpublished documents, magazine articles, records on former Japanese soldiers remaining in Indonesia, and films. An English translation is also planned in order to make these sources accessible to researchers in other countries.

The forum has carried out its activities in close association with the Arsip Nasional Republik Indonesia (National Archives of the Republic of Indonesia); Ms. Sumartini, the head of the archives, attended the 1986 exhibition in Tokyo. If this quiet cooperation between Japan and Indonesia leads to similar cooperation with other Southeast Asian countries and facilitates academic and cultural exchange, the forum's work will have been well worthwhile. (*Ken'ichi Goto, Professor, Institute of Social Sciences, Waseda University*)

### Yuki Minegishi and Office Asia: Bringing Asian Art to Japan

Office Asia is a private company founded in 1981 by Yuki Minegishi to introduce the Japanese to the performing arts of other Asian countries. In the eight years since its establishment, the company has managed an average of four tours a year, meanwhile functioning as an information center, collecting and disseminating information on Asian performing arts and other cultural news.

Despite the financial difficulties of running a small company, Minegishi has maintained a steady pace of high-quality productions. The Asian arts enthusiasts and organizations she has worked with have high praise for her selfless zeal.

#### How it all began

Minegishi majored in folk music in college and graduate school. At first Asian performing arts were

simply part of her curriculum. But in 1976, while still a student, she joined the secretariat of a Japan Foundation project on traditional Asian performing arts. This was the first large-scale project promoting cultural exchange in the performing arts between Japan and other Asian countries. She greatly enjoyed the planning and production aspects of the project and felt that it came to an end all too soon. She wanted to be part of a more lasting exchange program and decided that the only way to ensure that was to organize it herself. The result was Office Asia.

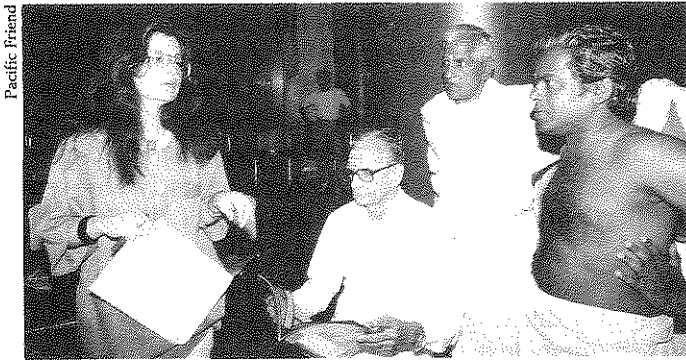
Minegishi embarked on her venture just as the Japanese were broadening their interest in foreign performing arts, looking beyond the Western theater that had long been the major focus of their attention and beginning to take notice of Asian performing arts. The number of performances in Japan multiplied rapidly in the early 1980s. By Minegishi's count, the number of performances in Japan between 1980 and 1986 exceeded the total for the preceding twenty-eight years.

#### An Asian arts newsletter

With the growing frequency of performances, Minegishi perceived a need for the exchange of more and better information on Asian theater and other arts. Unlike the 1970s, when most such events were part of large-scale government-sponsored exchange programs, the 1980s were characterized by small-scale projects initiated on the private level. Some kind of information medium was needed to broaden the sponsors' perspective and provide a forum for more substantial exchange.

In 1986 Minegishi and some friends organized a small study group, the Asian Arts Research Project. The group had two objectives: to study the modern history of artistic exchange between Japan and other Asian countries, focusing on such forms as drama and dance performances and art exhibitions, and to publish *A Newsletter of Asian Arts in Japan*, a periodical to be distributed free of charge. A forum grant was awarded to the group that year to help it with both aspects of its activities.

The newsletter, a twelve-page bimonthly publication, covers events scheduled for the two months following the month of publication and is divided into sections on stage performances, exhibitions, films, and other cultural events. The last category includes announcements of publications and seminars and other Asia-related cultural news. This periodical is probably the most comprehensive source of information in Japan on trends in Asian art. Minegishi



Yuki Minegishi meeting with Festival of India performers

estimates that it covers around 90 percent of Asian art events in Japan. The remaining 10 percent include events that are part of sister-city exchange programs and are not open to the public and publicity events sponsored by department stores.

