NOVEMBER 1969 VOL. 33 NO. 7

social education

Official journal of the NATIONAL COUNCIL FOR THE SOCIAL STUDIES

Asia: the New, the Old, the Timeless

STEREOTYPES AND REALITIES

INDONESIAN AMBASSADOR SOEDJATMOKO

Stereotypes and Realities

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ASIAN POEMS, STORIES, ART, SONGS, PERIODICALS, AND FILMS FOR CLASSROOM USE

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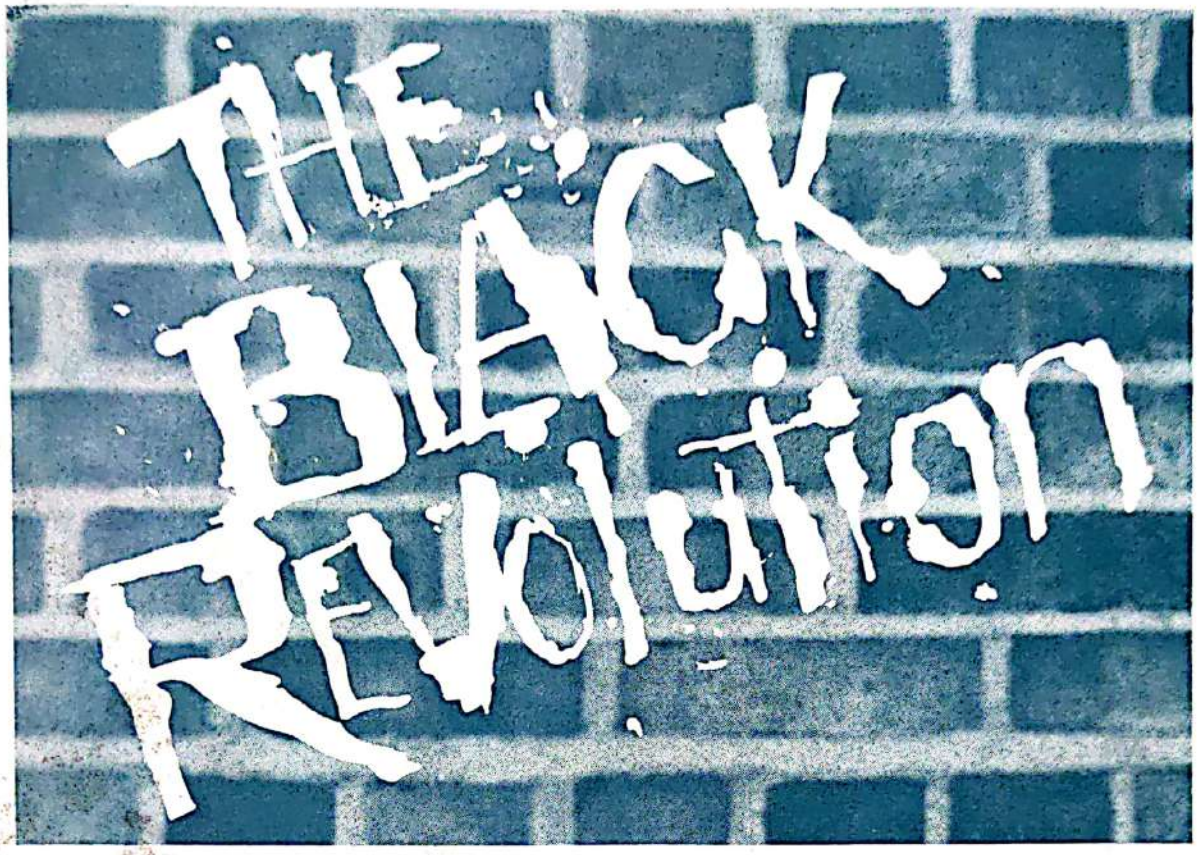

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Views and Previews

About This Issue

Reluctant as we are to add to the acronymic accumulations of the English language, we are considering the idea of forming a new club called IROS ("Individuals Rendering Outstanding Service" to SOCIAL EDUCATION). Entitled to immediate and full membership would be Seymour Fersh, Education Director of the Asia Society. A man of boundless enthusiasm, energy, and imagination, he provided the leadership in the planning for this month's Special Issue on Asia, and he personally obtained many of the manuscripts. Dr. Fersh's own article, "Asia: Perspective Is Prologue," sets the tone for the issue with precision and insight. Quite fitting for a man who is a charter member of IROS.

We also wish to acknowledge the generous assistance of other members of the staff of the Asia Society, especially Betty Holtz, Assistant Education Director. The Asia Society is a nonprofit educational and cultural foundation established in 1957 by John D. Rockefeller 3rd; its president is Kenneth T. Young. It was founded in the belief that there is an urgent need for greater knowledge and understanding between the United States and Asia.

COMING NEXT MONTH: "Should we teach about religions in our public schools?" SOCIAL EDUCATION will probe this question in its December issue, publish detailed course outlines from schools attempting to study about religion, and—as always—leave it up to each reader to reach his own conclusions.

THE COVER. The Yin and the Yang, the Chinese symbol on the cover, represents the dual principles or powers in Nature (feminine / masculine, negative/positive) that interact to produce "all that comes to be." As in Asia today, the use of symbols has always been a highly effective method of expressing profound Asian ideas.

Asia: the New, the Old, the Timeless

Verse

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editorial reflections

ASIA AND "THE EYE AWAKENED INWARDLY"

Our Aunt S. was an unpretentious woman who on Sunday mornings liked to rise early, comb back her hair with a wet, bone comb, and clip articles furiously from the *New York Times* in order to, in her own words, "show publisher Arthur Hays Sulzberger that we are not unappreciative of his efforts." Her other pleasures were equally uncomplicated, though more Marcusean than one-dimensional: a dip in the ocean (she was the only person we knew who gargled with sea water as she swam); a visit to the municipal gallery where the art of Claude Monet was exhibited; a concert in the park where she could enjoy music without being disturbed by the rustle of printed programs. And, of course, there were books.

Aunt S. was a reader. Laurence Sterne, she read, and Anton Chekhov, Franz Werfel, Rabindranath Tagore, Mikhail Sholokov, and even Irwin Shaw ("To help the young man along," she would say.). Yet Aunt S. rarely needed words to communicate. She could speak with gestures and frequently did. Gestures like these:

Lacing and unlacing of her fingers—which meant: *"I am ready to listen to you. Please begin."*

Tilting of her head to the left—which meant: *"I am not saying that it is untrue, but I have my doubts."*

Tilting of her head to the right—which meant: *"That is a clever thing you said, and it is sensible besides."*

Patting a non-existent crease in her dress—which meant:

"In five minutes I shall leave. I have more important things to do."

Her most fascinating gesture, however—and one that she rarely used—was the hunching of her shoulders. The movement began with a half-submerged sigh, gathered momentum as the muscles tightened, and culminated in an exquisite raising of the shoulders and a waving of hands that resembled the butterfly of Marcel Marceau.

As far as we know, Aunt S. reserved this gesture for those persons who claimed that it was impossible for Americans (how she bristled if they said "materialistic" Americans) to understand the peoples of Asia. Her gesture meant: "Nonsense! Sheer nonsense. Let Americans study Asian literature, art, and music, and they will understand the people, not perfectly of course but well enough."

We mention these facts about Aunt S. not to reminisce but because recently we received additional evidence of the soundness of her attitude. It came from the poet T. M. Fowler, who has been using literature as one means of increasing the sensitivity of junior high school students to Japanese life and thought. Mrs. Fowler reports that not only did the children appreciate Japanese Haiku poetry, but they wrote their own in a manner that demonstrated understanding of Japanese poetic moods. This is reflected, for example, in these perceptive Haiku poems written by seventh-grade students in Williamsburg Junior High School, Arlington, Virginia:

Like tall dark Druids
performing their ritual,
pine trees bend into the wind.
by Barbara Ostrom

Inside their tunnels
Beetles bulldoze wet earth,
unaware of snow.
by Scott Bluefield

A scarlet cardinal
wings through uplifted goalposts of
a bygone season.
by Randy Schwartz

Celestine Shahan, teacher of a fifth-grade class in Beverly Farms Elementary School in Potomac, Maryland, has had comparable success in using poetry to deepen children's appreciation of Japanese creativity. Other teachers report that their students react favorably to similar approaches to Asian cultures.

Yasunari Kawabata, winner of the Nobel Prize in Literature in 1968, has said that "Enlightenment comes not from teaching but through the eye awakened inwardly." One can no longer doubt that poetry—and other means of personal expression, such as art and music—are highly effective stimulants to such an awakening in social studies classes.

This is not to suggest that political and economic aspects of Asian life should be neglected. Or that there are no values in statistics. (Indeed, we will always be fascinated by such tidbits of John Gunther as: "I have it on good authority that about a hundred thousand citizens a day ask directions from the police [in Tokyo]!".) What we *are* urging is that social studies teachers continue to break loose from the political-economic-statistical moorings of their courses long enough to help students experience and enjoy the rich artistic elements in Asian history and life.

Are we teaching about the relations between the mammoth state of Communist China and the small countries of Asia? Let our students consider these poetic lines written by a Chinese mystic over 2,300 years ago: "If we say that a thing is great or small because it is relatively great or small, then there is nothing in all creation which is not great, nothing which is not small." Are we discussing loss of personal freedom in Communist China? *The Red Cockatoo*, a poem written during the T'ang Dynasty, is relevant to student discussion:

Sent as a present from Annam—
A red cockatoo.
Colored like the peach-tree blossom,
Speaking with the speech of men.
And they did to it what is always done
To the learned and eloquent.
They took a cage with stout bars
And shut it up inside.

Are we seeking clues to the future political direction of Communist China? The poetry of Mao Tse-tung can assist our students in the search. And what is true of poetry may often apply as well to art and music.

Our Aunt S. understood all this. She was convinced that people everywhere in the world, through their literature, art, and music, were always telling us about themselves. We believe that she was right. Certainly, we shall never forget her reaction when anyone said it was impossible to understand the peoples of Asia.

Yet to be quite truthful—and we hope that this will not detract from Aunt S's achievements—we must admit that, if the occasion demands it, we can hunch our shoulders far higher than she ever could!

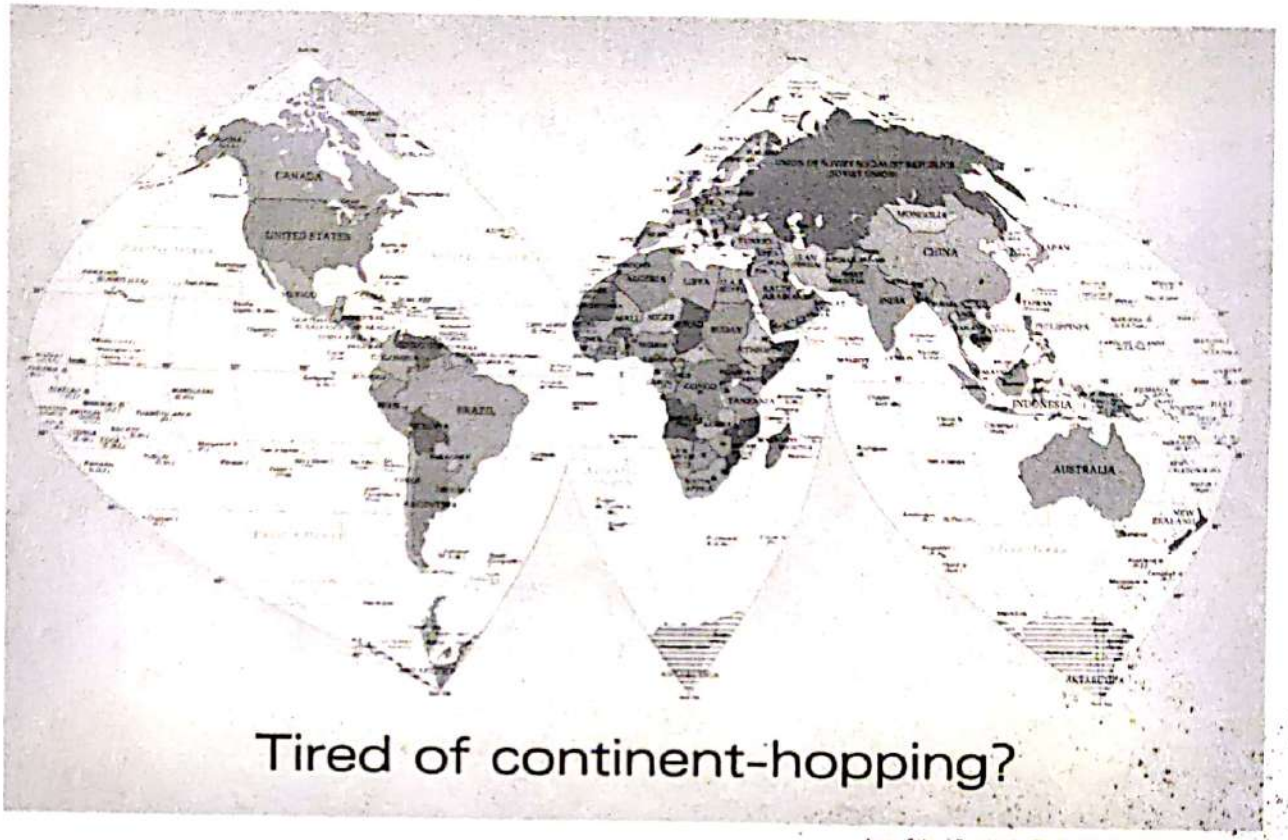
DR

Haiku

by TRUTH MARY FOWLER

Japanese E-Karatsu ware, Momoyama period, 1573-1615. Seattle Art Museum, Eugene Fuller Memorial Collection.

Myriads of tears,
each drop a small globe-shaped world
with its own rainbow.



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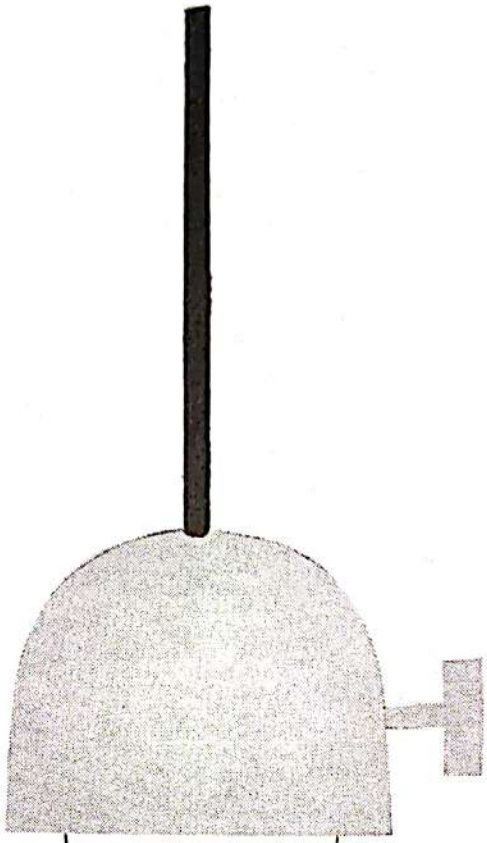

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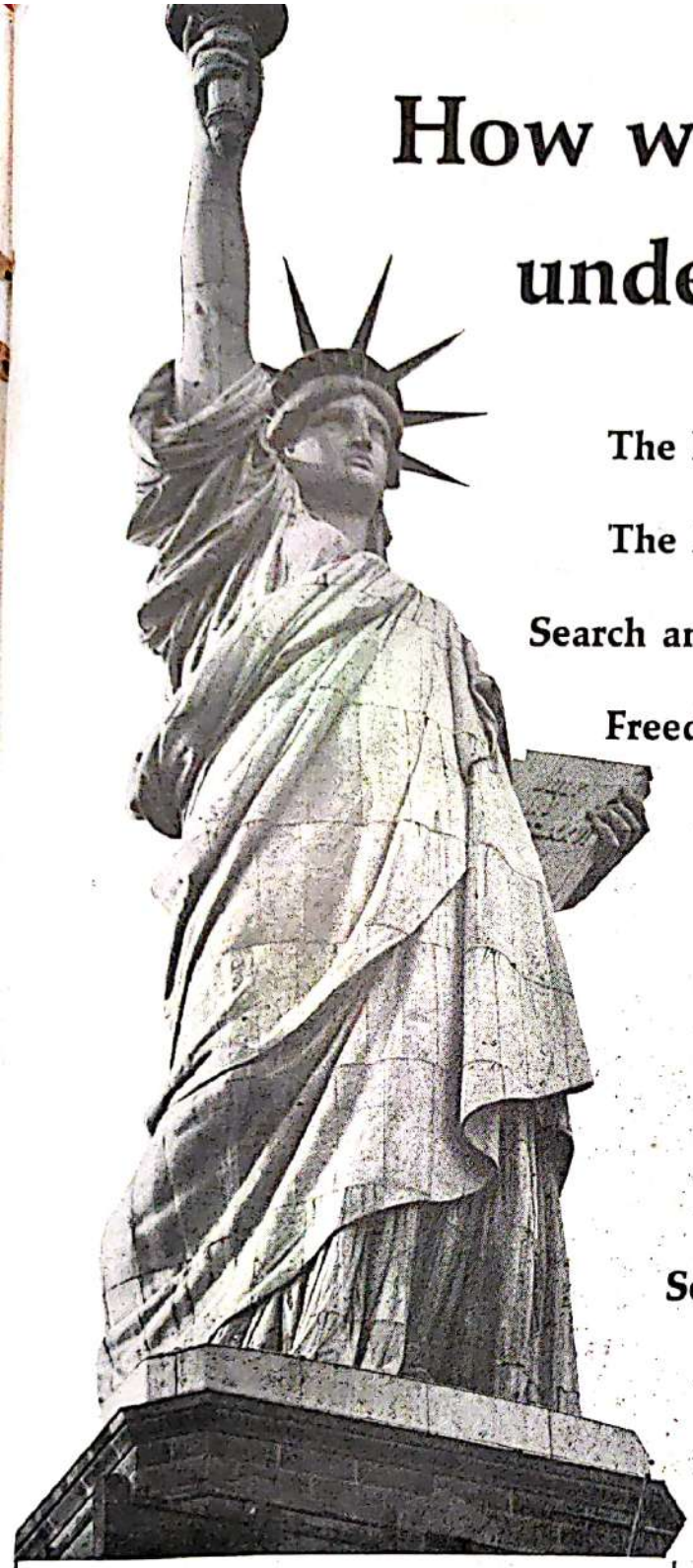

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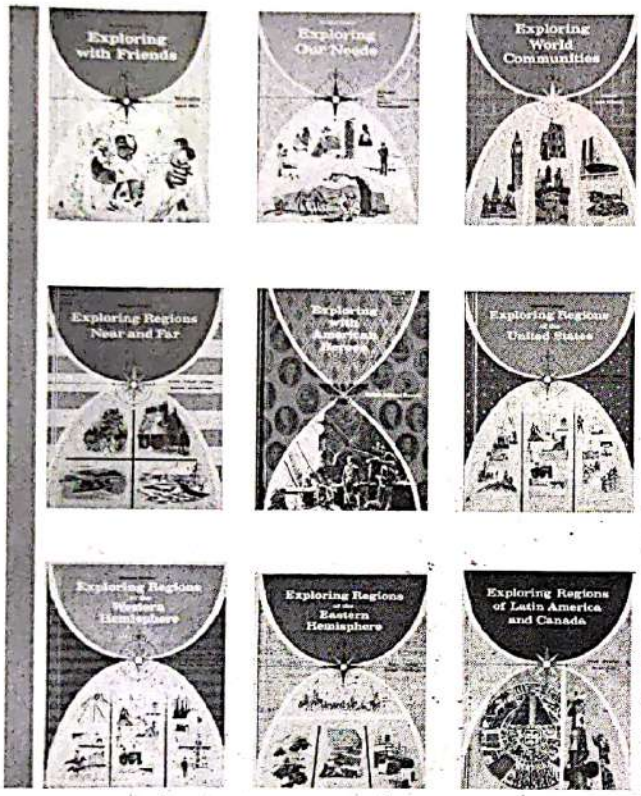

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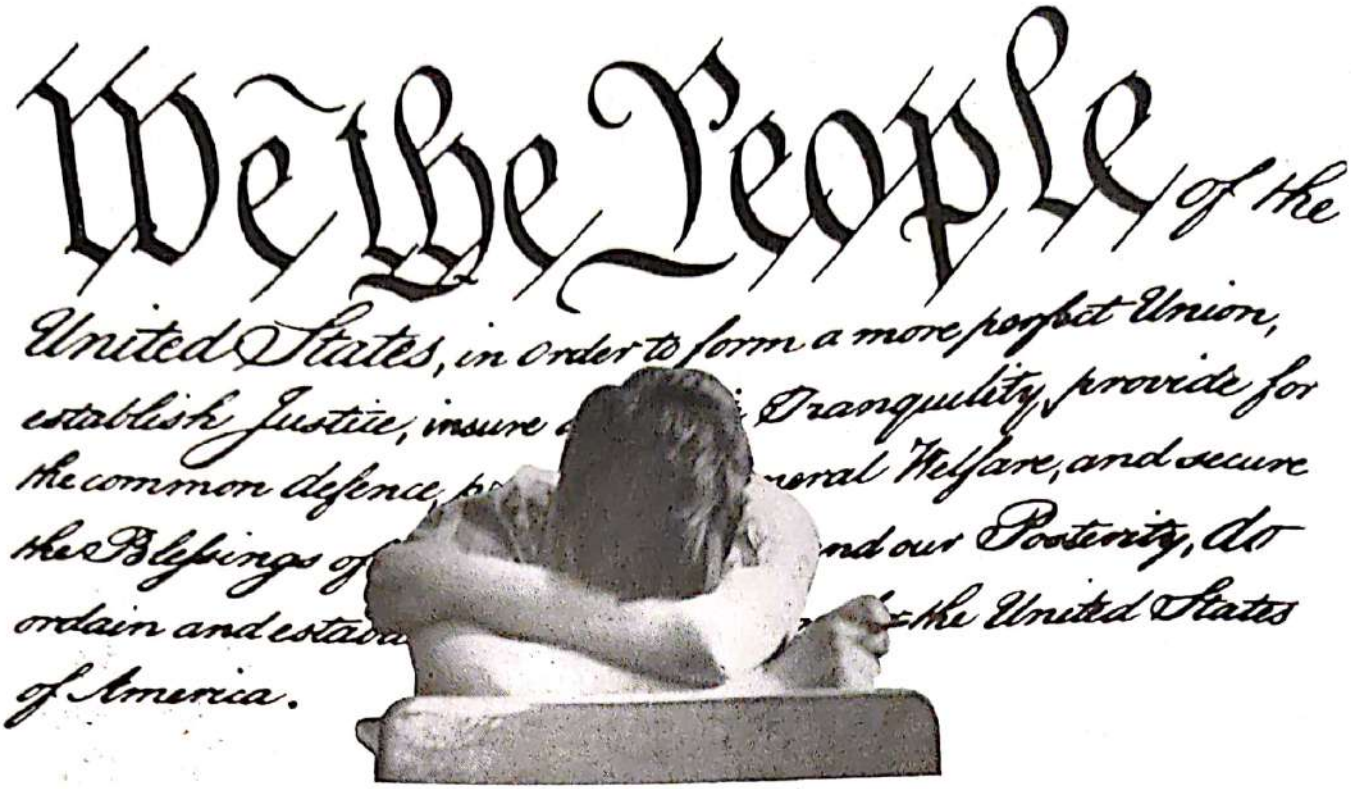

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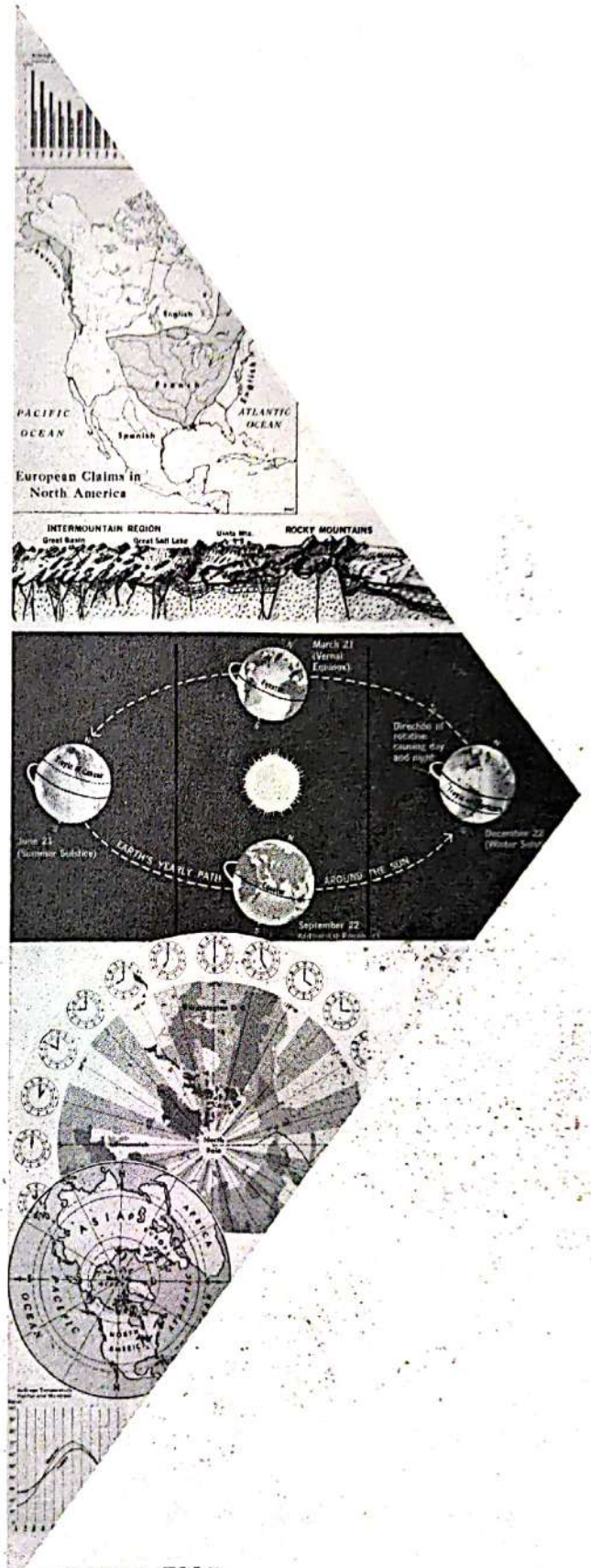

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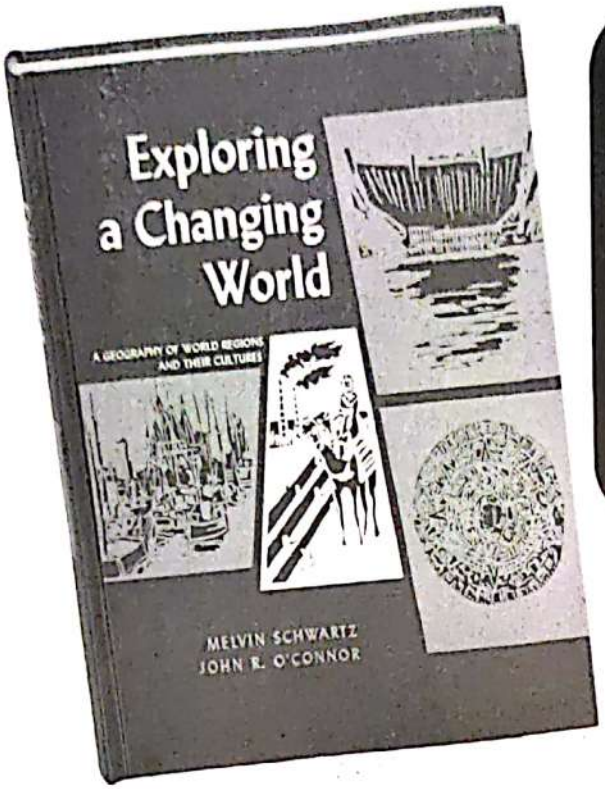

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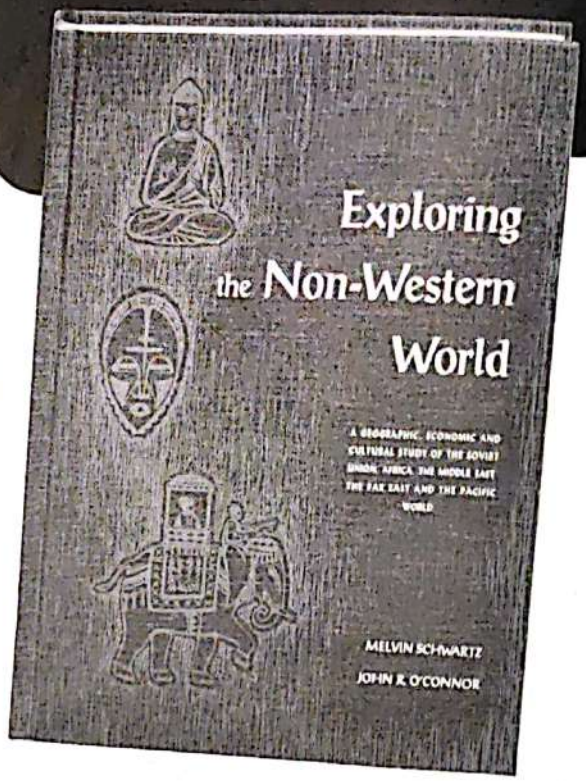

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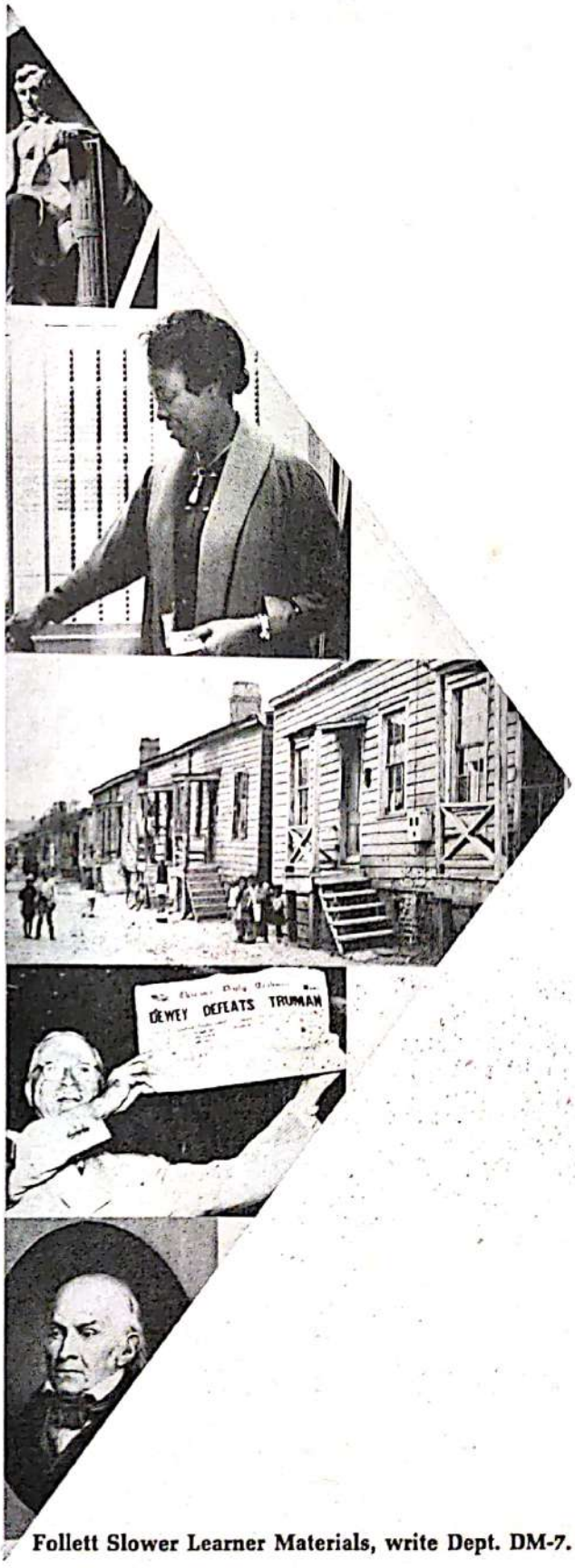

