

OCCASIONAL REPORT No. 8

THE TOYOTA FOUNDATION November 1988

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Redefining the Parameters Of the Research Grant Program

The Toyota Foundation's Research Grant Program awards grants for research and projects that try to identify and solve problems faced by contemporary society and aim to foster a human-oriented society. Grant recipients may be either Japanese nationals or non-Japanese who can complete the Japanese-language application form, though research and projects conducted by non-Japanese must be related to Japan in some way.

In April this year the Foundation once again began accepting research grant applications. This is the fourteenth year since the Research Grant Program was inaugurated in fiscal 1975, and the fifth year since the three research categories established in fiscal 1982—Category I (individual-incentive research), Category II (preliminary research), and Category III (comprehensive research)—were integrated under the overall theme "In Search of a New Society" in fiscal 1984.

This year we have further refined the program, setting up two subthemes: coping with technologically advanced society and coping with multicultural society. We have also formed a subcommittee specifically to evaluate applications for Category I grants. In addition, the membership of the selection committee itself has changed somewhat: Professor Emeritus Ichiro Kato of the University of Tokyo, chairman for the past four years, has been succeeded by Professor Emeritus Soichi Iijima of Nagoya University. Professor Takao Sofue of the University of the Air has been named vice-chairman; he also chairs the new subcommittee. There have been other changes in the committee's membership, as well.

The basic reason for establishing subthemes is our realization that the theme "In Search of a New Society" is too broad. For some time we have felt a need to narrow our focus to facilitate the selection of grant recipients. Reviewing trends in the types of projects for which applications were submitted from fiscal 1984 through fiscal 1987, we found that projects fell naturally into two areas that we feel are well suited to the Foundation's character: coping with technologically advanced society and coping with multi-

cultural society. Our aim in setting these two criteria is to award grants to projects that address current or potential social problems, in Japan and elsewhere, on which little empirical research has been conducted, particularly from an interdisciplinary, interoccupational, and international perspective.

Projects that concentrate on coping with technologically advanced society examine the ways in which this kind of society is changing life styles, anticipate the problems it is likely to cause and the kind of culture it is likely to create, and, finally, explore methods of controlling such a society. In particular, we look for research that will generate concrete proposals and solutions.

We have awarded research grants for many such projects in the past, among them "A Preliminary Study into the Assessment of Health-Care Technology" and "A Preliminary Study of Legal Issues in West-to-East Technology Transfer." Projects of this type selected for grants in fiscal 1988 include "A Study on the Incident-Reporting System in Aviation, with Special Emphasis on Air Traffic Con-

A Note on the New Format

We celebrate the eighth issue—and the eighth year—of *The Toyota Foundation Occasional Report* with a number of major changes that we think make the publication both a better vehicle for news of the Foundation as a whole and more attractive visually. Through the seventh issue, which was published in October 1987, the *Occasional Report* appeared only once a year and focused almost exclusively on the Foundation's "Know Our Neighbors" Translation-Publication Programs. Beginning with the current issue, however, the publication will appear twice a year, in May and November, and will include news and commentary on a wide range of Foundation programs. We hope thus to give readers a better idea of the variety of our grant-making activities. We have also commissioned a streamlined design that reflects the *Occasional Report's* function as a newsletter.

trol," which also received grants in fiscal 1984, 1985, and 1986, and a new joint international research project in Vietnam on the behavior of environmental chemical substances and their influence on the human body.

Projects that focus on coping with multicultural society—defined as a society in which different cultures and value systems coexist, respecting and stimulating one another—study what this kind of society means to individuals, the kinds of problems likely to arise, and how they can and should be dealt with. Such research, addressing the emergence of multicultural societies both within Japan and elsewhere and the problems accompanying this process, promises to offer valuable historical insights into this trend.

Two of the many projects of this kind that have received research grants in the past are "Cultural Friction in Work Groups: Research on the Crews of Flag-of-Convenience Ships" and "A Joint Japan-U.S. Study on Problems Associated with Local Production by Japanese Manufacturers in the United States." New projects in this category selected for fiscal 1988 grants include a study of how overseas Chinese deal with multicultural society, based on analysis of trends among graduates of schools for overseas Chinese in Japan and Taiwan, and a study of modern immigrants and cultural conflict, based on research on the history of daily life among Samoan settlers in Hawaii. In addition, a study of modern Western architecture in Asia that received a Category II grant in fiscal 1987 has been awarded a Category III grant for fiscal 1988. This project is expected to yield valuable insights into the process by which Western culture took root in East Asian cities and its significance today.

The other major change in the Research Grant Program this year is the establishment of a separate body to evaluate applications for Category I grants. Until this year a single selection committee reviewed all applications, but their growing number has made this impractical. Another reason for separating the selection process for Category I grants from that for grants in the other two categories is that the major criterion used in selecting individual-incentive research grant recipients is quite different from that applied to the other two categories, the main emphasis being on the potential of individual researchers rather than of projects. Selection Committee Vice-Chairman Sofue and five specialists make up the new subcommittee. We hope this step will foster young researchers in particular. (*Yoshinori Yamoka, Program Officer, Research Grant Division*)

Citizen Activities and the Foundation: Grass-Roots Groups in the Eighties

Regional and social change are not effected by government fiat but are the result of gradual shifts in local residents' perceptions and attitudes, shaped by the activities of community-level groups. Linked in a nationwide network, such groups could transform society as a whole. In recent years grass-roots activities independent of government and business, and driven by different values and goals, have been slowly spreading throughout Japan. While they may not yet have gained widespread social recognition, groups exercising considerable creativity and autonomy are active in many communities.

