



# OCCASIONAL REPORT

## THE TOYOTA FOUNDATION

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### Global Citizenship and Foundation Activities

Some years ago, Toyota Foundation Chairman Eiji Toyoda explained the rationale behind the Foundation's establishment as follows: "In October 1974, forty years after it began to manufacture automobiles, the Toyota Motor Corporation endowed the Toyota Foundation to give renewed impetus to the corporation's many activities to benefit society. Conscious of the contribution society had made to the corporation's growth, Toyota Motor inaugurated the foundation as a means of repaying its debt. . . .

"Some people believe that corporations can implement grant-making activities on their own, without having to set up foundations for this purpose. But I believe that grant-making activities planned and conducted by corporations fall short of the goal of implementing an effective, widespread response to the problems facing society. When it comes to benefiting society in a broad sense, ideas and activities that go beyond corporate confines are necessary. . . . Moreover, [such activities] are made possible precisely by the fact that they are *not* conducted by a government or by a corporation but by a private grant-making foundation. In endowing the Toyota Foundation, Toyota Motor decided at the outset to respect the foundation's autonomy. This is because we realized that a grant-making foundation, to be effective, must be free to respond flexibly to the needs of society, unrestricted by a corporate framework."

#### Trend-setting programs

These words were spoken at the Foundation's Tenth-Anniversary International Symposium, in October 1984, but the Foundation's underlying philosophy remains exactly the same today. Under the superb leadership of two executive directors, first Yujiro Hayashi and then Takashi Asada, aided by talented young program officers, the Toyota Foundation was a trend-setter among Japanese grant-making foundations from the start.

The Foundation's major grant-making programs include the Research Grant Program, which under its key theme, "In Search of a New Society," places

priority on research projects that focus on ways of coping with technologically advanced society and multicultural society; the Grant Program for Citizen Activities, which supports grass-roots activities aimed at the creation of a new society; the Citizen Research Contest on the Theme "Observing the Community Environment," which encourages local participation in activities to improve the local environment; the International Grant Program, which funds research projects aimed at preserving and encouraging the indigenous cultures of Southeast Asia; and the "Know Our Neighbors" Translation-Publication Programs, which seek to deepen understanding between Japan and Southeast and South Asian countries and among Southeast and South Asian countries. Each of these programs has unique features and has yielded many valuable results over the years.

Indeed, it is precisely because these activities "are *not* conducted by a government or by a corporation but by a private grant-making foundation" that they have been able to explore ideas and methods of creating a new society that transcend national and corporate bounds. At the same time, these activities have enabled us to sense in an immediate way the growing need, both within and outside Japan, for grant activities to meet the demands of global citizenship.

Having become a major economic power, Japan is now expected to contribute more to international society and to bear a greater share of responsibility on a global level. This makes improvement and expansion of the International Grant Program in particular a pressing task. The need goes beyond providing development assistance to developing countries; taking a long view of history, we must now turn our attention to the importance of fostering human culture as a whole.

#### Philanthropy and the third sector

The economic scale of Japanese grant-making foundations' activities is still quite limited. But we must remember that while activities having to do with culture, social welfare, education, and social improvement, as well as those involving academic research, artistic creativity, and mutual help and

service, require an economic base, since they are conducted in actual society, essentially such activities are not profit-oriented. How this so-called third sector is financed, and to what extent, has an important bearing on a society's spiritual affluence and its people's quality of life. Modern nation-states devote considerable portions of their budgets to this area. In fact, doing so is a major determinant of whether nations are considered to be truly cultured and welfare-oriented.

Unfortunately, history testifies that third-sector activities conducted under the aegis of the state are often inefficient and heavily regulated, encourage people to depend passively on handouts from above, and tend to become mired in bureaucratic rigidity. On the international level, they may be made the pawns of national pride. But nonprofit activities are distorted when conducted solely according to the corporate profit principle.

This is why philanthropic support of the third sector is so important. Grant-making foundations have a significant role to play here, especially since the stimulation and expansion of nonprofit activities are likely to become increasingly important in the future.

At present, the activities of the Toyota Foundation have only a modest impact on a small part of the world; but through constant evaluation of our programs, we will keep trying to improve them in the hope that ultimately they will benefit people everywhere. (*Soichi Iijima, President*)

## International Symposium Convened in Bangkok

The Toyota Foundation sponsored an international symposium in Bangkok November 16–18, 1990, to enable researchers to present the results of projects funded under the Foundation's International Grant Program since the program's initiation in fiscal 1976, to promote exchange among recipients of international grants, and to provide an opportunity for evaluating the program.