At first it was hard to gather enough information to fill the newsletter, but now that the publication is in its fourth year it is well known, and collecting information is much easier. Originally consisting of eight pages of listings in Japanese, the newsletter has expanded to include English-language listings as well as commissioned articles. Subscribers include individuals and organizations in Japan that are involved in one way or another with the rest of Asia, managers of overseas artists, directors of cultural programs administered by the central government, the international-exchange offices of local governments, and overseas organizations and government agencies, primarily in other Asian countries. Eighty percent of the newsletter's one thousand copies are distributed in Japan.

Minegishi has been making a special effort to encourage the contribution of firsthand reports on performances and other Asian art events outside Japan. Articles of this type published so far include an Indonesian print artist's report on a retrospective exhibition of paintings by Affandi in Indonesia and a Japanese folk musicologist's report on the Olympic Cultural Arts Festival in Seoul. She would like to see more firsthand reports of this kind, which convey a truer and more immediate sense of the Asian art scene than do secondhand reports by a handful of Japanese writers.

#### Quality over quantity

While the number of Asian groups performing in Japan rose to seventy-five in 1988, this happy trend is offset by the fact that quantity does not always mean quality. Minegishi deplores the low quality of many

Asian art events billed as firsts in Japan. "It's about time we saw a shift from quantity to quality in the Asian arts brought to Japan. But first, audiences have to become more sophisticated and better informed. The problem is that sponsors are making poor choices because of lack of information and just plain ignorance."

Minegishi is also dissatisfied with the imbalance in the kinds of Asian arts brought to Japan, now weighted heavily in favor of traditional performing and visual arts. She would like to see more modern drama and music. "I'd like to wean Japanese audiences away from the assumption that 'Asian' means 'traditional.'" She has a special interest in the modern drama and dance troupes in other Asian countries that pursue their art despite harsh political and social opposition.

Minegishi stresses contemporaneity in the performance tours and other art events managed by Office Asia. She also takes great pains to ensure that posters, leaflets, programs, and catalogues are attractive and of high quality. "I want everyone to appreciate Asian arts, not just a few devotees. If the quality of our leaflets attracts more people, so much the better." All of Office Asia's printed matter is designed by Kohei Sugiura, one of Japan's foremost graphic designers and a man who knows Asia well. Sugiura's striking designs are an integral part of the image of quality associated with the artists managed by the company.

#### Broader-based exchange

Last year, when Minegishi visited Indonesia, many artists told her that while they considered cultural exchange with Japan important, they thought it was even more important to promote such exchange among Southeast Asian countries. There is a pressing need for the countries of Asia to become better acquainted with their geographical and cultural neighbors. If lack of money is the problem, says Minegishi, Japan, the dominant economic power in the region, should help out.

The first step, she believes, is to make her newsletter a forum for information exchange among Asian countries. She is actively soliciting articles about the performing and visual arts of Asia. "Contributions don't have to have anything to do with Japan," she says. "Exchange begins with sound understanding of one another's cultures." More information can be obtained from Office Asia, Ltd., 7-1-311 Uguisudani, Shibuya-ku, Tokyo 150, Japan. (*Shukuko Matsumoto, freelance writer and editor*)



## International Symposium on East-West Technology Transfer

The Research Group on East-West Technology Transfer, whose joint international study of legal issues in West-to-East technology transfer was supported by research grants in fiscal 1986 and 1987, announced its findings at an international symposium held at the University of Tokyo on October 24 and 25 last year. The eight-member group, comprising American, British, and Japanese experts, had made a detailed study of the restrictions on technology transfer imposed by COCOM, the multilateral coordinating committee for the control of exports to communist countries, as well as other legal restraints both international and national.

Among the guest speakers at the symposium were F. J. M. Feldbrugge, Sovietologist-in-residence of the North Atlantic Treaty Organization (NATO) and director of Leiden University's Documentation Office for East European Law; János Martonyi, director of the Legal Department of the Hungarian Ministry of Trade; and René Herrmann of the Max Planck Society for the Advancement of Science, Munich. The Japanese participants included Professor Mitsuo Matsushita of the University of Tokyo; Professor Wakamizu Tsutsui, also of the University of Tokyo; Yoshikazu Takaishi, a managing director and counsel of IBM Japan Ltd.; and Teruyoshi Takei, a member of the editorial committee of the *Nihon Keizai Shimbun*, Japan's leading financial newspaper. The fifty or so floor participants included specialists from the Agency of Industrial Science and Technology of Japan's Ministry of International Trade and Industry and from the legal and export-administration divisions of private corporations.