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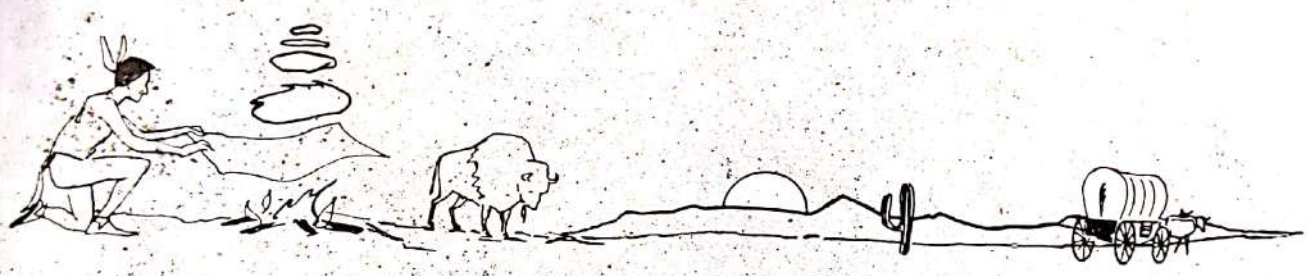

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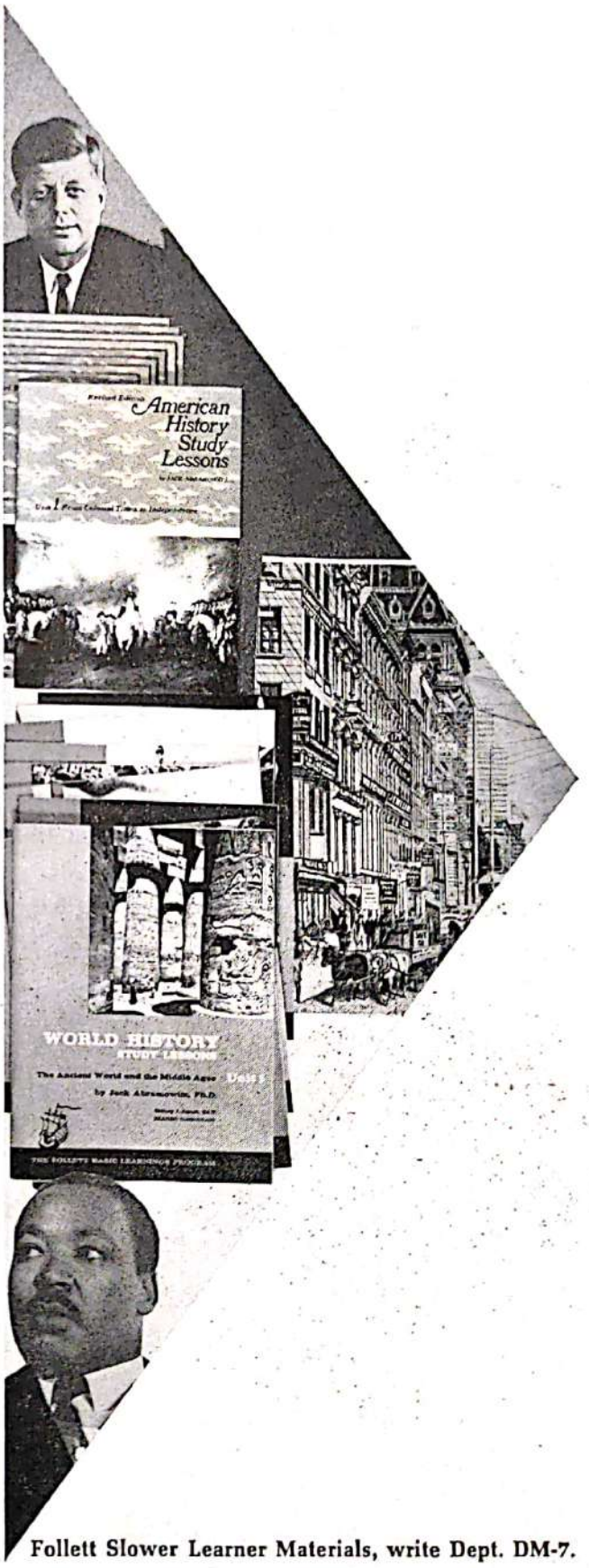

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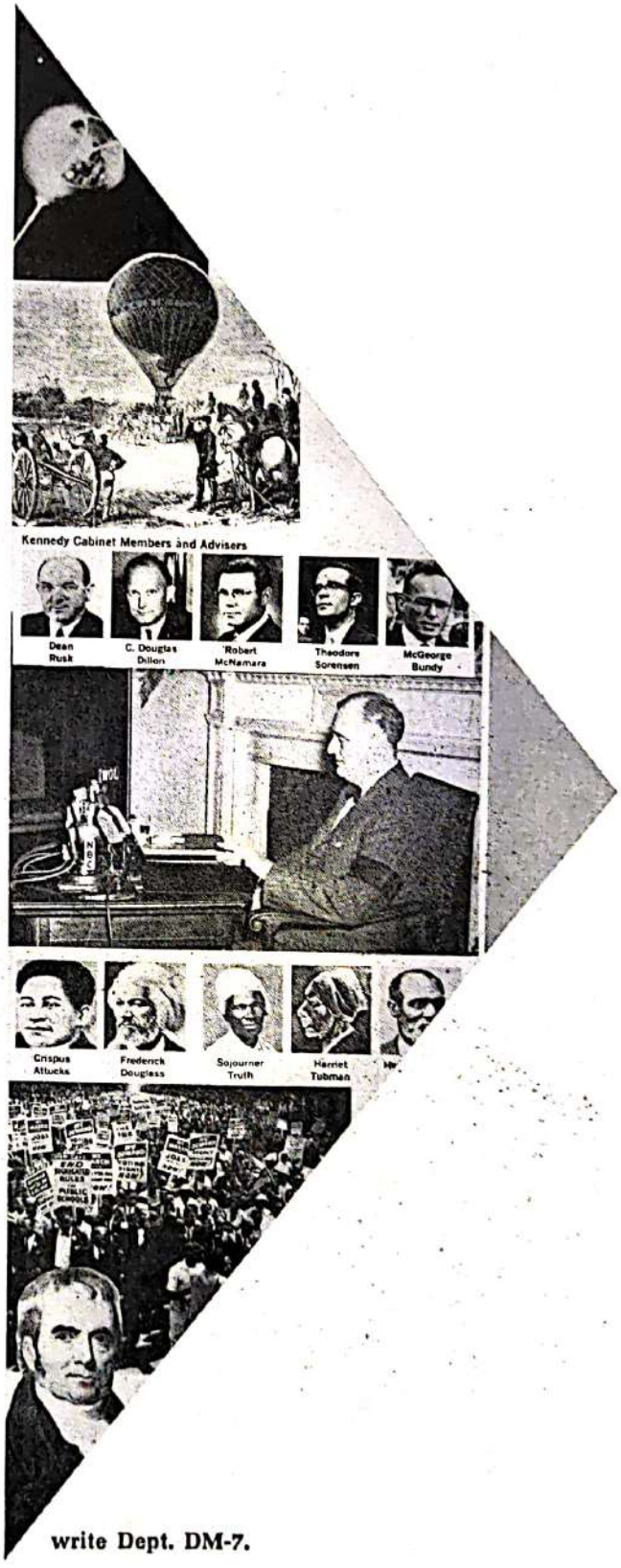

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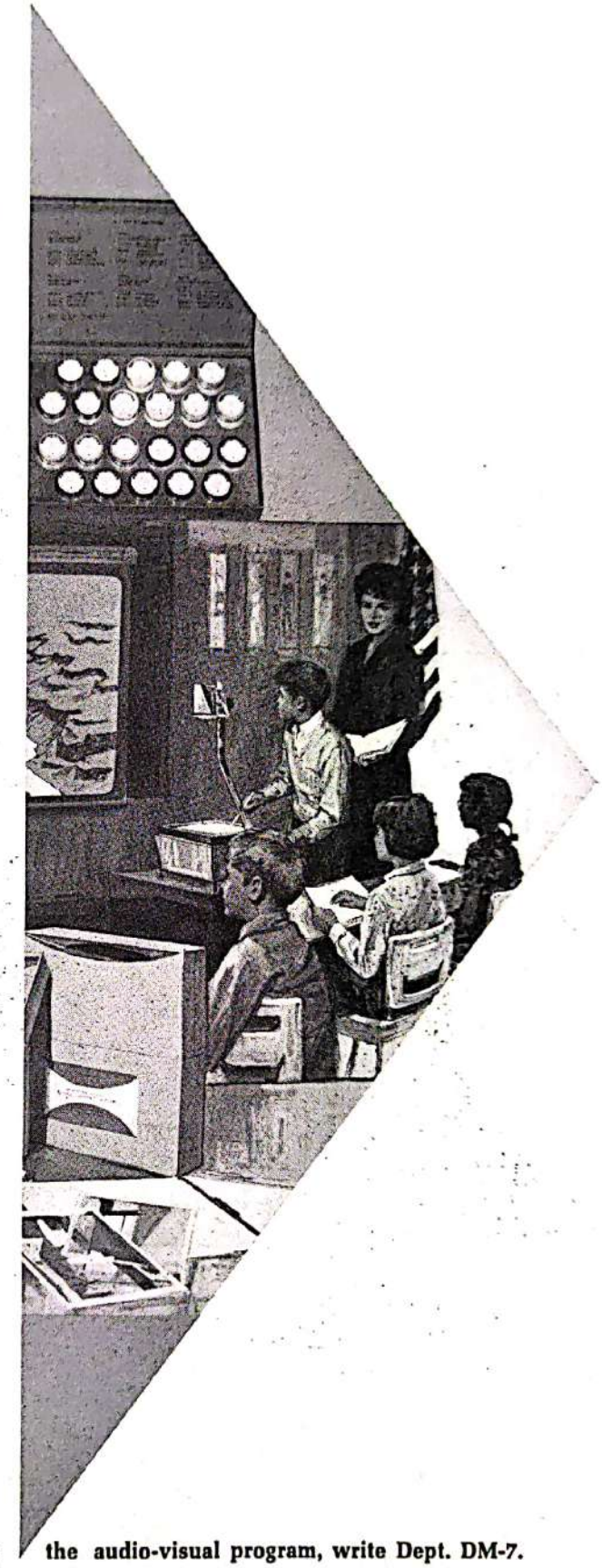

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Asia: Perspective Is Prologue

by SEYMOUR H. FERSH

"A study of Asian peoples and cultures . . . should start with an examination of our *assumptions and the ways in which we perceive others—and ourselves," writes* SEYMOUR FERSH, *Education Director of the Asia Society, in this keynote article. Rejecting encrusted patterns of rigid thinking and exploring problems with boldness and originality, he clears the way for new and creative approaches to the study of Asia.* DR. FERSH *is a former high school and college teacher who also served as a Fulbright professor in India. He is the author of many articles and books.*

IN A PHYSICAL sense, the universe has changed very little since man appeared. But his view of it —both visually and perceptually—has changed greatly. Most of mankind for most of its history has believed that the earth is the center of the universe—a geocentric theory which was formulated as early as the second century by Ptolemy but which was considered to be "common sense" by anyone who looked skyward. In the 1500's, Copernicus challenged this theory and he and his colleagues were denounced because their opinions were unpopular. People *preferred* to believe that the earth was the center of the universe.

But the physical nature of reality was on Copernicus's side. Eventually his superior predictions about movements in the heavens forced a revision of the Ptolemaic theory. The sun, not the earth, became for most the center of the universe. Since that time, new facts have been discovered which seem to prove that the heliocentric theory needs revision. And so it goes in the world of physical sciences. New observations and new facts usually lead to new theories.

In the world of social studies, however, there is a tendency (called "culture lag") to do the opposite: new observations and new facts usually *reinforce* old theories. Most often, our eyes and other senses serve more as filters than as conduits; what we finally perceive is what our cultural screens allow to enter through our preconditioned mesh. The process works somewhat as revealed by the lawyer who confided, inadvertently, to the jury that, "These, then, are the conclusions on which I base my facts."

The major purpose of this issue of SOCIAL EDUCATION is to examine and explore some of our perceptions of a major part of the human family: those people who live and have lived in the countries of Asia which stretch from Afghanistan eastward to Japan (all of Asia except the Soviet Union and the Middle East).

According to reliable estimates, about 80 billion people have lived on earth, including the present population of almost 3.5 billion. More than half of them—almost 60 percent—are from the countries of Asia. About half this number is from China and about one-fourth is from India. Moreover, most of the countries in Asia have recorded histories which tell of continuous civilizations which have developed for more than 3,000 years.

Nevertheless, until this decade an American could be graduated from high school and college having learned little about Asian peoples and cultures.

Photograph, Embassy of Japan

Today, however, the curriculum in the United States is rapidly changing because the whole world is becoming technologically smaller—missiles, messages and media—and television itself is making the whole world actually visible to us.

There has not yet, however, been a comparable change in the ways in which we perceive the world. It is easier to improve our television sets than it is to recondition our mind-sets. Ironically, the most important lesson we can learn from the moon flights is not the view *of* the moon but the view *from* the moon. From his spacecraft circling the moon, one astronaut observed (as reported in his article for *Life*, January 17, 1969):

> The view of the earth from the moon fascinated me—a small disk, 240,000 miles away. It was hard to think that that little thing held so many problems, so many frustrations. Raging nationalistic interests, famines, wars, pestilence don't show from that distance. I'm convinced that some wayward stranger in a spacecraft, coming from some other part of the heavens, could look at earth and never know that it was inhabited at all. But the same wayward stranger would certainly know instinctively that if earth were inhabited, then the destinies of all who lived on it must inevitably be interwoven and joined. We are one hunk of ground, water, air, clouds, floating around in space. From out there it really is one world.—© 1969 *Time, Inc.*

Of course, the universe is still relatively the same one which Ptolemy and Copernicus studied but, until now, we have never actually *seen* the earth. Will this view affect our perceptions or will we continue to keep our old "cultural maps"? In the past, the earth has generally been thought of by most people as having a fixed amount of land and resources. Those who had property, it was assumed, would always be envied, feared or threatened by those who did not. The world was not inhabited by members of the same family; it was divided into the "haves" and "have-nots." For protection and self-interest, groups of peoples—families, clans, nations, allies—organized themselves against other groups. It became part of cultural wisdom that one's own security and prosperity could only be achieved at the expense of other groups; hence, one must be prepared for the eventual attempts at invasion or reprisal.

Today, the view from the moon suggests that self-interest and protection are not being served by the ways in which the globe is organized. Yet, most of mankind will marvel at the moon flights while retaining mental and cultural views of the world which have not been modified by the new observations and new facts which the view from the moon reveals. Like bricks, facts are good for building purposes but by themselves they are not constructive. Barbara Ward says it well: "Problems of judgment and interpretation simply remind us that the bare facts do not always tell us what we ought to know. We need, too, a context within which to understand the facts. Again and again, the framework, not the bare events, determines our reactions."[1]

How—Not What—Should We Begin to Learn about Asia?

A well-known Chinese proverb wisely reminds us that "Every long trip starts with a first, short step." But even more important than getting started is the decision of where one should go. What kinds of articles and presentations should be included in a special issue on Asia? How many should be "problem-oriented"? Are Asians a "problem"? How many should be "contemporary-oriented"? Does relevancy reside in recentness? How many of the articles should be concerned with the implications for Americans of events and developments in Asia? Are "American-connected implications" a prerequisite for including in our curriculum the study of more than half the world's people?

In other words, the kinds of education we can gain from the study of other peoples are largely determined by the questions which we ask and the facts which we seek. It should be a warning clue that, in our culture, we often go abroad on "fact-finding missions" and, what luck, the facts almost invariably support the assumptions and hopes of the mission-maker!

This introduction to the study of Asia may appear to be slow in getting to the "subject" but, as is true when Ravi Shankar tunes his sitar on stage, proper preparation for a presentation is more than merely a "tuning up." So, before we examine specific aspects of Asian cultures, let us consider a few more suggestions of how one might organize facts and increase one's awareness.

Sociologist Robert Lynd, 30 years ago, wrote about a way of perceiving which he called "the outrageous hypothesis."[2] What happens, he asked, if one examines a question by considering a hypothesis which is *opposite* the one which comes first to mind? Is it possible, after all, that what we consider to be a logical

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[1] *The Lopsided World*. New York: Norton and Company, 1968, p. 16.

[2] Robert Lynd, *Knowledge for What: The Place of Social Science in American Culture*. Princeton: Princeton University Press, 1939.

hypothesis is based more on our habitual way of evaluating than it is on the facts themselves? Later in this article and throughout this special issue, there are examples of how the use of an "outrageous hypothesis" can lead to a different perception.

A similar suggestion for awareness in thinking comes from Edward de Bono who, in an article appropriately entitled "The Virtues of Zigzag Thinking,"[3] urges us to do more "lateral thinking" rather than relying so much on "vertical thinking." In vertical thinking, we dig the same hole deeper by starting with some facts and moving sequentially in the same direction—a method which has been effective in technological research.

Lateral thinking, however, is "not developing a pattern but restructuring the pattern." It is the pattern of thought not the facts themselves which ultimately determines how facts are perceived. In a perception laboratory, it is easy to demonstrate that "optical illusions" occur because past experience and conditioning make new events appear within old patterns. "Our whole culture," writes de Bono, "is concerned with establishing concepts and communicating them—but not with changing them. . . . The tacit assumption is that it is enough to generate information and that eventually the pressure of information will bring about a change of concepts." But actually what happens most often is that new facts are perceived within old contexts; the concepts tend to be preserved "far longer than the information warrants."

Keeping in mind the possible uses of "the outrageous hypothesis" and "lateral thinking," let us examine some questions which relate to how we usually perceive Asian peoples and cultures.

Population Increase: Curse or Blessing?

The *facts* about human population increase are indisputable. At present rates, the number of the world's people will double within the next 30 years. The *ways* in which this fact and related ones are viewed, however, is disputable. Each person tends to believe that his own particular perception is not personal but universal; what makes sense to him also seems to be just obvious, "common sense."

To most Americans, for example, the increase of world population is perceived as a "problem." It is also perceived as a "problem" within the United States when the parents have low incomes. When production depended more on labor and less on machines, population growth among the poor was welcome; it was also welcome when armies depended literally on manpower.

Today, the size of one's family, it is assumed, should be related to "ability to pay." Economically considered, children in our culture have increasingly become a liability; the amount which they take from parental income increases yearly while the amount which they contribute exists hardly at all. Faced with these "facts of (American) life," most Americans have chosen to have fewer children. The question of family size in the United States is usually phrased in this way: "Can we afford to have more children?" The answer increasingly is "no." The current national birth rate is the lowest in our history. To help us, we have effective contraceptive devices but the desire to have fewer children came first. Not only are children in our culture a financial drain, they are also increasingly unnecessary to individual economic security; dependence upon children has been replaced by dependence upon social security, pensions, unemployment insurance, medicare, and personal savings. Moreover, children as an economic cost have to compete with other costs which may be relatively more desirable: automobiles, vacations, style-changing clothes, air-conditioned housing, color television, and other necessities of American life which once were luxuries.

Americans, therefore, are generally behaving in ways which make sense—within the American culture of the 1960's. When this "common sense" is applied to other cultures such as those in Asia, it seems sensible that Asians (among others) who are economically *even* poorer than Americans, should want to have even *smaller* (perhaps none at all?) families. By the process of "vertical thinking," we have a tendency to apply our assumptions to their conditions. What happens, however, if by an "outrageous hypothesis," we assume the opposite—that children are an economic asset? Then, poor people should have larger families.

What are the facts in Asia? In most of Asia for almost all of its history, the *only* economic asset has been—and still is—the family. Birth rates (as in American pioneer and frontier times) have been at the upper levels of fertility; marriage begins "nature-like" soon after puberty. The rates of population increase of two to three per cent annually started in the mid-20th century when death rates began to fall rapidly and birth rates remained about the same.

But, thus far, in most Asian countries male children when they become adults are still the major

[3] *Think Magazine.* Armonk, New York: IBM, May-June 1969, Vol. 35, No. 3.

economic support for their parents and young sisters. Daily health is still precarious; of ten children born to a couple in rural India, three may die within the first year and only four survive to adulthood. Of these four, it is crucial that at least two of them be male. A woman has no income apart from that of the family into which she marries. Does the question in India, "Can we afford to have children?", bring the same kind of response as in the United States? Also, children are helpful in Asian rural households and small urban enterprises. A family needs children for the kinds of work and errands which are done in the United States by machines. Children are welcome, as they were until recently in rural United States, because they contribute to the economic and social well-being of the family.

Before we can expect others to reduce the size of their families, there must be conditions which provide the equivalent in economic security. We tend to argue for birth reduction as a first step to prosperity; they tend to resist until conditions change first. In our own history, birth rates reflected rather than preceded technological changes which transformed the role of the family. It is not moral to urge a course of action on others without having empathy for their situation. Massive economic assistance to poor people, which we could easily afford, would speak more eloquently of our concern than finger-pointing lectures on restraint and responsibility. Eventually the world's population must stop increasing. But shouldn't we hope to have the number as large as possible within a world system of equitable resource use? Wouldn't it be gratifying if six billion rather than four billion were the number who could share life? Our first successes in technology were welcome because they increased man's ability to survive. Wouldn't it be tragically ironic if distorted uses of technology should prematurely limit or end our survival?

Those who favor reducing birth rates argue that it should be a fundamental human right not to have unwanted children. This concern is commendable because it increases the opportunity of human beings to make choices. But does it also, by implication, assert the human right to have wanted children? Would governments or individuals who want to increase fertility rates receive assistance under the new programs of population planning? Or will there be psychological pressures to reduce birth rates among certain peoples and certain parts of the world, thereby diminishing "human rights"? The question raised here is not about population growth itself but about how the question is perceived. Unless we are aware of our assumptions, we will not understand why other people seem to persist in "wrong actions."

What Is Making the World More Crowded?

So far we have only briefly considered the economic aspects of the family. In most parts of Asia—as was true in the United States until this generation—the family is a social unit considered desirable "as a way of life." To have children is considered a natural fulfillment for women and a necessity for men who take their household responsibilities seriously. What about the questions of values in family life? What is desirable ultimately depends upon what is valued. If people were valued, then the increase in population would be "good news." In the United States, for example, the automobile population is increasing at a greater rate than people, but this increase is not called an "automobile explosion"; it is called economic growth. By 1970, the American automobile population will be about 100 million and there will be more than four million miles of highways. The automobile produces more than half of all air pollution but no one is seriously insisting that the automobile be birth-controlled.

In the United States, we have begun to blame people for our problems. In one full-page advertisement headlined "How Many People Do *You* Want in Your Country?" we are told (what we already know!) that: "Our waters—rivers, lakes and beaches—are polluted. We are literally deafened by noise and poisoned by carbon monoxide from 100 million cars." And who or what is to blame? People.

Or, consider this caption which appears under a photograph of smog-covered New York City: "Air pollution is increasing as population pressures grow in the United States." Again the blame is on people. No question is raised about the automobile or our patterns of urban growth which now have 70 percent of the United States population living on one percent of our land.

It is not, however, people nor the concentration of them which alone creates the main reasons for our "population pressures." The term "population pressure" is usually defined as "an increasing number of people who are competing for limited resources." This may have been a good definition a few centuries ago but today, in industrialized countries, the main competition for resources is from other man-made resources—machines, newspapers, packages, appliances, highways, and the like—which consume raw materials. The ability of the world to support a growing

population is hampered by an even greater "population explosion" represented by the demand for new and more goods. This demand comes especially from the United States where six percent of the world's population consumes about 50 percent of the annual production of the world's resources.

While we are urging other people in the world to act "responsibly" in facing the "population crisis," we point with pride to the dynamic growth of our economic system which promises to consume goods at an even greater rate. When the *facts* of resource-use are reported, the conclusions are made to fit the preconceived patterns of perception. For example, a recent newspaper article warned that, "The World is Running Out of Raw Materials." It indicated that the consumption of raw materials has risen more sharply than population. One reaction might be that *perhaps* we should ration raw materials according to some priority. But, almost predictably in our culture, the conclusion in this newspaper article goes in the other direction: "The popular concept of a constantly expanding economy and upgrading of other nations to our standard of living is a sure path to disaster unless radical checks in population can be achieved."

Of course, our standard of living pleases most of us. The small privileged classes in France and Russia before the revolutions also preferred their way of life to that of their countrymen. But many of us find it difficult to understand *why* the privileged classes did not obviously see the relationship between the way they lived and the way their fellow human beings lived. Marie Antoinette has her equivalent in twentieth-century United States when Americans realize that the economic inequities between poor people and rich people are growing but the major suggestion we have for the poor is to reduce their numbers.

What, the poor of the world have a right to ask, are we prepared to reduce or modify in the ways in which we live? Suppose, by use of an "outrageous hypothesis," we assumed that it would be desirable to have more people enjoy the benefit of life itself. Could we be creative (as we are in reaching the moon) in devising new ways in which the earth's resources might be produced and distributed? According to Buckminster Fuller, famous architect and inventor:

> We now know scientifically that for the first time in history there can be enough to support continually all of expanding humanity at previously undreamed of and ever-advancing standards of living and intellectual standards of living and intellectual satisfaction in effective participation in the evolutionary processes. But we are frustrated from realizing our success by our different political systems and laws, which have all been devised to protect the few who have or have not adopted the system that promised the most in a bad bargain, or the most just system such as that which would provide for those whose labor produced the little that there was to go around.[4]

In Fuller's opinion, "The working basis of all our great nations is now invalid. There IS enough to go around." What is needed, he says, is a redesigned world in which there is "utilization of resources so that all of mankind will share in the benefits of the earth's riches and technological advances." We have had, according to Fuller, a technological revolution but not a humanistic one. And we will not have one until we *restructure* the patterns of our thinking rather than merely adding new facts. Our relations with the other peoples of the world will worsen if we persist in a single-minded view which assumes that "what is good for us is good for them."

There are, of course, many examples of American aid and assistance given at the request of foreign leaders to achieve goals which they have set. But recipient nations are expected to be grateful and to show their appreciation in appropriate political action. The spirit in which our help is given clearly indicates that we do it as a "favor" and not because we accept the idea that all mankind is a family in which each helps the other because it is the human thing to do. Foreign assistance is still part of our political strategy. Otherwise, we would be more concerned about the ways in which we hinder economic development in other countries.

For example, thousands of Asian scientists, engineers and physicians are part of the "brain drain" imported along with other resources from the world. About 20 percent of the annual supply of doctors in the United States come from abroad. There are, of course, arguments in favor of such practices—that individuals should have free choice as to where they work. But our immigration policy favors the admission of those who are highly skilled and educated. The reaction of many Americans to this kind of accusation is that all countries should be free to compete both for resources and for trained people. But the ease with which one can take this position depends upon his own circumstances; for example, in the *Panchatantra* (India's ancient textbook for the wise

[4] Quoted in Lynne Ballew, "The Worldgame Game," *Yale Alumni Magazine*, Vol. 32, No. 8, 1969.

conduct of life) there is a saying: Each one for himself, said the elephant, as he danced among the chickens.

All of these suggestions of how events can be viewed is not meant to be a carping, unbalanced criticism of our own culture. Virtue and vanity are probably more equally distributed throughout the world than any other commodities. But Americans have a *special* responsibility and opportunity in the world because our technological accomplishments have enabled us to reach beyond our own national borders. We have a tendency to study other cultures without realizing the high degree to which we affect what is happening to them. That is why a study of Asian peoples and cultures, for example, should start with an examination of *our* assumptions and the ways in which we perceive others—and ourselves. Once again, let us consider the advice of Barbara Ward:

> . . . the first question clearly is whether our frame of reference need include other peoples at all. We have been more or less brought up to believe that the bonds of community, responsibility, and obligation run only to the frontiers. Should we extend our vision to include all the peoples of our planet? Or are all such phrases as "the family of man" simply the banal rhetoric of ceremonial occasions? This is where our enquiry must start for if there is no community, then subsidiary questions—about time scales and methods and reasonable expectations—are not of much concern. We can follow our instincts, do well for ourselves at home, let others look after themselves, and survive or succumb in the process.[5]

Needed: An American Restoration Period

Lessons are where you learn them. Instead of looking back from space, let us look back into history. Just over 100 years ago, in 1868, there was an historic event in Japan called the Meiji Restoration. In that year, the young Emperor regained governmental control over all the country and began to lead the nation in new directions. The Japanese policy of seclusion and self-reliance was abandoned when its leaders became convinced that the country needed to industrialize for self-defense or it would be colonized by Americans or Europeans. The Emperor issued a Charter Oath of Five Articles. The fifth one declared: "Knowledge shall be sought all over the world and thus shall be strengthened the foundation of Imperial polity."

Subsequently, Japanese officials, businessmen and students were sent to all parts of the world. "Culturally speaking," writes one authority, "they ransacked the cultural gardens of the most distinguished nations and grafted onto their own varieties whatever of value they found . . . in the belief that in culture, at least, progress lies with the hybrid."[6] Today, despite some disasters on the way, Japan is among the world's leading industrialized nations and is the leader in some areas of production.

The lesson usually derived from the Japanese experience is that a country can remake itself—that the "miracle of Japan" is the way in which a "backward" country of the 1860's became technologically transformed within a century. The lesson of Japan is usually considered to be appropriate for technologically underdeveloped countries.

But what might be a lesson which the United States, already industrialized, could learn from the history of Japan? Are there any facts which seem to indicate that the present American system is failing and needs "restoration"? Should we consider some kind of Charter Oath which would send our leaders and students out into the world to learn from other cultures? Would it be an "outrageous hypothesis" to question whether a country which has the world's highest gross national product might be very deficient in the kinds of human values which are not measured in the standard of living index?

What happens if, instead of perceiving most of the world as being "backward," we consider the opposite possibility—that other people may have ideas and achievements which could help us to improve our own culture? We find it easy to believe that the Japanese were acting intelligently when they went out into the world to learn. Is it possible, after all, that we could learn also?

For us, the lesson of the Meiji Restoration can be that a country, with awareness and high motivation, can remake itself. Man has the capacity to set goals but has greater difficulty in changing his own priority of goals. Getting to the moon was relatively easy because technology yields to vertical thinking. Restructuring our perspectives, however, takes much more creative thinking—but the ultimate results are crucial in determining the existence and quality of life on earth.

Wanted: New Hypotheses

In many Asian countries, the school, especially in rural areas, is a place where one goes to find out about those events which are happening outside the

[5] *The Lopsided World, op. cit.*, p. 19.

[6] Kenneth Strong, "After a Century of Western Influence," *The Asian Student*, Nov. 30, 1968.

community. The teacher is probably the best informed person because he can read and write and might have access to a radio and newspaper. The students and adults can receive much information from him which they cannot otherwise obtain.

In our culture, however, information is readily and easily available to all on the same general basis; there is no special "teachers' edition" of the newspaper or television. The function of the school can and should change from one which mainly provides information to a place where students learn how to evaluate the information which is bombarding them from all directions. The educational emphasis should be on learning rather than on teaching. The student response should be more one of, "I never thought of that," rather than, "I never knew that." In Marshall McLuhan's terms, the world should be perceived as the campus and the school as the "control tower" where one goes to understand and restructure patterns of information and thought.

In the pages which follow, we have tried to arrange a perception-finding mission to Asia—contemporary as well as historical. Travel may not, as Mark Twain said, "be fatal to prejudice" but it can help to uncover assumptions if a visitor is willing to do some lateral thinking. In Bali, for example, no religious service could possibly be complete without music and dance because (as any Balinese knows), gods do not reside in temples but go there and remain as long as they are entertained. What could be more logical?