To facilitate representation of the major areas of the program's wide-ranging theme of preservation and encouragement of indigenous cultures, separate sessions were devoted to presentation of the results of projects in seven fields: old documents, history, traditional culture, traditional art and architecture, language and dictionaries, encyclopedias, and modernization and tradition. Two additional

sessions devoted to general discussion yielded a lively exchange of views and a number of suggestions directed toward the Foundation.

International grants are also awarded for projects in the fields of archaeology, literature, and Southeast Asian area studies. However, these subjects were not included in the symposium, partly because projects in these areas were first undertaken relatively recently and therefore some are still in progress, and partly because such projects are relatively few in number and are not evenly distributed throughout the region.

Each of the seven thematic sessions consisted of



*A discussion session at the Foundation's international symposium*

three twenty-minute presentations by grant recipients, followed by a thirty-minute question-and-answer period. The research findings that were presented in these sessions covered a much broader range of topics than is customary in academic symposiums. Some of the researchers appeared to find this diversity confusing, but in the course of the general discussion sessions they seemed to recognize that this diversity in fact reflects the reality of Southeast Asia today.

In addition to the grant recipients presenting the results of specific projects, one "coordinator" each from Indonesia, Laos, Malaysia, Nepal, the Philippines, Thailand, and Vietnam—the countries included in the International Grant Program that were represented at the symposium—commented on the presentations from that country and discussed general trends there.

Professor Yoneo Ishii of the Institute of Asian Cultures, Sophia University, who chairs the Foundation's international grant selection committee, and Professor Setsuho Ikehata of the Institute of Asian and African Languages and Cultures, Tokyo University of Foreign Studies, also contributed comments from a variety of perspectives. Other par-

ticipants included Thai grant recipients living in Bangkok, Bangkok-based staff members of Japanese scholarly and cultural organizations and of foreign foundations, and the cultural attaché and other officials attached to the Japanese Embassy in Bangkok.

All the grant recipients' presentations will be included in the proceedings of the symposium, which are to be published in English. Below we provide a representative sampling of comments made by coordinators from various countries and of points raised in the general discussion sessions.

- It is gratifying that the Toyota Foundation has provided this forum for Southeast Asian researchers with no psychological strings attached. This kind of atmosphere is necessary to nurture indigenous scholarship. The initiative for indigenous scholarship must come from Southeast Asian researchers themselves; the Foundation's role is that of a catalyst.

- Westerners are always at the center of conferences on Southeast Asian studies. Since many Southeast Asian researchers have been educated in the West, Western scholars have a great influence on the dissemination of scholarship and knowledge. This symposium, however, has made it possible for Asians to communicate with one another directly.

- Southeast Asian researchers must cross a boundary that has persisted since the colonial period, a boundary that is not only physical but also conceptual in nature.

- There is a need for more comparative research, study of specific themes as they apply to the Southeast Asian region as a whole. The perspective of comparative research will give rise to new theoretical frameworks. Area-studies researchers can go beyond political boundaries. Even a phenomenon thought to be unique to a particular country may turn out to have points in common with other countries when subjected to comparative research. Few Southeast Asian universities teach Southeast Asian studies. We now need that type of curriculum, as well as scholarly journals of Southeast Asian studies based in the region. It is also important to foster a younger generation that can move freely across national boundaries.

- At the same time, it is important to continue research focused on single countries, as well. Study your own culture, then branch out to study neighboring cultures. Basic research on your own culture will continue to be important. Such research should not be severed from comparative research.



*A question-and-answer period following a presentation*

- The very fact that Toyota Foundation grants support such a wide variety of research will make it important to impose some kind of direction or focus in the future. There is a need to compare similar research being done in different countries, and to identify some sort of pattern in the diverse projects funded. At the next symposium of this kind, we would like to see a long-term blueprint for addressing themes of cross-cultural significance.

- Centers should be built throughout Southeast Asia to preserve project findings and make them available to the public. There is also an urgent need to promote projects, in conjunction with national archives and local research centers, to store copies of old documents so that researchers can use them without having to travel to former colonizing countries.

- The Toyota Foundation's International Grant Program is excellent in terms of its breadth and diversity, but a more critical evaluation of research results is needed. Publicizing research findings is important, and exchanging the information obtained from such findings across national borders in the Southeast Asian region is also important. At present, research results are scattered here and there; we need to pool our knowledge and share our findings.