### Double-barreled regulation

After an opening address by Professor Koji Shindo, dean of the Faculty of Law of the University of Tokyo, the symposium speakers and commentators addressed various legal aspects of the present system regulating the transfer of high-level technology from West to East. Since the United States, the driving force behind international restriction of West-to-East technological transfer, uses COCOM as merely one of several regulatory instruments, the discussants devoted considerable attention to the United States' extraterritorial application of the Export Administration Act and other national laws.

First a report was delivered on recent changes in COCOM regulations, including procedural reforms

and major revisions to the list of restricted items. This was followed by a discussion, from the perspective of international law, of why COCOM operates behind closed doors and why it is not a treaty organization. It was pointed out that the binding power of COCOM's "gentlemen's agreements" is based on the legal principle of estoppel. This principle, peculiar to Anglo-American law, bars a person, in a legal proceeding, from making allegations or denials that contradict previous statements or acts by that person or a previous adjudication.

In addition to making use of COCOM, the United States attempts to control the transfer of sophisticated Western technology to the East bloc by applying the Export Administration Act extraterritorially. Thomas Hoya, an administrative law judge in the U.S. Department of Commerce, delivered a detailed explanation of how this is done and also reported on the changes in U.S. regulation of technological transfer entailed by the 1988 Omnibus Trade and Competitiveness Act.

One of the problematic areas of extraterritorial application of the Export Administration Act is exports to third countries. If, for example, Japan uses parts or technology imported from the United States to manufacture goods that it then exports to India, the United States maintains that Japan is subject to U.S.-imposed legal restrictions on technology transfer. A report based on a survey of U.S., British, and Japanese companies revealed that U.S. government inspectors sometimes visit British and also West German companies to ascertain whether any violations of U.S. export restrictions have occurred.

### Adjusting the balance

In addition to discussing legal issues in West-to-East technology transfer, the participants debated whether recent developments in East-West relations are likely to lead to a relaxation of controls on the transfer of technology from West to East. One speaker argued that all restrictions should be done away with, since rapprochement has now made cooperation rather than conflict the keynote of East-West relations. In his summary of the symposium's proceedings, Feldbrugge analyzed the concept of security and reviewed the political issues raised.

Most participants agreed that security needs dictate continued regulation of the transfer of sensitive technology to East-bloc countries. However, controls should be kept to a minimum and should be reasonable. Excessive regulation imposes needlessly high economic costs and hinders legitimate techno-

logical exchange between East and West. Moreover, as industrial circles in many nations have pointed out, the procedural aspects of regulation need to be streamlined. In the circumstances, COCOM is likely to become more important than ever as a multilateral forum. At the same time, to support the Western alliance the United States should reduce its unilateral controls.

The symposium proceedings will be published in English by Martinus Nijhoff of the Netherlands later this year. (*Hiroshi Oda, Associate Professor, Faculty of Law, University of Tokyo; Representative, Research Group on East-West Technology Transfer*)

## Report on a Visit To Chinese Foundations

Nine representatives of private grant-making foundations in Japan, led by Yujiro Hayashi, president of Tokyo University of Information Sciences and a trustee of the Toyota Foundation, visited a number of foundations in the People's Republic of China from October 28 to November 8, 1988, at the invitation of the National Natural Science Foundation of China and the National Social Science Foundation of China. As indicated by the word *national* in their names, these foundations are funded by the central government; but as grant-making organizations whose researchers make decisions independently of the government, they are quasi-private organizations within China's socialist system.

Though the Japanese delegation spent most of its time in Beijing, it also stopped in Xian and Shanghai, visiting not only foundations but also research institutions and universities. Informal meetings and seminars gave us a chance to exchange views with a large number of people. As far as possible we visited organizations that had already established relations with private Japanese foundations, and thus I was able to meet many recipients of Toyota Foundation research grants.