After all, how a person feels about his condition is determined less by the condition itself and more by what is expected. In the world of Yang-Yin, men and women are assumed to have different but complementary functions; difference is not *perceived* as inequality. But most Americans are likely to consider this explanation as being an excuse by which man exploits woman. Similarly, Gandhi did not advocate equality; he argued in favor of equity.[1]

The observations advanced or quoted in this article are not offered as solutions to particular questions. Appropriate action is integrally related to specific situations. This article and this special issue are concerned with the *processes* by which perceptions are formed and restructured. For most Americans to prefer our own culture is not surprising nor reprehensible. But as we enjoy our right to the "pursuit of happiness," we need to be aware of how our actions influence the happiness of others. At what cost to our world neighbors is the American standard of living maintained? By our actions, how do we appear to others in the world? Do the inequities in our own domestic life provide a clue that we may be behaving with similar distorted perspectives and insensitivity abroad?

American achievements and American ideals have enriched the world. We have done much of which to be proud. So have others. Our capacity for sustained work and high productivity is acknowledged by everyone. But our wisdom and compassion is less universally admired or respected. No one doubts our ability to sustain expensive projects. We have spent more than 35 billion dollars on space exploration and about an equal amount yearly in Vietnam. We have committed more than 500,000 men and suffered more than 37,000 battle deaths in support of a cause which our government has said is vital to the survival of our way of life.

Of course, Americans are not to blame for all that is wrong in the world. But each person and each nation—especially those which claim to be democratic—should be held accountable for its own actions. Moreover, those who claim world leadership have a responsibility to set appropriate goals for others to follow. A better understanding of Asian peoples and cultures can help us to gain the kinds of perceptives which we urgently need. Hopefully, other people will follow our example in recognizing the interrelatedness of the human family. At the moment, however, few of them have our strength to effect changes in the world.

We can begin immediately to restructure our perspectives. It should not be an "agonizing reappraisal" but a joyful one. We can be elated about our accomplishments in space flights if we learn from them humanistic lessons. The major question of our times is not whether there is life on other planets but what kind of life will continue on this planet. Our frustration at not having been able to dominate recent events in Vietnam may lead us to expend energy and resources into areas, such as space exploration, where we already excel. Our victory in the race to the moon must not seduce us into believing that technological achievements are a substitute for humanistic restoration. Nothing fails like success, warns Kenneth Boulding, if we don't learn the right things.

Fortunately, our world is rich in talents and materials. We can afford to pursue many objectives simultaneously. Our first priority, however, is to restructure our priorities. First things first. Which shall they be? Perspective, not the past, is prologue.

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[1] Ashakant Nimbark, "Gandhism Re-examined," *Social Research*, Vol. 31, No. 1, Spring, 1964.

A Foreign Visitor's View of the United States: Stereotypes and Realities

by HIS EXCELLENCY SOEDJATMOKO
Ambassador of the Republic of Indonesia

If a leading Asian statesman serves as a mirror to reflect his views on American life, will his observations strengthen Americans' understanding not only of themselves but of Asians as well? The following perceptive address by HIS EXCELLENCY SOEDJATMOKO, *Ambassador of the Republic of Indonesia to the United States, delivered at the Second National Conference of the National Council for Community Services to International Visitors, in Washington, D.C., on March 27, 1969, provides excellent material for readers seeking an answer to this question.*

THE SEARCH for truth is like looking for the footsteps of a flying bird or like the attempt of a frog to embrace the hole in the ground in which he lives. This old Indonesian proverb serves to point to the elusiveness of truth and the likelihood that man can only catch a glimpse of truth through the paradoxes of existence. Also, for an Ambassador truth is a difficult commodity to handle when it concerns the country to which he is accredited, and where he is supposed to make friends. Ambassadors, like children in olden times, should in this respect be seen, but not heard, at least not in public. That I am nevertheless standing here before you is therefore more evidence of my incapacity to say NO than of my good judgment. It is really only my fascination with the subject matter, and my trust in your forebearance and understanding, that gives me the courage to go on. And after all, what is friendship without the accolade of candor?

To get at the truth about a country, subjective as that truth inevitably will be, is obviously no simple task. How does one get behind the stereotypes, especially in a country as big as the United States with so many faces and so many contradictory features? One might say that all stereotypes about America are true, up to a point, and also untrue, up to a point. A short stay in this country only strengthens the foreign visitor in the prejudices and preconceptions that he brings to this country, for it is not difficult for him to find those characteristics that seem to bear them out and to ignore others that tend in the opposite direction.

America—A Paradox

But if he stays here a little longer he soon discovers that America is not a single society, but many societies in one, some of them more, some less, some very little integrated in the whole. He will also discover how rapidly America as a whole, as well as in its different subsocieties, keeps changing. He is also bound to be struck by the multitude of opposite extremes: of wealth and poverty; idealism and crass, even unscrupulous commercialism; the greatest intellectual sophistication side by side with ignorance and bigotry; highly effective philanthropic and charitable institutions on the one hand, and on the other, the indifference of man to his fellow man in the big cities, as well as the erosion of compassion in person to person relationships; the continuing concentration of power, and simultaneously the increasing loss of authority.

There are the paradoxes: of the friendliness of its people as individuals and the violence of American society; the fantastic technology and planning in getting man on the moon and the lack of application of planned technology to simple problems of living like snow removal and garbage disposal. I do not think there is any country that is more sophisticated in terms of urban planning. But the ghettos, the junk yards, the endemic traffic jams often seem only to be getting worse. The visitor observes the same incongruity in the capacity for social engineering on the one hand and destruction of man's environment for living on the other; the rationality, corporate as well as individual, in the pursuit of immediate goals, and the almost irrational unconcern with their relationship to the broader purposes of society and the quality of life; the vigorous devotion to the ideals of justice and freedom and the persistence of glaring inequalities and injustices.

Coming from a culture where silence needs no explanation, one of the first things that struck me, for instance, was not merely the higher noise-level, but still more the verbality of American culture, the need, and compulsion even, to put everything into words. But perhaps complex modern society could not function properly otherwise, and soon one learns to accept that silence and quietude are rare and expensive commodities in any modern society. One can, of course, expand this list almost ad infinitum. No foreigner has to tell these things to an American. You know them just as well.

Problems Common to All Nations

But very soon the foreign visitor forgets the conflicting emotions with which he observes the scene, his anger, his indignation, his admiration and awe. For at some point two things dawn upon him: *first* that very few of these problems that perplex and vex him are absent from his own society. These problems may take a different shape or have a different level of intensity, but essentially they are there, more often than not. A great difference, of course, is the scale on which things happen in this country. And, because of its openness, the high visibility of everything that happens here.

America's problems, then, are not only hers, but are quite often ours as well. The way she solves or fails to solve these problems are important to non-Americans in that they contain pointers or suggestions for solutions to some of their own. Besides, given America's power and influence in the world, her problems and solutions, her achievements and her failures, are bound to affect almost all other countries, either directly, or through their impact on America's leadership posture. *Secondly*, in some important respects American society constitutes to many people outside the United States a window on the future. This holds true not only for the already industrialized nations, but for the new, economically underdeveloped nations as well. Of course, these nations will have a long way to go before they reach America's level of industrial development and social complexity. Nevertheless, many decisions in the field of economic and political development that they are taking now, and that are bound to affect the kind of society that will eventually emerge in their countries, are being taken with some recognition of their implications for the future that this American window provides. In their effort at nationbuilding, therefore, none of these nations can afford not to draw lessons from the American experience, with its problems, solutions and failures. It is at this point that the foreign visitor ceases to try to pass judgment on America, but develops the desire really to understand it. And from then on he looks at the United States with different eyes.

No one who has gone through the colonial struggle for independence can avoid being struck by the similarities it has with the movement for black power in this country. There is the same quest for identity, dignity, equality, and the political and economic power to buttress them; the same opposites of reasoned idealism and nihilistic hatred; the openness and trust in the ultimate prevalence of universal human values on the one hand and the almost tribal xenophobic introversion on the other. But it is also clear how much more difficult this struggle here is because of the obvious impossibility of giving territorial expression to this sense of identity. In this respect the problem is similar in character to the integration or assimilation of racial or ethnic minorities in many Asian countries. And it is very likely on these issues that the basic values in each of our nations will be tested.

Then there are the problems of the inner cities, of how to live with and under the vast bureaucracies that are necessary for the operation of complex societies, the destruction of human ecology, the problems of bringing a runaway technology under control. These problems are, as I said before, by no means only American problems. They are problems that face all modern industrial societies, irrespective of their ideological foundation and political-economic system.

The questions that arise in the mind of a foreign visitor then are: Will it be possible for man to reassert his humanness in the face of a complex technology that threatens to sweep man along in its momentum, that reduces man to a mere extension of that technology? Will it be possible to gain control over the thrust and dynamics of research and development so that it once again will become the servant of man and man's purposes? The same question pertains to man's relationship to the institutions he has created and which have outgrown his capacity to control, the vast depersonalizing bureaucracies of the big cities and the big companies. Will it be possible to restructure modern society so that personal participation, personal responsibility, will once again become real? Man's capacity to remain human can only be stretched so far and modern society seems to have brought us close to that limit.

Gawking at this concentration of wealth and power that is the United States, the visitor from a poor and weak country, inured to conditions of instability and insecurity, only gradually comes to realize how difficult it must be for big and powerful nations to learn what smaller and weaker nations of necessity had to learn early in their history, i.e. that power—all power—has its limits, and that security is not only a function of power but just as much a condition of trust—trust in a common minimum level of morality and rationality among men. And this holds for the United States as well as the Soviet Union.

Youth and the "Shift Towards Values Rooted in Basic Human Solidarity"

This brings us to two problems which are of special interest to a visitor from an underdeveloped country, and one where youth has always played a very important and sometimes decisive political role. These are the problem of poverty and the problem of youth. Again, these are not only American problems. In a relative sense most countries in the world have similar pockets of neglect. As such the problem is not new. What is new is that poverty in this society is no longer thought to be an inevitable condition. The resources and knowledge available in this country have made poverty morally unacceptable. What is also new is that the concern for these problems is not any longer limited to the boundaries of one's own nation. These problems have become everybody's concern. In this way the problems of domestic poverty and the problems of international poverty have become connected and are pushing mankind as a whole towards the recognition of a general sense of international social justice.

This shift towards values that are rooted in a basic human solidarity, transcending traditional boundaries, as well as the insistence on their immediate application, is very much a characteristic of youth all over the world today. I think it is important to all of us that the clamor, the violence, the irrationality with which youth is pressing its demands everywhere in the world should not blind our eyes to the moral thrust of their fight and their purpose. The violence, the radicalism, the choice of tactics, and even the pathology of their excesses have quite a familiar ring to us Indonesians. During the colonial struggle for independence we went through similar experiences. These phenomena do not necessarily belie this moral quality, though it often seems so, but rather reflects their desperation and their own lack of faith in the possibility of ultimate victory. The history of the youth movement in my country has convinced me that it is the presence or absence of opportunity for responsibility that provides the critical difference between youth's destructiveness or creativity.

The restiveness of today's youth may well be caused by the extended learning process through which they have to go, due to the demands of an increasingly complex modern society, and the postponement of that time in their life in which responsibility and creative opportunity are given to them. The problem that is being faced by modern society, then, is how to integrate the creative capacity of this new generation earlier and more consistently into the life of the nation—this means outside the universities as well—without necessarily reducing the learning period for the specialized skills without which modern society can not function.

The way in which this new generation looks at their nation and the world at large has very little to do with the ideological preoccupations of their elders, however relevant these may have been at one point of time. The problems the world now faces will require new conceptual tools that go beyond the obsolescent categories that are being used so far. What they feel is needed is a new language that will enable them to discuss and understand the problems of today and tomorrow in terms that make sense from the human perspective and the renewed awareness of moral imperatives that this generation brings.

Youth, however, is not merely the challenger of existing social order and as such the harbinger of crisis. Youth itself is in crisis.

The breakdown of traditional values, traditional

patterns of behavior, the new sense of freedom, the enlarged range of choices affluent society accords to man, the widened range of human experience vicariously available through the immediacy of modern mass communications, the relatively easy availability of mind-expanding drugs, have blurred the contours of personality types which a young man or young woman could emulate. Part of the crisis of youth today, it seems to me, is a result of this new plasticity and the difficulty they find in having to define their personal identity not any longer by example, but by choice and without fixed points of reference.

This deep sense of uncertainty and discontent is obviously not limited to black or white militant youth or their meeker brothers, the hippies. It seems to be running in suburbia as well, as a kind of gnawing awareness of the specter of boredom and of insufficiency of affluence as a value in itself. Once one owns one house, two cars, and three color TV sets—and a shriveled soul—what else is there to live for? And was it worth the effort? The question then that seems to lie at the heart of the problem is essentially a question regarding the meaning of life beyond affluence. The phenomenon of the underground churches with the occasional use of marijuana in some of them, the dabbling in oriental philosophies, and even the sensitivity courses, abused as these techniques sometimes are, all seem to point to a quest for a personal involvement beyond the discharge of one's job or profession, one that would engage the whole person, the total range of human faculties, the rational as well as the emotional and intuitive, those that would fill the deep-seated need for beauty and creativity and for compassion in human relationships.

Factors Characterizing the Crisis

What differentiates the present crisis from earlier crises through which mankind has gone in the transition from one type of society to another is that modern man has by and large lost his capacity to believe. His situation is characterized by the "End of Ideology" and by the exclamation that "God is dead." Modern man's critical faculties and sense of relativity have increased in such a way as to make it impossible for him to replace old ideologies with new ones and to buttress his declining faith with a new religion. It is, therefore, not fair to reproach protesting youths for their incapacity to formulate clear alternatives to the things they object to in present society, for this incapacity is not only theirs, but their elders' as well, and is part and parcel of the general cultural crisis.

To this foreign observer, the present crisis in the United States seems to be characterized by the confluence of three distinct but interrelated processes. The *first* results from the unrelenting pressure of the neglected problems of race, poverty, and the urban blight, that are now presenting themselves with a vengeance. The *second,* resulting from rapid scientific and technological developments in military as well as civilian fields, is forcing changes in social relations, in the distribution of power and the functioning of the economy, and, in general, towards the rapid obsolescence of existing arrangements and institutions. The *third* is highly accelerated cultural change, partly the result of the impact of these scientific and technological developments, and especially the developments in mass communication, but with a dynamic of its own, that outstrips the rate of technological and social change. The shift in values relating to man, religion, the family system, sex, social organization and purposes of society, seems to suggest a cultural revolution—though of course not in the Chinese sense—of unprecedented depth and magnitude. It provides the catalyzing environment in which the pressure of neglected problems and that emanating from rapid technological change meet. And the cumulative destabilizing impact of these three factors interacting together seems to be responsible for the tensions that exist, the bewilderment, the malaise, the sense of crisis.

Perhaps it is only the accident of history which made Vietnam the focus for these three processes. Perhaps not. But in any case Vietnam seems to be only part of the much broader and deeper questioning of the assumptions underlying American society, its purposes, and the authority of its power.

However that may be, to someone whose life in a very fundamental way was shaped by crisis and revolution, there is the unmistakable feeling that we may very well be witnessing the beginning of something great and new; something that is still in the painful process of being born: the emergence of a new society; post-industrial, post-affluent, and, as some Christian thinkers suggest, possibly post-Christian society. I do not have in mind the abstract society, conjured up by the projections of the futurologists, but rather a society that is as much a product of a higher level of technological development and scientific sophistication as of man's reassertion of his moral and spiritual dominance.

This sense of the transitional is not only pointed up by the increased awareness of the inadequacy, moral as well as operational, of existing institutions

and procedures, but also by the re-examination, the groping and the searching that is going on in this country at all levels of society. Not only among the militants, the protesters, the hippies, but in the relative security of suburbia and in the creative centers of the establishment as well.

This re-examination inevitably encompasses the assumptions underlying this society, its unspoken purposes and goals, its self-image and its sense of identity as a nation. It is bound to lead to a confrontation with the ultimate questions concerning man, society, and his relationship to the Divine. It is essentially, if I may put it that way, a search for the meaning of life in terms that make sense not only in the contemporary setting, but also in the decades to come, on both the individual and the collective level. A search, if one prefers, for the meaning man wants to give to his life and the life of the nation, once he has, in principle at least, conquered the problem of poverty and material want. This search may well lead the American people once again to reach deeply into the rich spiritual and moral sources from which in such a unique way this nation springs, and to draw from them new inspiration and strength for the new social action.

The redefinition of national purposes, the setting of new national priorities, is of course not only an intellectual exercise. It implies also a mobilization of the political will of the nation. To what extent will this nation be able to reorganize itself politically in order to deal effectively with these problems in a way that is commensurate with the rapidly growing magnitude and urgency of these problems, if it is to keep the level of violence and disorder within acceptable bounds? Such a political reorganization may well involve changes in the distribution of power at a number of levels, in a number of areas, and changes in established procedures, structures, and institutions. On this may very well depend whether these changes will take place within the system or be imposed from outside. All this may call for new political formations, new coalitions of political power, and new ways for leadership selection. But above all it calls for a major effort of will, of the national will.

That the problems will have to be worked out in the real world, under the pressure of and in competition with existing international problems, will not make things any easier and will make the actual shape of the future even more unpredictable.

The pressure of external problems and the fear and insecurity they often engender tend to freeze social relations and to strengthen the desire to postpone or suppress necessary reforms. The period of high intensity of the cold war was such a time. Because of the conflicting demands on resources between security and social change, and because of the conflicting requirements in terms of the psychological climate, it will be almost impossible for the United States—or for that matter the U.S.S.R.—to solve these problems in isolation, on its own. These problems only became soluble when the communality, the mutuality, of these problems is recognized and common approaches to their solution can be developed across present international lines of division, based on a deeper sense of human solidarity.

I once asked a serious hippy whether he had ever considered trying to attain the state of mind that the use of drugs induced in him, through inner discipline, without drugs. He replied, "We have been so much against all discipline, we may not have the strength to discipline ourselves for this purpose." Of course, however revealing, this is not a final answer; and it seems to me that the opportunity remains open that, at a later stage in American society, being a hippy for a few years is going to be very much like the young man in some of the Buddhist countries who customarily spends a few years in a monastery in order to get his bearings in relation to some of the basic questions of life, and then returns to normal life better prepared to take on a job and to have a family. I mention this in order to convey to you some of the sense of new opportunities that I have come to feel by living here among you.

It has been customary for Europeans and Asians with their longer histories to look rather condescendingly at America. But as more and more the future rather than the past will determine the quality of the present the tables are being turned. For in the light of these rapid and powerful changes that are now part of the lives of all of us, history is not any longer only a source of continuous cultural enrichment and the anchor for our national sense of identity, but can become an albatross around our necks preventing us from necessary adjustment and growth.

It is the lack of a long history, among several other factors, which seems to have given American society its unique capacity for continuous self renewal—a capacity denied to older societies, except in the wake of the destruction of war or revolution. There seems to be very little that is final in this country. If anything, to me, the United States is in a very fundamental way, an ongoing process.

Whether this nation will be able to make full use

(Concluded on page 822)

Voices from Asia

by BONNIE R. CROWN

Album leaf; a *darbār* of Jahāngīr. Full color and gold on paper. Portraits marked by individual inscriptions in gold. Two floral borders in color and gold. From an Indian painting, seventeenth century. Freer Gallery of Art, Washington, D.C.

How well could an Asian understand American culture if he had never read anything about it written by an American? Until recently, the limitation revealed in this question existed in reverse *because few Americans had learned an Asian language. Today, however, through translations and an increased number of publications, it is possible to learn about Asia from Asians. For this development we are indebted to the work of dedicated individuals, including* BONNIE R. CROWN, *Director of the Asian Literature Program of the Asia Society. For the past ten years, she has worked closely with writers throughout Asia, promoting the translation and publication of their works in this country. In the following compilation, "Voices from Asia," she provides social studies teachers with an excellent sampling of Asian literature.*

STUDENTS, much more than their parents, keenly sense that to be modern means to know more about Asia and Africa. To them it seems decidedly "pre-space age" to admit that anything—and certainly not Asia—is "inscrutable." But this fortuitous boost to receptivity toward Asian peoples and cultures does not automatically bring about understanding, or the ability to be "inside" an Asian society. It is to be hoped that by presenting some selections by Asian writers, it can be demonstrated that works *by* Asians themselves can be enjoyed and understood, and reveal Asia in a way that works by Western writers *about* Asia never can.

The following selections, most by contemporary writers, address themselves to some of the important social concerns of mankind *on this earth:* the conflict between modernity and so-called progress and traditional ways; social and political injustice; crowded cities and population; technology and war. (A few selections, still relevant today, are from early Chinese literature; the poetry of social concern has long been a tradition in China, as has been the writing of poetry by government officials, such as Mao Tse-tung.) The writers come from many different countries of Asia: China, Korea, Japan, Viet Nam, Malaysia, Indonesia, Pakistan and India.

The opening selection is an excerpt from the autobiography of Younghill Kang from Korea, the last of the countries of Asia to open to, or to put it more accurately, to be opened by, the West. The Korean Confucian scholar reflects on the traditional values

of Korean society and asks: "Should a scholar of Confucius bow to the learning of the West?" When another Korean, Mirok Lee, began to go to the school with the "new education" he was questioned by his sister about what he had learned and what the West was like. She ends up telling him, "Then you don't know anything worth knowing."

Such material reflects a sense of withdrawal—at least in Western terms—a disdain for politics and technology and a preference for "a culture of a thousand years."

Caught also between East and West, the impact of the West with its ideas of modernization and the ways of traditional society, was Kartini, the young Javanese woman who longed to be emancipated from the bonds put on women in a Muslim society, and who at the same time took pride in Javanese culture and a brown skin. Her conflict and its resolution are revealed in a series of letters written at the end of the nineteenth century to a Dutch friend, when the Dutch were still in Indonesia (then the Dutch East Indies). Years after Kartini died, tragically, in childbirth, and the Dutch had departed, the Indonesian poet J. E. Tatenkeng (born 1907) was to write:

Before I was thirty
I was never more than a deck passenger.
Thanks to the efforts of my friends
And the transfer of sovereignty
I'm now a traveler first class.

(translated by James S Holmes)

The gentleness of Kartini stands in sharp contrast to the blistering social realism of Indian Mohan Singh when he tells exploited peasants, "Don't dream of help from others." Far from passive is his cultivator hero who condemns the Indian landlord, the Zamindar:

Breaking the sugar cane
Breaking the sugar cane, Surain Singh said
I shall break Zamindarism like this
Brothers, oh brothers
Else how would I give food to my children?
Breaking the sugar cane he said

So much hope and so much disappointment, revealed in such works as those by Kartini, Mohan Singh, and other Asian writers, speaks directly to many Americans, and is of the same nature which has put the works of some Black Americans on the best-seller list.

In treating a theme which rings throughout most of Asia, Japan's Takenaka Iku complains of the impact of monetary economy as if the undermining of the moral fiber were a result of Western tourism, or certainly "Western materialism."

We rub hands
Put on smile
Money, money—that's the thing!
We Japanese all buy cars
We Japanese all like lighters
We Japanese all sing pops.

The satirical tone of the poet reveals, however, that technology and materialism may be a home-grown Asian problem which will be as bad or worse when Westerners "go home." Another Japanese poet treats a modern theme (in a traditional poetic form), touching upon the universal problem of overcrowded cities, and thus confirms the suspicion as does a biting comment by Pakistani poet Taufiq Rafat:

The new road to the satellite town
Bisects the graveyard, a short-cut
Which saves the commuters half a mile.

The Malaysian poet Noor S. I. catches in one line the dilemma of many Asians, those who live simultaneously in the world of the "West" and in their own culture: "The divided self before the ancient mirror." Such a thought must sometimes pass in the minds of Japanese and Korean businessmen who, by day, dress in Western business suits and sit on chairs behind large desks, and who, by night, wear traditional dress and sit on the *tatami* or *ondol* floor. While the Vietnamese poet Tru Vu speaks of the war, his question goes beyond the war:

I am neither a communist
nor a nationalist:
I am a Vietnamese
Is it not enough?

We are reminded that Vietnam has had 1,000 years of history and is a far older civilization than America.

One modern Malaysian poet is obviously on the same wave length as many young people throughout the world:

In the towns the leaders keep shouting
Of elections and the people's freedom,
Of thousand-fold prosperity in a sovereign state,
A golden bridge of prosperity into the world hereafter

. . .

Where are the leaders going in their limousines?

And if it should seem disquieting to read selections from an Asia which stands in sharp contrast to the Asia known for its natural beauty, great temples,

theatre, and art, an Asia which often projects an image "lying on a board in the pine forest, /A cup of tea waiting," the justification is, in the words of young people, that's where it is.

This small sampling of selections, of course, can only suggest the possibilities there are. In addition to a number of short works—poetry, short stories, essays—scattered throughout a number of different literary magazines and books published here and abroad, there are several novels relevant to the study of Asian society: the Hindi novels *Steps in Darkness* by Krishna Baldev Vaid and *The Gift of a Cow* by Premchand; and numerous Japanese novels from Natsume Sōseki to the Nobel prize winner Kawabata, all dealing with themes in contemporary Japanese life. From the Philippines comes that important "gospel of nationalism," *The Lost Eden* by José Rizal, who was later executed for what he wrote.

SELECTIONS

Source: From *The Grass Roof* by Younghill Kang (1899?—), Korean, an autobiography by the author about growing up in Korea during the early part of this century.

My uncle returned to nature. This enforced retirement brought mingled pleasure and regret.

Regret for past officialdom, for in the Capital, he had been a very happy man, delighting in the joys of the nobility, the royal excursions from province to province, the expeditions to Buddhist monasteries.

Pleasure to find himself once more by the side of the winding river in the clear quiet atmosphere of Song-Dune-Chi, where he had spent the sunrise of his youth, and still hoped to pass the sunset of his days, content to remember as a thing of the past his high noon of fame, wealth, honor, friends in the Capital.

My uncle pak-sa after having been a devout Confucian and man of the world even became inclined toward the mysteries of Buddha and toward Taoist quietism. For he reflected that whatever the state of politics, his very fortunate and happy life was almost over and it had seemed to him as a one day's journey. He realized that life could be sweet in Song-Dune-Chi; it was sweet to linger entirely alone in the moonlit garden, listening to the autumnal sounds, and the rush of the river.

His desires now were so simple: to compose his songs of peaceful old age, his grandchildren around him, to meditate about his approaching disappearance from the ordered pattern of the world, and to speculate about his more permanent place in the abiding fabric of all things. Thoughts of his past were very pleasant to him. If he relived at times in the memory certain more exotic raptures with beautiful flower-like ghosts who had no home in this spot, and asked for none, except the casual remembrance of a bounteous perfume scattered on the winds of Spring, these had no power to intrude upon his meditations with sense of overwhelming loss or regret. Yes, my uncle had got into the national habit of happiness.

What was the ghost then that visited him under the moon, in those cold morning hours before the crow of cock? What menace could he feel in that autumnal blast, although it pierced his bones from the antique mountain hollows around Song-Dune-Chi? What did he fear in the billows of merciless force which hurled against the shores of the everlasting pine grove from out that very river which he remembered as one of the laughing guardians of his youth? What prevented him from sleeping the sleep of retired scholarship which he had earned, what night after night caused him to hold his poor head, reflecting upon the king and the royal family at Seoul?

There was one particularly bitter thought reserved for the last hour of his night wandering. The lament of that old man, his contemporary, himself a grandfather, "What is to happen to our poor children deprived of the culture of a thousand years?" Must all become allies of the Barbarians? He understood the strength of Japan was as the torrent, it pounded upon the shores of Korea like that flooded river, but the strength of Japan was not really the strength of Japan, it was the strength of the West.

Next morning through the long quiet hours of day, hearing the "cock-o-dack-o" of the hen, and the droning song of the woman beating fresh clothes, he almost forgot. He walked abroad, seeing in place of the weird humped beggar whining for alms outside the palace doors, the newly married bride drawing water from the well, in place of the pushing bustle of shrewd-eyed trade, well-shouldered, deft-footed young men bringing in fuel from the mountainside on the bullock's back. He thought, "Did a ghost really nip my heart last night?" For what could overcome this peace as of things eternal, preserved by the lowing kine, the song of men in the field? But the river, still swollen, sullen, spleen-colored, and glutted with spoils, would not let him forget. This new strength of Japan, was it not drawn from the West? And as he strolled through the village, he strolled too restlessly. Should a scholar of Confucius bow then to the learning of the West?

Source: From *The Yalu Flows, A Korean Childhood* by Mirok Li (early 1900's-1950).

In my father's room the men and women of our house were assembled, my mother and my sister among them. They all had a good look at the books, my satchel, and the writing things.

When the others had gone back to their rooms and my father and I were in bed, he asked me what I had learned.

"Many things, Father."

"Have you heard anything about Europe?"

"Indeed, but it was something very queer."

"Well, then, why don't you tell me what it was?" he said impatiently.

"I can't explain it properly. I listened very carefully, but couldn't quite make out what the teacher said. He explained how a ball was to be pulled apart by four horses. Toward the evening I saw a glass tube. Every stone in the school yard, the clothes of the people, the tiles on the roof, everything shone in many colors as soon as I put the

glass to my eyes. I can't understand why that is so. Can you tell me?"

"Did they say that it had come from Europe?" he asked, after a long silence.

"Yes, I think they did."

"Who was the teacher who showed it to you?"

"They called him Ok."

"And what did he say about it?"

"He said that the light was being split, or something."

"Split the light? Split the light?" he repeated in a whisper.

After a while he asked me to light the lamp again and to take some books out of the low case in the corner of the room. These books he had ordered from the capital. They contained much European wisdom. He looked through them all, but then he made me put them back again.

"You must be more attentive at school," he said, disappointed. "Now blow out the lamp and go to sleep."

"I felt so queer today," I said. "Everything at the school was strange. For a long time I was afraid I would never like it there, because it is so different from what I am used to."

My father did not answer at once.

"Were you sad?" he asked at last.

"It must have been that. I could not help thinking of the old school and of home."

"Come into my bed for a while," he said, and I felt his hand drawing me close to him. "Do you remember the song of Sotong-pa?" It was the song of a sailor poet which I had read to him the year before. "Will you recite it to me?"

I did so without hesitating once.

"Could you sing me the song of Eternal Grief?"

I did that too. It took a long time before I was through all the fifty verses.

"Is your heart still now?" he asked.

I nodded and crept back into bed.

"Will you go to school again tomorrow?"

"Yes, if it is your wish, Father."

. . .

One evening, while I was alone in the little "east room" on the Inner Court, Osini, my sister, came to see me. "These books are so strange," she began with disapproval. "They contain no classical words and no sentences of any profound meaning. Do you believe that they will one day make you a wise man?"

"I hope so," I answered.

"And what do you learn from these books?" she asked with an air of superiority, fingering one page after another. "I think it is a pity for you. You are, after all, gifted; you have read Tsung-yong. You have learnt many old poems by heart, and have even copied Yulgok's anecdotes. But now, with this new learning, you are wasting yourself on worthless things."

Osini was an intelligent girl. She liked reading and knew many of the anecdotes and novels written in the old style; her speech was rich in classical Korean words unfamiliar even to my mother. People considered her the cleverest of us children, and indeed she was the only one who often found fault with me. She thought my handwriting miserable, my language without beauty or dignity. For this reason I tried to avoid talking with her.

"It is just that the new learning is something different," I told her at last, "it teaches you how to build railways which will enable people to travel over thousands of miles. It teaches you to estimate how far off the moon is, or how to make use of the power of the lightning to produce light."

"That does not make you a wise man," she said with concern.

"These are the new times," I continued, "brighter ones after our long, dark sleep. A fresh breeze has awakened us. Now it is spring, after a long winter. That is what they say."

For a long while Osini seemed lost in thought and hardly listened to me. "And how far is it from us to this country which they call Europe?" she asked me at last.

"That I haven't learned yet, but it must be many times ten thousand miles."

"Once upon a time the Princess Sogun married into a country without any flowers. It couldn't be there, could it?"

"No; that was only the land of the Huns.'"

"Do you believe they have flowers in Europe like our lilies, forsythias and azaleas?"

"I don't know."

"Do you believe they have a south wind there? Do they sit in the moonlight drinking wine in order to write poems?"

"I cannot tell."

"Then you don't know anything worth knowing," she summed up, disappointed.