Citizen movements of the 1980s

The citizen movements of the 1980s are characterized by creativity and independence. They know exactly what they want and offer concrete proposals for achieving their goals. This is a sharp contrast with the movements of the 1960s and early 1970s, which seldom went beyond rebelling against the establishment or demanding greater participation in society and government. Unlike their predecessors, today's community movements reassess existing community patterns, suggest alternatives, and put them into practice. They also differ in their flexible, pragmatic approach to policy making and fund raising.

The goals to which these new movements aspire can be broken down into three broad categories.

1. Improving individuals' quality of life and the community environment through organic farming, the production and sale of biodegradable soap, recycling on a commercial scale, sophisticated community-improvement campaigns, and so forth. Those involved in such activities do as much as they can on their own, only joining forces with government and business as a last resort.

2. Promoting autonomous regional development by such means as the development of special local products to revitalize the community or of alternate technologies for processing sewage and garbage. Methods that do not rely on conventional industry are being tried in various locales around the country.

3. Forming ties with other groups and expanding these into a nationwide network. Adhering to the concept of "thinking globally and acting locally," many community-action groups exchange goods and information and cooperate on issues of mutual concern. These groups, originally a scattering of unrelated dots, are linking up to form lines that they

hope will eventually interweave to blanket the nation.

All three types of community movements share a powerful drive to create a symbiotic society in which everyone can enjoy a better quality of life, and all regard networking as the key to realizing this ideal.

Grants for citizen activities

Since fiscal 1984 the Toyota Foundation has awarded grants for projects on the theme "Documentation of Citizen Activities Contributing to a New Society."



The Soshisha Center for Minamata Disease under construction

For the first two years these grants were administered on an experimental basis as part of the Research Grant Program, but in fiscal 1986 the project was made an independent program, the Grant Program for Citizen Activities, which awards grants for the compilation and publication of reports on citizen activities conducted or based in Japan, as well as for the promotion of exchange among Japan-based groups engaged in citizen activities.

Through fiscal 1988, report-compilation grants have been awarded to forty-seven groups, of which twelve have also received report-publication grants. The following brief descriptions of a few of these groups give an idea of the breadth of community activities in Japan today.

Shapla Neer (Citizens' Committee in Japan for Overseas Support) is primarily concerned with encouraging self-motivated development efforts among the impoverished farmers of Bangladesh and has helped organize farmers' and women's cooperatives.

The Sotoshu Volunteer Association provides educational materials and vocational training for Cambodians in refugee camps in Thailand in an effort to help the refugees become self-supporting.

The Nara Tampopo no Kai promotes self-reliance for the handicapped through various cultural activities, including concerts featuring poems written

by handicapped children and set to music. Tampopo House, completed in 1980, is the center of the group's efforts to build a society in which all people, disabled or not, can participate.

The Ono Water Think-Tank Group, in Ono City, Fukui Prefecture, focuses on the search for solutions to the city's severe water problem. The subterranean water supply that has been the city's major source of water is rapidly dwindling, and residents currently face an acute water shortage.

The Information Center Against Drug-Induced Suffering, in Hyogo Prefecture, evaluates the efficacy and safety of various pharmaceuticals and disseminates information on preventive medicine. The group exchanges information with other organizations both within Japan and overseas.

The Soshisha Center for Minamata Disease, in Kumamoto Prefecture, provides counseling for patients of Minamata disease and their families, conducts surveys and research on the pollution-caused disease, and carries out direct sales of agricultural products to assure the center's financial independence.

The Daichi o Mamoru Kai (Coalition to Protect the Earth) works with like-minded farmers, fishers, and manufacturers to promote the production and cooperative purchase of safe food. The group also cooperates with other organizations in a variety of activities. (*Gen Watanabe, Assistant Program Officer, Research Grant Division*)

Foundation-Supported Seminar in Laos On Preserving Palm-Leaf Manuscripts

The first National Seminar on Palm-Leaf Manuscripts was held March 10-15, 1988, at the Revolution Memorial Museum in Vientiane, capital of the Lao People's Democratic Republic. The seminar, organized by the Artistic and Literary Research Institute of the Ministry of Culture, was supported by a fiscal 1987 grant from the Toyota Foundation's International Grant Program, which focuses on projects aimed at preserving and encouraging the indigenous cultures of Southeast Asia and conducted by indigenous researchers.

About eighty people attended the seminar, including the minister and vice-minister of culture, the director of the Artistic and Literary Research Institute, the chairman of the Lao Buddhist Fellowship, and representatives of the *sangha* (Buddhist monastic



Yoneo Ishii (fourth from right) and Laotian dignitaries at a seminar session

order) and cultural and educational service officers from each of the nation's sixteen provinces. I was invited to attend as a guest speaker, and I understand that invitations were also extended to scholars in France and the Soviet Union.