### Symbol of changing times

Before reporting further on our trip, I would like to relate a scene that made a strong impression upon us. Just inside the main gate of Fudan University in Shanghai, the final stop on our trip, we saw a multi-panel sign bearing large green characters reading "Sun and Wind"—apparently the name of a newspaper—on pink paper. Our attention was drawn by the cluster of red characters above this, which read,

"Please cooperate with the first fund drive of the University Culture Foundation."

When we asked Professor Qiang Lianqing, vice-president of the university, what this signified, he replied, "The students probably set up the foundation on their own. It's not an official university organization. Recently the students have become quite good at raising money."

Our twelve days in China were devoted entirely to visits to foundations. That we were greeted at our last stop by this sign seemed highly symbolic. Shanghai being China's trendsetter, perhaps it is not strange that foundations established to raise funds for free activities should have caught on among students there.

### Meeting with foundation representatives

The largest foundations we visited, all in Beijing, were the National Natural Science Foundation of China, the National Social Science Foundation of China, and the China Foundation for International Exchange of Persons. Representatives of all three organizations had visited Japan in June 1988 with the



The characters "Sun and Wind," adorning a student paper

support of a Toyota Foundation grant. To learn more about the overall situation with regard to Chinese foundations, on November 1 we met with representatives of these and five other foundations at the China Academy of Social Sciences.

The eight foundations are of two types. One group consists of four small-scale social science-related foundations established on the independent initiative of researchers: the Institute of Archaeology Fund for the Publication of Research Findings and the Fund for Young Linguists, both affiliated with the China Academy of Social Sciences; the Wu Yuzhang Foundation; and the Sun Yefang Foundation for Economics. All were established in 1983 or 1984. The first two were established with funds donated by Xia Nai



and Lu Shuxiang, respectively, upon retiring from their posts at the head of the institutes concerned; the latter two were set up with funds donated by friends of the late Wu Yuzhang and Sun Yefang to commemorate these scholars' achievements.

The other group comprises foundations for scientific and technological research that were established as external organizations under the direct jurisdiction of government agencies. These organizations, set up from 1984 through 1986, include the Science Foundation of the Department of Water Resources and Electric Power, the Scientific Research Foundation of the Department of Public Health, the United Seismology Foundation, and the Meteorology Foundation.

Though the two types of foundations differ considerably in nature, both appear to have emerged from the same background. Since 1981 China has been promoting the reform of political and economic systems under the slogan "Reform and Liberation." All eight foundations were established in this climate, apparently because of growing recognition of the importance of encouraging free and spontaneous research activities.

#### Future foundation activities

The Chinese foundations participating in this meeting were limited to those awarding research grants, and thus were not representative of the wide range of foundations now being created. In fact, the day before the meeting we visited the Chinese Medical Association, which, we were told, had established the China International Medical Foundation only a few days earlier.

There is still no legal system regulating foundations, though the issue is apparently under study. In the circumstances, private foundations in Japan need to gain a sound understanding of China's foundation system as well as the activities of specific foundations in order to advance exchange with China in the most effective manner. Future developments bear careful watching. (*Yoshinori Yamaoka, Program Officer, Research Grant Division*)

#### Translators' Comments on "Know Our Neighbors" Books

The Foundation's three "Know Our Neighbors" Translation-Publication Programs, administered by the International Division, award grants to assist the translation and publication of Southeast Asian works in Japanese, of Japanese works in Southeast

Asian languages, and of Southeast Asian works in other Southeast Asian languages. Below, the translators of four Southeast Asian works recently published under the "Know Our Neighbors" Translation-Publication Program in Japan comment on the works and their authors.

*Fa Bo Kan* (Clear Sky). Lao Khamhawm. Trans. Tatsuo Hoshino. Published in Japanese as *Taijintachi* (Thai People). Tokyo: Mekong Publishing Co., 1988. 265 pp. The collection of short stories that established the author's reputation as a writer on social themes; his work has also been translated into English, French, Swedish, Danish, Sinhalese, and other languages.