Source: From *Letters from a Javanese Princess* by Raden Adjeng Kartini (1879-1904).

I wish you could see the note that Father sent to the Government on the subject of education. He says that the Government can't set the rice on the table for every Javanese, and see that he eats it. But it can give him the means to get the food for himself. That means is education.

The Europeans are troubled by many traits in the Javanese, by their indifference and lack of initiative. Very well, Netherlander, if you are troubled so much by these things, why don't you do something about the cause? Why don't you stretch forth a single finger to help your brown brother? Draw back the veil from his understanding, open his eyes, you will see that there is in him something besides an inclination for mischief, which springs chiefly from ignorance. Stella, these are the innermost thoughts of one who belongs to the despised brown race. They are not able to judge us and the things that we do and leave undone. Do they know us? No, even as little as we know them.

I love the Hollanders very, very much, and I am grateful for everything we have gained through them. Many of them are among our best friends, but there are others who dislike us, for no other reason than that we are bold enough to follow their example in education and culture.

The official salaries in Holland seem small when compared with those in Indonesia. Yet they are always complaining about the poor salaries here. Indonesia is an El

Handscroll, dated tribute-memorial from the Korean King to the throne of Ming Emperor Sheng-tsung. The Cleveland Museum of Art, purchase from the J. H. Wade fund.

Dorado for the officials, yet many Hollanders speak of it as a "horrible ape-land." I get so infernally mad when I hear them talk this way. They forget that this ape-land fills many empty pockets with gold.

With heavy hearts many Europeans here see how the Javanese, whom they regard as inferiors, are waking up. At every turn a brown man comes up who shows that he has just as good brains in his head and just as good a heart in his body as the white man. In many subtle ways they make us feel their dislike. "I am a European," they seem to say, "I am the master, you the governed." They speak to us in broken Malay although they know very well that we understand the Dutch language. Why do many Hollanders find it unpleasant to converse with us in their own language? Oh yes, now I understand. Dutch is too beautiful to be spoken by a brown mouth.

Sometimes I can't help smiling, it's so amusing to see how the great men try to inspire us with awe. I had to bite my lips to keep from laughing outright not long ago, when I saw an assistant resident go from his house to his office under a gold umbrella which a servant held high above his noble head. Such a ridiculous spectacle! You know that the gold umbrella is a sign of royalty, used by our princes on formal occasions. Heavens! If only he knew how the humble crowds who respectfully retreated to one side before the glittering sunshade burst out laughing the moment his back was turned.

There are many Government officials who allow the native rulers to kiss their feet, and their knees. Kissing the foot is the highest token of respect that we Javanese can show to our parents or elderly blood relatives. The European makes himself ridiculous in our eyes when he demands these tokens of respect to which our rulers alone have the right. I used to think that the Javanese loved all this flim-flam because of his ignorance. Now I see that the civilized, enlightened European not only tolerates it: he's crazy about it!

* * * * *

The gamelan in the pendopo is playing a lovely melody. I can never hear "Ginondjing" without deep emotion: the first chords of the prelude and I am lost.

It's like no other song—each note so soft, so thrilling, so changing; but how compelling, how bitterly beautiful. That is no tinkling of glass, copper and wood. It's the voices of men's souls speaking to me, complaining, sighing, laughing. And my soul rises with the silver tones, high, high, to islands of blue light toward the clouds and shining stars.

To go to Europe! Till my last breath that shall always be my ideal! If only I could make myself small enough to slip into an envelope, then I would go with this letter to you, and to my dearest brother . . . I long to go to Holland for many reasons. The first is study. The second is that I want European air to blow on the few remaining prejudices that still cling to me so that they may be wholly driven away. Only your cold air can make me in truth a free woman.

It is often said that we are more European than Javanese in our hearts. Sad thought! We know that we are filled with European ideas and feelings. But the blood, the Javanese blood that flows live and warm through our veins, can never die. We feel it in the smell of incense and in the perfume of flowers, in the tones of gamelan, the sighing of winds through the coconut trees, the cooing of doves, the whistling of ripened rice fields, the pounding of the *padi-blocks* at harvest time.

We do not wish to make of our pupils half-Europeans, or European-Javanese. We want a free education, to make of the Javanese above all a strong Javanese, full of love and enthusiasm for his own land and people.

* * * * *

I protest we expect nothing of Europe—nothing of the "happiness" of which European girls dream, nor do we expect much friendship and sympathy there, or that we will feel at home. We only hope for one thing: that we will find there knowledge and enlightenment.

The time has long gone by when we seriously believed

that Europe had the supreme, the only true civilization. We do not think of Holland as an ideal country. Judging from what we have seen of Hollanders here, there is much in that small, cold country that will wound our sensibilities and bitterly grieve us.

The first occasion on which we found ourselves in a European crowd was at the time of Her Majesty's coronation. At that festival my reverence for Europeans received its death blow. We saw two ladies intimately holding one another by the arm. We heard affectionate words. Dear friends, thought we. A gentleman came, and as he walked away with one of the ladies we heard her remark, "Such an insufferable bore!" Meanwhile the remaining lady said to another, "That unfortunate creature, she rigs herself up so ridiculously." Just a few minutes before she had declared that the dear one was charmingly dressed. We received blow after blow that evening. We saw men's faces all red and fiery: so-called gentlemen who spread the horrible breath of alcohol everywhere when they spoke. And such noise and racket! We grew cold to our hearts and longed to get away from these "civilized" surroundings.

Innumerable times we have witnessed fantastic kisses between people we knew hated each other. We have seen also how harmless, simple peasants were held up to ridicule by educated, clever Hollanders. We sometimes ask ourselves, what is civilization? Does it consist in a commanding tone, or in Hypocrisy?

We think you ought to know our opinion of some things in your civilization, because you seem to think that we look upon the European world as our ideal. Father said to me once, "Do not imagine that many Europeans really love you." He didn't have to tell me that, I knew it very well myself. We could count on our fingers, and we wouldn't have to use two hands either, those who are our sincere friends. Most of them pretend sympathy for effect, or for some other purpose. We know why *The Echo* is glad to publish our articles. It is because we are a novelty and make a fine advertisement. The Dutch *Lelie* placed its columns at my disposal and the director has asked again and again for letters from me. Why? For the publicity. Letters from a true daughter of the Orient, from a genuine Javanese girl, thoughts by such a half-wild creature written by herself in a European language, how interesting! If in despair we cry out our miseries in the Dutch language, again it's so very interesting. And if some day we should die of broken hearts—then indeed it would be *terribly interesting.*

Source: From *Twentieth Century Chinese Poetry,* Kai-yu Hsu.

"VERY INTERESTING" DEATH

by Yuan Shui-p'ai (China, 1908?-)
Translated from the Chinese by Kai-yu Hsu

The author's note to this poem gives the detailed background of a special conference billed as "Very Interesting" by the intellectual and social elite in Hong Kong, including both Chinese and British. The subject was a comparative study of the Chinese and Western ways of life. The conversation in the poem is a part of what transpired at the conference.

At a "very interesting" gathering,
The ladies and gentlemen brought up a "very interesting" question.
The gentleman had a Chinese name,
The lady, however, bore a name of alien origin.

Question: "Firecrackers are expressions of joy,
Why then are they used at funerals in China?"
Answer: "Because life is so hard for the Chinese,
and to them
Death means a happy nirvana."

Capital! Capital! Very, "very interesting!"
The Chinese regard death as happy liberation.
Absolutely correct! Absolutely correct! Otherwise
why while living in this paradise,
Do they still hang themselves, or jump off a tall
building, or plunge into the sea, or take poison?

For example: A peddler "possessed by the devil" fell off
a tall building, his head cracked wide open,
But to him, that could be only a "pleasant relief."
Or take the girl "teaching Cantonese" at a hotel,
who "died on the spot,"
Naturally, "I died happily" must have been her belief.

So, why must you say that their deaths were
"self-inflicted?"
If you say that they were "inflicted by others,"
wouldn't it earn someone merit?
Aid in someone's death—aid in someone's pursuit
of happiness.
Why do you waste effort to absolve yourselves? The
world should thank you for it.

Gentlemen, ladies, why don't you keep your dreams?
Ladies, gentlemen, why don't you keep your
muddled heads?
Today you are looking down from the clouds, "very
interestingly."
Tomorrow, don't tumble down and plunge directly in an
outhouse.

A SONG OF REFORM

by Yuan Shui-p'ai (China, 1908?-)
Translated from the Chinese by Kai-yu Hsu

Speaking of reform, yes, we are going to reform;
We will get a haircut first, and then take a bath.
Remove our long gowns to put on Western suits,
And get hold of a walking stick to carry around.

Speaking of reform, yes, we are going to reform.
If you want me to be patient, I never can agree.
I'll bear all pains and make all sacrifices
with teeth clenched,
To change all our sanitary facilities to the
Western style.

Square table tops will be changed into round,
Porridge will be served before regular steamed rice.
Walking and driving will both keep to the right,
And all the stores will be renamed Corporations.

"Proprietors" will be replaced by "Managers,"
The Spring Festival will be called Farmer's Day.
Don't say you're playing mahjong, say yours is a
"Ma-ch'üeh" game
Stop eating soybean sauce, use salt instead.

Tear down the seals on the gates, switch to locks.
Talk not too little, neither too much.
"Papa" has resigned in favor of "Father,"
Bhikshuni returns to her lay life to become a "nun."

Open up the windows, but add a screen,
The ants are yielding their floor to the caterpillars.
Too much freedom is tyranny,
Nowadays democracy is so, so very different.

Source: From *Modern Malay Verse,* selected by Oliver Rice and Abdullah Majid.

WEST AND EAST

by Noor S.I. (Malaysia, contemporary)
Translated from the Malay by Abdullah Majid, Asraf, and Oliver Rice

On the face remains the wine-filled cup,
pure love blighted by winter

The ancient village deserted.

On the face remains the scar, the mark of the blow,
the voyage ended on the eastern shore.

The divided self before the ancient mirror.

Source: From a Chapbook published by *Beloit Poetry Journal.*

GAJJAN SINGH

by Mohan Singh (India, 1905-)
Translated from the Punjabi by Balwant Gargi

The month of March
The month of March and Gajjan Singh is worried
About seeds for the sugar cane
Brothers, oh brothers
Don't dream of help from others
The month of March has come

He took his bullocks
Gajjan Singh took his bullocks
And sold them in the market
Brothers, oh brothers
No more milk for his children
He sold his bullocks

March is over
March is over and sugar cane sprouts in the fields
April, May and June are over
Brothers, oh brothers
Gajjan Singh is happy
March is over

The rainy season comes
The rainy season comes and the sugar cane is full of juice
Its green skin changes to rust-coloured
Brothers, oh brothers
The dry leaves crackle and fall
The rainy season has come

The grasshoppers
The grasshoppers hop in the field
The sugar cane tassels sway in the wind
Brothers, oh brothers
Men of land demand the land
The grasshoppers hop

At midnight
At midnight the stars are awake in the sky
And Gajjan Singh is on his land
Brothers, oh brothers
Why does a farmer toil
At midnight

The zamindar has
The zamindar has shoes of gold lamé
Gajjan Singh's shoes bare their teeth
Brothers, oh brothers
Gajjan Singh is cut to the quick
The zamindar's golden shoes

The zamindar has
The zamindar has a black flying steed
Gajjan Singh's pony limps
Brothers, oh brothers
Gajjan Singh is cut to the quick
The zamindar's flying steed

Gajjan Singh came out
Gajjan Singh came out tying his turban
With five strong men
Brothers, oh brothers
God is no friend to us
Gajjan Singh came out

At midnight
At midnight the stars trembled in the sky
The farmers entered the sugar cane field
Brothers, oh brothers
They challenged the fates
At midnight

First of all
First of all Buland Singh spoke
His eyes blood-red
Brothers, oh brothers
I have not tasted milk for years
First of all

The heavy-voiced
The heavy-voiced Dhanna spoke
His voice like a cracked reed
Brothers, oh brothers
I have a daughter and no money to wed her
The heavy-voiced spoke

The hefty-bodied
The hefty-bodied Inder Singh roared
My bullock gone in interest
Brothers, oh brothers
I wonder at what rate they went
The hefty-bodied roared

Breaking the sugar cane
Breaking the sugar cane, Surain Singh said
I shall break Zamindarism like this
Brothers, oh brothers
Else how would I give food to my children?
Breaking the sugar cane he said

Maghar asked
Maghar asked, friends tell me
He did not touch the tail of a plough
Brothers, oh brothers
Why should he demand half of our yield
Maghar asked

At three-quarter night
At three-quarter night, Gajjan Singh spoke
Foaming at the mouth
Brothers, oh brothers
I'll rape the zamindar's daughter
At three-quarter night.

Source: From *Translations from the Chinese,* Arthur Waley.

THE PEOPLE OF TAO-CHOU

by Po Chü-i (772-846 A.D.)
Translated from the Chinese by Arthur Waley

In the land of Tao-chou
Many of the people are dwarfs;
The tallest of them never grow to more than three feet.
They were sold in the market as dwarf slaves and yearly sent to Court;
Described as "an offering of natural products from the land of Tao-chou."
A strange "offering of natural products"; I never heard of one yet
That parted men from those they loved, never to meet again!
Old men—weeping for their grandsons; mothers for their children!
One day—Yang Ch'eng came to govern the land;
He refused to send up dwarf slaves in spite of incessant mandates.
He replied to the Emperor "Your servant finds in the Six Canonical Books
'In offering products, one must offer what is there, and not what isn't there'
On the waters and lands of Tao-chou, among all the things that live
I only find dwarfish *people;* no dwarfish *slaves.*"
The Emperor's heart was deeply moved and he sealed and sent a scroll
"The yearly tribute of dwarfish slaves is henceforth annulled."
The people of Tao-chou,
Old ones and young ones, how great their joy!
Father with son and brother with brother henceforward kept together;
From that day for ever more they lived as free men.
The people of Tao-chou
Still enjoy this gift.
And even now when they speak of the Governor
Tears start to their eyes.
And lest their children and their children's children should forget the Governor's name,
When boys are born the syllable "Yang" is often used in their forename.

Source: From *Modern Malay Verse.*

FATHER UTIH

by Usmman Awang (Malaysia, contemporary)
Translated from the Malay by Abdullah Majid, Asraf, and Oliver Rice

I

He has one wife—he will embrace her till he dies—
Five children who want to eat every day,
An old hut where an inherited tale is hanging.
A piece of barren land to cultivate.

The skin of his hands is taut and calloused,
Accustomed to any amount of sweat.
O Father Utih, the meritorious peasant.

But malaria comes hunting them
Even though he offers a million prayers
And Mother Utih calls the village medicine man
For magic formulas, curses repeatedly chanted.

The medicine man with his reward goes home
With money and a pullet tied together.

II

In the towns the leaders keep shouting
Of elections and the people's freedom,
Of thousand-fold prosperity in a sovereign state,
A golden bridge of prosperity into the world hereafter.

When victory brightly shines
The leaders in cars move forward, their chests thrown out.
O! the beloved subjects wave their hands!

Everywhere there are banquets and festivities,
Delicious roast chicken is set before them,
Chicken from the village where prosperity was promised.

Father Utih still waits in prayer.
Where are the leaders going in their limousines?

Source: From *The Penguin Book of Japanese Verse,* translated with an introduction by Geoffrey Bownas and Anthony Thwaite.

TOURIST JAPAN

by Takenaka Iku (1904-)
Translated from the Japanese by Geoffrey Bownas and Anthony Thwaite

Fujiyama—we sell.
Miyajima—we sell.
Nikko—we sell.
Japan—we sell anywhere.
Naruto, Aso—
We sell it all.
Prease, prease, come and view!
Me rub hands,
Put on smile.
Money, money—that's the thing!
We Japanese all buy cars
We Japanese all like lighters
We Japanese all good gardeners
We Japanese all sing pops.
All of us bow,
All, all, are meek and mild. Yes!

Source: From *Translations from the Chinese.*

THE OLD MAN WITH THE BROKEN ARM

by Po Chü-i (772-846 A.D.)
Translated from the Chinese by Arthur Waley

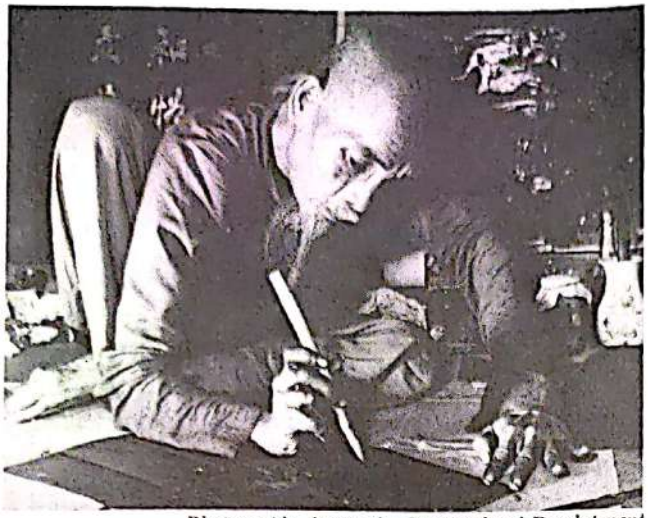
At Hsin-fēng an old man—four-score and eight;
The hair on his head and the hair of his eyebrows—
white as the new snow.
Leaning on the shoulders of his great-grandchildren,
he walks in front of the Inn;
With his left arm he leans on their shoulders;
his right arm is broken.
I asked the old man how many years had passed
since he broke his arm;
I also asked the cause of the injury, how and why it
happened?
The old man said he was born and reared in the District
of Hsin-fēng;
At the time of his birth—a wise reign; no wars
or discords.
"Often I listened in the Pear-Tree Garden to the sound of
flute and song;
Naught I knew of banner and lance; nothing of arrow
or bow.
Then came the wars of T'ien-pao' and the great levy
of men:
Of three men in each house,—one man was taken.
And those to whom the lot fell, where were they taken to?
Five months' journey, a thousand miles—away to Yün-nan.
We heard it said that in Yün-nan there flows the Lu
River;
As the flowers fall from the pepper-trees,
poisonous vapours rise.
When the great army waded across, the water seethed like
a cauldron;
When barely ten had entered the water, two or three
were dead.
To the north of my village, to the south of my village
the sound of weeping and wailing,
Children parting from fathers and mothers;
husbands parting from wives.
Everyone says that in expeditions against the Min tribes
Of a million men who are sent out, not one returns.
I, that am old, was then twenty-four;
My name and fore-name were written down in the rolls
of the Board of War.
In the depth of the night not daring to let any one know
I secretly took a huge stone and dashed it against my arm.
For drawing the bow and waving the banner now
wholly unfit;
I knew henceforward I should not be sent to fight
in Yün-nan.
Bones broken and sinews wounded could not fail to hurt;
I was ready enough to bear pain, if only I got back home.
My arm—broken ever since; it was sixty years ago.
One limb, although destroyed,—whole body safe!
But even now on winter nights when the wind and
rain blow
From evening on till day's dawn I cannot sleep for pain.
Not sleeping for pain
Is a small thing to bear,
Compared with the joy of being alive when all the rest
are dead.
For otherwise, years ago, at the ford of Lu River
My body would have died and my soul hovered
by the bones that no one gathered.
A ghost, I'd have wandered in Yün-nan, always looking
for home.
Over the graves of ten thousand soldiers, mournfully
hovering."
So the old man spoke,
And I bid you listen to his words
Have you not heard
That the Prime Minister of K'ai-yüan, Sung K'ai-fu,
Did not reward frontier exploits, lest a spirit
of aggression should prevail?
And have you not heard
That the Prime Minister of T'ien-Pao, Yang Kuo-chung
Desiring to win imperial favour, started a frontier war?
But long before he could win the war, people had lost
their temper;
Ask the man with the broken arm in the village
of Hsin-fēng!

Source: From a forthcoming anthology of Vietnamese poetry. The Asia Society will sponsor this work.

PITY FOR PRISONERS

by Ly Dao Tai (1254-1334)
Translated from the Vietnamese by
Nguyen Ngoc Bich and Burton Raffel

They write letters with their blood,
to send news home.
A lone wild goose flaps through the clouds.
How many families are weeping under this same moon?
The same thought wandering how far apart.



Photograph, Agency for International Development

THE LOVE STORY OF LEAVES

by Tu Ke Tuong (Vietnam, contemporary)
Translated from the Vietnamese by Nguyen Ngoc Bich

As summer unfurls the snails

begin to roll their tiny bodies back into the shell;
that too is the season the fishing boats come back
blowing their horns to signal the day's end.
Greetings also would sing affectionate to her ears.

At night she rests her head on her wasted arm.
She intended to write him a letter
but watches him, instead, behind closed eyes,
seeing him high in the wooded mountains, happy
to display the letter to his friends.

She would not forget to write that she is pregnant
and hopes it will be a plump, strong baby in his image.
If it is a girl she will name her Barbed Wire.
If it is a boy she will call him Bomb Mine or Grenade,
so as not to forget, never to forget
that he is fighting for the land—
twenty years of war added to twenty years of suffering.

In the morning she sits unsteady by the tall pavilion
and listens to the schoolbells
and strokes the flowers that just blossom at the tip
of each of her fingers, like beaded blood,
dew-spattered, but with tears.

In the evening she lies all curled up
in the weary manner of the black cat—
the black cat but with a withered skin
the red tile roof
the pealing bells the pealing pealing bells
alone like a mountain winding like a river entangled
like the jungle—
and knows, and knows she will never reflect herself
again in silver water
for the simple reason that he has become eternal
like the rocks.

WHO AM I?

by Tru Vu (Vietnam, contemporary)
Translated from the Vietnamese by Nguyen Ngoc Bich

I am neither a communist
nor a nationalist:
I am a Vietnamese.
Is it not enough?
For thousands of years
that's what I've been:
don't you think that's enough?
And Vietnam in flames
and mother who weeps
and youngsters who suffer
and all the terminology we use to kill each other!
O river
we stand on our respective banks
our fallen tears mingling.

Source: From *The Penguin Book of Japanese Verse.*

MODERN SENRYŪ

by Matsumoto Takashi (1906-1956)
Translated from the Japanese by Geoffrey Bownas and Anthony Thwaite

The tram car full,
"Stop shoving," they shout,
And go on shoving.
...
"Keep left! To the left!"
The constable waving
His right arm instead.
...
Going down in
The lift, it gives
A gloomy feeling.

Source: A Poem from Pakistan.

POEM

by Taufiq Rafat (Pakistan, 1927-)

The new road to the satellite town
Bisects the graveyard, a short-cut
Which saves the commuters half a mile.

The breakneck traffic at 7 a.m.
Takes the dead with it to offices
They vacated long ago, and the midnight
Stragglers whistle them home again.

I am being sentimental I know;
But there are certain things I would rather
Be sentimental about, than not,
And a graveyard is one of them.

Source: From *Mahfil, A Quarterly of South Asian Literature.*

SNAKE

by Vatsyayan (India, 1911-)
Translated from the Hindi by Vatsyayan and Leonard Nathan

Snake, you were never civilized,
And you never learned
to live in the city.
I'd like to ask—(if you'll answer)—
How, then, did you learn to bite—
Where did you get the poison?

Source: *Poetry India,* January-March, 1966.

I AM AN ANT

by B. S. Mardhekar (India, contemporary)
Translated from the Marathi by Dilip Citre

I am an ant,
He is an ant, you are an ant, she is an ant,
A handful are foreign, a handful native;
A thousand have crowded, a million, a billion,
Trillions and trillions of ants;
Innumerable uncountable all have crowded here,
Many from the anthills, many others fugitive!
Some are fat and black, some red, some white;
Some are the winged ants of the monsoon,
Some are the big bold ones of summer!
Some are careful and walk in a file;
Some are silly and eat sugar wherever they find it;
Some stick and sting;
Some live feeding honey to others;
And some fertilize the Queen,
Smart enough to please!
Who will usurp
All these ants
One by one
To become King?
Who will carry
The summa of matter
To the spiritual realm?
—Ants, ants, cheaper by the dozen, ants for sale . . .
This flood of ants comes, open the gates!
The suburban train
Of ten past ten
Has arrived emptying its sigh;
etc.

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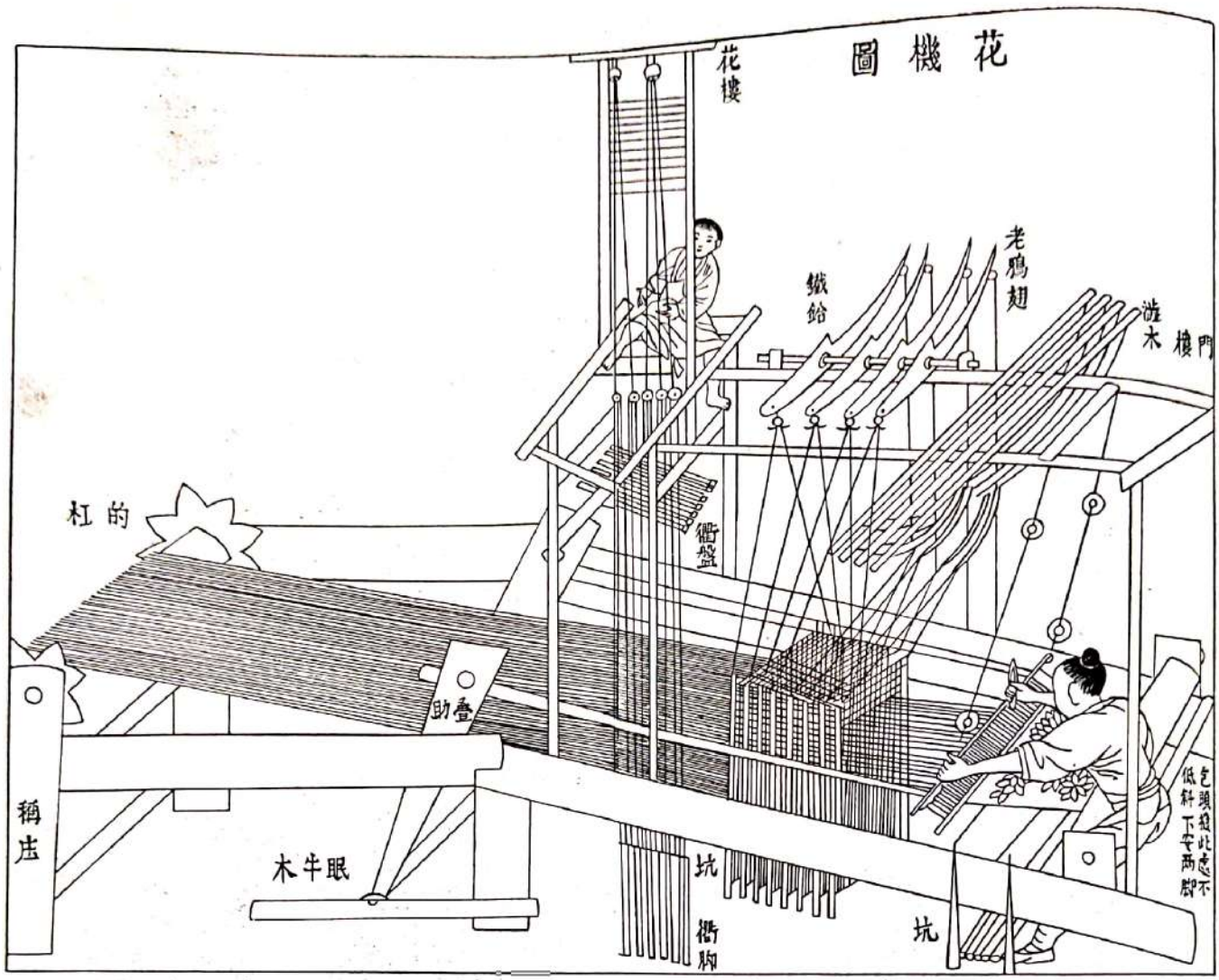

Chinese Loom from Sung Ying-hsing's *T'ien K'ai Wu (Handbook of Industrial Technology)*, Originally published in 1637.

The Warps and Woofs of Chinese Civilization

by YU-KUANG CHU

This intellectually stimulating essay is an excellent example of a multi-sided cultural approach to an understanding of the continuous and fluctuating aspects of a civilization. PROFESSOR CHU, *Chairman of the Program of Asian Studies which he started in 1950 at Skidmore College, also taught in Chinese universities. He is widely known for his pioneering work in intercultural studies.*

EVER SINCE the Chinese Communists established the People's Republic of China in 1949, two schools of thought have emerged to explain the trend of events that have taken place on mainland China. One views the policies of the Communist regime as a complete break with the past and regards Communism as totally alien to Chinese culture. The longer the Communist regime lasts, the more un-Chinese China will become. Hence, Chinese culture will have to be "saved" in Taiwan, among Chinese communities overseas, and by sinologists all over the world at least so far as knowledge of Chinese civilization is concerned.

The other school of thought tends to look upon the emergence of Communist China as a natural outgrowth of Chinese forces. While it needed outside stimulation at the start, no external forces could pre-

vent Communism from achieving victory. Given the political and economic situation of 1940, there was no alternative to Communist control. The expansionist drives of Communist China represent simply Chinese traditional expansionism under a new, vigorous dynasty. Mao, in effect, has founded a new "dynasty" with himself as "emperor" and has designated his own "heir," though these names are not used.

Writers on China seldom come out in their writings in as cleancut a fashion as indicated above, but their leanings are often easy to see. To avoid this polarization, the present writer prefers to compare the development of Chinese civilization with weaving. The *warps* are analogous to the long-term, enduring trends that have come down through the centuries to the present day while the *woofs* represent the new forces of each major historical period modifying the long-range trends to form new patterns. This paper will discuss some of the "warps" as interwoven with the "woofs" in contemporary China. Limited space will prevent us from considering all major periods of Chinese history. For comparison with contemporary China, we will simply take imperial China before 1850. The important point is to see contemporary events in mainland China as the interweaving of "warps" and "woofs." This analogy has the accidental characteristic in that in Chinese weaving it is the warps that predominate (more warps than woofs per square inch of woven material), while in Western weaving the reverse is true. It is left to the imagination of the reader to draw any implication, if any, from this curious fact.

Intensive Farming as the First Warp

It is a sound procedure to look at the material basis of a civilization first. Agriculture, the basic mode of production in China, is conditioned by the scarcity of farm land in relation to a huge population. Although China is the third largest country in the world (after the U.S.S.R. and Canada), only 11 percent of its area is under cultivation at present and an additional 10 percent is potentially arable, if water is made available through irrigation, etc.[1] In contrast, farm land in the United States makes up about 58 percent of its area.[2] Too, the United States has less than one-third of China's population, and less than 6 percent of its people consists of farmers.[3] In China, the commonly accepted estimate is that about 80 percent of its people is engaged in agriculture. The result is that the average size of Chinese farms in pre-Communist China was only about four acres while the figure for United States farms today is over 350 acres![4] Small farms make it necessary to cultivate intensively, i.e., to make every square foot of land produce the most by expending much labor on it to compensate for deficiency in land and capital. It may be surprising to note that Chinese farming has had to be intensive ever since the Han Dynasty (202 B.C.-220 A.D.). Some say intensive cultivation had appeared even under the earlier dynasty of Chou (1027-256 B.C.).[5]

The family that fitted well into the requirements of intensive farming was the traditional joint family. When the Ch'in Dynasty (221-207 B.C.) and the Han Dynasty abolished feudalism and prohibited primogeniture in order to cut down the political influence of large land-owning feudal families, the people were required to divide their land equally among sons in inheritance. If the order had been carried out and each son had formed an independent family of his own, the farm land of China would have been chopped up into minced meat in a few generations. Instead, the joint family developed, under which married sons stayed together with their parents to work cooperatively on a farm held in common by the joint family. This practice tended to keep the farm size intact, or at least slow down the rate of dividing up the farm land, and also to increase labor. Hence, the emphasis of the traditional family on having sons —the more the better.

This was the logical situation as long as farms were owned and operated privately. What the Communists have done in creating communes was to take the small farms away from individual families and to put them together to form very large units publicly owned and operated by the commune. Pooling of resources in land and tools tends to increase, within limits, productivity. Labor in the commune is now organized across family lines into production brigades. There is no need for families to be large. Thus, the commune system has removed the economic basis of the traditional joint family system, which is condemned by the Communists as being feudal and is to be replaced by the nuclear family.