- It is important to ensure that those who are the subjects of research, such as farmers and informants, derive some benefit from it, too. This means making them active participants in research projects.

• A symposium like this should be held at least once every two years. (*Yoshiko Wakayama, Chief Program Officer, International Division*)

## The JVC: A Japanese NGO In the Third World

Volunteer activities are still underdeveloped in Japan, a society that has traditionally relied on the government to take the initiative in social welfare. Japanese nongovernmental organizations have been involved in international activities for only a decade or so. The growing severity of the Indochinese refugee problem in 1979 provided the catalyst for the formation of a number of Japanese NGOs. Among the first to be established was the Japan International Volunteer Center. Boasting an enthusiastic corps of young volunteers carrying out various long-term projects and learning through trial and error, it is now one of Japan's leading NGOs.

Recently the JVC published *NGO no Chosen* (The Challenge of NGOs), a report on its activities during its first ten years, with the help of a fiscal 1988 citizen-activities grant from the Toyota Foundation. The volume includes many field reports from which Japan's inexperienced NGOs can draw valuable lessons. The following overview is based on this report, augmented by interviews with Masako Hoshino, one of the founders of the JVC and now a senior adviser.

Formed in Bangkok in 1980 to provide emergency relief for Indochinese refugees, the JVC conducted its first activities in the Thai-Cambodian border area. Since 1983 it has been active in Somalia and Ethiopia as well as Thailand, Cambodia, Laos, and Vietnam. Now that the need for emergency relief has subsided somewhat, the JVC is focusing on a wide range of projects aimed at helping people improve their daily lives: rural development, vocational training, environmental conservation, and so forth.

Although the JVC is the largest Japanese organization of its kind, with projects in seven countries overseen by thirty-five staff members, its annual budget in fiscal 1990 was only ¥370 million, a tiny amount in comparison with the ¥1.45 trillion (\$10.7 billion) allocated for official development assistance in Japan's fiscal 1990 budget. But the distinctive methodology and perspective developed by the JVC in the course of trying to compensate for its financial and organizational deficiencies by means of inge-

nuity and industry contain many elements worthy of note.

### Strong points and weak points

"People from Western NGOs often praise us for having managed to retain the spirit of 'pure voluntarism,'" says Hoshino, noting that this quality has led many Westerners to join in JVC activities.

Compared with the semiprofessional "volunteers" of Western NGOs, which provide regular days off and other institutional benefits, JVC staff members do indeed work hard, in terms of both time and dedication. They go where help is needed most, which generally means remote areas that are hard to get to, and they are quick to adapt their methods to suit the actual conditions they encounter. Nor do they just give directions; they work alongside the local people.

These characteristics seem to reflect certain Japanese traits. Not being strongly self-oriented, the Japanese find it easy to devote themselves totally to a cause. Relief activities take on the style described above because the volunteers focus all their thoughts and actions on trying to benefit the local people. Since they find it difficult to learn the languages of international discourse, such as English and French, the volunteers pick up local languages all the more quickly. Lack of funds and organizational weakness lead to creativity and ingenuity in the field. And, perhaps because they have no rigid dietary pattern, the volunteers adapt easily to the local cuisine.

A Frenchman once told Hoshino, "You Japanese can concentrate on relief activities without being swayed by preconceptions because you are free of the fetters of both religion and a history of colonial subjection." She recalls that although at first she was taken aback by this assessment, upon reflection she concluded that he might have a point. "But," she adds, "when you do this kind of work, there are times when you have to stand up for your principles and times when you have to encourage one another to persevere. When it comes to this sort of thing, JVC members aren't tough enough. I don't know whether it's because, being Japanese, they've been socialized to avoid confrontation or whether it's because they lack the backbone provided by religious belief."

The JVC policy of actively welcoming Western and local volunteers and of working with people who have different values and lifestyles was consciously adopted as a means of compensating for in-

herent weaknesses. "Japanese young people aren't good at arguing, and they aren't good at languages. When you set out to work with foreigners, the first thing you do is talk things over together in English. Just learning to express your own thoughts clearly and to take your partners' different lifestyles into account is a big psychological step forward," observes Hoshino.

### Changing priorities

While providing emergency relief for Indochinese refugees, the JVC was also involved in helping

used for subsistence farming had been given over to cash crops and natural forests that had once yielded many necessities of life had been destroyed to make room for plantations of commercially profitable trees, such as eucalyptus.