Being the first gathering of its kind in Laos, the seminar attracted national attention. The opening ceremony was telecast on the state network and given front-page coverage in the March 11 issues of two major newspapers, the *Pasason* (The People) and the *Vientiane Mai* (New Vientiane).

Palm-leaf manuscripts have been in use since ancient times in the tropical regions of Asia. Dried fronds of the talipot palm are used as a writing surface, on which characters are incised with a metal stylus and then rubbed over with carbon ink; the excess ink is then wiped off, leaving only the ink deposited in the characters. The seminar's aims were to discuss ways of locating the many palm-leaf manuscripts believed to be scattered throughout the country, mainly in Buddhist temples, and to conduct exploratory talks on methods of preserving and utilizing them. The success of an earlier project to locate and preserve palm-leaf manuscripts in Thailand, carried out with the help of Foundation grants, is thought to have stimulated interest in undertaking such an endeavor in Laos as well.

The seminar opened with a keynote address by the vice-minister of culture, who stressed the importance of palm-leaf manuscripts as part of the cultural heritage of the Laotian people and emphasized the important role of Buddhist priests in preserving these precious national assets for the benefit of future generations. Since reliable information on the state of Buddhism in Laos had not always been available

to the outside world after the 1975 revolution, at first I was not sure how to interpret the presence of so many Buddhist leaders at the seminar. The vice-minister's speech reassured me, and I came away with the impression that Laos had been spared the sweeping denial and destruction of traditional culture that had characterized the Cultural Revolution in China.

Later I heard from an informed French source in

Vientiane that the government's attitude toward Buddhism had been more negative immediately after the revolution but had softened in recent years. As the vice-minister noted in his address, the majority of palm-leaf manuscripts are in Buddhist temples; the success of preservation thus hinges on the cooperation of the clergy. The significance of the government's acknowledgment of the value of traditional Laotian culture, whether palm-leaf manuscripts or Buddhism, must not be overlooked in evaluating present-day Laos.

Having been involved in the Thai project to preserve palm-leaf manuscripts, I spoke about my experience in Thai at the seminar. Since there is little difference between the Lao and Thai languages, I was able to dispense with an interpreter. Fortunately, my talk was well received. Initially, I asked to be allowed to speak in English, in deference to the Laotian people's complex feelings toward the Thai. But the sponsors assured me that they would prefer that I speak in Thai, without an interpreter's intervention, and perhaps this contributed to the success of my presentation.

The director of the Artistic and Literary Research Institute, shaking my hand later, told me that the government hoped to use the seminar as a steppingstone in planning and implementing a program to preserve palm-leaf manuscripts. He repeatedly requested my continued cooperation and urged me to visit Laos again. I returned his handshake vigorously, confident that the Foundation's grant supporting the seminar had been the catalyst of a process that would yield great cultural rewards. (Yoneo Ishii, Director, Center for Southeast Asian Studies, Kyoto University)

Southeast Asian Literature and The Japanese: A Dialogue

The Toyota Foundation's "Know Our Neighbors" Translation-Publication Program in Japan, inaugurated in fiscal 1978, awards grants for the translation and publication in Japanese of Southeast Asian literary works and books on the social sciences and humanities. Below, three Japanese who have a deep personal and professional interest in the region discuss four Southeast Asian works (all but one



A rental library in Burma

translated and published under this program), focusing on the importance of translated literature in deepening the Japanese public's knowledge and appreciation of Southeast Asian culture.

The books discussed are *Bumi Manusia* (This Earth of Mankind), by Pramoedya Ananta Toer, an Indonesian novel translated by Noriaki Oshikawa (Tokyo: Mekong Publishing Co., 1986);* *Kham Phiphaksa* (The Judgment), by Chat Kojjitti, a Thai novel translated by Tatsuo Hoshino (Tokyo: Imura Cultural Enterprise Co., 1987); *Seroja Masih Di Kolam* (The Flower Is Still in the Pond), by Adibah Amin, a Malaysian novel translated by Mayumi Matsuda (Tokyo: Dandansha Co., 1986); and *Than Lwin Phaung See* (Rafters on the Salween River), by Ludu U Hla, a Burmese nonfiction work translated by Shizuo Katoda (Tokyo: Shinjuku Shobo, 1986).

Participating in the dialogue were Masao Koizumi, Shogo Shiraishi, and Aiko Utsumi. Koizumi, professor of international relations at Setsunan University, formerly worked for the Japan External Trade

*This translation was not supported by the "Know Our Neighbors" Translation-Publication Program in Japan.

Organization and was stationed for some time in Southeast Asia. Shiraishi, deputy director of the *Yomiuri Shimbun* newspaper's Cultural News Department, has played an active role in acquainting Japanese readers with third-world literature. Utsumi, a member of the Asian Women's Association, lived in Indonesia from 1975 to 1977 and travels to Indonesia and other Southeast Asian countries every year.

Moderator: What led each of you to become interested in Southeast Asian literature, and what is your overall impression of it?