But communalization of farm land does not alter the ratio of land to population. Although Commu-

[1] Victor P. Petrov, *China, Emerging World Power*. New Jersey: Van Nostrand, 1967, p. 9.
[2] U.S. Department of Agriculture, *Agricultural Statistics, 1968*, p. 430.
[3] *Ibid.*, p. 444.
[4] *Ibid.*, p. 430.
[5] Michael Loewe, *Imperial China*. New York: Praeger, 1965, p. 202.

nist China claims that, since 1950, it has added 170 million acres of arable land through irrigation,[6] its impact on a population of 750 million is slight. So even on commune farms cultivation has to be intensive. Recent measures taken to increase agricultural productivity, such as greater use of chemical fertilizers, insecticides, seed selection, close planting, deep plowing, etc., are all calculated to boost the per acre yield, which is the hallmark of intensive farming. Communism has not reduced the need for intensive cultivation but has created a new social organization to cope with the demands of intensive farming. Whether the commune will work more effectively than the joint family remains to be seen. Possibly, it has gone too far in the direction of enlargement of farms and impersonal organization of labor. Experience on Taiwan under the Nationalists has, up to now, indicated that once land reform is accomplished and new technology is introduced, small farms owned and operated privately by individual families can increase productivity faster than population growth.[7] In either case, we may regard intensive farming as a "warp" and rural reorganization as a "woof."

Another important "woof" affecting intensive farming is industrialization. As industries rapidly grow, labor will be increasingly drawn from farm to factory. If high per-acre yield is to be maintained, or to keep on increasing, the loss of labor must be compensated by greater investment of capital in the form of labor-saving machinery, which in turn requires larger sized farms or, at least, cooperative utilization of small farms. This is the problem faced in Japanese agriculture. Because of the rapid loss of agricultural labor to the cities, it is increasingly difficult for rural families in Japan to run their small farms economically. So we see again new "woofs" being woven into the "warp" of intensive farming to produce a new social pattern.

Ideological Warps in Politics

Lest the present writer appear to be a Marxist who claims that economic foundations determine the superstructure of society, we shall take an ideological "warp" and show how it has dominated objective reality. Such an example is the Chinese ideal of unified rule. This ideal was formed and strengthened very early in Chinese history—under the Chou Dynasty.[8] The view was summed up for the popular mind in the saying, "Just as there can not be two suns in heaven, so the people should not have two kings."[9] However, unified political rule should not be confused with centralized political power. In many periods of Chinese history the king or emperor held only nominal power or had to share power with regional authorities. The founder and early rulers of a new dynasty, which turned out to be a major one, usually began with a vigorous assertion of central power and maintained it for some time until the dynasty started to decline. So the concept of unified rule was, in minimum terms, unification in political structure rather than centralization of power.

This ideal of unified rule was remarkable in view of the unfavorable geographical setting and ethnic diversity of the country. Most of the major mountain ranges and rivers tend to cut up China horizontally, making north-south communication and transportation difficult.[10] Because of the lofty mountains, high plateaus, and large deserts in the western half of the country, even east-west travel is not easy. Added to this geographical divisiveness is the diversity of ethnic groups within the population both in China Proper and in Outer China.[11] The so-called Han group, which now accounts for 94 percent of the population, represents the result of many centuries of successful assimilation of diverse groups under the ideal of unified rule, supported by a common cultural pattern to be discussed later.

If material forces completely determine history, the geographical setting of China should have led to the emergence of a large number of separate countries as in the case of Europe. Instead, vigorous dynastic rulers took strong measures to overcome these geographical obstacles. They constructed military and post roads radiating from the capital to various parts of the empire, built canals to facilitate transportation between southern and northern cities, and in modern times, laid the trunk lines of railroads in a north-south direction in the eastern half of China and in an east-west direction penetrating into western China. Above all, a unique system of government was developed to hold the vast empire together despite difficulties in communication.

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[6] Petrov, *op. cit.*, p. 12.

[7] *Free China Weekly*, Taipei, Taiwan, Oct. 27, 1968, p. 2. The growth rate of agriculture in 1967 was 5.6 percent—about two times population growth rate.

[8] Kenneth Scott Latourette, *China*. New Jersey: Prentice-Hall, 1964, p. 53.

[9] Attributed to Confucius and quoted by Mencius (371-289 B.C.) in the *Book of Mencius*, Book V. Part A, Ch. 4.

[10] See, for example, *China in Maps*. Chicago: Denoyer-Geppert, 1968.

[11] For an idea of ethnic diversity in China, see Chiao-min Hsieh, *China, Ageless Land and Countless People*. New Jersey: Prentice-Hall, 1967, pp. 134-135.

It is true that these and other strenuous efforts failed many times to preserve unified rule. During the 35 centuries of authentic Chinese history, the proportion of time when China was divided either by internal dissension among Chinese rulers or by foreign invasion and occupation of north China amounted to roughly one-third. If the two periods of unified rule under foreign dynasties (Mongol and Manchu) are included, then the time of unified Chinese rule was only about one-half. This proportion may not seem very impressive, but its significance has to be appreciated in context. To the Chinese people, rulers and subjects alike, unified rule has always been regarded as the norm and any division or foreign domination as abnormal and temporary, no matter how long it might last. Sooner or later the ideal of unified rule reasserted itself through someone conquering his political rivals or through expulsion or assimilation of foreign invaders. This explains why the "two-China" theory in current discussions of Chinese affairs, though very popular among China specialists in the United States, is most emphatically rejected by both Communist and Nationalist China. It is one of a very few points on which they agree. How can the "two-China" theory be put into effect, if the Chinese themselves universally refuse to accept it? Not that they are blind to the present fact of division but that they regard it as abnormal and undesirable and hence they should not take any step tending to perpetuate the division. Deep down in the heart of every Chinese is the hope and the faith that China will be sooner or later somehow reunited.

Reference has been made earlier to the unique system of government developed to rule such a large country as China without requiring ease and speed in communication or ethnic homogeneity. This system involved two additional ideological "warps," but limited space will permit only a brief discussion of them here. One was the idea of cultural unity as the basis of political unity, and the other was government by an educated elite. In contrast to the United States where support of the Constitution serves as the basis of political unity and government proceeds through law, traditional China did not rely on law for either of these two purposes, though it did have the concept of law and a code of law. Political unity rested on a common cultural pattern or a way of life shared widely by the people with minor local variations. The basic pattern of Chinese culture was struck very early in Chinese history (mostly under the Chou Dynasty, 1027-256 B.C.). Although from time to time through involuntary as well as voluntary contacts with northern Tartars and Central Asians new cultural elements were absorbed into the pattern, the basic cultural framework itself was never radically changed. These foreign influences were the "woofs" woven into the "warps" of the basic culture to form the social and cultural fabric of a period.

Historically, one of the most important "woofs" ever to enter the weaving was Buddhism from India. Introduced into China in the first century A.D., Buddhism was initially regarded by some Chinese leaders as a threat to the Chinese way of life. It became popular and widespread during the third to the sixth centuries, when China was embroiled in political strife and foreigners occupied north China. But in the process Buddhism had to undergo significant Sinicization in both doctrine and practice to become incorporated into the indigenous cultural pattern.[12] This showed the inherent strength of the latter even under great stress and strain. In modern times the wave of Western influences, including nationalism and Communism, similarly represented new "woofs" interwoven with the Chinese "warps." The resulting new pattern is not yet clear but it is sure to be different from the old as well as from that of the West.

What held the people together, then, was not so much legal and political control from the center as a common culture. China was a state built on culturalism. It was an articulated conviction in Chinese tradition that if a Chinese followed the way of barbarians he was a barbarian, and if a barbarian followed the Chinese way of life he was a Chinese. Culturalism, however, could not be enforced by law. It had to be promoted and spread and cross-fertilized by a cultural elite through such indirect social controls as the setting up of prestigious examples, customs, traditions, mores, music, rituals, etc. While Plato discussed the theory of philosopher-kings, China was the first country to evolve the theory and practice of selecting and appointing government officials (with the emperor as the outstanding exception) on the basis not of hereditary privilege but of individual merit as demonstrated in their preliminary education and in their passing of government examinations. These scholar-officials personified the cultural norms to be followed by the people. Scholar-officials on the local level worked through the gentry of the local community, which was a reservoir of educated men who had passed some level of government examinations and

[12] Edwin O. Reischauer and John K. Fairbank, *East Asia, The Great Tradition*, Boston: Houghton Mifflin, 1958, pp. 170-176.

were either waiting for official appointment or had retired from government service. It is not incorrect to say that ruling the people was largely a process of educating them though not schooling them.

Readers of this article who are familiar with the government system of Communist China will at once recognize the continuation of the two "warps" of insistence on cultural unity and political leadership by an elite. This is not to deny the forcefulness of the new "woofs" which attempt to change the content of Chinese culture and the character of the elite. In the eyes of the Communists it is not sufficient for the people to obey the law or any decrees of the Communist regime; they must be made over to think and behave and follow a new way of life according to Marxism, Leninism, and especially Maoism. This is what the Cultural Revolution is all about. And the elite to lead the people along this new cultural path consists of Maoist Communists under the leadership of the Cultural Revolution Group in Peking. Politics in Communist China is much broader and more pervasive than politics in Western nations because it rests on cultural uniformity.

Warps and Woofs in Philosophy and Ethics

Next we come to a consideration of some aspects of Chinese civilization in which the "warp" parts are points of view or generalized techniques while the "woofs" deal with content or substance. The specific virtues of Confucianism, such as absolute obedience to parents of even grown-up children or putting family loyalty above one's loyalty to the state, are hardly suitable to modern society or political order. Hence, they have been declining in value, if not entirely repudiated. But two of the basic characteristics of Confucianism have remained and perhaps have even been strengthened. The first is to look at life's problems not from the individual's point of view but from the viewpoint of society. Hence, the individual was made subordinate to the group. Even when Confucianists discussed personal cultivation, in the background lay the thought that the individual might become a government official or that personal cultivation would logically bring about proper regulation of the family, government of the state, and peace of the world, as taught in the classic *Great Learning*. Indeed, the societal point of view was so predominant in Chinese thought that when the Western concept of "individualism" was introduced into China, no equivalent could be found in Chinese. The usual translation of this term, *ko jên chu i*, inevitably connotes to a Chinese "self-centeredness" or "selfishness" instead of the Western connotation of "freedom and worth of the individual," "individuality," etc.

The second basic characteristic of Confucianist thought is that its point of view is always moral. The standard of morality might change, but the Confucianist views of things and situations were typically value-oriented and often outright moral judgments. Take the endless discussions of human nature among Chinese philosophers down the centuries. The question debated was: "Is human nature originally good or bad?" They did not take a naturalistic view as Western psychologists do and ask: "What is human nature, never mind that it is good or bad?" During World War II the present writer lived among peasants in a very undeveloped part of China. In talking with them he had many occasions to ask them whether they believed China would win the war. In spite of the steady loss of battles and territories to Japan, they invariably said China would achieve eventual victory. Asked to explain, they said Japan was wrong in invading China and therefore must end in defeat. They looked at the question on moral ground rather than in terms of military and other realities.

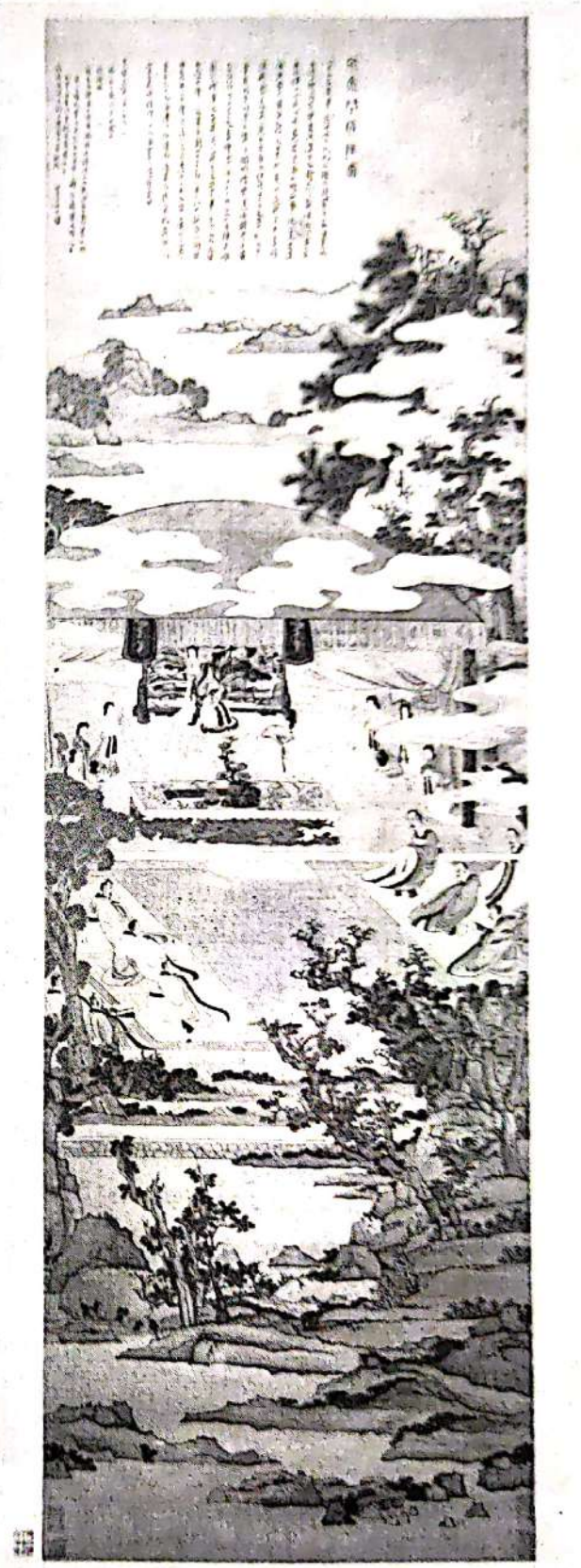
It would be foolhardy to affirm that the substantive concepts of Confucianism are still alive on mainland China; one may doubt if they are still influential even on Taiwan. But Communists certainly insist on discussing problems from the point of view of society and subject the individual to social pressures more severely than old China ever did. If their frequent analyses of the world situation, concluding with the belief of the inevitability of the collapse of the imperialistic-capitalistic forces, make any sense to the Chinese people, it is probably due to the alleged moral implications of these arguments rather than the validity of their dialectic method of thinking. Whenever the Communists oppose something, the object of attack is pictured as evil and morally wrong. So there is little room for accommodation, for one cannot compromise with immorality, especially if one is a purist as a Maoist should be. The Sino-Soviet conflict should be viewed in this light. It should be pointed out that though Confucianism did place society over the individual and emphasize the moral point of view, its humanistic content acted as a balancing wheel against excessive tendencies of these ways of thought. On the other hand, the Communists have substituted a "power" content into these frameworks of thought and have produced totalitarianism and intolerance.

Taoism is a far more subtle philosophy than Confu-

"What held the people together, then, was not so much legal and political control from the center as a common culture. China was a state built on culturalism."

cianism and is not to be confused with religious Taoism. The latter has become a mass of superstitions and magic and is thoroughly discredited among the educated. However, Taoism as a way of thought and life is reflected in the attitudes of the Chinese, literate or not, and in their ingrained techniques of dealing with people. It accounts for such traits as indirection, underreaction, surprise strategy, etc. often attributed to Chinese national character. There may be a wealth of material for a book on *Games Chinese Play!* Taoism emphasizes non-being, non-action, non-contention, yielding to conquer, advance by retreat, and many other paradoxes. We shall consider only one of the Taoistic principles, namely: Avoid direct confrontation with your enemy. This may be illustrated in two spheres: how to live with an orthodoxy, and guerrilla warfare. China has always had a state orthodoxy. For centuries since the Han Dynasty it was Confucianism. The elite was educated in and examined on the Confucianist tenets, and if one aspired to government service he had better believe in Confucianism. But if he did not covet political power or had already retired from civil service, he could believe in any ideology so long as he kept it to himself and did not conduct any propaganda inimical to the state. The illiterate masses could believe in any religion, went about their own businesses "silently," and so might be said to enjoy the freedom of ignorance and silence.

Under the Nationalist Government Sun Yatsenism was made the state orthodoxy and taught in all levels of schools by specially certificated teachers. Literature and art could not reflect an ideology judged by the government to be contrary to Sun's social and political philosophy. In Communist China the insistent demand that every citizen must know and accept wholeheartedly Maoism through the study of the little Red book, through "ideological remolding" ("brain-washing" in Western terminology), reform through labor, purges, etc. is too well-known to require description here. There is not only no freedom of speech but also no freedom of silence. One does not dare dream anti-Maoism! We are not concerned here with an evaluation of the validity of Confucian-



Lady Hsuan-wen-chun Giving Instructions on the Classics (hanging scroll dated 1638). The Cleveland Museum of Art, Mr. and Mrs. William H. Marlatt Fund.

ism, Sun-ism, and Maoism; we only wish to point out that the Chinese people have always had to accept, or at least acquiesce in, a state orthodoxy, and the imposition has become, in modern times, more and more forceful and comprehensive, involving the whole population. Because of this the Chinese people have, through long experience, developed subtle techniques to deal with an official orthodoxy without completely surrendering their mind and soul, so to speak. One way is to praise Maoism in such superlative terms as to make it ridiculous without batting an eye. Another way is to buttress any discussion with a quotation or two from Mao's writings, and everybody will understand it is a necessary ritual just as in signing a letter in English one says "Sincerely yours" without meaning it. During the recent Cultural Revolution all the opponents of Mao claimed to be Maoists; not a single one came out into the open to confront Mao. But they certainly did a great deal to sabotage Mao's Revolution.

The application of Taoist principles to guerrilla warfare is even more obvious. The essence of guerrilla technique is to avoid direct confrontation with the main force of the enemy and to encircle or infiltrate him, to cut up his rear, to withdraw when he attacks, and to attack him when he is unprepared. Mao is supposed to be a recognized authority on guerrilla warfare, but its connection with Taoism is not often perceived or stressed.

Literature and Art

The official purpose of Chinese literature has always been didactic. This was true not only of the classics; even historical works were written to teach moral lessons. Han Yu (768-824), in launching a movement for the revival of classical Chinese, emphatically declared that literature should serve as the vehicle for "carrying" the Confucianist conception of Tao. Essays written in competitive examinations conducted by the government certainly had to conform with the official purpose. However, it should be pointed out that this didactic purpose did not prevent free creative writings. The best of Chinese traditional literature was often in the form of casual poems written to friends on the spur of the moment, tales of the marvellous for amusement, dramas for escapism, novels about love and sex, such as *Dream of the Red Chamber* and *Golden Lotus*. Curious to say, *Dream of the Red Chamber*, which is essentially a story of the love affairs of a teenage boy in an aristocratic feudal family, is in good standing in Communist China, simply because it is a favorite of Mao. Literary critics have had to twist its original purpose to fit the didactic requirement by saying that the novel showed the protest of youth against feudalism! Although Mao laid down in his speech at the Yenan Forum on Literature and and Arts in 1942 the basic policy that all literature and art must serve the proletarian cause, literary writers were prone to be intractable. The Cultural Revolution was launched actually to attack certain writers who had lost sight of class struggle or used parallel historical incidents to criticize Mao. In such a climate, any creative writing, distinct from propaganda pieces, is not likely to become immediately known. Only the future can tell whether there is a Chinese Pasternak or an Isaac Babel.

As for art, the common assumption in this country is that there is no art other than propaganda posters in Communist China. But one does not measure a country's art by its bulk, for if one were to do so to American art, the latter would be nothing but commercial advertising. Instead, one should measure the art of a country by its height as represented by the works of its great artists. One need only look through the pages of *Chinese Contemporary Painting*[18] to see the exciting variety of creative painting by artists living on the mainland of China. However, that collection of paintings was published in 1961. What has happened to these same artists in the Cultural Revolution is not clear.

Meanwhile, artists on Taiwan have been experimenting with many new directions in Chinese painting, and some of the results are just as exciting. A group of young artists has gone over to abstract painting. When objective content has almost disappeared, one may ask, "Is there any *Chinese* art left?" or "Is it merely part of world art?" If one has seen the recent circulating exhibit "New Voices from China," sponsored by the Museum of Art of the University of Kansas, one realizes that even abstract art done by the young artists of Taiwan shows distinct influences of Chinese painting. For one thing, most of them still use the Chinese brush and ink. One could say the residual criterion of the Chinese-ness of a painting is its calligraphic quality. So this is the "warp" in Chinese art and the new content or form is its "woof."

Language and Reformed Writing

Language is one of the most enduring "warps" of any culture or society. There is no reason to think

[18] Lubor Hajek, et al., *Contemporary Chinese Painting*. London: Spring Books, 1961.

that the Chinese people, even under the pressures of Communism, will speak a new tongue. The Chinese language is dramatically different from Indo-European languages in that Chinese characters are monosyllabic, tonal, and non-inflecting or "isolating." The written characters, like Arabic numerals, are constructed to represent ideas, not sounds, and so may be pronounced differently in different dialects. Although Chinese speech has been undergoing a gradual evolutionary change, its basic characteristics are likely to remain largely the same for any short-range period of time. However, the Communists have created a large number of new terms and expressions resulting in a veritable jargon sometimes incomprehensible even to Chinese living outside mainland China. These may be regarded as language "woofs" in the contemporary period.

The written characters are another matter. Because they are not phonetic symbols, they have to be learned by rote memory. It takes an inordinate amount of time to learn to recognize and to write some three or four thousand characters used in newspapers and such. The complexity of these characters varies from one or two strokes per character to over thirty strokes each. The Written Language Reform Commission under the Communist regime has selected a basic vocabulary of 2,000 common characters for use in popular reading materials and has simplified a large number of complex characters by reducing their number of strokes. It has also worked out a phonetic system for writing Chinese, using the letters of the Latin alphabet. The Communist government has announced the policy of replacing the written characters with alphabetical writing at some future but as yet unspecified date. Although the Cultural Revolution has attacked many facets of Chinese traditional culture, it has not so far advocated the radical step of abandoning the characters completely. In fact, there are several signs which seem to indicate that the leaders of the Cultural Revolution are not particularly eager to do away with Chinese characters. Soon after the Cultural Revolution began, the *People's Daily* in Peking removed its Romanized masthead, "Renmin Ribao," from the front page. Red Guards always wrote their bulletins in big characters, not in alphabetical writing. No person has been accused of being an opponent of language reform. Simplification of characters seems to represent a stabilized pattern, at least for the time being, between conservation and reform forces in linguistic matters.

What Makes Chinese Cooking Chinese?

Because Chinese civilization is essentially mundane, it seems appropriate to take the practical art of cooking as a last example of the interweaving of "warps" and "woofs." What makes Chinese cooking Chinese is not the use of Chinese ingredients; it lies in the method of cooking. The method is based upon two fundamental principles: blending of flavors and a sense of timing. One cuts meat and vegetables, cooks them separately for they require different cooking time and must not be overcooked, and then assembles and mixes them into a dish with a little sauce. The fine art of cooking consists in making interesting and pleasing combinations of flavors, aromas, colors, textures, shapes, temperatures, etc. in a single dish as well as in a sequence of dishes. Allowing for some exaggeration, one could contrast this with Western methods of cooking, which tend to keep things separate. One eats a steak for protein, potato or bread for carbohydrate, butter for fat, salad for fibre, drinks coffee for liquid, and finally takes a pill for multivitamins! A balanced Western meal reflects an analytical and scientific mind and represents a different method of cooking. The result may be as pleasing as or superior to Chinese food—it is a matter of personal taste. Chinese cooking, being more experimental, has absorbed many Western ingredients. Since method is the "warp," ingredients are but "woofs." A Chinese housewife can cook a Chinese meal using only ingredients available in any supermarket in this country. Is Chop Suey, then, a Chinese dish? According to our view, we have to say "Yes," although it was invented in this country for Western consumption. But we hasten to add that it is undoubtedly the worst example of Chinese cooking, since it is mass produced and always overcooked. If it is individually prepared with fresh ingredients and cooked just right, the dish is quite delectable!

In conclusion, we wish to point out that the usefulness of the analogy of weaving lies in the fact that we can see Chinese civilization as a developing process. We are less likely to freeze it around 1850, put it into a museum as an exotic masterpiece, and regret its passing under modern conditions. From the Chinese point of view, the last thing they want to become is a museum piece. They want to better their lives by absorbing new forces into their long-range trends to create new patterns suited to their present needs. Chinese civilization, like any other, has always been and is a developing process, never a static thing.

Chinese Art

Multi-Media Expressions

The versatility of Chinese artists through the ages is reflected in the range and variety of materials they have used: bronze, ivory, jade, porcelain, bamboo, lacquered wood, silk, and others. Through the gracious cooperation and permission of the Avery Brundage Collection, San Francisco, SOCIAL EDUCATION *presents reproductions of works demonstrating Chinese artistry in six different fields. These aesthetic creations can serve as stimuli to teacher-student discussions of Chinese culture.*

SILK

LANDSCAPE IN THE MANNER OF KUO HSI. Yüan.
Anonymous. 14th century A.D.
Hanging scroll. Ink and light colors on silk. H. 42 in., W. 15¾ in.

In the foreground is a river scene. In the background towering peaks rise from a misty middle ground where isolated rocks, trees, and the roofs of a temple are buried deep in a valley. The landscape carries a label by Tung Ch'i-ch'ang (1555-1636) and colophons by Weng Fan-kang (dated 1773) and Hsü Yung-hsi (dated 1817).

Published: *Kokko,* No. 584, Pl. 6; d'Argencé *Asia Foundation,* Fig. 14; *Apollo,* p. 1140, Fig. 2.

GILT BRONZE

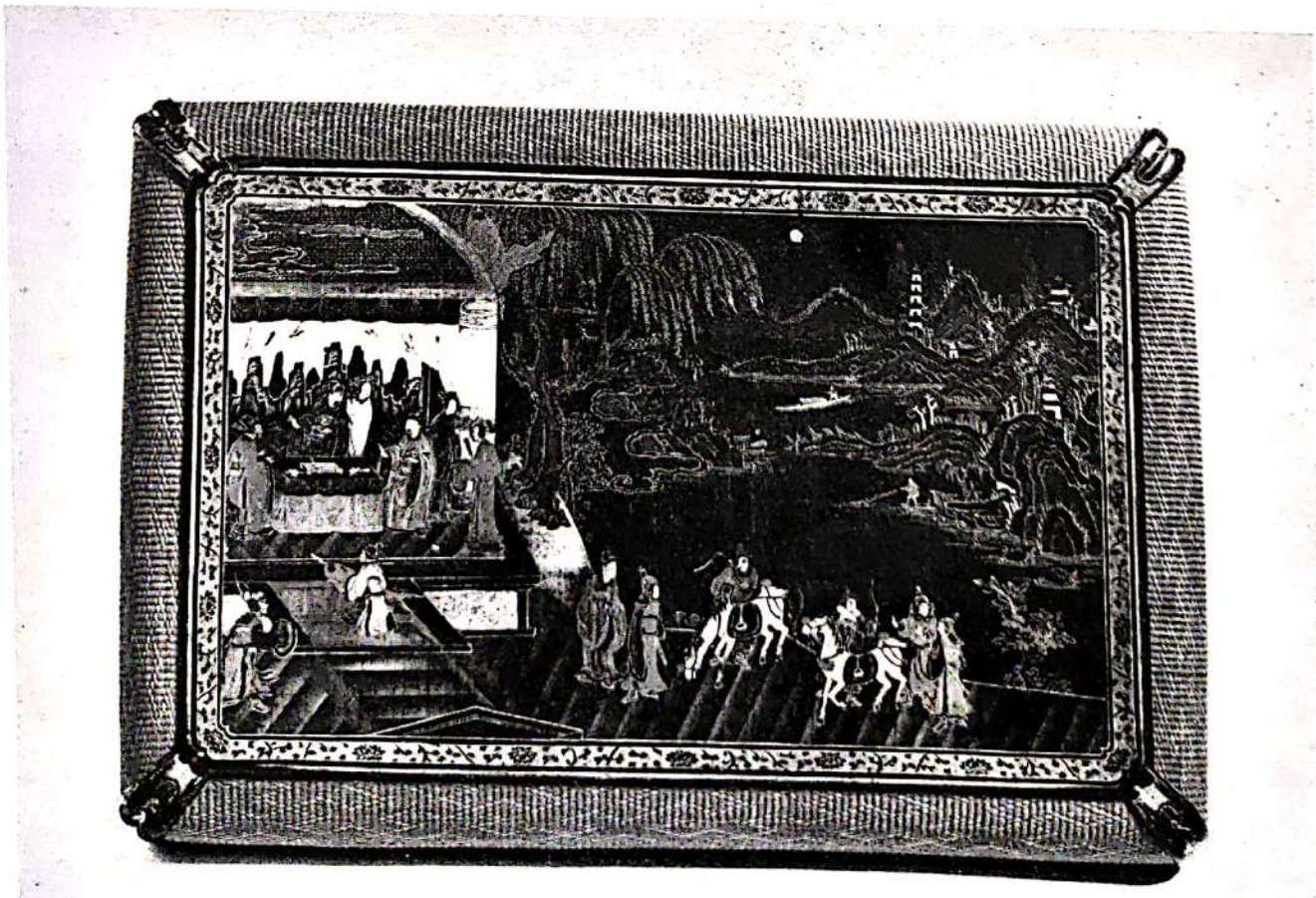
KUAN YIN. Yüan or Early Ming. *(Right)*
14th century A.D.
Gilt bronze. H. 13 in.

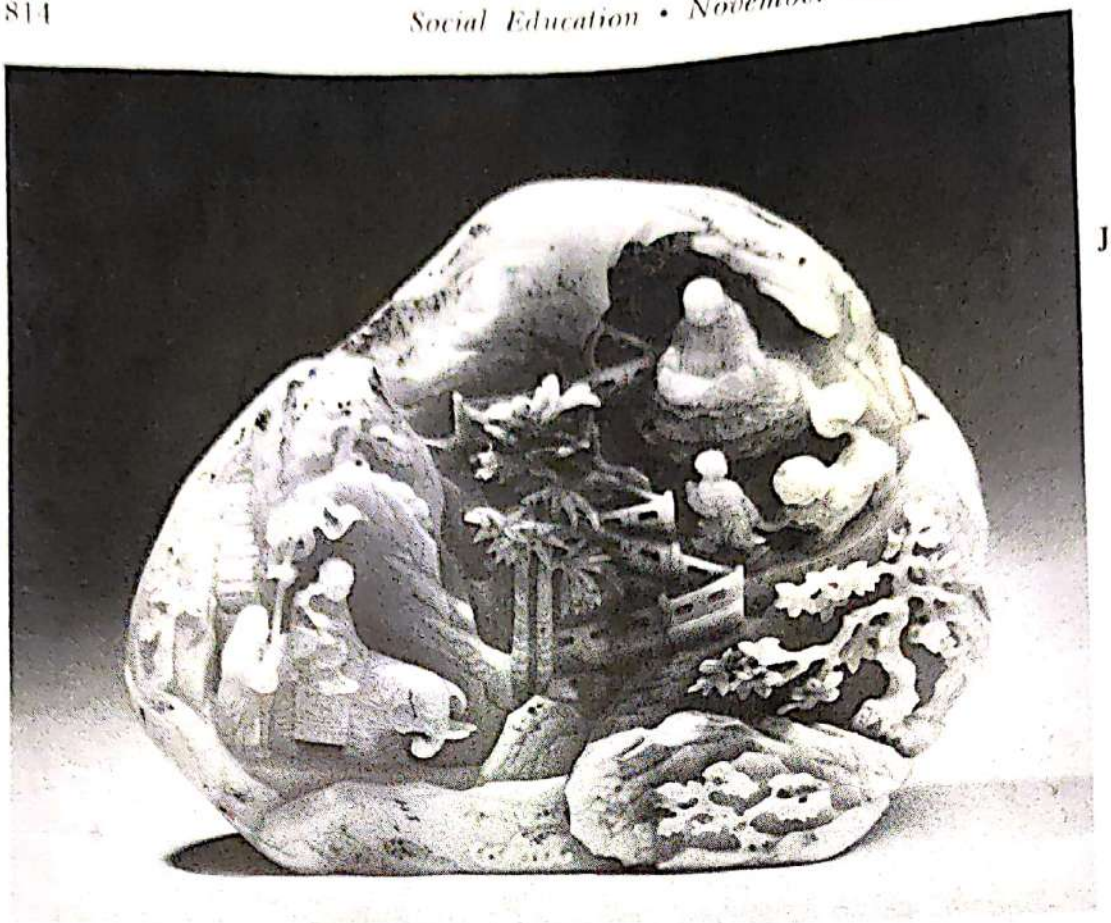
Here Kuan Yin is seated in the position of ease (*lalitasana*), the left leg pendant, the right knee raised and supporting the right arm. The large, rounded face has half-closed eyes. Plaited hair and a high, conical chignon adorn the head, which supports a small Amitabha Buddha in the round. An elaborate necklace with pendants covers most of the chest and the arms are bejeweled with two sets of bracelets.