Other projects, such as a refugee resettlement project in Somalia and a rural reconstruction project in Ethiopia, also gave JVC volunteers firsthand knowledge of the difficulty of converting wasteland into productive farmland. These experiences led the JVC to shift its priorities gradually from rural development to environmental conservation. It would be



Japan International Volunteer Center

*A JVC volunteer working alongside Ethiopian refugees who have been resettled in Somalia*

Bangkok slum dwellers. Around 1982 the group began turning its attention to rural poverty, the root cause of slums. The JVC's first rural project was digging wells to provide drinking water in rural northeastern Thailand. These were shallow wells that people could dig themselves, and were equipped with simple hand pumps. The reason the JVC decided against digging deep wells with mechanical pumps had less to do with cutting costs than with the JVC's basic policy of ensuring that villagers could maintain and repair the wells easily themselves.

In this initial rural project two JVC staff members, one Japanese and one Thai, dug sixty wells in thirty-two villages over a two-year period with the help of local residents. Meanwhile, the staff members had a good chance to see how fields that had once been

unconscionable, the organization felt, to allow Asian and African rural areas to be further exploited for the sake of the economic imperatives of developed countries, to stand by silently while developing countries' natural environments were irreparably damaged.

In pondering this problem, Hoshino was encouraged by the inspiring example of Ban Sakhun, a village in northeastern Thailand that had been engaged in a successful village-revival movement for thirty-five years using traditional methods. The village head, Phai, a man of wisdom and foresight, had seen that the migration of men to the cities to find work, along with other aspects of modernization, was destroying the traditional way of life. He had spearheaded a campaign to restore the village's fortunes by reviving traditional methods based on



the principle of self-sufficiency. Specific measures included protecting communal forests, dredging ponds, making use of traditional herbal medicine, raising crops for family consumption, and improving sanitation. The community is now thriving.

The JVC, wishing to spread Phai's methods not only in Thailand but also in other countries, has recently inaugurated a project called "S-S Dialogue." "S" stands for "South," and the aim of the project is to encourage countries of the South that share problems to exchange information and think of solutions together, with the JVC acting as a facilitator.

To begin with, the JVC plans to take a group of Laotian women to Thailand on a study tour. "We know this is only a small first step," says Hoshino. "We are focusing on Laos in the hope that the destruction of its traditional culture and its natural environment can be averted if action is taken now, since Laos has only recently opened its market to Western countries and therefore its environment remains fairly intact. We want to show people from Laos how Thai rain forests have been ruined and also let them see the positive example of Ban Sakhun so that they can reevaluate the good points of traditional farming methods. The most important thing is to make them aware of the problem."

The JVC can commit itself to long-term, low-key activities of this kind because of its conviction that true international cooperation is a matter not of things, money, or technology but of deep respect for the integrity of regional cultures and patterns of life. This conviction is the fruit of painful reflection on what has happened to Japan. In a mere thirty years, rapid economic growth has transformed a nation that used to boast a rich variety of local cultures based on agriculture into a uniform urbanized consumer society.

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## Workshop on Publishing In Asia and Africa

A workshop on publishing in Asia and Africa, sponsored by the Obor Foundation, took place February 4-7, 1991, at the Rockefeller Foundation's Bellagio Study and Conference Center, in Bellagio, Italy. The workshop was supported by the Canadian International Development Agency (IDRC), the Canadian

Organization for Development Through Education (CODE), the Dag Hammarskjöld Foundation of Sweden, DANIDA (the official development assistance agency of Denmark), the official development assistance agency of the Netherlands, the Rocke-



*A session at the Workshop on Publishing in Asia and Africa*

feller Foundation, the Toyota Foundation, and a number of Japanese publishing-related companies. The twenty-six participants included publishing professionals and experts on book-industry development from Asia, Africa, Europe, and North America, as well as representatives of foundations and official development assistance agencies.

The Toyota Foundation defrayed the travel expenses of the Asian participants. Representing the Foundation, I presented a paper on its "Know Our Neighbors" Translation-Publication Programs.

Discussions at the workshop centered on measures to encourage indigenous publishing in the third world, especially Asia and Africa. A wide variety of issues, both general and specific, were examined. Three points were identified as especially important on the general level.

*Awareness on the part of third-world publishers.* Publishers in the third world must be fully aware of their own role in encouraging publishing and must take the initiative in book-industry development, in cooperation with the government and the general public. Publishers need to make themselves independent of the government and to develop a spirit of entrepreneurship.