Koizumi: I started reading Southeast Asian literature during my twenty years' involvement with the region while working for JETRO. I spent two years in Thailand, but although I ate rice grown by Thai farmers, I wasn't in a position to observe their way of life firsthand. Reading Thai novels in translation gave me insights into Thai village life I could never have gained through sociological study. For me Southeast Asian novels were like supplementary texts, helping me understand the region better.

Utsumi: My interest in Southeast Asian literature grew out of my participation in citizen activities involving Asia. Translations have become a lot smoother than they used to be, and I read the four works we're to discuss today with great enjoyment. In an abstract sort of way, people who are involved in Asia-oriented citizen activities think of Southeast Asia as having a rich culture. And yet when we discuss Asia here in Japan, it's always in terms of *our* helping *them*. Reading Southeast Asian literature brings the rich cultures and histories of the region's countries to life, letting us see them in terms of living, breathing people. This, I believe, is one extremely important function of translation.

Shiraishi: My interest developed seven or eight years ago, when I was reviewing South Korean and Taiwanese literature in translation for the *Yomiuri Shimbun*. My enjoyment of these works made me eager to explore much more Asian literature. Nor have my initial impressions changed over the years. For me, the greatest appeal of twentieth-century Southeast Asian literature is its vivid rendition of life



Aiko Utsumi

and society, the writer's engagement in his or her environment. These works may have stylistic flaws, but they have a passion that most contemporary Japanese and Western literature lacks.



Shogo Shiraishi

Moderator: Could you be a little more specific, focusing on the four works under discussion?

Shiraishi: Take the Thai novel *The Judgment*. It is set in a poor farming village in central Thailand and graphically describes the farming community and the people's lives. In particular, it gives readers a good

idea of the important place the elementary school occupies in rural Thailand. In terms of Thai novels as a whole, however, there are many that I find more interesting.

Utsumi: I had a similar reaction. It was most interesting to read about the esteem in which schools and temples are held, the problems surrounding them, and the lives of villagers as they embark on modernization, all seen from the viewpoint of the lowest stratum of village life. The book reveals a side of Thailand that we couldn't perceive just by traveling around the country.

The impact of *Rafters on the Salween River*, by comparison, lies in its extremely detailed documentation of a particular way of life. It's full of statistics, such as how many *kyat* the rafters earn for each log hauled. The book gave me an idea of how closely the lives of the people living along the Salween are tied to the river. When we Japanese talk about a river, we simply say, "The river flows." The wealth of expressions used in the book to describe the river's flow reflects the rafters' keen observation of the river's every nuance. Take whirlpools: there are whirlpools "like a white person's hair style," whirlpools "like three woks," and "cold, golden whirlpools." The book shows not only Asian people's view of the river as a carrier of civilization and traffic but also the keenness with which those who depend on the river observe it. This being the case, the incorporation of so much statistical data seemed to me natural and justified.

Shiraishi: I agree that the details are interesting. As you read along, you're impressed with the courage of the Burmese, boldly taking rafts of teak logs down the river. It's clear, too, how much the East India

Company's teak exports depended on the labor of the rafters.

Moderator: What did you think of the only book by a woman, *The Flower Is Still in the Pond*?

Shiraishi: The book depicts the life of young Malaysians—driving around in expensive cars, getting drunk, holding wild parties. You see this kind of thing in Japan, too, but I was surprised by how large class-related problems loom in Malaysia and by the fast life style of upper-class young Malaysians. I wasn't so impressed by the book as literature; in that respect I found the autobiographical novel [*Tempat Jatuh Lagi Dikenang*; Painful Memories] also included in the volume more interesting.

Utsumi: *The Flower Is Still in the Pond* describes a young woman's inner struggle as she attempts to replace the British values of the colonial period with Malaysian ones. Reading the book reminded me of an experience I had when I visited Malaysia in 1977. Malaysian intellectuals talked to me in English, and when I replied in Malaysian, they rebuked me. "Why do you bother speaking Malaysian?" they said. "There's no point studying it. If you want to be considered an intellectual, you should speak English." Japan once colonized Korea. This book presents a clear picture of the relationship between colonizer and colonized through a young woman's conflict, torn as she is between British and Malaysian values, even though the scale isn't as sweeping as in Pramoedya's *This Earth of Mankind*.

Shiraishi: Pramoedya has been mentioned as a Nobel Prize candidate, and I read *This Earth of Mankind* with great interest. It's the first volume of a tetralogy, and it made me eager to read the others.

Koizumi: Pramoedya and other Indonesian novelists



A farmhouse in northern Thailand

remind me of nineteenth-century Russian writers. They too felt the anguish of the collision of their traditional values and modern European values. This clash of values is the main theme of the work of Pramoedya and of Mochtar Lubis, another Indonesian writer. The great Russian writers of the nineteenth century were also troubled by problems closer to home, such as their relationship with their servants and their ascendancy over those who cultivate the land. In this, too, the modern Indonesian writers are similar.