Box. Late Ming. *(Below)*
Early 17th century A.D.
Bamboo and lacquered wood. H. 4¼ in., L. 19 in., W. 13½ in.

The sides of this rectangular box with rounded sides are made of woven bamboo panels set in wooden frames. A large panel on the lid shows an audience scene in the foreground and a mountainous landscape in the background. The scene is painted in brilliant colors, outlined in gold on a black ground. The wood frames and the six feet are decorated in gold paint with flowers and birds. The interior and the underside of the box are plain black.
Published: H. M. Garner, "A Group of Chinese Lacquers with Basketry Panels," *Archives of Asian Art* No. XX, 1966-1967, pp. 6-24.

BAMBOO AND LACQUERED WOOD





JADE

MOUNTAIN. Ch'ing. *(Above)*
17th-18th century A.D.
Jade. H. 6¾ in., W. 9 in.

A boulder carved in high relief shows Buddhist scenes in landscape settings. On one side of the boulder is shown *P'u-hsien,* the Bodhisattva of benevolence, paying a visit to Wen-shu, the Bodhisattva of wisdom. P'u-hsien, mounted on his white elephant, holding a sceptre and followed by an attendant with the sacred umbrella, is at the bottom of a flight of steps presumably leading to his heavenly retreat. Wen-shu sits in meditation in a cave surrounded by an architectural balustrade. A youthful attendant holds in leash his usual vehicle, the Lion. The whole scene is permeated by a slightly humoristic touch. On the other side is carved a mountain landscape with a three-story pagoda. The color is light green with brown markings.

Published: d'Argencé, *Asia Foundation,* Fig. 17.

JADE

BRUSH-HOLDER. Ch'ing. *(Right)*
18th century A.D.
Jade. H. 7 in., Diam. 8⅛ in.

The entire surface of this thick-walled cylinder is decorated with a scene inspired, probably, by a contemporary landscape painting. Pilgrims, hunters, and a procession of horsemen carrying banners and ritual objects ride along mountainous paths. Lakes and peaks can be seen in the background, rocks, trees, and waves in the foreground. Cloud-shaped scrolls appear under the rim of the brushholder. The vessel, which rests on five short feet, is of spinach-green jade with brown specks.

Published: d'Argencé, *Apollo,* p. 137. Pl. XV.

KUAN TI. Ming. *(Right)*
15th century A.D.
Ivory, H. 11 in.

Kuan Ti, the God of War, is seated on a high chair resting on a flat, circular pedestal and covered by the skin of a tiger whose head serves as the God's foot-rest. Kuan Ti wears an official dress. His theatrical pose is typical of the classical Chinese opera.

Published: Garner, *Apollo*, p. 146, Fig. 8.

VASE. Late Ming. *(Left)*
Wan Li period. 1573-1615 A.D.
Porcelain. H. 17 in., Diam. 9 in.

This shape is a variant of the double-gourd, with pearshaped body, elongated neck, bulbous mouth and short vertical rim. The white porcelain is decorated in underglaze blue and enamels of the "five-color" type. The motifs include: a cloud-scroll border on the rim; a floral scroll on the bulb; isolated floral sprays on the neck; zigzag and stylized flowers on the shoulder. On the belly there is a large band of dragons chasing flaming pearls amid realistic flowers. A key-fret border decorates the foot. A six-character Wan Li inscription in underglaze blue appears on the mouth rim.

Published: S. Jenyns, *Ming Pottery and Porcelain*, Faber and Faber, London, 1953, Pl. 100A.

My Village in India Revisited: A Microcosmic Transformation

by ASHAKANT NIMBARK

In the villages of India live more than ten percent of the world's people. It is not possible to report on changes in each of these communities, but ASHAKANT NIMBARK *has provided an extremely valuable assessment of what has been happening in the village where he was born and reared and which he has frequently revisited, most recently this year.* DR. NIMBARK *served on the faculty of Douglass College, Russell Sage College, and Rensselaer Polytechnic Institute before accepting his present position of Associate Professor and Coordinator of the Social Sciences Division at Dowling College, Oakdale, New York.*

SINCE cities the world over are the centers of education, industries, and communication, we often forget the fact that three quarters of the human race still live in small villages. This is especially true in India, a country in which 85 percent of the population lives in thousands of villages. These rural villages, and not a handful of cities, represent a real India, or, for that matter, a real Asia.

It was with this understanding that I made a recent visit to Bhoringda, my village in Gujarat, northwest India. On one hand, I wanted to discover changes that have taken place there during the last decade; on the other, as a Western-trained sociologist and an insider looking from outside, I wanted to assess and compare these changes in a broader perspective. I have viewed Bhoringda as a workshop whose actors are acting out the transition problems that are typical of millions of rural people elsewhere, influenced by slow or rapid movements of urban winds.

If you visit Bhoringda with a preconceived image of a peasant village, you will be deceived. Such a conception endows a village community with a set of arbitrary characteristics: that it is physically isolated—a world in itself, that its social life is homogeneous and cohesive, that its economy is self-sufficient, that its members are rigidly stratified and strictly conservative, that its philosophy is other-worldly, and that it is hostile to changes. On the other hand, other observers have been preoccupied with the process of "modernization." They, too, suffer from preconceptions—this time the result of concentrating on change and transition—and do not realize that beneath the changes traditional patterns may still be intact. While visiting Bhoringda, I have tried to free myself from either of these preconceptions so that a balanced and accurate image of village India can be formulated.

How Does One Get There?

For an average American, travelling from New York to Bombay, halfway around the world, may be simpler than going from Bombay to Bhoringda, roughly 300 miles northwest of Bombay. After several slow trains to Lilia-Mota, the closest railroad station, I spent nearly two hours just figuring out how to cross the final nine miles. There is a semi-regular bus, but there is no service in monsoon when the roads are too muddy to be crossed by the ox-cart. Besides, two small rivers have to be crossed, and there is no bridge or boat. Thus for four months each year Bhoringda is almost cut off from the rest of the world.

I inquired about using a horse, and discovered that though the horses are ideal for monsoon travels, they have become scarce. Young villagers have been acquiring bicycles, their new status symbols, which are of no use during the monsoon. Others have been seduced by the idea of "taking a bus" though it is neither reliable nor cheap. In such a situation, I thought, walking was about the only way to get home.

What Does One See in Bhoringda?

I found several new stone and brick houses side by side with the familiar mud-walled, clay-thatched houses. A few official, non-residential buildings in the middle of old huts and trees provided another contrast. What else? Colorful, turbaned shepherds tending herds of cows, goats, and sheep; potters with their donkeys carrying clay and pottery; farmer women, their faces half-covered, fetching water from the village well; farmers taking their oxen and ploughs to nearby farms; and boys and girls in neat clothes rushing to school with their books and slates

—all these were part of my first impression of the village.

According to the 1951 census, Bhoringda had 1,194 people and 207 households. In 1961 the figures rose to 1,511 (802 males, 709 females) and 274 households. There are approximately 950 owned animals (cows, buffaloes, oxen, sheep, goats, donkeys, horses, dogs). The population increase of roughly two percent a year closely resembles national increase in this decade, whereas the family size has been somewhat reduced from around six to five and a half.

What Do the Villagers Do?

Like most Indian villages, Bhoringda is predominantly agricultural. More than 70 percent of the families are actually engaged in farming; others have some direct or indirect dealing with the cultivators. There are 20 distinct castes in Bhoringda. Except for four Moslem households, all are Hindus. These castes (Jatis) are hierarchically ordered, endogamous, occupational groupings whose ranking order resembles that in most of northwest India. A high ranking caste may not accept cooked food from or come in close physical contact with a lower ranking caste (or else they would be "polluted"). The lower castes may accept food from the higher ones, but can share it only with their own caste-fellows. Accordingly, Bhoringda's rank order (which was never formally prepared, but generally understood by all) is as follows:

1. Brahmin (Priests)
2. Vaniya (Merchants)
3. Soni (Goldsmiths)
4. Kanbi (Cultivators)
5. Darjee (Tailors)
6. Sutar (Carpenters)
7. Luhar (Blacksmiths)
8. Kumbhar (Potters)
9. Sadhu (Temple Keepers)
10. Gosai (Mendicants)
11. Mochi (Shoemakers)
12. Sarwan (Bards)
13. Koli (Serfs)
14. Vanand (Barbers)
15. Bharwad (Shepherds)
16. Sipai (Watchmen)
17. Ghanchi (Oil-pressers—Moslem)
18. Vaghri ("Datan"—Toothbrush Distributors)
19. Dhed (Folk Musicians—untouchable)
20. Bhangi (Sweepers—untouchable)

Of these the Kanbis (the original settlers eight generations ago) form a majority with 155 families, and there is only one Soni family. My own caste, the Sadhu, is somewhat on the median line, but, as we will see later, more than one-third of the Bhoringda families have been deviating from their caste occupations. I could discover at least nine distinct spheres of rural life where there is a gap between traditional expectations and actual practices. By way of pointing out these inconsistencies and ambiguities in present-day Bhoringda, I will attempt to show that the preconception of either a static and harmonious rural community, or an uprooted, fast-changing society would be invalid.

Do the People Still Follow Traditional Caste System?

Yes and no. Ten percent of all local households have deviated from their traditional caste-occupations permanently, whereas 27 percent have adopted new jobs in addition to their inherited careers. For instance, within a single Koli family, the head is an architect, one of his sons a merchant, another son a farmer, a third son in school (hoping to become a teacher), and a brother is still engaged in the traditional work as a serf. They all share a joint family of 18.

The caste-career irregularity has created a gap between the villagers' belief in caste purity and pollution and their actual behavior. Although the Brahmins are still the highest caste and the Bhangis the lowest untouchables, middle-range castes are most inconsistent in evaluating each other. Thus, the cultivators rate the potters higher (because some local potters have made good) and the goldsmiths lower (because they have been bankrupt due to the popularity of ready-made jewelry in neighbouring towns). Pragmatic interests often conflict with the conventional mores. For instance, the tailors rate the "lower" carpenters high because they need more clothes and the "higher" goldsmith low because his indoor work creates less need for new clothes.

If the inter-caste relationships of exchanging goods and services were carried on not on the basis of market conditions but according to traditional *dharma* (mutual privileges and obligations), the caste etiquette would be rigidly followed. However, in Bhoringda, as in other villages today and more so in large cities, goods and services are exchanged in terms of cash and not in kind. Consequently, most villagers, who still acknowledge the rules of purity and pollution, are practicing them less and less. Thus when a poor Brahmin, who is a local postman and whose ritualistic high status may still be intact, is required to enter the "polluted" lower caste households in order to deliver mail or money orders, or when a well-to-do, literate, low caste person nervously participates in local Panchayat meetings, the caste-career ambiguity is truly revealing.

Do Joint Families Stay Together?

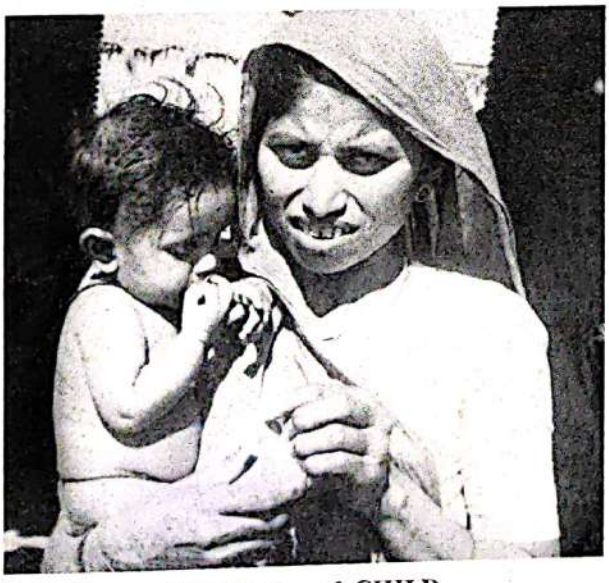
In a joint family system, prevalent in most Indian and other peasant villages, property, kitchen, and residence are shared by a number of blood-relatives.

CULTIVATOR

SHEPHERD

Villagers of Bhoringda

Photographs by Ashakant Nimbark



MOTHER and CHILD

WATER CARRIER

The largest Bhoringda family consists of 23 members, although the average size has been reduced from 6 to 5½ during the past decade. At least two factors are responsible for the recent "split" in more than a hundred local households:

(a) *Intra-family conflicts.* Because men work on farms, women in Bhoringda are socially segregated and attached to each other in domestic work. Many disagreements, rivalries, and jealousies are created among them over the issues of cooking, child-rearing, and other homekeeping chores. Such conflicts are also due to the recent restriction on child marriages. So a mature bride entering a joint household is more resentful of the supreme command of her mother-in-law than was a younger bride of past generations.

(b) *Urban education and jobs.* The villagers who have sent their sons to cities for formal education or training in factory work complain that their urbanized daughters-in-law do not show any deference to the aged, demand more privacy, and resent the usual household jobs. They feel that their sacrifices in educating their children remain unappreciated. The youngsters, on the other hand, find their elders too rigid and unsophisticated.

These "splits" are by no means permanent. The young and the urbanized Bhoringda people soon discover that their new family freedom is very costly. The joint household divides the economic and social cost of rearing children. Old grandparents are readily available as fond babysitters. Besides, the city, which initially attracts the youth, proves to be cold and unreliable during the moments of joy or crisis. Consequently, the locally "split" families often become reunified under the threat of economic hardships, and those who migrated to cities return to Bhoringda during illness or emergency. In the meantime, even those who are well established in their non-caste urban occupations spend their vacations in Bhoringda. For important events such as engagements, weddings, pilgrimages, feasts, and pregnancies, they always are eager to be with their families. Thus, for the socially "split" families, the economic price of their freedom is high, and for the vocationally "split," being "out of sight" does not necessarily mean "out of mind"!

How Many Read and Write? And What?

Although the past decade has witnessed a steady rise of literacy in Bhoringda, I found that the links between formal literacy and socially useful knowledge are very complex. These links can be explained by two major trends:

(a) *Spread of literacy varies according to caste, age, and sex.* Bhoringda got its first school in 1907, during the feudal rule of Bhavnagar Maharaja. Then one teacher taught a dozen male students in two grades. In the 1940's when I went to school, these were increased to two teachers, five grades, and 95 students, mostly boys. Today there are seven teachers, seven grades, and more than 250 students including 90 girls. Formal literacy has grown from 22 percent in the mid-50's to 35 percent today. What does it mean though?

I found that the adults who were taught how to read and write at night schools knew more about the political events through newspapers than did the youngsters. Male literacy is much higher, but the few Bhoringda women who read and write are not necessarily more intelligent than their illiterate counterparts. The literate women have to memorize the written stories and songs painstakingly, but the illiterate women could in fact recite more songs (for weddings and other occasions) and folk tales spontaneously from their memory.

Many informal sources of education such as festivals, bards, folk dramas, and caste meetings have been severely affected by formal education. Barbers, who used to serve as news media, feel obsolete since the news is now circulated through three or four daily newspapers and ten or twelve transistor radios. They have recently increased the price of haircuts as though to compensate for the loss of their traditional status.

There is no match between high caste and higher education. The most literate individuals in Bhoringda are not Brahmins, but cultivators and artisans, and their personal achievements have lifted their caste status decisively. My own family and caste, for instance, are viewed with deference due to the academic accomplishments of their members.

(b) *Education is frequently misused.* If Bhoringda's high castes are not necessarily literate, its literates are not necessarily knowledgeable. The school teachers and other servicemen who are new to Bhoringda are subject to public scorn. They are characterized by the villagers as bookish, eggheads, and lacking common sense.

When I asked the villagers about their concept of an educated man, the consensus was that a good person had to be either fully literate—a well-educated person who is humble, kind, and socially useful—or fully illiterate—honest, sincere, and simpleminded—but no in-between. They complained about several such men whom they call "half-literates" on the grounds that they have created disunity in the village and have brought a bad name to the village.

The three or four individuals who were among the very few local literates during the decade 1935-45 misused their skills in writing legal applications in-

volving family feuds and other disputes which, the villagers feel, should be best resolved by direct negotiations, rather than bringing external police authority in the village and thereby disrupting local unity. In the absence of channels (literature, journals, newspapers, etc.) in which to express their rare skills, these literates kept busy with petitions and counter-petitions, a way of fighting through writing:

Are the Hindu Villagers Other-worldly? I found the usual notions about the Indian peasant's fatalism and other-worldliness invalid during my visit to the *chora*, a combination of the local Hindu temple and community center. I discovered two contradictory trends:

(a) *There is a decline in supernatural beliefs.* Asked whether they would postpone the results of their deeds of this life until the incarnation, most said "no." Only those who are well-to-do and those who are undergoing major crises expressed their qualified faith in reincarnation—the former to justify their status quo, and the latter to hope for better! The *chora* worships are poorly attended. The daily evening service, which used to attract large attendance by all castes and age groups, now attracts a handful of older women, the temple-keepers' personal friends, and children who are more interested in playing temple music than in the religious prayers. The local Brahmins and Sadhus express their regrets for this "decaying religiosity."

The village secularism is also encouraged by the school which no longer requires the daily religious prayers. There are still some prayers, more for their musical value than their religious contents. Many are replaced by patriotic songs. Furthermore, the school has been a catalyst in stamping out superstitious beliefs in ghosts, witches, and spirits of the dead roaming around the burning ghat. Whenever mentioned, such stories are now meant more for humour and scorn than for check and threat.

(b) *There is an increase in external religiosity.* While finding a decline in religious beliefs, I noticed a surprising revival of other aspects of religion in Bhoringda. Longer pilgrimages, more elaborate religious functions, and more portraits of Hindu gods and saints on the housewalls—these are some of the present developments. Bus companies and railroads have been arranging special pilgrimage tours to Ganges and Dwarka, especially following good harvests when the cultivators have more cash on hand. Recently, the lower castes of Bhoringda have been emulating the higher castes through more ritualistic religious ceremonies (a process technically known as Sanskritization). Special musical programs and feasts are planned by the well-off lower castes families who seek to compete with the others.

Whereas the poor villagers believe in fate by default, and the well-off ones tend to show off their religiosity, the middle-range villagers seem to suffer "anomie" due to these contradictory factors. Thus while not believing in the sacredness of holy cows, especially when someone else's cow is eating up their crops, they are still vegetarians (at least 95 percent). The shaky religiosity has another consequence: a steady rise in the rate of crimes such as rape, homicide, and crop-burning which were much rarer when the people "feared God." Finally, some sort of cultural boredom is also a recent by-product of Bhoringda's mixed up religiosity. The local castes (Koli, Vaghri, etc.) who used to perform religious folk-dramas, acrobatics, and mythological music have been steadily losing their skills. Under the influence of Sanskritization, they have been emulating the more literate and less participatory kind of high caste religious celebrations. The resultant boredom was thus expressed by a middle-aged cultivator:

"Our lives are empty these days. The city people have all the fun. Those who used to entertain us by performing Ramlila (Ramayana-centered folk drama) and Bhavaya (clown-show) have quit the villages. The rich folks go to cities for plays and movies, but nobody would bring them here!"

What Does the Machine Do to Man?

Despite its isolation, Bhoringda has been clearly influenced by technology. People are more time-conscious; they move more speedily and efficiently; and they use more and more machines instead of human hands in their agricultural tasks. While appreciating these changes, I noticed that each new efficiency has added a new anxiety to rural life.

Where there were only two or three clocks (including an old wall clock, which was always right, at the home of the Patel, the village chief) only a decade ago, there are approximately 65 wristwatches and 25 timepieces. Bhoringda's new time-consciousness, however, does not necessarily reflect greater efficiency or sophistication. Young men of the village are fascinated by wristwatches, which they use more like novel jewelry and status symbols than as modern guides for work. The watches have slightly pushed the local bedtime ahead, and shrunk the afternoon nap, but at the cost of traditional methods of determining time (stars, shadows, direction). A middle-aged kanbi sulked about this new trend: "Look at their tik-tik watches, greasy hair, and bright clothes. These youngsters have bookish knowledge, but lack wisdom."

Although irregular, unreliable and expensive, the bus is used increasingly by the villagers for transportation. While walking on the earth-road, the villagers shared the sense of fellowship, mutual assistance, and

cooperation. These sentiments are now replaced by laziness, rivalry, jealousy, and one-upmanship as the facilities and frequency of the bus are less than demanded. And yet, more and more buses are being used not only for public transportation but also for private wedding processions.

I was told that tractors, water pumps, and chemical fertilizers have been gradually replacing *hal, kos,* and *khatar* (the oxen-driven plough, water drawer, and cow dung manure, respectively). However, a majority of cultivators are reluctant to use new technology because (1) machinery needs initial expenses and most farmers lack savings, (2) success of mechanical farming depends on natural rain water and in this area there is a famine every fourth or fifth year, and (3) technology is uneconomical where the landholding, due to successive family "splits," becomes smaller and smaller (presently the average holding is between 12 and 15 acres).

Besides agriculture, other aspects of rural life are also affected by machines, and in each case additional comforts have brought new conflicts. For instance, the new oil mill has cost the traditional occupation of the ghanchi (the oil presser), the new flour mill has taken away the only means of livelihood of local widows, and the separate water pumps in the villages, while reducing the drudgery of drawing water, have deprived housewives of the joy of daily group gossip at the common well.

Are the Sick Villagers Treated and Healed?

Bhoringda has not yet acquired a medical clinic or formally trained physicians, nurses, and midwives. The closest hospital and drugstores are 15 miles away. And yet the villagers have begun questioning the mantras, herbs, and nature cures—the traditional ways of curing patients. This new trend is largely influenced by two or three local kanbis who are practicing physicians in distant towns but who visit the village families frequently. The conflict of medicine versus mantra is reflected in the following three developments:

(a) While sharing such beliefs as that everyone's fate is determined at birth and that local diseases like smallpox and fever are due to the anger of *shitlamata* and other gods, the villagers are willing to use modern drugs and vaccinations. For the past three decades it has been compulsory for children to be vaccinated by the visiting physician. The local vaidyas (traditional doctors) and shamans, on the other hand, have been using modern medicine in addition to their usual herbs and sacred threads.

(b) When the local mantra and thread experts themselves are inconsistent in their belief and practice, others are more confused. For instance, when a priest sends for a medical doctor, or a local dai (traditional midwife) uses the services of a trained nurse, their public images are shaken. The public city hospitals are overcrowded and the private clinics are extremely expensive. Consequently many villagers still rely more on traditional healing than on modern treatment.

(c) Even those who can financially afford to go to the urban hospitals for treatment are often induced to return to the village for social reasons. They find the cities impersonal and doctors alien to them whereas the village is familiar and friendly. The dilemma of being sick in the village was expressed by a cultivator who worked in a textile mill in Ahmedabad for the past twelve years but who is now home for a "change of air." "Things are tough for the sick here," he said. "No doctors, no hospitals, all superstitions and false beliefs. If you get sick, you are better off in the city; if you are healthy, you should be travelling; but if you are seriously ill and about to die, you are better off in the village where everyone knows and cares for you!"

Is the Panchayat Politicized?

Bhoringda always had a Panchayat (traditional system of five or seven trustwothy villagers having jurisdiction over legal matters and political issues of the villages), but it was not until after 1947 that the Sarpanch (President) and the officers had to be elected, in keeping with the new nationwide Panchayat Raj Act. Although the New Delhi Government is centralized, the pro-village forces have been demanding the revival of the Panchayat. Bhoringda's Panchayat members and several farmers with whom I talked revealed their prevalent views on local politics as follows:

(a) *Authoritarian despots are replaced by corruptible officers.* Whenever an external officer visited Bhoringda two decades ago, everyone felt uneasy and threatened. Children stopped crying, adults cleared the street, and housewives peered through the house windows at the vehicles which brought a district or county officer, clad with hat, tie, and shoes, to the village.

Today the villagers appear to be freer and more assertive when the regional officers or Congress party members visit Bhoringda. And yet there is a new attitude of suspicion and scorn towards the present officers and leaders who have replaced the frightening old masters. Where personal visits and persistent appeals were needed for getting things done, there are new complicated forms to fill out and impersonal applications to make. A villager summed up these mixed

feelings by saying: "The old kings were tyrants and their officers were frightening, but at least they appeared respectworthy and contented. You could 'move' them. These new 'white cap' bosses are hungry for new power and it's hard to trust them!"

(b) *Nobody is just and fair in politics.* The villagers discuss their political matters at the *chora,* a place where they also read the regional newspapers. I sat with them on several occasions and learned that they are proud of their local Panchayat and suspicious of the external pressures at regional or state level. Whenever a legal case or major dispute can not be settled at Panchayats, they have to go to the city and that frequently involves bribes. Why is there so much controversy over bribes in transitional societies like India? During the political honeymooning, the masses are for the first time made aware of their new legal rights. So there are always numerous cases of applying for grants and settling disputes. Confronted with inflationary demands and inadequate resources, the officers then tend to cater to those whom they "know" or make themselves "known" by being pushy or wealthy. Hence the gap between the creed of justice and equality and the conduct of favoritism and corruptibility.

(c) *Future outlook is mixed.* The villagers have different views on the political future of Bhoringda. The elite patels, who send their children to the cities for higher education, are optimistic about the future of the country but pessimistic about the village. But their urbanized sons and daughters who often scorn the village backwardness, nevertheless enjoy the local hospitality and special treatment during their short visits. Simpler cultivators and artisans of Bhoringda are optimistic about getting more food, money, and land in the future. They can now freely join each other at political meetings and are more aware of local, national, and world news than ever before. However, by knowing more, they also feel more deprived by suddenly realizing how much poorer they are in comparison with other countries, such as the United States.

Concerning the future of their country and the world, Bhoringda is even more ambivalent. The villagers learn about the latest developments in science and technology from radios and papers, but they also feel threatened by the hot and cold wars, racial conflicts and violence, problems of population, and famine. Perhaps for the first time in history, the simple villagers are in fact affected by a remote, faraway event—fair or foul.

My visit, then, suggests that in spite of its physical isolation, Bhoringda has been changing from a closed and rigid system to a relatively open and nervous community. Although there is still no electricity, no restaurant, no railroad station, no medical clinic, and no English spoken, new ideas and attitudes have been entering the village through invisible channels. In another decade or so it may be even more difficult to analyze such a village in terms of village community or village economy without explicit reference to broader regional, national, and world relations. In the meantime, revisiting Bhoringda, to me, is both exciting and alarming.

A FOREIGN VISITOR'S VIEW OF THE UNITED STATES: STEREOTYPES AND REALITIES

(Continued from page 792)

of this potential is of great importance not only to the United States, but to the whole world. The question whether the world of tomorrow will be a livable place where man, for all his inadequacies and for all the inherent quality of tragedy that is so much part of the human condition, will have a better chance to fulfill his potential for happiness, will very much—though of course not solely—depend on how the people in the United States will answer the fundamental questions that they themselves as well as others are now raising. As with all human endeavor there is no certainty that you will succeed. If you fail, not only you but all of us will be the losers.

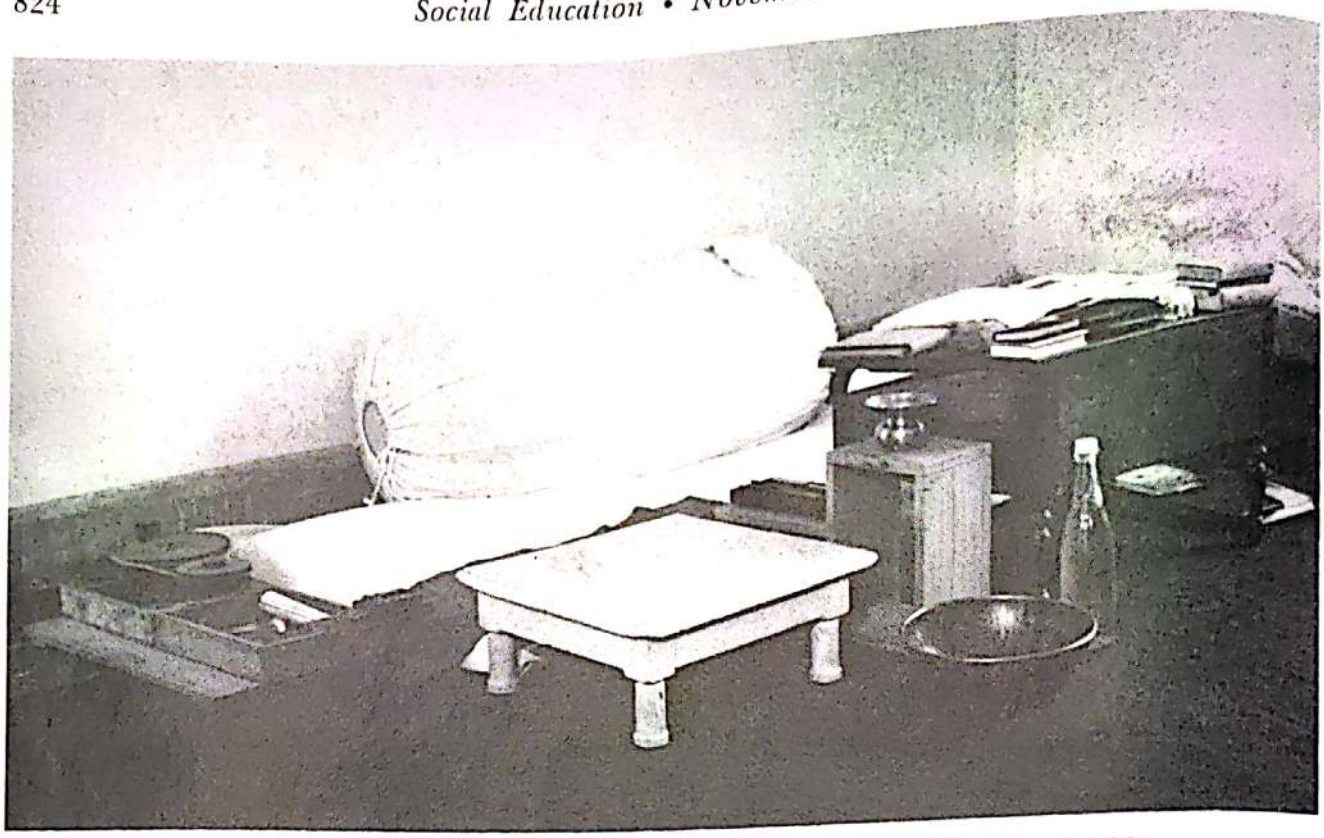
What does all this mean in terms of your responsibility for handling foreign visitors to this country? I would think that the observations I have made show how little sense it makes to try to manipulate the foreign visitor and to try to predetermine the kind and range of exposure that he should have. It would be much more important in the long run to allow the visitor to share in the search of which I have been speaking. It is this kind of experience more than anything else, I think, which will lead to an understanding on the part of the visitor that goes beyond his superficial likes and dislikes, that will give him a sense of the drama, the excitement, the agony, but also of the deep significance of what is happening in this country, for him and his own nation as well. For it is not only the American people but all of us in the world that have a stake in the American Adventure.