*The role of government.* Some third-world governments have created publishing agencies that publish textbooks and other materials, but this impedes the development of private-sector publishers. Governments should not engage directly in publishing but should encourage private-sector publishing. Governments should also abolish taxes on books and paper and do away with censorship.

*The role of development assistance organizations.* When development assistance organizations, such as the World Bank, support textbook-publishing projects in third-world countries, they should bear in mind the need to foster indigenous publishing companies. All too often, textbook-publishing projects in Anglophone and Francophone Africa benefit only British or French publishers.

A number of specific measures to encourage third-world publishing were also discussed.

*Encouraging translation.* There is a need for more projects like those of the Obor Foundation in Southeast and South Asia, translating and publishing books on issues of direct relevance to third-world countries in local languages and reprinting such books locally to make them available at low prices. A program like the Toyota Foundation's "Know Our Neighbors" Translation-Publication Program Among Southeast and South Asian Countries, which supports the translation and publication of Southeast and South Asian works in other Southeast and South Asian languages, should be initiated in Africa. The "Know Our Neighbors" Programs also support the translation and publication of Southeast and South Asian works in Japanese. Translation and publication of indigenous works in English, which is the international common language, should also be encouraged. It would be most appropriate for an assistance organization from the English-speaking world to undertake such a program.

*Improving book distribution.* Lack of domestic distribution systems for books in third-world countries is one of the major impediments to indigenous publishing. Inadequate regional distribution is also a problem. The African Books Collective (ABC) promotes the distribution of books published in Anglophone African countries in Europe and North America and among African countries. A similar program should be established for books published in India, Malaysia, the Philippines, Singapore, and other Asian countries in which English-language book publishing is relatively well developed.

*Encouraging cooperation among publishers.* CODE has established an information network database for Asian and African publishers; this should be expanded.

*Training publishing professionals.* Most training courses so far have targeted the upper echelons of government publishing agencies. Training is also needed for middle-management personnel and for staff members of small-scale indigenous commercial publishers.

*Providing assistance to libraries.* Public libraries require assistance to enable more of them to purchase books.

*Providing assistance to indigenous publishers.* The Dag Hammarskjold Foundation provides seed money to commercial publishers in Kenya to use as collateral for loans. This money is repaid to the foundation, in part or in full, creating a revolving fund. This type of program should be introduced in other African countries.

The workshop left me with the distinct impression that the problems facing indigenous publishing differ considerably in Asia and in Africa and that in general, conditions are more difficult in Africa than in Asia. However, the Asian and African participants said that they had learned a great deal from each other. It is hoped that future meetings like this workshop, by further promoting the exchange of information between Asian and African publishing professionals and assistance-organization personnel, will pave the way for the implementation of innovative ideas for encouraging third-world publishing. (Yoshiko Wakayama, Chief Program Officer, International Division)

## Corporate Philanthropy In South Korea and Japan

Interest in corporate philanthropy is growing in Japan. In the Republic of Korea, too, the subject has begun to attract attention.

In October 1990 a team of researchers led by Professor Jung Ku-hyun, chairman of the Department of Business Administration in the College of Business and Economics, Yonsei University, compiled a report on the results of a three-year survey of foundations and corporate giving in South Korea. In January this year, with the support of a foundation initiative grant, the Toyota Foundation invited Professor Jung and two colleagues, Associate Professors Park Sang-yong and Park Tae-kyu, to visit Japan to share their findings with Japanese foundation personnel and study foundation activities in Japan.

During their week-long visit the three Korean scholars visited Japanese foundations and interviewed foundation representatives. In addition, two meetings were organized at which Professor Jung and his colleagues presented the results of their research and exchanged information and views on corporate giving and foundation activities in South

Korea and Japan with Japanese researchers and foundation personnel.

On January 29 the Toyota Foundation sponsored a study meeting on the theme "Korean Economic Development and the Current Situation of Corporate Foundations and Corporate Giving." Ten researchers and foundation personnel heard Professor Jung and his colleagues report on their research, after which the participants discussed the team's findings. The next day the Foundation Library Center of Japan held a discussion meeting on foundation activities in South Korea and Japan. Sixteen officers from member foundations attended. They explained their own foundations' activities and received a detailed report on South Korean foundation activities. A question-and-answer session ended the meeting.