Shiraishi: *This Earth of Mankind* is set around 1900, a time when relations with Europe were a problem for Japan, too. There was also the problem of the traditional family, the *ie*, in Japan. Intellectuals of the time felt cut off from the family. Minke, in Pramoedya's novel, is in exactly the same position. The appeal of Southeast Asian literature lies in the way the writer is actually caught up in such conflicts.

Koizumi: A couple of weeks ago I had a chance to talk with Pramoedya. He told me he was influenced by Gogol and other Russian writers. Mochtar Lubis

shows the influence of Jean-Paul Sartre, and in *Sen-dja di Djakarta* [Twilight in Jakarta] he uses the "camera-eye" technique of John Dos Passos.

Utsumi: Conflict between the traditional and the modern, between intellectuals and the masses, used to be a major theme in Japanese literature, just as it now is in Southeast Asian literature. That and colonialism. The Burmese, Indonesian, and Malaysian works under discussion really bring alive the independence movement.

On another subject, I'd like to see Japanese writers paying more attention to Southeast Asian literature. As things stand, Japanese who happen to know Southeast Asian languages are stretching themselves to the limit to translate Southeast Asian literature. I wish Japanese writers would study the languages of Southeast Asia and translate its literature.

Shiraishi: That's a formidable task. The writer Shohei Ooka seems to have quite an interest in the Philippines. But on the whole I suspect Japanese writers feel uncomfortable about what Japan did in Southeast Asia during World War II and would rather not go there.



Masao Koizumi

Koizumi: I imagine that if good translations appeared, Japanese writers would take more interest in the region.

Utsumi: I spoke just now of what I'd like to see Japanese writers do. I also wish we could have more direct input from Southeast Asians. I hope that in the future the number of Southeast Asians who read Japanese will increase so that they can critique Japanese translations of Southeast Asian works.

Recently I've become fonder than ever of Indonesia, and the reason is that I've met a most inspiring Indonesian. The only way we can appreciate the richness of Asia's culture as something real, not just an abstract concept, is to get to know people we can truly respect and to experience firsthand the region's superb literature. Japanese people involved in Asia-oriented citizen activities should read more Southeast Asian literature. And books for translation should be chosen carefully and put into the best Japanese.

Koizumi: Southeast Asian and other third-world countries have problems that writers from Japan and other developed countries just aren't aware of. I somehow expect third-world writers, who are fortunate in a sense, to write about the big issues that concern all humankind. The works of some Latin American writers, such as Gabriel García Marquez, have been rendered into excellent Japanese by a number of translators. I hope those who translate Southeast Asian literature will quickly acquire the qualities that have made this possible.

Shiraishi: Several Japanese writers, such as Kobo Abe and Kenzaburo Oe, enthusiastically promote Latin American literature. I wish Japanese writers could find a way to encourage more people to read Southeast Asian literature, too. I also think it's up to us to do what we can to act as catalysts in this.

Research on Ainu Art and Artifacts In European Museums

Research on the culture of the Ainu, an ethnic group now found mainly on Japan's northern island of Hokkaido, occupies an important position in the history of Japanese studies and cultural anthropology in Europe. This was reaffirmed at an international symposium on Japan-related collections in Central European museums, held at the University of Bonn in 1981.

The museum curators participating in the symposium agreed that a catalogue of Ainu art and ar-

tifacts in European museums should be compiled as the first step toward compilation of a comprehensive catalogue of Japan-related collections in Europe. The



An AINU tobacco container

University of Bonn's Institute for Japanese Studies, under my direction, was requested to conduct a survey of AINU collections in European museums.

With the help of funding from the German Research Society for the period 1983–85, two associates and I carried out a questionnaire survey of one hundred thirty-four museums in twenty European countries excluding the Soviet Union. The results revealed a total of 6,900 items in AINU-related collections in forty-seven Central European museums. About half the art and artifacts were in East and West Germany. When collections in Austria and Switzerland are added, the important role played by the German-language sphere in the history of AINU studies is clear. In the second stage of the survey, each museum was visited, its AINU art and artifacts were examined, an index card was made for each item, and data concerning individual collectors were gathered.

The oldest AINU-related collection in Central Europe is in the National Museum of Ethnology, Leiden, the Netherlands. The artifacts, collected in Japan by Philipp Franz von Siebold and Cock J. Bloemhoff in the first half of the nineteenth century, are believed to have been acquired from Tokunai Mogami and other men sent by the shogunate to survey AINU territories in the late eighteenth and early nineteenth centuries.

After the Meiji Restoration of 1868, when Japan began the process of modernization, a number of German or German-speaking physicians retained by the

Japanese government traveled to Hokkaido and Sakhalin, acquiring AINU art and artifacts. Their motivation was the theory, proposed by Philipp Franz von Siebold's son Heinrich, that the AINU were the original Japanese. The collectors' belief that the AINU were of the same racial stock as Europeans led historical ethnologists, who were extremely influential in the German-language sphere of Europe, to argue that AINU culture revealed traces of an ancient form of human culture. These theories on the origin of the AINU were generally accepted in late-nineteenth-century Europe and were known even to the general public. Museums strove to build up their collections of AINU art and artifacts through acquisitions from travelers, expositions and exhibitions, and antique dealers.