Mahatma Gandhi Centennial

Photographs Courtesy of Indian Information Service

THE CENTENARY of Mahatma Gandhi's birth was celebrated on October 2nd of this year. Of him, Chester Bowles, former long-time American Ambassador to India, has written: "It has been said that there is scarcely an individual on this earth whose life has not been affected in some essential way by Gandhi. This is so because no other public figure of our era so clearly understood, or so confidently welcomed, the implications of the revolutionary age in which we live. Among all the revolutionaries who have dominated the political stage in our century—Lenin, Mussolini, Hitler, Stalin, and Mao—Gandhi alone offered the prospect of reform without destruction. While his revolutionary contemporaries were feeding the flames of pernicious chaos, he saw in the innate dignity of the human being, no matter how humble or downtrodden, the key to orderly political and social progress."

The best source for understanding Gandhi is his own book, *An Autobiography: The Story of My Experiments with Truth,* Boston: Beacon Press, 1957. This volume, however, was originally published in 1929 and, therefore, is concerned with only part of



ABOVE. Mahatma Gandhi's study in Birla House with his books and writing material.

LEFT. The few personal possessions of Gandhi—his shappals, wooden sandals, watch, spectacles, bowls, spoons, and his favorite book of songs.

Gandhi's life. There are many updated biographies. Two good sources for quotations from Gandhi are *All Men Are Brothers: Life and Thoughts of Mahatma Gandhi as Told in His Own Words,* Paris: UNESCO, 1958, and *Gandhi Reader,* edited by Homer Jack, Bloomington: Indiana University Press, 1956.

The following quotations from writings and speeches by Gandhi, which are drawn from *The Birthright of Man,* UNESCO, 1969, by permission of the Navajivan Trust, and from *Asia through Asian Eyes* compiled by Baldoon Dhingra (Rutland, Vermont: Charles E. Tuttle Company, 1959), by permission of Thames and Hudson, Publishers, London, provide provocative and memorable examples of the creative way in which he examined the human condition. The wisdom of his vision and actions is especially relevant today as mankind searches for ways to achieve a humanistic revolution.

(See following page for Gandhi quotes)

OBSERVATIONS BY MAHATMA GANDHI

The Doctrine of *Ahimsa* (non-injury and nonviolence to all living things) is a central tenet of Gandhian thought.

1

My uniform experience has convinced me that there is no other God than Truth . . . the only means for the realization of Truth is Ahimsa. . . . To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself.

Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of Ahimsa must remain an empty dream; God can never be realized by one who is not pure of heart. Self-purification therefore must mean purification in all the walks of life. And purification being highly infectious, purification of oneself necessarily leads to the purification of one's surroundings.

But the path of self-purification is hard and steep. To attain to perfect purity one has to become absolutely passion-free in thought, speech and action; to rise above the opposing currents of love and hatred, attachment and repulsion. I know that I have not in me as yet that triple purity, in spite of constant ceaseless striving for it. That is why the world's praise fails to move me, indeed it very often stings me. To conquer the subtle passions seems to me to be far harder than the physical conquest of the world by the force of arms.

2

This ahimsa (nonviolence) is the basis of the search for truth. I am realizing every day that the search is vain unless it is founded on ahimsa as the basis. It is quite proper to resist and attack a system, but to resist and attack its author is tantamount to resisting and attacking oneself. For we are all tarred with the same brush, and are children of one and the same Creator, and as such the divine powers within us are infinite. To slight a single human being is to slight those divine powers, and thus to harm not only that being but with him the whole world.

3

I want to realize brotherhood or identity not merely with the beings called human, but I want to realize identity with all life, even with such things as crawl upon earth. I want, if I don't give you a shock, to realize identity with even the crawling things upon earth, because we claim descent from the same God, and that being so, all life in whatever form it appears must be essentially one.

•

Besides *Ahimsa*, Gandhi based his leadership of the Indian movement for independence upon the doctrine of *Satyagraha*, which he defined as "the soul force" or "the force which is born of truth and love of non-violence." He had been influenced by Thoreau's essay on "Civil Disobedience" and by Tolstoy, which confirmed his growing belief that man must stand against all laws which he feels are unjust.

1

In my opinion, non-co-operation with evil is as much a duty as is co-operation with good. . . . Nonviolence implies voluntary submission to the penalty for non-co-operation with evil. I am here, [before a British court in India in 1922] therefore, to invite and submit cheerfully to the highest penalty that can be inflicted upon me for what in law is deliberate crime, and what appears to me to be the highest duty of a citizen. The only course open to you, the judge and the jury, is either to resign your posts and thus disassociate yourselves from evil, . . . or to inflict upon me the severest penalty.

2

If a father does injustice, it is the duty of his children to leave the parental roof. If the headmaster of a school conducts his institution on an immoral basis, the pupils must leave the school. If the chairman of a corporation is corrupt, the members thereof must wash their hands clean of his corruption by withdrawing from it; even so if a government does a grave injustice the subject must withdraw co-operation wholly or partially, sufficiently to wean the ruler from wickedness. In each case conceived by me there is an element of suffering whether mental or physical. Without such suffering it is not possible to attain freedom.

3

Every man has an equal right to the necessaries of life even as birds and beasts have. And since every

right carries with it a corresponding duty and the corresponding remedy for resisting any attack upon it, it is merely a matter of finding out the corresponding duties and remedies to vindicate the elementary fundamental equality. The corresponding duty is to labour with my limbs and the corresponding remedy is to non-co-operate with him who deprives me of the fruit of my labour. And if I would recognize the fundamental equality, as I must, of the capitalist and the labourer, I must not aim at his destruction. I must strive for his conversion. My non-co-operation with him will open his eyes to the wrong he may be doing.

4

If however, in spite of the utmost effort, the rich do not become guardians of the poor in the true sense of the term and the latter are more and more crushed and die of hunger, what is to be done? In trying to find out the solution of this riddle I have lighted on non-violent non-co-operation and civil disobedience as the right and infallible means. The rich cannot accumulate wealth without the co-operation of the poor in society. If this knowledge were to penetrate to and spread amongst the poor, they would become strong and would learn how to free themselves by means of non-violence from the crushing inequalities which have brought them to the verge of starvation.

•

Throughout the lengthy struggle for Indian independence, Gandhi constantly reminded his followers that the creation of the new nation which he envisioned would not come merely with the expulsion of the British. Independence was only the forerunner, Gandhi cautioned, of another period that would demand self-sacrifice and dedication in building the new India—an India in which people of different religions and different castes could live side by side in mutual respect and security. An often-quoted remark expresses simply and eloquently an essential aspect of Gandhi's creed:

I do not want a kingdom, salvation or heaven; what I want is to remove the troubles of the oppressed and the poor. I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house, as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave.

•

Other observations by Gandhi.

1

I learnt from my illiterate but wise mother that all rights to be deserved and preserved came from duty well done. Thus the very right to live accrues to us only when we do the duty of citizenship of the world. From this one fundamental statement, perhaps it is easy enough to define the duties of Man and Woman and correlate every right to some corresponding duty to be first performed. Every other right can be shown to be a usurpation hardly worth fighting for.

2

A man cannot become self-sufficient even in respect of all the various operations from the growing of cotton to the spinning of the yarn. He has at some stage or other to take the aid of the members of his family. And if one may take help from one's own family, why not from one's neighbours? Or otherwise what is the significance of the great saying, "The world is my family"?

3

Two brothers quarrel; one of them repents and reawakens the love that was lying dormant in him; the two again begin to live in peace; nobody takes note of this. But if the two brothers, through the intervention of solicitors or some other reason, take up arms or go to law—which is another form of the exhibition of brute force—their doings would be immediately noticed in the press, they would be the talk of their neighbours and would probably go down in history. And what is true of families and communities is true of nations. There is no reason to believe that there is one law for families and another for nations. History, then, is a record of an interruption of the course of nature. Soul-force, being natural, is not noted in history.

Compiled by SEYMOUR FERSH

Photograph, Embassy of Japan

Japan the Beautiful and Myself

Nobel Lecture by YASUNARI KAWABATA

"He [Yasunari Kawabata] does not represent. . . 'new' Japan. Nor will the lover of the 'old' Japan of quaint geishas and rickshawmen and cherry blossoms—if such ever existed—turn to him for confirmation of his nostalgic dream."—Kenneth Strong. (SOCIAL EDUCATION *is grateful to The Nobel Foundation for permission to reprint a major part of Yasunari Kawabata's lecture, translated by Dr. Edward Seidensticker.)*

INTRODUCTORY NOTE

For the second time an Asian has been awarded the Nobel Prize for Literature. Rabindranath Tagore of India was honored in 1913 and Yasunari Kawabata of Japan in 1968. An excellent assessment of the most recent award has been provided by Kenneth Strong, who wrote the following in UNESCO *Features:*

"In few other countries today can a literary event attract such publicity, or literature itself such prestige [as in Japan]. Such also is the patriotism of the Japanese that international recognition for one of their writers is genuinely felt as a triumph for the whole nation. . . .

"Yet there are two paradoxes about the award, both of them curiously reassuring. In the first place, Kawabata has little to do with the world of the Japanese economic miracle that makes such headlines—her modernism, her abounding vitality and efficiency, typified by the hordes of instant-newsmen who converged on his home to ensure that no paper or TV screen throughout the land would be without full coverage of this prestigious success story the following morning. He does not represent this 'new' Japan. Nor will the lover of the 'old' Japan of quaint geishas and rickshawmen and cherry blossoms—if such ever existed—turn to him for confirmation of his nostalgic dream. Still less has Kawabata any message for the ideology-hunter; he had concerned himself no more with the democracy of the 50's and 60's than he did with the nationalist fanaticism of the 30's. Though his characters are recognizably contemporary, and Kawabata himself is a "modern" in some senses of the word, his work is essentially classical in spirit, a twentieth-century manifestation of the uniquely Japanese and Buddhist sensibility which produced the diaries, novels and poetry of the Heian court in the tenth and eleventh centuries and the recluse literature of the following medieval period. That this spirit should remain so brilliantly alive today in an apparently hostile world is the first and sufficiently remarkable paradox.

"Too Japanese for the West"

"The second is that the Nobel Prize should go to one who, unlike many of his Japanese fellow-authors, has been almost entirely uninfluenced either by Western literary models, or by conceptions of clarity and logic and structure traditionally considered as fundamental in Western literature, or by any desire to be understood abroad. His prose, though perspicuous enough to the Japanese reader, who normally prefers apprehending images and ideas intuitively to following them in a 'logical' sequence, is exceedingly difficult to translate, at least into Western languages. There is an obvious contrast here with Tagore, who wrote voluminously in English, and whose literary reputation thus depended in part on the historical accident that he lived in a time when European languages and culture still dominated much of Asia: in this sense, Kawabata's award is a truer Asian 'first' than Tagore's. The important point is that what was widely thought in Japan to be so Japanese that no foreigner could ever understand it, *has* been understood, even in translation, and has made sufficient impact to achieve formal international recognition. Despite the chorus of praise, some Japanese will have momentary regrets. The notion that your country possesses secrets that no outsider can penetrate is both agreeable and, on occasion, convenient. In helping to explode it the Nobel Committee have done a service to the cause of genuine bridge-building between East and West.

. . . . . .

If Kawabata owes so much to classical Japanese tradition, the non-Japanese

reader may feel some trepidation in approaching his work. He need not worry. A cold, remote beauty may be the hallmark of his writing; if so, it is a beauty which also invigorates. We may well leave the last word to another Japanese novelist, a younger contemporary of Kawabata's, who compares his reactions after reading Sartre and Kawabata: 'One feels tension and excitement in both cases, but with Sartre it is the excitement of being drawn inexorably, struggling, into a vortex—with Kawabata, the strange, penetrating tension that comes from slowly steeping one's face in ice-cold water. . .'"

The following selection is the final half of the lecture which Yasunari Kawabata delivered at the Swedish Academy on the occasion of his receiving the Nobel Prize in Literature. The text here was translated into English by Dr. Edward Seidensticker, who has been Kawabata's principal translator into English and who has received a public expression of gratitude from the author for his work. Novels by Kawabata, available in English, are *Snow Country* (Knopf, 1957) and *Thousand Cranes* (Knopf, 1959), which were reissued in one volume in 1969. Scheduled for publication by Knopf in 1970 is *Sound of the Mountain.*

SELECTION FROM:

Japan the Beautiful and Myself

by YASUNARI KAWABATA

"If you meet a Buddha, kill him.
If you meet a patriarch of the law, kill him."

This is a well-known Zen motto. If Buddhism is divided generally into the sects that believe in salvation by faith and those that believe in salvation by one's own efforts, then of course there must be such violent utterances in Zen, which insists upon salvation by one's own efforts. On the other side, the side of salvation by faith, Shinran (1173-1262), the founder of the Shin sect, once said: "The good shall be reborn in paradise, and how much more shall it be so with the bad." This view of things has something in common with Ikkyu's world of the Buddha and the world of the devil, and yet at heart the two have their different inclinations. Shinran also said: "I shall take not a single disciple."

"If you meet a Buddha, kill him. If you meet a patriarch of the law, kill him." "I shall not take a single disciple." In these two statements, perhaps, is the rigorous fate of art.

In Zen there is no worship of images. Zen does have images, but in the hall where the regimen of meditation is pursued, there are neither images nor pictures of Buddhas, nor are there scriptures. The Zen disciple sits for long hours silent and motionless, with his eyes closed. Presently he enters a state of impassivity, free from all ideas and all thoughts. He departs from the self and enters the realm of nothingness. This is not the nothingness or the emptiness of the West. It is rather the reverse, a universe of the spirit in which everything communicates freely with everything, transcending bounds, limitless. There are of course masters of Zen, and the disciple is brought toward enlightenment by exchanging questions and answers with his master, and he studies the scriptures. The disciple must, however, always be lord of his own thoughts, and must attain enlightenment through his own efforts. And the emphasis is less upon reason and argument than upon intuition, immediate feeling. Enlightenment comes not from teaching but through the eye awakened inwardly. Truth is in "the discarding of words," it lies "outside words." And so we have the extreme of "silence like thunder," in the Vimalakirti Nirdesa Sutra. Tradition has it that Bodhidharma, a southern Indian prince who lived about the sixth century and was the founder of Zen in China, sat for nine years in silence facing the wall of a cave, and finally attained enlightenment. The Zen practice of silent meditation in a seated posture derives from Bodhidharma.

Here are two religious poems by Ikkyu:

"When I ask you answer. When I do not you do not.
What is there then in your heart, O Lord Bodhidharma?"
"And what is it, the heart?
It is the sound of the pine breeze in the ink painting."

Here we have the spirit of Zen in Oriental painting. The heart of the ink painting is in space, abbreviation, what is left undrawn. In the words of the Chinese painter Chin Nung: "You paint the branch well, and you hear the sound of the wind." And the priest Dogen once more: "Are there not these cases? Enlightenment in the voice of the bamboo. Radiance of heart in the peach blossom."

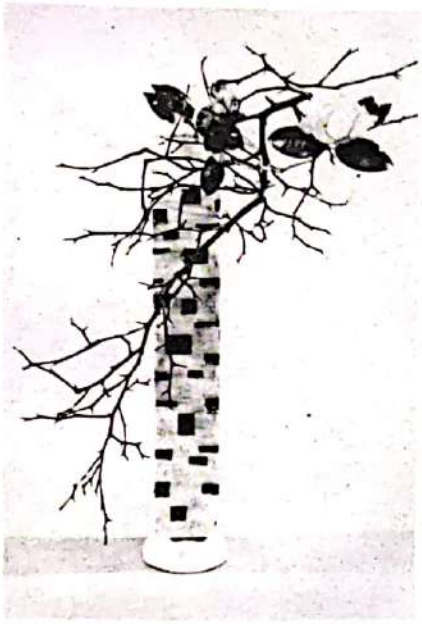
Ikenobo Sen-o, a master of flower arranging, once said (the remark is to be found in his *Sayings*): "With a spray of flowers, a bit of water, one evokes the vastness of rivers and mountains." The Japanese garden, too, of course, symbolizes the vastness of nature. The Western garden tends to be symmetrical, the Japanese garden asymmetrical, and this is because the asymmetrical has the greater power to symbolize multiplicity and vastness. The asymmetry, of course, rests upon a balance imposed by delicate sensibilities. Nothing is more complicated, varied, attentive to detail, than the Japanese art of landscape gardening. Thus there is the form called the dry landscape, composed entirely of rocks, in which the arrangement of stones gives expression to mountains and rivers that are not present and even suggests the waves of the great ocean breaking in upon cliffs. Compressed to the ultimate, the Japanese garden becomes the bonsai dwarf garden, or the bonseki, its dry version.

In the Oriental word for landscape, literally "mountain-water," with its related implications in landscape painting and landscape gardening, there is contained the concept of the sere and wasted, and even of the sad and the threadbare. Yet in the sad, austere, autumnal qualities so valued by the tea ceremony, itself summarized in the expression "gently respectful, cleanly quiet," there lies concealed a great richness of spirit; and the tea room, so rigidly confined and simple, contains boundless space and unlimited elegance. The single flower contains more brightness than a hundred flowers. The great sixteenth-century master of the tea ceremony and flower arranging, Rikkyu, taught that it was wrong to use fully opened flowers. Even in the tea ceremony today the general practice is to have in the alcove of the tea room but a single flower, and that a flower in bud. In winter a special flower of winter, let us say a camellia, bearing some such name as White Jewel or Wabisuke,

which might be translated literally as "Helpmate in Solitude," is chosen, a camellia remarkable among camellias for its whiteness and the smallness of its blossoms; and but a single bud is set out in the alcove. White is the cleanest of colors, it contains in itself all the other colors. And there must always be dew on the bud. The bud is moistened with a few drops of water. The most splendid of arrangements for the tea ceremony comes in May, when a peony is put in a celadon vase; but here again there is but a single white bud, always with dew upon it. Not only are there drops of water upon the flower, the vase too is frequently moistened.

Among flower vases, the ware that is given the highest rank is old Iga, from the sixteenth and seventeenth centuries, and it commands the highest price. When old Iga has been dampened, its colors and its glow take on a beauty such as to awaken one afresh. Iga was fired at very high temperatures. The straw ash and the smoke from the fuel fell and flowed against the surface, and, as the temperature dropped, became a sort of glaze, because the colors were not fabricated but were rather the result of nature at work in the kiln, color patterns emerged in such varieties as to be called quirks and freaks of the kiln. The rough, austere, strong surfaces of old Iga take on a voluptuous glow when dampened. It breathes to the rhythm of the dew of the flowers. The taste of the tea ceremony also asks that the tea bowl be moistened before using, to give it its own soft glow.

Ikenobo Sen-o remarked on another occasion (this too is in his *Sayings*) that "the mountains and strands should appear in their own forms." Bringing a new spirit into his school of flower arranging, therefore, he found "flowers" in broken vessels and withered branches, and in them too the enlightenment. Here we see an awakening to the heart of the Japanese spirit, under the influence of Zen. And in it too, perhaps, is the heart of a man living in the devastation of long civil wars. *The Tales of Ise,* compiled in the tenth century, is the oldest Japanese collection of lyrical episodes, numbers of which might be called short stories. In one of them we learn that the poet Ariwara no Yukihira, having invited guests, put out flowers: "Being a man



Photograph, Embassy of Japan

of feeling, he had in a large jar a most unusual wistaria. The trailing spray of flowers was upwards of three and a half feet long."

A spray of wistaria of such length is indeed so unusual as to make one have doubts about the credibility of the writer; and yet I can feel in this great spray a symbol of Heian culture. The wistaria is a very Japanese flower, and it has a feminine elegance. Wistaria sprays, as they trail in the breeze, suggest softness, gentleness, reticence. Disappearing and then appearing again in the early-summer greenery, they have in them that feeling for the poignant beauty of things long characterized by the Japanese as *mono no aware.* No doubt there was a particular splendor in that spray upwards of three and a half feet long. The splendor of Heian culture a millennium ago and the emergence of a peculiarly Japanese beauty were as wondrous as this most unusual wistaria, for the culture of T'ang China had at length been absorbed and Japanized. In poetry there came, early in the tenth century, the first of the imperially commissioned anthologies, the *Kokinshu,* and in fiction the *Tales of Ise,* followed by the supreme masterpieces of classical Japanese prose, the *Tale of Genji* of Lady Murasaki and the *Pillow Book* of Sei Shonagon, both of whom lived from the late tenth century into the early eleventh. So was established a tradition which influenced and even controlled Japanese literature for eight hundred years. The *Tale of Genji* in particular is the highest pinnacle of Japanese literature. Even down to our day there has not been a piece of fiction to compare with it. That such a modern work should have been written in the eleventh century is a miracle, and as a miracle the work is widely known abroad. Although my grasp of classical Japanese was uncertain, the Heian classics were my principal boyhood reading, and it is the *Genji,* I think, that has meant the most to me. For centuries after it was written, fascination with the *Genji* persisted, and imitations and reworkings did homage to it. The *Genji* was a wide and deep source of nourishment for poetry, of course, and for the fine arts and handicrafts as well, and even for landscape gardening.

Murasaki and Sei Shonagon, and such famous poets as Izumi Shikibu, who probably died early in the eleventh century, and Akazome Emon, who probably died in the mid-eleventh century, were all ladies-in-waiting in the imperial court. Japanese culture was court culture, and court culture was feminine. The day of the *Genji* and the *Pillow Book* was its finest, when court culture ripeness was moving into decay. One feels in it the sadness at the end of glory, the high tide of Japanese court culture. The court went into its decline, power moved from the court nobility to the military aristocracy, in whose hands it remained through almost seven centuries from the founding of the Kamakura Shogunate in 1192 to the Meiji Restoration in 1867 and 1868. It is not to be thought, however, that either the imperial institution or court culture vanished. In the eighth of the imperial anthologies, the *Shinkokinshu* of the early thirteenth century, the technical dexterity of the *Kokinshu* was pushed yet a step further, and sometimes fell into mere verbal dalliance; but there were added elements of the mysterious, the suggestive, the evocative and inferential elements of sensuous fantasy that have something in common with modern symbolist poetry. Saigyo, who has been mentioned earlier, was a representative poet spanning the two ages, Heian and Kamakura.

(Concluded on page 890)

Japanese Kabuki Theater

"Art lies in the slender margin between the real and the unreal."
Chikamatsu Monzaemon (1653-1725)

Photograph, Embassy of Japan

Kabuki, whose origins date back to the seventeenth century, remains one of the delights of the Japanese theater. Social studies teachers can stimulate their students' interest in Japanese cultural creativity by having them read or perform the following Kabuki play, translated by FAUBION BOWERS. *It is from* Japanese Theatre, *Copyright 1952, Faubion Bowers, Thomas Nelson and Sons, publisher.*

THE MONSTROUS SPIDER
(Tsuchigumo)

NOTES: In ancient Japan it was believed that a race known as *tsuchigumo* (ground spiders), had formerly inhabited the land. Etymologically the word comes from *tsuchi gomori* (living in caves). Since legendary time a tale called *Tsurugi no maki* was widely popular and is considered the prototype of all subsequent spider stories in Japanese literature. *Tsurugi no maki* is substantially the same as the present version of *The Monstrous Spider,* except that Raiko's sword is named *Hizamaru* which, after successfully killing a spider "four feet high and living in a huge mound," is renamed *Kumo kiri maru.* Raiko is the stage name of the actual historical man known as Minamoto Yorimitsu who lived from 994 to 1021 A.D.

The story appears in Noh under the title *Tsuchigumo;* in *joruri* storytelling as *Tsuchigumo Taiji,* written by Inoue Harima-no-jo; in a puppet play as

Kanhasshu Tsunagi Uma, written by Chikamatsu Monzaemon in 1724. In the puppet version, the spider is treated as a demoniac form of a Taira maiden named Kocho. The only Kabuki version known today is the present adaptation from Noh.

In 1881, Onoe Kikugoro V was pressed for a new play in order to commemorate the thirty-third anniversary of the death of Onoe Baiju (Kikugoro III). A patron suggested that since Kikugoro V's grandfather, Onoe Shoroku I, had played a form of *Tsuchigumo* in 1804, and also the late Baiju had played a role of a ghost spider in 1845, both with great success, a play on a similar theme would be appropriate, Kawatake Mokuami's help was enlisted. The selection of *Tsuchigumo* from the Noh was partly an effort to find a match for *The Subscription List* (*Kanjincho*), an early Noh adaptation and already long a success with the rival Ichikawa family. Subsequently the government had reinvoked the traditional law forbidding Kabuki players from borrowing from Noh. After considerable pressure from a high official, a patron of Noh and of Kikugoro V, the author and actor, were finally allowed to introduce the text into Kabuki. Critics assailed it as impure, since it was seven parts Noh and three parts Kabuki. But after repeated performances, it was successful and became one of the "10 Favorite Plays, Old and New, of the Onoe Family" (*Shin Ko Engeki Ju Shu*). *The Monstrous Spider* was the first adaptation from the Noh during the Meiji Era, and started the spate of adaptations which followed.

In Noh as well as in their adaptations in Kabuki, "demon plays," of which *The Monstrous Spider* is typical, follow a characteristic form: a) the demon in disguise (winning over his opponent); b) a comic interlude (performed by extraneous characters); c) the demon in his true colors (vanquished by his opponent).

The dance-drama is performed to the accompaniment of *Naga uta* (long song) music. The setting is a painted background showing a single pine tree, characteristic of Noh plays, and at the side, stalks of bamboo.

Synopsis

The Monstrous Spider is the story of Raiko who is suffering from a mysterious ailment. He has asked the prelates of various Buddhist temples to pray for his recovery. At midnight the "Monstrous Spider" assumes the disguise of a priest and tries to kill him by his sorcery. Raiko cuts him with his sword, and by following the blood tracks his retainers, the four loyal paladins, are able to pursue the spider to his lair. The spider is killed and Raiko recovers from his ailment.

Characters

The priest Chichu (in reality the Monstrous Spider)
Raiko
Yasumasa (Raiko's attendant)
Watanabe no Tsuna (Raiko's retainer)
Sakata no Kintoki (Raiko's retainer)
Urabe no Suetake (Raiko's retainer)
Usui no Sadamitsu (Raiko's Retainer)
Kocho (a lady attendant)

THE PLAY

(Yasumasa enters)

YASUMASA: I am Hirai Yasumasa, an attendant of Lord Raiko, and the bravest warrior of the Minamoto clan. My lord, having been sick in bed for some time, had the apothecary prepare medicines for him. As they had no effect on him, he asked the prelates of various temples to hold Buddhist services for his recovery. To my great joy, I hear that he is better, and I have come to inquire after his condition.

(Seats himself)

MUSIC:
"Drifting, drifting with the wind,
Clouds float in the sky.
There appears Lord Raiko
Long suffering from his illness,
Wishing to breathe the freshness
of the evening air."

(Raiko enters)

YASUMASA: How do you feel, my lord?

RAIKO: The apothecary has done well and, thanks to his ministrations, I am much improved of late. Look at the chrysanthemums here in the garden.

YASUMASA: Chrysanthemums are flowers of good fortune. It is said that their fragrance has the virtue of prolonging life. I hope you will completely recover before long, my lord.

RAIKO: At the end of August, I went to Ichijo—

MUSIC:
"When the long autumn night
Turned to dawn at last,
We, the lady and I,
Parted from each other
With much regret.
And as I came back in the cool
breeze—"

RAIKO: I felt cold and then fell ill.

YASUMASA: Your attendants did all they could.

MUSIC:
"His Majesty the Emperor
Deigned to send the head apothecary
To prepare medicines for him."

YASUMASA: And I hear, much to my joy, that you are better.

RAIKO: Go and rest yourself.

YASUMASA: Thank you, my lord.

MUSIC:
"Thus saying,
Yasumasa retires to the anteroom."
(Yasumasa leaves)
"As the moon begins
To hide behind the clouds,
Quietly and gracefully,
Kocho, the lady attendant,
Approaches Lord Raiko."

(Kocho enters)

KOCHO: Is anyone here?

PAGE: Who is there?

KOCHO: I, Kocho, a woman in attendance.

PAGE: My lord has been long waiting for you. Come in, please.

KOCHO: Thank you.

(Kneels before Raiko)

I have brought you medicine from the apothecary. How do you feel, my lord?

RAIKO: Much better these few days. I will soon be restored.

KOCHO: I am most glad to hear it, my lord.

RAIKO: The hills must be aflame with autumnal tints now.

KOCHO: Oh, they are like burning fire.

RAIKO: Come and describe them to divert my mind.

KOCHO: With pleasure, my lord.

(She begins to dance)

MUSIC:
"Takao mountain is famous for its maple trees
With their autumnal tints.
The summit of Ogura mountain is lit
With the splendour of the setting sun.
The yellow leaves of Arashiyama,
Tremble in the storms.
The river Oi
Flows, flows with floating
Yellow and red leaves."

(*Kocho concludes her dance and sits down*)

RAIKO: Thank you for your description. You may go now.

KOCHO: Yes, my lord.

(*She leaves*)

(*Raiko is attacked by a fit of trembling. The page puts a heavy cloth around his shoulders*)

MUSIC:
"Clouds and mist hide the moon.
The lamp once so bright darkens.
Suddenly there stands a priest with a rosary in his hand."

CHICHU: How do you feel, Lord Raiko?

MUSIC: "Raiko looks up as if in a dream."

RAIKO: How strange! Where have you come from, your Reverence?

CHICHU: I am the priest Chichu, who lives on Mt. Hiei.

RAIKO: Why have you come? It is the dead of night.

CHICHU: I hear that you, seriously ill, have asked the prelates to pray for you. I too have come to hold a service for your recovery.

RAIKO: You are quite welcome, your Reverence. In your ascetic practices, you must have traveled far and wide.

CHICHU: I was born in a family of respectable warriors, and for the salvation of my father's soul, I became a priest . . .

MUSIC:
"To wander about this world
Clad in black religious robes.
One day I walk along the beaches of the northern seas,
And on the next I visit the far distant shores of Kyushu."

"There appears the monstrous spider
Wonderfully huge and full of horror."

Photograph, U. S. Army Signal Corps

CHICHU: People praise the flowers in spring and the clear moon in Autumn . . .

MUSIC:
"But for me, having renounced this world,
Nothing interests me, nothing attracts my attention.
I have practiced many austerities,
Have waded rough streams and crossed wild stretches."

RAIKO: I am much pleased to have so virtuous a priest hold services for me.

CHICHO: I shall now pray to the Five Buddhas for your recovery.

MUSIC:
"Approaching Lord Raiko
The figure of the priest
With a rosary in his hand
Looks suspicious.
The page challenges him."

PAGE: Take heed, my lord.

RAIKO: What do you mean?

PAGE: The priest looks strange indeed, my lord.

MUSIC:
"Raiko, surprised at the word, turns.
The light goes out."

RAIKO: It must be by the power of some monster that the light went out. There is no wind tonight.

CHICHU: You notice it now for the first time?

RAIKO: Your figure is like a spider!

MUSIC:
"And the monstrous figure
Like a huge spider
Approaches Raiko
And weaves its web around his body.
Raiko takes up his sword
And slashes the monster.
The spider now quite desperate
Runs to escape and disappears."

(*Yasumasa hurriedly enters*)

YASUMASA: I have come here, my lord, surprised at your voice.

MUSIC:
"Yasumasa, exhorted by his lord,
Runs off in full spirit.
Lord Raiko goes into the inner room
Accompanied by his young page."

(*At this point there is a comic interlude-dance of no meaning, after which a green cloth-covered frame is brought on the stage.*)

"Here deep in the mountains
Where pines and oaks grow thick
It is dark. In the dead of night
No one passes
On the solitary road overgrown with grass.
There stands an old tomb,
Deserted and crumbling,

Thickly covered with moss.
In comes Yasumasa
Followed by Tsuna, Kintoki, Sadamitsu and Suetake.
With pine-torches in hand
They have reached the old tomb
Following the spider's tracks of blood."

YASUMASA: We have followed the tracks of the old spider that forced his way into my lord's mansion and tried to kill him.

TSUNA: Is it that the monster inhabits the wood there?

KINTOKI: There sounds in the grass-overgrown tomb a groan like that of a man.