Thai people spend a great deal of time—more, I suspect, than most Japanese—in the public or semi-private expression of two qualities: loyalty and faith. Every day, at 8:00 A.M. and 6:00 P.M., people in schools and government offices stop what they are doing and stand still for a moment, an act strongly impressing upon them their identity as subjects of the Kingdom of Thailand. The same thing happens before movies are screened. Thus the people express their loyalty to the state. They express their religious faith by paying homage with joined palms to stupas and to images of the Buddha and of gods. The dogma of the philosophy of development, the cornerstone of present-day Thai society, is also inextricably linked to a way of life characterized by loyalty and faith, virtues demanded by the state and strongly supported by the religious establishment.

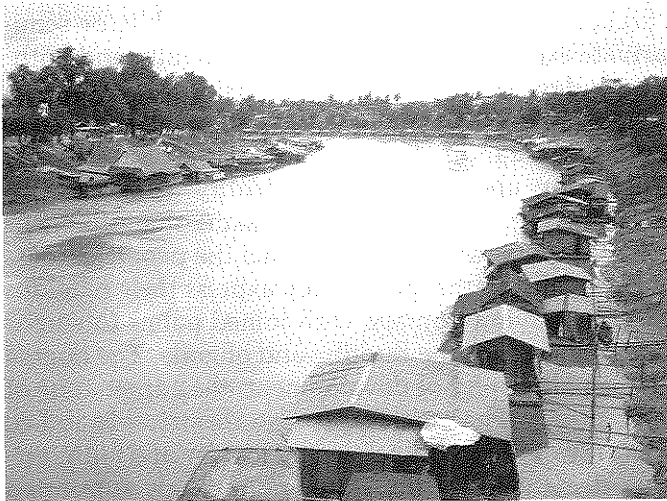
People "modernize" old stupas by housing them in new stone edifices, leaving the stupa untouched. While the central government in Bangkok decrees a uniform style for the entire country, regional variations creep in. There is room for some freedom, but there is also the risk of failure. Lao Khamhawm, the author of this collection of short stories, focuses on the ways in which individuals walking the fine line between freedom and failure are tested. He has never shifted his viewpoint during his many decades as a short-story writer. Like many fine writers in other countries, he creates variations on a single universal theme.

This approach is justified by the fact that all his stories deal with matters of vital importance to our lives, whether or not we are Thai. His works depict the ways in which the rules imposed by society circumscribe individual action and the conflicts caused by these restraints. His approach demonstrates that the description of people caught up in struggle is both

the most dramatic way of developing characters and the quickest way to make us understand them.

This collection of short stories is a valuable addition to world literature, acquainting us as it does with the introspective nature of the Thai people. Like many Southeast Asian works, it rewards repeated careful reading. Of course, this one book cannot teach us everything there is to know about Thai people, who are both deep and diverse. (*Tatsuo Hoshino*)

*Khau Chww Kaan* (His Name Is Kaan). Suwanni Sukhontha. Trans. Yujiro Iwaki. Published in Japanese as *Sono Na wa Kaan* (His Name Is Kaan). Tokyo: Imura Cultural Enterprise Co., 1988. 400 pp. A



*The Nan River, Phitsanulok, the locale of Khau Chww Kaan*

novel about an idealistic young Thai doctor who devotes himself to treating poor people in a remote village, only to be murdered when he tries to combat political corruption and social evils; winner of the 1970 Southeast Asia Treaty Organization literary award.

It was sixteen years ago that I decided to translate *Khau Chww Kaan*. At the time I was teaching Japanese at Chulalongkorn University, in Bangkok, while studying modern Thai literature. I knew nothing of the novel when the movie version, starring Sorphorn Chartri, was released. I went to see it and found myself moved to tears, just like the Thais in the audience.

I immediately read the novel, then went to see the movie again. The existence of such a novel in Thailand, and the sensitivity with which it had been filmed, made me happy and even proud. My decision to give up my ten-year career as a civil servant in

order to come to Thailand to study Thai literature had been vindicated. I decided then and there that someday I would have to translate this book.

The story is a sad one: the senseless murder of an idealistic young doctor who is sent to work in an isolated village with no health facilities. (To soften the shock to Thai moviegoers, who are accustomed to happy endings, the film's opening scene shows the hero being shot down by a killer hired by the local political boss.) What excited me was the discovery of an antihero in Thai literature, a type of character I had not encountered in any of the works I had read so far.