Exchange in regard to private grant-making foundations and other aspects of private-sector philanthropy in Japan and South Korea will become increasingly important in the future, but as yet people in one country know almost nothing of such activities in the other. Japan and South Korea are similar in that both have systems for the incorporation of philanthropic enterprises, but corporate patterns and attitudes toward corporate philanthropy differ in the two countries. Further meetings like the two held in January can play an important part in furthering understanding and interchange between South Korean and Japanese foundations. (*Yoshinori Yamaoka, Program Director*)

## An Interview with Danarto

Danarto, born in Sragen, Central Java, in 1940, is a writer of short fiction as well as a painter and a theater and motion-picture art director. His "Armageddon" is included in an anthology of Indonesian short stories scheduled to be published in Japanese translation this fiscal year with the help of a "Know Our Neighbors" translation-publication grant. At present Danarto is doing research at the Center for Southeast Asian Studies, Kyoto University, where he was interviewed recently about his own writing and about the Indonesian literary scene as a whole.

**Q:** What message are you trying to convey through your writings?

**Danarto:** I don't have any particular message, but religion is a central theme in my works. For example, religion features in most of the nine stories in my

1975 anthology *Godlob*, published in English as *Abracadabra*.

**Q:** Can you be a little more specific as to what you mean by "religion"?

**Danarto:** My stories touch on a variety of religions. In writing about Islam, my own religion, I focus on Islam as a religion of love with magnificent values. But because I express myself in a somewhat un-



*The Indonesian writer Danarto*

orthodox manner, devout Muslims seem to have trouble with what I write.

**Q:** Are religious elements common in Indonesian literature?

**Danarto:** Yes, they definitely constitute one distinctive feature of Indonesian literature. In Indonesia we talk about the "1945 generation" and the "1966 generation." In literary circles, the 1945 generation refers to writers who were active during the period spanning the independence struggle and the establishment of the republic. And the 1966 generation refers to writers who appeared on the scene after the 1965 coup attempt.

In 1970 the poet Abdul Hadi announced the birth of what he called "Sufi literature." This was the genesis of what he called the "1970 generation." Sutardji Calzoum Bachri, Sapardi Djoko Damono, and Kuntowijoyo probably belong to this generation, too. This Sufi literature aims at a deeper understanding of the nature of religion.

**Q:** What led to the emergence of Sufi literature?

**Danarto:** Socialist realism was the dominant trend up to 1965, and I think Sufi literature arose to search



for Allah, God. The publication of *Godlob* had something to do with the birth of the 1970 generation, too, I think.

Q: Does "Armageddon," one of the stories in *Godlob*, reflect this literary trend, too?

Danarto: No, "Armageddon" is based on a *wayang* tale, the story of a woman who steals her mother's lover and is killed by her mother. I used this framework to express in a symbolic fashion the conflict between mother and daughter in contemporary society.

Q: What kind of conflict?

Danarto: The kind of conflict that arises from different values. For example, maybe the mother wants her daughter to conform to the ordinary ideal of happiness by getting married and becoming a homemaker, but the daughter wants to be a career woman and has no interest at all in marriage.

Q: Earlier you said that religious elements are one distinctive feature of Indonesian literature. Can you name some other typical characteristics?

Danarto: Indonesian literature has been criticized as immature because it doesn't adequately reflect the various debates over values and other issues that exercise the outside world, and this is said to be because almost no foreign literature is available in translation. But the root of the problem, I think, is the fact that most Indonesians simply don't have the money to buy books. Even so, writers like Goenawan Mohamad, Pramoedya Ananta Toer, Putu Wijaya, Sapardi Djoko Damono, Sutardji Calzoum Bachri, N. H. Dini, and Mochtar Lubis are turning out fine work.

Q: What direction do you see Indonesian literature taking in the future?

Danarto: I'm really not in a position to pronounce on this. I imagine the appropriate direction will emerge in the natural course of events. I'd just like to say one thing. We need to increase the number of readers of Indonesian literature, and to make this possible the price of books must come down. For example, this slim volume of Indonesian fiction I'm holding costs Rp4,500. A kilogram of rice costs around Rp500, so you could buy nine kilos of rice for the price of this one book.

Q: That is expensive.

Danarto: And another thing. We have to take the nature of literature into consideration. Ordinary people may find paintings or music more approachable than literature. When people come home tired after work, they don't feel like reading. Looking at pictures, on the other hand, perks you up. High gov-

ernment officials show an interest in painting and support art exhibitions, but few seem keen on literature. I know it would be a mixed blessing, but in a country like Indonesia, where the government plays a major role, it would be a big help if the government supported literature a little more actively by sponsoring book exhibitions and so forth. If there were more readers, this would be an incentive for writers, as well.