When our survey reached this point, the Toyota Foundation awarded the project—titled "A Catalog of Central European AINU Collections"—a Category II research grant in fiscal 1984. This enabled us to invite Michiaki Okada, curator of the AINU Museum, Shiraoi, to Europe to appraise the collections. As a result, two collections of particularly high value to scholars were identified. One is a collection of over 700 items from Hokkaido and Sakhalin acquired by a Hamburg antique dealer in the first decade of the twentieth century, of which about 500 items are now distributed among several museums in Europe. The other is a collection made by a furrier from Vladivostok, who donated most of the items to museums in Oslo and Vienna. Through this project we

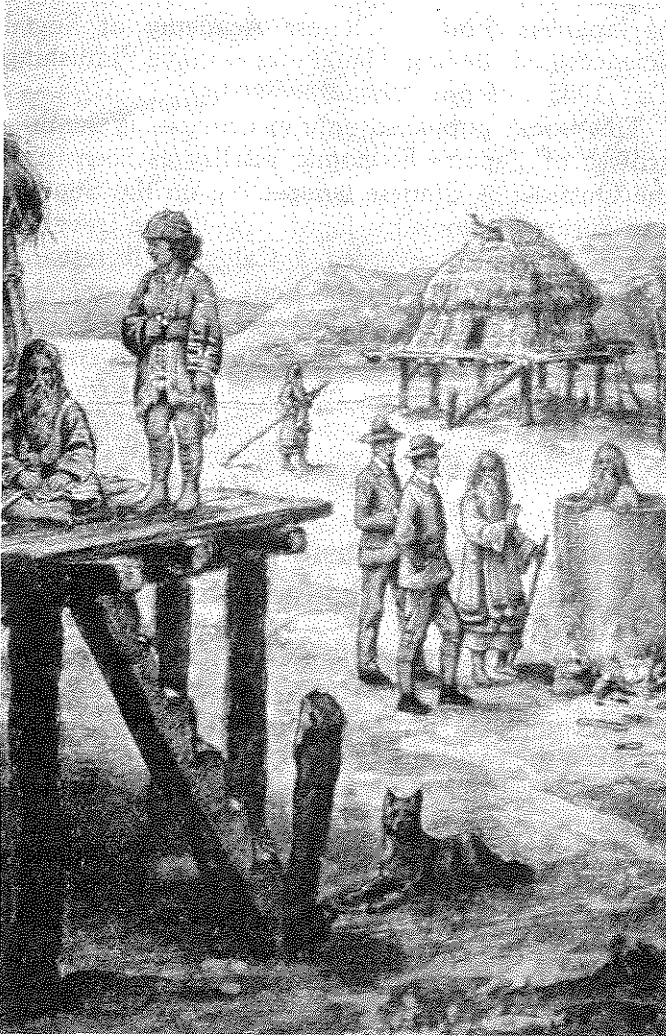


A European visitor in an AINU dwelling, 1877

also learned that the European collections are much older than those in Japan, the provenance of items and the identity of collectors are more often known,

and the items themselves are extremely valuable.

Under a two-year Category III research grant awarded in fiscal 1986 for "A Survey of Ainu Collections in European Museums," a continuation of the earlier project, we invited Toshikazu Sasaki of the Tokyo National Museum to Bonn to appraise pictures of Ainu life and lore. The conclusions of our



An Ainu village as depicted in a 1921 German novel

research so far were presented at an international symposium on the history and present state of Ainu studies in Europe, held at the University of Bonn in 1987, in which seventeen ethnologists and linguists participated. One major result of the symposium was the establishment of the International Association of Ainu Studies, which aims to facilitate further research by promoting the exchange of information.

In addition, the Rautenstrauch-Joest-Museum in Cologne mounted an exhibition of Ainu art and artifacts in conjunction with the symposium. Though

the museum's Ainu collection is not especially big, it includes items of high quality collected in the nineteenth century. The exhibition served to illustrate numerous facets of Ainu culture, including the problems confronting the Ainu today and the way in which the European view of the Ainu has changed over time. In the final stage of our study, we will try to determine the significance of the Ainu for Europeans. (Josef Kreiner, Director, German Institute of Japanese Studies, Tokyo; Professor, Institute for Japanese Studies, University of Bonn)

Recent Publications Based on Foundation-Supported Research

Sentan Gijutsu to Bunka no Hen'yo—Nihon to Furansu kara no Teigen (High Technology and the Transformation of Culture: Suggestions from Japan and France). Yujiro Hayashi, ed. Tokyo: Japan Broadcast Publishing Co., 1988. 200 pp.

This book, published only in Japanese, addresses the development of advanced technology in relation to future culture. The first part, "The Historical Significance of High Technology," includes papers and comments from a Franco-Japanese forum, "High Technology as Culture," held in Tokyo in April 1986 under the joint sponsorship of the Forum on High Technology as Culture and the Embassy of France. In the second part, "The Outlook for High Technology," the five core members of the Forum on High Technology as Culture use the 1986 meeting as a springboard for individual speculations on the future direction of advanced technology.