I met the author, Suwanni Sukhontha, only twice. The first time, I went to see her to benefit from her knowledge of the Thai literary scene. The second time was to ask permission to translate *Khau Chww Kaan*. One morning in February 1984, when I was translating her short story "Phinaikham" (The Will), I happened to glance at the morning paper. I was stunned to read that she had been killed by two youths who were trying to steal her car. Like her tragic hero Kaan, she had been struck down before her time. My sorrow at this loss prompted me to contribute a memorial article to a Thai literary magazine. (*Yujiro Iwaki*)

*Singapore Through Sunshine and Shadow*. John Bertram van Cuylenburg. Trans. Miyuki Kosetsu. Published in Japanese as *Omoide no Shingaporu* (Memories of Singapore). Tokyo: Gensosha, 1989. 322 pp. A firsthand account of life in Singapore during both the peaceful decades preceding World War II and the turbulent period of Japan's wartime occupation.

I bought *Singapore Through Sunshine and Shadow* five or six years ago at a bookstore I visit whenever I am in Singapore. It was a casual purchase, one volume in a random selection of books on Singapore. I intended just to skim the book, but once I started reading I could not put it down. Wishing that more of my compatriots could read this work, I began translating it into Japanese. At the time, I had no publication plans. But thanks to the Toyota Foundation and Gensosha, the Japanese version has finally seen the light of day.

The author's description of the tranquil Singapore of the early twentieth century is interesting, of course, but his account of the Japanese invasion and occupation is what makes the book particularly valuable to Japanese readers. Most Singaporean books dealing with this period, when translated into

Japanese, come across as streams of unrelieved invective against Japan. Ironically, this very bitterness lessens their verisimilitude. The author of *Singapore Through Sunshine and Shadow*, however, describes both the great and the small happenings of that time of tension and terror in a dispassionate tone laced with humor, a style that impresses readers all the more strongly with the gravity of the situation during the war years.

Last fall, a new English textbook for use in Japanese schools ran afoul of the Ministry of Education during the official screening process because one reading exercise had a Malaysian, a guest at a private party, say that the Japanese are a cruel people. The publisher decided to replace the entire exercise. The editors did not even avail themselves of the opportunity to point out the unreasonableness of taking exception to a passage in which an individual is clearly expressing a personal opinion at a private party. This kind of thing makes me angry. It seems to me that to make Japanese students think about why the Malaysian felt compelled to make such a statement, to make them aware of the historical facts underlying his words, is part of true education.

We Japanese are said to lean toward two extreme attitudes toward the rest of Asia: either arrogant ethnocentricity or masochistic self-condemnation. Before we settle on an attitude, however, we should make a sincere effort to learn what Japan actually did when it invaded and occupied other Asian countries. I hope that as many people as possible who want to know the facts about Singapore and Japan will read this book. (*Miyuki Kosetsu*)

*In the Words of Lee Kuan Yew.* Goh Shoon Kang and Wong Ping Fah, eds. Trans. Kyoko Tanaka. Published in Japanese as *Shingaporu no Seiji Tetsugaku: Ri Kuan Yu Shusho Enzetsushu* (The Political Philosophy of Singapore: Speeches by Prime Minister Lee Kuan Yew). 2 vols. Tokyo: Imura Cultural Enterprise Co., 1988. Vol. 1, 378 pp.; vol. 2, 403 pp. Fifty-eight speeches, informal comments, and press conferences given by Prime Minister Lee Kuan Yew of Singapore over the course of twenty-five years (1959-84).

Lee Kuan Yew became prime minister of Singapore in 1959, at the age of only thirty-five. At the time, like many other Asian political leaders, he was an ardent believer in the ideals of anticolonialism and socialism. As he himself has said, he was a product of his times. Once he found himself responsible for Singapore's survival, however, he did not hesitate to

cooperate with erstwhile colonial powers to ensure his country's security and economic development. He saw no alternative for Singapore, a tiny island-state where Chinese immigrants were in the majority and which was sandwiched between the much larger nations of Malaya (now Malaysia) and Indonesia. His major task was to achieve domestic stability and resolve the problems of unemployment and poverty while resisting the rising tide of nationalism in neighboring countries.