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

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

*Canal de la Reina* (The River Reina). Liwayway A. Arceo. Trans. Motoe Terami. Published in Japanese as *Reina-gawa no ie* (The House on the River Reina). Tokyo: Dandansha Co., 1990. 285 pp. ISBN 4-7952-6507-0.

My first meeting with Liwayway Arceo took place more than ten years ago, when I interviewed her in connection with a paper I was writing on the Japanese military authorities' cultural policy in the



An old church on northern Luzon, the Philippines

Philippines during Japan's occupation of the islands during World War II. I wanted to talk to her about a feature film made during the occupation, at the instigation of the Japanese military authorities, in which she starred. In 1944, when the film was made, the Japanese were losing the war; clearly it was only a matter of time before the Americans returned to the Philippines. Arceo must have realized this, since her older brother was a member of the guerrilla underground fighting against the Japanese. Why, at a time when those who sensed which way the wind was blowing were distancing themselves from the Japanese and preparing for the Americans' return, had she agreed to star in a Japanese propaganda vehicle—an action for which the guerrillas had vilified her in their underground newspaper as a traitor and pro-Japanese?

Arceo spoke quietly about that time. "I agreed with the film's premise that productive rural life was healthier than consumption-oriented, decadent urban life," she told me. Even before the war, she added, she had had a strong aversion to a cultural ambiance dominated by American culture, especially a literary world dominated by the English language. Feeling that Philippine sentiments were best expressed in Philippine languages, she had resolved to write in her own tongue, Tagalog.

It was around this time that the new Japanese



A. T. Ariyaratne with his Japanese translators and editors

colonial overlords suddenly overran the Philippines. Their avowed policy of respecting traditional Philippine culture and encouraging Tagalog literature appealed to Arceo. She did not care whether this was merely cultural propaganda. "My appearance in that film, even at the risk of attack by the guerrillas, was my small way of expressing my opposition to American occupation," she explained.

It is easy to accuse Arceo of inflexible single-mindedness or naiveté, but these are the very traits responsible for her present eminence in the Philippine literary world. Philippine university presses, once preoccupied with publishing in English, are now scrambling to publish her writings of the past half-century, as if to pay homage. Arceo's long-held dream of a truly Philippine literature is finally coming true. (*Motoe Terami*)

*Collected Works of A. T. Ariyaratne.* A. T. Ariyaratne. Trans. Kuniaki Yamashita, Chine Hayashi, and Osamu Nagai. Published in Japanese as *Toyo no Yobigo: Hirogaru Sarubodaya Undo* (The Call of the East: The Spreading Sarvodaya Movement). Tokyo: Haru Shobo, 1990. 276 pp. ISBN 4-938133-30-x.

I first met A. T. Ariyaratne, known to his Japanese friends as Ari-san, in 1978 at the new international headquarters of the Sarvodaya Shramadana movement in Moratuwa, a city half an hour's drive from Colombo, Sri Lanka's capital. I still remember how warm and soft his handshake was.

This first impression was strongly reinforced during my one-week stay. Ari-san is a strict vegetarian, but he is also a heavy smoker and loves to drive. As he was driving me to an outlying Sarvodaya center one day, he noticed a large snake making its way across the road in front of us. Ari-san stopped the car, lit a cigarette, and waited patiently for the reptile to complete its slow crossing. Incidents like this speak eloquently of the Buddhist philosophy underlying his love and compassion for all living things, and the Sarvodaya movement as a whole.

More than a decade later, Ari-san has a large following in Japan, and he visits Japan almost every year. In the course of interpreting his lectures and traveling around Japan with him, I have heard many people express the wish that his writings could be made available in Japanese translation. That this has finally been achieved is part of the karma that surrounds Ari-san, part of the human mandala of which he is the center. And no one has rejoiced more at the publication of this collection of his writings than Ari-san himself.



A northern Thai hill woman and child

In November 1991 Ari-san will celebrate his sixtieth birthday. The movement to transform people's thinking that he undertook on a modest scale as a high school teacher of twenty-eight has become so well known that he has even been nominated for the Nobel Peace Prize. Ari-san is now writing his memoirs. I look forward to reading about his childhood and the vicissitudes over the years that have made him what he is. (Kuniaki Yamashita)

*Khuen fa Nao* (A Cold Night Sky). Amnat Yensabai. Trans. Yurie Sato. Published in Japanese as *Samui Yozora: Tai Minshuka Undo ni Kaketa Seishun Gunzo* (A Cold Night Sky: The Youths Who Devoted Themselves to Thailand's Democratization Movement). Tokyo: Sotoshu Volunteer Association, 1990. 362 pp. ISBN 4-326-93194-9.