The book attempts to answer the question, Can high technology create a new culture? Since each commentator approaches the question differently, readers are presented not with a simple yes or no answer but with a variety of ideas on the subject from which to draw their own conclusions.

Forum grants in fiscal 1984 and 1985 supported the 1986 forum as well as the activities of the Forum on High Technology as Culture for the preceding year and a half.

Nihon Kigyo no Amerika Genchi Seisan—Jidosha, Denki: Nihon-teki Keiei no "Tekiyo" to "Tekio" (Local Production of Automobiles and Electric Appliances by Japanese Manufacturers in the United States: Application and Adaptation of Japanese Management Methods). Tetsuo Abo, ed.

Tokyo: Toyo Keizai Shimposha, 1988. 190 pp.

Compiled by the Japanese members of a joint Japanese-American research team and published only in Japanese, this book is the outgrowth of "A Joint Japan-U.S. Study on Problems Associated with Local Production by Japanese Manufacturers in the United States," a project that received a Category II research grant in fiscal 1985. (Further studies are being conducted under a two-year Category III research grant awarded in fiscal 1987.)

In the project, American and Japanese scholars of management and economics studied fourteen Japanese manufacturers of automobiles, electric appliances, and semiconductors with production plants in the United States. Field surveys were carried out on work organization and its management and control, production control, work motivation, employment conditions, parts supply, and relations between parent and subsidiary companies.

In each of these areas, the extent of adaptation (the use of Japanese management methods changed to fit the American pattern) and application (the use of Japanese methods essentially unchanged) was measured on a scale of five and analyzed quantitatively. The team found that the degree of adaptation and application differed according to the industry, the time at which the Japanese company began operations in the United States, and the attitude of the company's management. The differences and similarities are presented in tables and graphs and further analyzed on the basis of qualitative data obtained from interviews.

Burma and Japan: Basic Studies on Their Cultural and Social Structure. Burma Research Group, ed. Tokyo: Burma Research Group, 1987. 312 pp.

The Burma Research Group, established to deepen understanding and increase scholarly exchange between Japan and Burma, conducted studies of Burma under a fiscal 1983 research grant for the project "Basic Research on Enhancing Cooperation Between Japan and Burma Through Cultural and Social Studies." This led to the publication, in Japanese, of *Biruma Kankei Hogo Bunken Kaidai oyobi Mokuroku* (Burmese Studies in Japan, 1868-1985: Literary Guide and Bibliography) and *Hompo Biruma-go Bunken Kari Mokuroku* (List of the Burmese Printed Books in Japan).

In fiscal 1984 the project was awarded a two-year Category III research grant to enable integrated research based on the group members' earlier studies in individual fields. The present English-language book

contains the proceedings of a symposium, "Basic Research for Enhancing Cooperation Between Japan and Burma," held in August 1986 as part of this project. A communications-supplement grant in fiscal 1986 helped defray printing costs.

Riben Jingji de Huoli (Japan's Economic Vitality). "Japan's Economic Vitality" Project Team (Institute of Japanese Studies, Chinese Academy of Social Sciences), ed. Beijing: Hangkong Gongye Publishing Co., 1988. 308 pp.

This book, published only in Chinese, is the outgrowth of "Japan's Economic Vitality as Seen from the Outside: A Chinese Perspective on the Sources and Future Outlook for Japan's Economic Development," a project awarded a Category II research grant in fiscal 1985. In the book the four-member project team analyzes the sources of postwar Japan's economic vitality, identifying nine major components and presenting the results of surveys on eight themes.

Research Grant Division Symposium On Modern Sino-Japanese Exchange

This year marks the tenth anniversary of the signing of the China-Japan Peace and Friendship Treaty, which completed the process of normalizing relations between the two countries. As if to make up for lost time, the last decade has seen a phenomenal two-way traffic in people and goods.

Reviewing the history of modern Sino-Japanese exchange, which eventually led to war and the severance of relations, from both the Chinese and the Japanese perspectives should provide insights into the best way to promote future exchange. This was the aim of the twenty-fourth Research Grant Division Symposium, "Aspects of the History of Modern Sino-Japanese Exchange." More than a hundred people, including many Chinese studying in Japan, attended the symposium, held at the International House of Japan, Tokyo, on March 12 this year.

Two reports based on projects supported by research grants were presented in the first session, chaired by Douglas R. Reynolds, associate professor of history at Georgia State University. First Li Ting-jing, a Ph.D. candidate at the University of Tokyo, summarized the findings of "Japanese Involvement in the Chinese Central Bank Scheme During the 1911 Revolution," a project awarded a Cate-



Hiroshi Abe speaking at the symposium

gory I research grant in fiscal 1986. In this study, also the subject of Li's Ph.D. dissertation, Li made use of letters and other documents found in archives in both China and Japan to elucidate the thinking and activities of Japanese business interests and adventurers in China around the time of the 1911 Revolution.