This book reveals clearly Lee's clear-eyed recognition of grim realities and the cool-headed policies with which he responded. Realizing that the ideals of his youth did nothing to raise people's standard of living, he sometimes enforced strong measures to ensure Singapore's economic growth, first by integrating its multiracial, multilingual society and then by offering attractive incentives to foreign capital.

After World War II the leaders of many industrializing countries gave nationalist and socialist ideals precedence over the resolution of economic problems. In view of the cost these countries' citizens are now paying, Lee's pragmatism and its successful results are laudable. Of course, Singapore's prosperity has also exacted a price. Lee, who acknowledges that he has imposed harsh policies upon his people, has been criticized for being undemocratic and for ignoring basic human rights. These are problems that Singapore, no longer a developing country, must now address.

Nevertheless, developing countries' most important policy objective is to raise their citizens' standard of living. Not beautiful ideologies or elegant rhetoric but the conquest of poverty is the top priority. In that regard, *In the Words of Lee Kuan Yew* provides a great deal of food for thought. (*Kyoko Tanaka*)

### Recent Publications Based on Foundation-Supported Research

*Cham Sculpture.* State Committee for Social Sciences of Vietnam, ed. Hanoi: Social Science Publishing House; Tokyo: Rengo Shuppan, 1988. 233 pp. ISBN 4-89772-062-1.

This book is discussed in "Publication of *Cham Sculpture* and Other Grant Activities in Vietnam," on page 1.

*Okinawa Hawaii Imin Issei no Kiroku* (Life Histories of First-Generation Okinawan Immigrants to Ha-

waii). Hiroyuki Torigoe. Tokyo: Chuo Koron Sha, 1988. 184 pp. ISBN 4-12-100901-0.

Hawaii's present population is around 830,000. This number includes some 230,000 people of Japanese descent, of which 35,000 to 40,000 are of Okinawan ancestry. Although the first Okinawan immigrants reached Hawaii in 1900, more than thirty years after immigration from other parts of Japan began, few first-generation Okinawan settlers, or issei, are still alive. This Japanese-language book relates the life histories of seven surviving Okinawan issei on the basis of detailed interviews. The field research on which the accounts are based was carried out between 1979 and 1983. The first part of the project was supported by research grants awarded in fiscal 1978 and 1979.

In his introduction, the author writes: "Being Okinawan, these people belonged to the most disadvantaged class of modern Japanese society. They then emigrated to Hawaii, part of the promised land of American capitalism and democracy. But once again they had to begin life on the lowest rung of the economic and social ladder, as plantation workers. In other words, they continued to subsist on the outermost periphery of modern society." This account of the lives of seven such immigrants vividly underscores the validity of that observation.

*Ran Na no Ji'in Hekiga* (Lanna Mural Paintings). Sone Simatrang. Trans. Tatsuo Hoshino. Tokyo: Institute of Asian Ethno-Forms and Culture, 1988. 180 pp.

With the help of international grants awarded in fiscal 1978, 1979, and 1980, Sone Simatrang, now an assistant professor at Thailand's Silpakorn University, surveyed, photographed, and reproduced many of the rapidly disintegrating murals in Buddhist temples in northern Thailand in order to preserve this fragile and precious artistic legacy. Large photographic panels of some of the paintings were exhibited in Japan for the first time last year as part of the exhibition "Art Treasures of Thailand," shown in Tokyo, Osaka, and Nagoya in commemoration of the centennial of Thai-Japanese relations. Sone also discussed his research at a symposium on Thai art history held in Tokyo last September in connection with the centennial.

This book is a succinct yet complete record of Sone's valuable research. Translated into Japanese from the Thai, it includes an explanatory text on the murals and 161 color illustrations with detailed commentaries.

## 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 \$90 million). Chartered by the Prime Minister's Office, the Foundation relies solely on its endowment income. The Foundation, governed by its Board of Directors, is wholly independent of the corporate policies of the subscribing corporation or of any other institution.

Through its Research Grant Division and its International Division, 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 Division is responsible for projects that are conducted by Japanese nationals and 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's main activity is the administration of 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 Asian works in Japanese and vice versa, and of Southeast Asian works in other Southeast Asian languages.

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

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