Bangkok is a city of skyscrapers and sparkling de-

partment stores filled with high-quality goods. Impeccably dressed and made-up young women stroll along the streets, and merry groups of young people gather at hamburger shops. There is no sign in this peaceful scene of the bloody Bangkok of more than a decade ago. Fewer and fewer people remember that today's resplendent city owes its existence to the students and citizens who shed their blood in the stormy movement for democratization that swept the capital in the 1970s.

On October 14, 1973, violence erupted in Bangkok's streets as hundreds of thousands of students and citizens demonstrated in protest against the poverty imposed by years of inflation. Bloody riots triggered the demise of a military dictatorship riddled with corruption and opened the way for democratization. But the new-found freedom did not last long. The students' democratic experiment was brought to an abrupt end on October 6, 1976, "Bloody Wednesday," when rightist radicals and border-police units stormed the gates of Thammasat University, killing or wounding several hundred students.

This novel describes the events leading up to Bloody Wednesday through the eyes of the young protagonist, Bunproot, and his political-activist friends. But *Khuen fa Nao* is not just a romantic story of youth; it is also a serious exploration of the attitudes of young people of that time toward issues that remain relevant today, such as aid, development, and grass-roots activities. In the final chapter of the book Bunproot pursues his lover to a village of minority people, only to learn that she has already been taken away by the police. His profound grief compels readers to confront the raw tragedy of Bloody Wednesday.

The author succeeds admirably in his attempt to convey life in the hectic 1970s to young Thai readers today. This is a work of literature, but it also offers valuable insights to students of Thai politics, economics, and society. (Yurie Sato)

## Recent Publications Based on Foundation-Supported Research

*Local Production of Japanese Automobile and Electronic Firms in the United States: The "Application" and "Adaptation" of Japanese Style Management.* Tetsuo Abo, ed. Tokyo: Institute of Social Science, University of Tokyo, 1990. 144 pp. In English.

This volume is an English adaptation of *Nihon*

*Kigyo no Amerika Genchi Seisan—Jidosha, Denki: Nihon-teki Keiei no "Tekiyo" to "Tekio,"* published in Japanese in 1988 and reviewed in *Occasional Report 8* (November 1988). The University of Tokyo's Institute of Social Science published the English version as Research Report 23. The work analyzes the application and adaptation of Japanese management techniques in U.S. plants of eleven Japanese manufacturing companies: five automobile makers, five consumer electronics companies, and one electric parts firm.

The report is not sold in bookstores but may be ordered directly from the Institute of Social Science, University of Tokyo, 7-3-1 Hongo, Bunkyo-ku, Tokyo 113.

*The Economic Development of Vietnam in an Asian Pacific Perspective.* Tran Van Tho, ed. Tokyo: Japan Center for Economic Research, 1990. 170 pp. In English.

In March 1990 five Vietnamese researchers conducted a two-day workshop in Tokyo with their Japanese counterparts as part of the project "The Vietnamese Economy: The Current Situation and Development Strategy," awarded a fiscal 1989 research grant. This volume contains the proceedings of the workshop, edited by Tran Van Tho, coordinator of the project, and published by the Japan Center for Economic Research, sponsor of the workshop, as a research report. The proceedings convey a vivid idea of recent economic developments in Vietnam.

The report is not sold in bookstores but may be ordered directly from the Japan Center for Economic Research, 6-1 Nihombashi Kayabacho, Chuo-ku, Tokyo 103.

### The Foundation's New President

At the fifty-eighth meeting of the Board of Directors of the Toyota Foundation, held on December 17, 1990, Soichi Iijima was named to fill the new position of president of the Foundation. Iijima, professor emeritus of Nagoya University and Hiroshima University, was already a director. Eiji Toyoda remains chairman, and Hideo Yamaguchi continues as managing director.

This step was taken to further strengthen the Foundation's organizational base in the light of Japanese society's rising expectations of grant-making foundations in general and of the Toyota Foundation in particular.

### 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 \$82 million). Chartered by the Prime Minister's Office, the Foundation relies solely on its endowment income. The Foundation, governed by its Board of Directors, is wholly independent of the corporate policies of the subscribing corporation or of any other institution.

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

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

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

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