Following this presentation Hiroshi Abe, director of the Department of Education in Asia, National Institute for Educational Research, discussed "A Study of Japan's Cultural Policy Toward China: Japanese Efforts at Cultural Exchange with China Before World War II and the Chinese Response," a project awarded a two-year research grant in fiscal 1983. Abe focused on Japanese cultural activities directed at China using Boxer Rebellion indemnity funds during the Taisho era (1912-26) and early Showa era (1926-present). Dividing this period into three stages, he analyzed Japanese activities in each, describing their salient characteristics and problematic areas and contrasting them with the cultural activities being carried out vis-à-vis China at the same time by the United States. In this way Abe carefully explained the process by which Japanese cultural cooperation with China came to be seen as cultural invasion.

The second session, presided over by Kenjiro Ichikawa, professor of history at the Tokyo University of Mercantile Marine, was devoted to a two-part report on a research project headed by Nobuchika Ichikawa, professor of education at Miyazaki University. The project, "Comparative Study of the Changing Circumstances of Education for Overseas Chinese in Japan, Southern China, and Taiwan," was awarded a two-year Category III research grant

in 1984 and a communications-supplement grant in fiscal 1987 for printing costs and supplemental study. (This project was the continuation of a study of Chinese schools in Japan, awarded a research grant in fiscal 1983.)

In the first part of the report Nobuchika Ichikawa reviewed the history of schools for overseas Chinese in Japan, after which Shin Konuma, also a professor of education at Miyazaki University, presented the results of attitudinal surveys of students at three such schools, in Tokyo, Osaka, and Yokohama.

Following this Liu Xiao-min, a lecturer at Amoy University, in China's Fujian Province, who is currently engaged in graduate studies at Kumamoto University, discussed the history and present circumstances of schools for overseas Chinese in Fujian Province. This was followed by a report on an attitudinal survey of students at Quan Zhou Hua Qiao University, an institution of higher learning for overseas Chinese in China, conducted by Liao Chi-yang, an assistant researcher there, and delivered by his older brother Liao Chi-hong, who is now studying in Japan. The session closed with a presentation by Lin Xian-zong, a professor at Taiwan's National Chengchi University, on the results of his attitudinal survey of students from Hong Kong, Malaysia, and South Korea at the university.

Together, these reports shed light on exchange between overseas Chinese in East Asia as a whole on the one hand and mainland China and Taiwan on the other, and demonstrated the importance of including the overseas Chinese of East Asia in any study of Sino-Japanese exchange. (*Yoshinori Yamaoka, Program Officer, Research Grant Division*)

Foundation Grants for Fiscal 1988

At its fiftieth meeting, held on September 21 this year, the Toyota Foundation's Board of Directors approved one hundred ninety-six grants for fiscal 1988: ninety-eight grants totaling ¥298.1 million for research and projects in Japan and ninety-eight grants totaling about \$1.3 million for research and projects overseas. The grant award ceremony was held on October 19. Following is a breakdown of the grants by program.

Research Grant Program: The seven hundred eighty-three grant applications received this year requested funds exceeding ¥2.1 billion, about ten times the budget for this program. After careful consideration of such factors as originality, appropriate

methodology, social significance, and suitability for support by a private grant-making foundation, fifty-nine projects were awarded a total of ¥200.7 million in grants.

Grant Program for Citizen Activities: Grants under this program fall into two categories: report-compilation and report-publication grants and grants to promote exchange among groups engaged in citizen activities. Applications for the first type of grant are publicly solicited, while the Foundation itself plans projects of the second type. Four report-compilation grants, one report-publication grant, and three exchange-promotion grants, totaling ¥13.7 million, were awarded.

Research Contest on the Theme "Observing the Community Environment": A total of ¥28 million in grants was awarded in the fifth biennial research contest this year. Of the seventeen teams that completed the first stage of the contest—short-term preliminary studies, which began in April—six were selected to advance to two-year main research projects. Each of these teams was awarded a main research project grant of ¥4 million. Four other teams that completed their preliminary studies were awarded special incentive grants of ¥1 million each to enable them to continue their research for one year only.

International Grant Program: Under this program, which focuses on projects initiated and carried out by Southeast Asian researchers and aimed at preserving and encouraging indigenous cultures, eighty-five projects were selected for grants totaling \$892,600. Included in this figure is \$38,700 for eighteen incentive grants for young researchers, a type of grant inaugurated in fiscal 1987.

"Know Our Neighbors" Programs: Sixteen grants—four grants totaling ¥10.2 million and twelve grants totaling \$296,700—were awarded, all for translation-publication projects: four projects in the "Know Our Neighbors" Translation-Publication Program in Japan, six in the Program in Southeast Asia, and six in the Program Among Southeast Asian Countries.

Southeast Asian Studies Translation-Publication Program: This program was initiated in fiscal 1987 to explore new directions for international grant-making activities. This year's grant, for \$110,000, was awarded to Cornell University's Southeast Asia Program (SEAP) for the second year of the three-year project "Translation and Publication of Contemporary Japanese Scholarship on Southeast Asia."

Other grant-making activities: Seventeen grants totaling ¥45.5 million were awarded.

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 \$85 million). Chartered by the Prime Minister's Office, the Foundation relies solely on its endowment income, unsupported by a regular activity allowance from its founder. 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.

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. Recently this program has been concentrating on projects aimed at preserving and encouraging the indigenous cultures of Southeast Asia and conducted by indigenous researchers.

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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