SADAMITSU: It must be the spider suffering from his wound.

SUETAKE: Let us slay it with all our might.

YASUMASA: Follow me.

THE FOUR: Yes, sir.

MUSIC:
"The four announce in loud voices . . ."
This is Hirai Yasumasa,
The bravest warrior under the command of Lord Raiko!

TSUNA: I am Watanabe no Tsuna, one of the Four Retainers of Lord Raiko.

KINTOKI: And I am Sakata no Kintoki.

SADAMITSU: Usui no Sadamitsu.

SUETAKE: And Urabe no Suetake.

YASUMASA: Come, let us destroy the tomb. You are to die, monster. No matter how divine your power may be.

THE FOUR: Let us attack!

MUSIC:
"They take to destroying the tomb,
But draw back, affected by the poisonous air.
The earth shakes and quakes
And a flame blazes up
And a gush of water
Breaks forth from the web.
Not at all dismayed by the horrible scene,
They break the tomb.
There appears the monstrous spider
Wonderfully huge and full of horror."

YASUMASA: You monster!

THE FOUR: What are you?

MUSIC:
"I am the spirit of the old spider
Long inhabiting Mt. Katsuragi.
I intended to turn the country
Into an infernal region reigned by me
I planned to do harm to Raiko first of all.
My plan has failed
You wish to kill me? Let us fight!"

TSUNA: Your nefarious plan,

KINTOKI: Has brought this punishment upon you.

SADAMITSU: You have suffered a wound,

SUETAKE: And now you are to die.

YASUMASA: Slay the monster, at once.

SPIDER: How impertinent! You shall be unable to move, bound by my web.

YASUMASA: However devilish your power may be, I will kill you.

SPIDER: I will take your life instead.

MUSIC:
"The spider weaves and weaves
His web of silver white
And the five warriors
Strong as they are
Can hardly move.
Like butterflies and dragonflies
They are trapped in the web.
But without losing courage
They struggle and strike at the monster.
At last he loses power.
Yasumasa gives the spider a deathly blow."

(The ensemble strikes a pose)

"And the story of this distinguished exploit
Has been told from generation to generation."

Japanese painting (A.D. 1186-1334). Portrait of the poet, Onakatomi no Yorimote. Freer Gallery of Art, Washington, D.C.

"'Let Americans study Asian literature, art, and music, and they will understand the people . . .'"

SONGS OF KOREA

"Arirang"
"Koltak! Koltak!"

AMERICAN teachers of social studies who wish to use music as a prelude to increased understanding of Asian cultures have access to delightful Korean songs.

According to the Ministry of Public Information at Seoul:

> Today Korean music is divided into two distinctive styles. One, usually referred to as Korean traditional music, represents all forms of indigenous music that have been inherited through history before Western music came to Korea. The other is the heterogeneous Western music which appeared in Korea during the twentieth century.

Traditional music, in turn, consists of two types: (1) *A-ak*, literally elegant music, is "the royal court music played for various rituals, banquets, and military ceremonies in the courts of the dynasties until the end of the Yi Dynasty in 1910"; (2) *Sok-ak*, folk music, "expresses the sentiments of the Korean people in various forms of instrumental or vocal music."

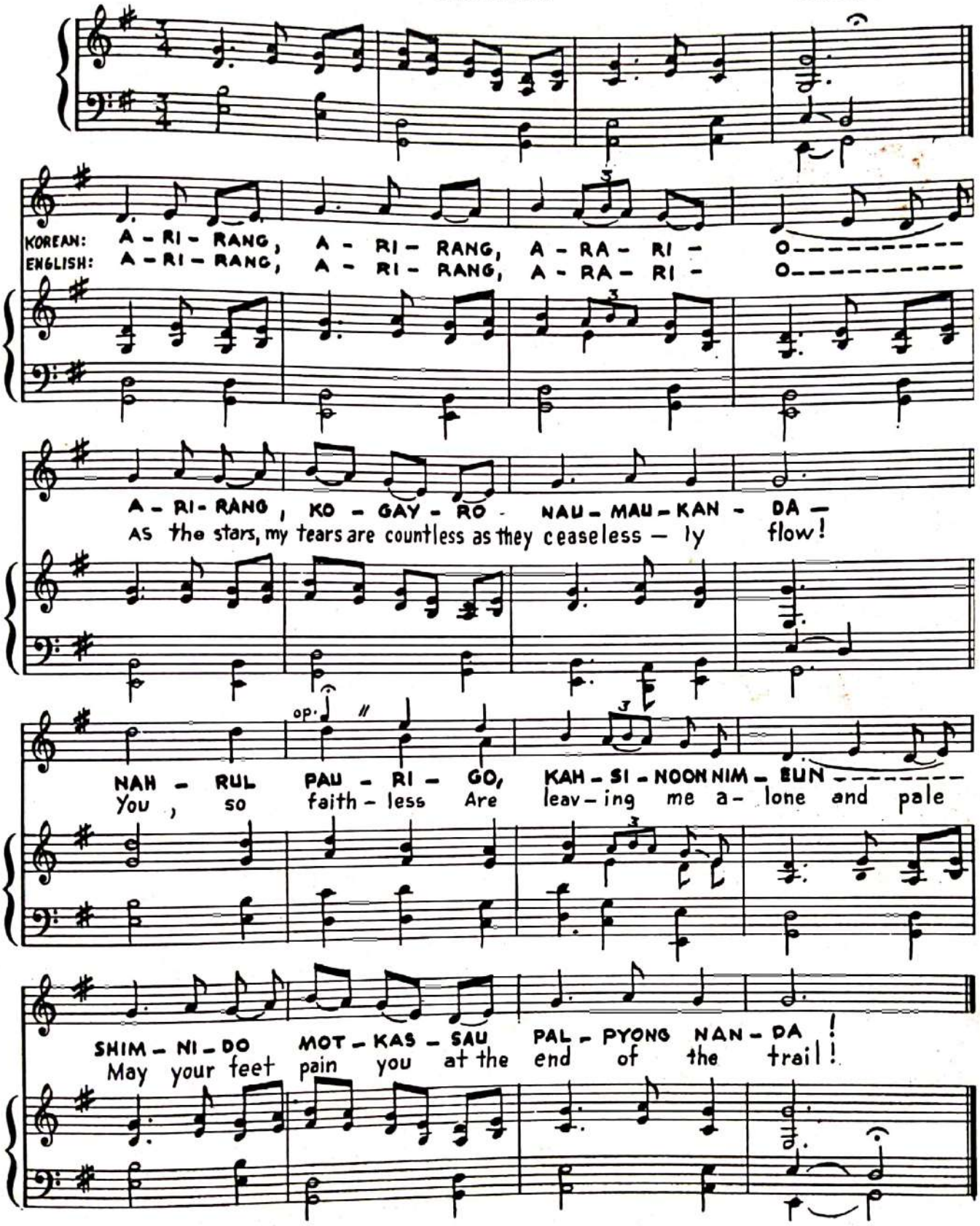
The following two songs—"Arirang," one of the most popular of all Korean folk songs, and "Koltak! Koltak!", sometimes known as the "Twinkle, Twinkle, Little Star" of Korea—are presented for use in the American social studies classroom. They may help stimulate students and increase their understanding of other people.

SOCIAL EDUCATION is grateful to the Korean Information Office, Embassy of Korea, for permission to reprint this material; and to Director Sook Han for his fine cooperation. *(See music on following pages.)*

Arranged by Georgia M. Cragin

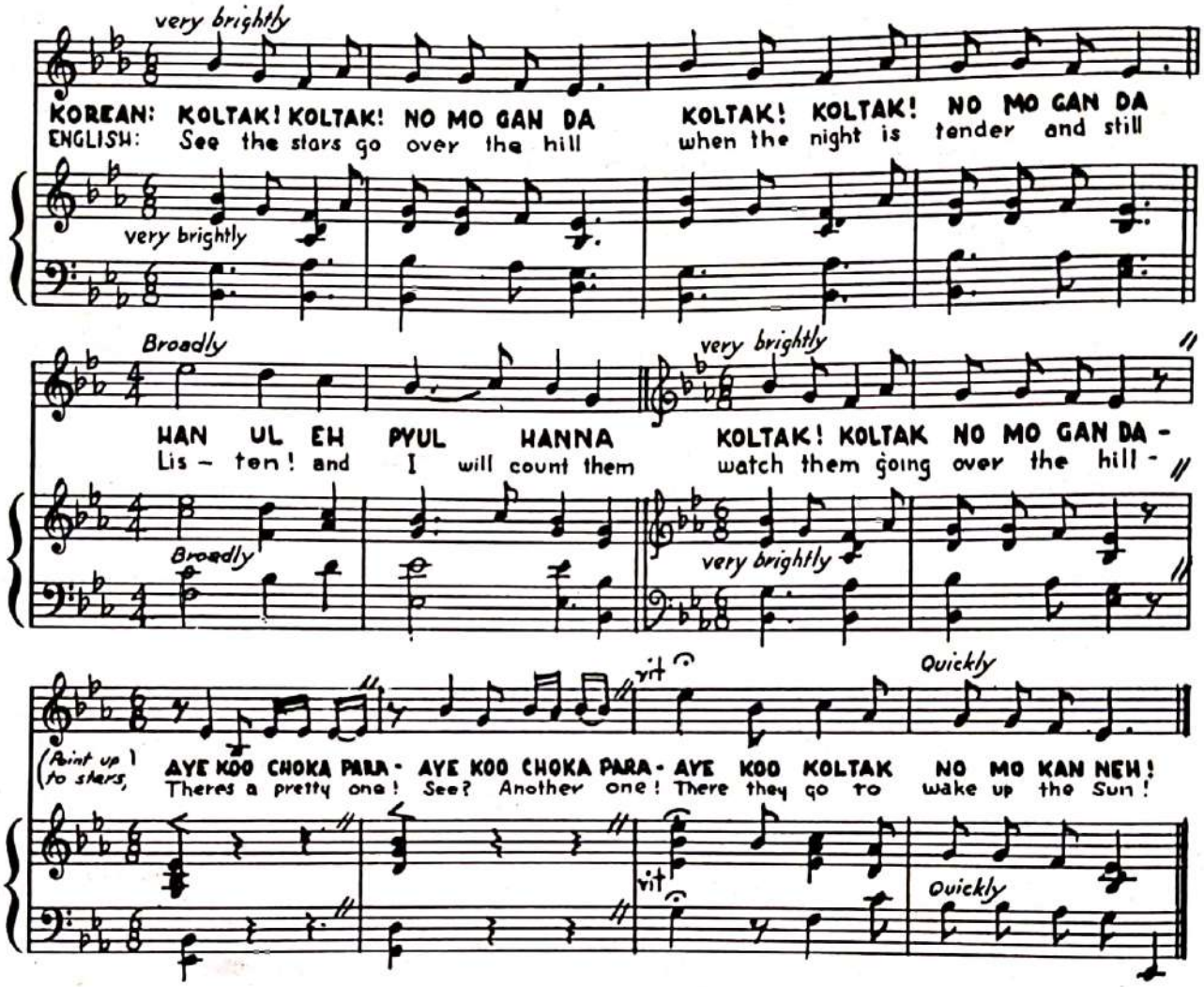
ARIRANG

KOREAN FOLK SONG



KOLTAK! KOLTAK!

English Translation and
Piano Arrangement by
GEORGIA M. CRAGIN



The water downstream will not be clear if the water upstream is muddied.
If you love your own children, love also those of others.
Feeding a hungry man is better than making offerings to Buddha.
You cannot sit in the valley and see the new moon set.

Korean Proverbs

VIETNAM

Photo, Agency for International Development

Although several articles in this issue refer to aspects of Vietnamese life and culture, SOCIAL EDUCATION is planning to publish a future issue that will present a detailed analysis of the war in Vietnam. However, these lines of Tru Vu, a Vietnamese contemporary quoted in the article by Bonnie R. Crown ("Voices from Asia," pages 793-803), have special significance for this issue on Asia.

WHO AM I?

I am neither a communist
nor a nationalist:
I am a Vietnamese.
Is it not enough?
For thousands of years
that's what I've been:
don't you think that's enough?
And Vietnam in flames
and mother who weeps
and youngsters who suffer
and all the terminology we use to kill each other!
O river
we stand on our respective banks
our fallen tears mingling.

(Translated by Nguyen Ngoc Bich from a forthcoming anthology sponsored by the Asian Literature Program of The Asia Society)

Developing Asian Studies Program Materials

An Informal Report from the Asian Studies Curriculum Project

by ROBIN J. MCKEOWN

The Asian Studies Curriculum Project[1] at the University of California, Berkeley has added significantly to our understanding of many aspects of Asian studies and program materials: goals and objectives, content, processes of learning, instructional styles, values, relevance, organizing elements, conceptual approaches, and evaluation. At the request of SOCIAL EDUCATION, ROBIN J. MCKEOWN, *Associate Director of the Asian Studies Curriculum Project, raises "productive and illuminating questions" about key factors in developing Asian Studies Programs. His cogent analysis will be of value to social studies teachers, curriculum designers, and administrators.*

THE STAFF of the Asian Studies Curriculum Project (A.S.C.P.) has been grappling with the problems of program and material development for the past few years. During this time, it has labored and agonized over the issues of what American elementary and secondary students should learn about the cultures of Asia and how these students might best be allowed to learn. From the experience of producing several Asian studies programs and a great many experimental units, several hypotheses about Asian studies programs and about learning have been established. In a fashion similar to that employed by a few other social studies projects, the A.S.C.P. staff has found itself empirically testing some of these hypotheses with one hand while fighting an educational brand of guerrilla warfare with the other in order to convince teachers that some of its untested conclusions are worthy. The primary intention here is to describe neither the A.S.C.P's procedures nor its products, but to raise a few good questions about the factors involved in developing Asian studies program materials and about the way students learn. As the spirit of this article is to raise productive and illuminating questions, perhaps the reader would excuse some of the guerrilla war tactics evidenced by the abundance of imperative sentences and the frequent tendency to pontificate.

[1] John U. Michaelis, Director. The project is supported in part by the U. S. Office of Education.

Goals and Objectives in Program Development

Before developing either an Asian studies program or a few classroom units it is necessary to establish the major cognitive and affective goals and then logically determine what subsequent objectives must be realized. While some sympathy may be extended to those who argue that Mager's delightful little book[2] has become a fetish warding off creative curriculum planning, it remains a demanding fact of life that any educational program should be constructed on a foundation of intended human performance. Objectives, as much as possible, should specifically state what is to be accomplished by students, not what is to be attempted by students or their teachers. The major reasons for first defining educational objectives should be apparent: First, the program can be more easily constructed in a logical and economic fashion, a parsimonious rather than an extravagant venture. Second, the teacher can view the objectives as clear guides which thereby may be translated into effective classroom strategies and student experiences. Third, the students can more easily comprehend what is expected of them. Both Tyler[3] and Gagné[4] point out the tendency of students to pursue productive learning activities rather than to restrict themselves to limited memorization and automaton-like performance tasks when the program objectives are clearly communicated. And fourth, the assessment of student achievement can also be made easier and suffer fewer validity problems, for the objectives tend to demand measurement in terms of specific human performance.

Gagné[5] is on firm ground when he suggests that

[2] Robert F. Mager, *Preparing Instructional Objectives.* Palo Alto: Fearon Publishers, 1962.

[3] R. W. Tyler, "Some Persistent Questions on the Defining of Objectives," in C. M. Lindvall (ed.), *Defining Educational Objectives.* Pittsburgh: University of Pittsburgh Press, 1964.

[4] Robert M. Gagné, "Educational Objectives and Human Performance," in J. D. Krumboltz (ed.), *Learning and the Educational Process.* Chicago: Rand McNally & Co., 1965, p. 9.

[5] Robert M. Gagné, *The Conditions of Learning.* New York: Holt, Rinehart, and Winston, Inc., 1965. p. 245.

once the prerequisite learning objectives are uncovered, they must in turn be analyzed in order to determine what further subordinate learning experiences must be provided the students. For example, if it is desired that sixth grade students be able to identify and describe the social organization of an Indian village, it may be necessary for them first to be able to describe *family, extended family, kinship, roles, reciprocity and exchange, changing structure of society,* etc. Similarly, twelfth grade students required to identify the most important changes taking place in the Japanese economy very likely must first be able to describe *capital, management, labor, land, production, exchange, distribution, consumption, government scarcity,* etc. While the necessity of performing a task analysis prior to developing an Asian studies program may seem obvious, it should be noted that few of the social studies projects have concerned themselves with this necessity.

It stands as a caveat that the determination of the terminal objectives, the translation of these objectives into behavioral terms, and the subsequent task analysis required to determine the prerequisite learning experiences and their logical sequencing is most difficult and time consuming. As there is nearly always an act of faith connecting the clear statements of desired human performance and the resulting educational program designed to insure such specific performance, a few illusive and somewhat nebulous objectives may constitute no more than a curricular misdemeanor. Conceivably, the felony in some cases might be the inordinate expenditure of a curriculum group's limited energy on the refining of behavioral objectives whereby little opportunity may be allowed for program design and material development.

Knowledge as a Factor in Program Development

The admirable efforts to hard-sell both inquiry and structure in social science education during the last few years in all too many cases has made it fashionable or at least allowable to ignore the need for certain information to be acquired. Course content increasingly has been viewed by social studies educators as simply a vehicle dutifully delivering the documents, articles, problems or settings necessary for the teaching of "inquiry techniques," "thinking skills," "inductive methods," "elements of discovery," or "processes of structure." To consider an Asian studies program in such an academically provincial light would be to reduce it to a logistical expedient designed merely to convey the inquiry and structure armament. American studies courses could perform the same role. Asian studies programs deserve better treatment for they are capable of opening not only a few doors for students but of breaking down a few walls for them. If it is true that students who have confronted the varied responses of Asian people tend generally to increase their sensitivity to aesthetic and spiritual dimensions, to become more empathetic, and to comprehend better the complexities of their own lives, it would seem that certain information should be considered as worthy for any Asian studies program.

During the sessions when the content objectives of the A.S.C.P.'s secondary program were being tentatively selected and eventually established, a crucial but agonizingly difficult question was repeatedly asked: "What information concerning Asian life would be of most worth to high school students?" The suggestions and tentative answers provided by Asian scholars, teachers, and students generally stressed the need for students to grapple with issues and problems of universal concern which would assist in gaining insight into the behavior of man. Too often Asian studies courses require students to learn about subjects or events that occupy a relatively insignificant role in the historical panorama of human responses. Learning tasks such as memorizing the dynasties of China or the details of five-year plans in India seem to serve few productive ends. Using the information Asia offers in order to gain insights into such universal concerns as the innate characteristics of man, the concept of progress, man's relation to man, human spirituality, or the purpose of government should lead to a better understanding of the human experience and, thereby, well serve many of the important goals and purposes of education. Certainly, one of the most convincing reasons that can be offered for the study of Asia is that with some sixty percent of the earth's population, Asia provides all mankind with an overwhelmingly rich and varied perspective of the human being and his experience.

Information may play even another role. When organized into certain patterns, it may contribute significantly to the future acquisition, organization, and use of information. One of the A.S.C.P.'s secondary program objectives included teaching students to develop an approach to regional studies. An organization of factual information patterned after a modified regional study model described by Michaelis[6] was developed. Ten essential features of a regional

[6] John U. Michaelis, R. Grossman, L. Scott, *New Designs for the Elementary School Curriculum.* New York: McGraw-Hill Book Co., 1967, p. 252.

study were described and the subordinate elements of each feature were delineated. A regional Asian geography unit was designed that embraced the ten features: location, major land forms, water features, climate, resource base, population, economic activities, political processes, sociocultural features, and contemporary societal challenges. It was found that when students learned the subordinate cluster of concepts associated with each of the ten regional features, they would not only significantly increase their awareness of the Asian region studied, but would be able to acquire pertinent information more easily when pursuing future regional studies. Such findings, although on a rather different level, seem consistent with the claims of Ausubel[7] who has long suggested the efficacy of "advanced organizers" in classroom learning.

It may be seen that informational content of an Asian studies program might perform three roles: First, it may be chosen for its own sake as information that extends and deepens the students' world. Second, it may be chosen for its potential ability to raise universal questions which may be as unanswerable as they are important, questions that students both want and need to pursue and grapple with for the rest of their lives. And third, it may be selected for the purpose of providing students with systems for confronting the cognitive tasks of an intellectually demanding world.

While a neo-orthodox defense of factual coverage may not be well received at this time in some quarters, it would seem unrealistic to deny that information when carefully selected for its pertinence and function may, if properly organized, serve extremely productive ends. To ignore specific knowledge because it has been given a low number by Bloom[8] or because it doesn't directly play an inquiry role would be foolish indeed.

Process as a Factor in Program Development

Recognizing the worth of certain information or knowledge in no way compromises the position that a meaningful Asian studies course, whether designed for third or twelfth grade students, should be inquiry oriented. After assessing the experimental results of the use of its early classroom materials, the A.S.C.P. staff fully committed itself to the view that a sense of inquiry must permeate if not generally dominate an Asian studies program. This does not mean that students must be trained in the use of an all-inclusive inquiry model assumed capable of resolving all problems in the social arena. An ideal or generally applicable inquiry approach for an Asian studies program simply does not exist. In fact, every discipline embraced by a viable Asian studies program has structured within it a cluster of rather esoteric inquiry strategies, procedures, and operations particularly suited to that discipline. Anthropologists, sociologists, geographers, political scientists, historians, economists, and logicians have their unique ways of accumulating data, developing hypotheses, and establishing conclusions. Often the specific topic, problem, event, or phenomenon being considered may partly dictate the most appropriate mode of inquiry. For example, determining the factors leading to the establishment of communism in China may demand a mode of inquiry somewhat different from the form needed for assessing and explaining the role of women in a remote Indian village. The newly proposed framework for the California social studies curriculum developed through the efforts of scholars representing eight social sciences clearly illustrates that an all-inclusive inquiry model seldom is acceptable to social scientists representing different disciplines. The California document lists three modes of inquiry suitable for a K-12 social studies program: *analytic, integrative,* and *policy making.*[9] It is suggested that each of these modes be utilized according to the character of data considered. It would seem that multi-disciplinary Asian studies programs having no special disciplinary axe to grind should develop units which encourage a variety of inquiry approaches. The A.S.C.P. has found models such as those developed by Fenton,[10] Cousins,[11] Massialas and Cox,[12] Oliver and Shaver,[13] and Taba[14] ex-

[7] David Ausubel, "The Use of Advance Organizers in the Learning and Retention of Meaningful Verbal Material," *Journal of Educational Psychology,* 1960, 61, pp. 267-272.

[8] Benjamin S. Bloom (ed.), *Taxonomy of Educational Objectives.* New York: David McKay Co., 1956.

[9] California Statewide Social Sciences Study Committee, *Report of the Statewide Social Sciences Study Committee.* Sacramento: California State Department of Education, October, 1968, pp. 6-28.

[10] Edwin Fenton, *The New Social Studies.* New York: Holt, Rinehart and Winston, Inc., 1967, pp. 17-18.

[11] Jack E. Cousins, "The Development of Reflective Thinking in an Eighth-Grade Social Studies Class," unpublished doctoral thesis, Indiana University, 1962.

[12] Byron G. Massialas and C. B. Cox, *Inquiry in Social Studies.* New York: McGraw-Hill Book Co., 1966, pp. 89-110.

[13] Donald Oliver and James Shaver, *Teaching Public Issues in the High School.* Boston: Houghton Mifflin Co., 1966, pp. 126-132.

[14] Hilda Taba, "Teaching Strategies for Cognitive Growth," in Eli Bower and W. G. Hollister (eds.) *Behavioral Science Frontiers in Education.* New York: John Wiley and Sons, Inc., 1967, pp. 161-176.

tremely useful, and with modifications has attempted to incorporate most of them into separate experimental units.

Confronting students with units designed to promote a particular mode of inquiry seldom insures that the variously proposed processes of inquiry may be easily acquired. There is an obviously simple yet extremely important reason: the prerequisite skills and knowledge enabling students to function at higher levels are often lacking. For example, examine the following inquiry model which the A.S.C.P. developed and uses in several of its units:

1. The student should *orient* himself to the materials by gathering general information.
2. He should *define,* determine, or bring into focus any problem, issue, or event to be considered.
3. He should *analyze* the pertinent information.
4. He should *hypothesize* or generate a tentative explanation, solution, or conclusion.
5. He should *acquire* as much *evidence* as is necessary to *validate, reject,* or *modify* the hypothesis or tentative "answer."
6. He should *synthesize* the findings, information, and insights into warranted conclusions or generalizations.

To many, this rather representative model appears reasonably uncomplicated, yet it may present the developers of Asian studies programs with their most complex problem. How might the teacher and the program materials guarantee that students properly *define, analyze, hypothesize, test hypotheses,* and *develop warranted conclusions?* Imagine the difficulty of requiring students to analyze logically the documents and articles encountered in a lesson considering events in China leading up to 1949. In order for students to perform just the analytical tasks related to the available documents and articles relating to pre-1949 China, it very likely would be necessary for them to recognize underlying assumptions, examples of bias, frame of reference differences, emotional

Photograph, Agency for International Development

"It appears that the opportunity to see Asians, their cultures, and their problems from 'the inside' is an exciting experience. . . ."

factors, and sufficiency of data; to distinguish between facts, hearsay, inferences, and opinions, between relevant and irrelevant data, and between essential and non-essential data; and to determine the logic of inferences, the validity of conclusions, etc. Having a fluorescent mode of inquiry that requires students to analyze evidence on step III and then pass on to step IV without providing special analytical training is not teaching inquiry. It is incumbent upon the aspiring designers of an Asian studies program to recognize the serious demands thrust upon students by such a process as "analysis" and incorporate into their programs a planned educational subsystem through which students may learn the required prerequisites to inquiry performance.

Instructional Style as a Factor in Program Development

Whether the program objectives require the acquisition of information or demand that the operations of inquiry be learned, the teacher must play a crucial role. When it is a matter of helping students acquire certain information, a traditional, expository method may in many cases be the most effective way to learn. The recent concern for teaching the operations of inquiry has unfortunately shifted the dialogue concerning learning in the social studies to a point where exemplary teaching is considered to be that which is exclusively concerned with inquiry processes. Certainly, several national educational organizations producing "exemplary teaching" films appear to have fallen into this trap. It seems reasonable to say that good teaching may be that which enables students to learn to perform a specific task in a most efficient manner. It very likely would indicate inefficiency if two class periods were consumed with inquiry strategies when the sole objective was to impart a few essential informational items related to recent industrial advances in Japan. When a lecture can take care of such an educational task in five or ten minutes, it appears there is room in the "New Social Studies" for expository teaching.

Unquestionably the developers of Asian studies programs will discern the need for inquiry oriented classroom sessions, and the resulting objectives will thereby determine the various teaching styles to be employed. It is a maxim found clearly to be true by projects like the A.S.C.P. and Amherst, which have measured success in terms of classroom performance, that the teacher cannot create productive inquiry climate when he doesn't truly believe in the purposes and rewards of inquiry or discovery learning. The teacher cannot *artificially* establish an effective inquiry atmosphere within a classroom. Listing stereotyped "inquiry steps" or "category lists" on the board is not enough. The teacher must genuinely accept the need for inquiry experience and allow it to influence his teaching style. He must not emphasize "coverage" with its restricting memorization and comprehension of "facts" by purposefully or inadvertently establishing inconsistent testing and reward systems that encourage students to discover what Suchman once termed, "the true pay-off matrix." More specifically, the teacher must regard himself as an honest co-learner profiting from each inquiry session. He must become a participant with the demanding teaching responsibilities of encouraging discussion instead of directing it, of offering information instead of imposing it, and of requesting data and ideas for the purpose of using them rather than for the purpose of determining who knows what and who doesn't. The teacher must constantly strive to generate and support productive classroom dialogue by raising questions that encourage students not to converge on "right answers," but divergently to raise their own sustaining questions. The teacher must refrain from following a handy canned ritual providing ready-made "critical thinking steps" or "inquiry levels." Even though he may be well versed in the ways of Asia, he must rid himself of the inclination to direct students down predetermined paths toward preordained conclusions.

As inquiry is not a sophisticated form of student manipulation, the teacher must allow students to elicit their own ideas, insights, hypotheses, and generalizations by having them actively grapple with challenging problems and concerns on their own. He must continuously attempt to stimulate the flow of original thought while watching out for premature or too frequent closure. He must constantly guard against becoming the ultimate or appellate source of truth in the classroom. On the other hand, he must refuse to relinquish his role as an important guardian of classroom logic. Throughout the daily classroom dialogues, the teacher must encourage divergent thinking; foster an openness to ideas; reinforce the rewards associated with discovering new relationships; nurture the desire to cope with the complex, the ironic, the paradoxical, and most of all, the unanswerable questions of life. Brown,[15] of the Amherst History Project, although speaking as an American historian, issues an instructional challenge which

[15] Richard H. Brown, "Richard H. Brown Replies," *Social Education*, 31:584-587, November 1967.

well illustrates what the teacher of Asian studies must also allow his students:

> We want our students to do more than construct sets and models of data, more than merely to master the tools of inquiry. We want them to discover things in the raw data of history that we did not know were there, to drink thoughts that had not occurred to us, to go outside the materials, to their own experience, to life itself.

The Affective Area in Program Development

Acquiring information concerning Asia, improving the ability to inquire into academic problems and issues, and extending the ways of perceiving the human response constitute the cognitive bones and perhaps most of the flesh in an Asian studies program. Those developing curricula, however, are increasingly being asked to provide the creatures they create with moral souls. To increase awareness by examining value structures, to develop the skills for handling value disputes, or to increase sensitivity to cultural forces, may belong together in one category while the anti-rational indoctrination of students with certain moral positions should belong to another category, one of questionable character. Well intentioned scholars who are concerned about the potential contribution of Asian studies often confuse the two. Would it be appropriate for an Asian studies program to have as an objective a positive change in affect toward Indian village life, Chinese art, illiterate believers in sacred cows, or Japanese concepts of beauty? How about attitudes related to the political leadership of Taiwan, South Viet Nam, or China; European colonialism; "Landlordism" in India; or the rights of women in Pakistan? Many teachers take pride in consciously and aggressively changing the attitudes of their students, usually supporting their policy on the basis of attacking the ethnocentric views of their students or of developing their empathy. In spite of their admirable humanistic intentions, predetermining a particular set of affective responses very likely is not yet a legitimate activity for the classroom. On another level, inculcating attitudes selected to develop a liking for the study of Asia, certain spiritual and philosophic beliefs, and the curtailing of ethnocentricity may be "more legitimate," but it is still highly suspect as a teaching practice. On still another level, attempting to indoctrinate students with the attitudes that it is worthy to resolve value conflicts by using logical systems of analysis, to use inquiry techniques, to be well educated, and to be inquisitive may be acceptable value objectives for an Asian studies program.

The dilemma of whether or not values as such should become specific objectives may be partly resolved by accepting a position similar to that of Scrivens,[16] who feels that there should be a logical system of analysis without indoctrination of any sort. Or, it might be partly resolved by accepting the view that values as such must not be built into an Asian studies program but that student exposure to human values may. The rationale for such exposure is that to know the human condition is to better prepare for the choosing from among the alternatives in life. By getting to know the people of Asia and their responses "from the inside," that is by learning through carefully selected cultural studies what a pressured Tokyo student, a hard working woman of an Indian village, or a tired, unemployed worker in Hong Kong feel, is to better sense or comprehend the human condition. For such purposes there is little need to worry about painting Asia in the most favorable hues and tones for mass American consumption as one might paint pictures to hang on motel walls. The worth of learning about Asia rests in every realistic facet and recess of its humanity. For this reason Asia should be served up as it is with its glories and its tragedies, with its successes and failures. The educational task is to select from among the phenomena, events, and issues that make up the panorama of Asian life those bits and pieces which demonstrate the greatest potential to expand, develop and mature the affective world of the learner. If American education is to concern itself with behavior of its educated, it must also involve itself in the business of finding out what experiences best assist students to develop their abilities to respond emotionally and to *feel*. Perhaps in this affective arena, Asian studies can best realize its educational potential.

Relevance as a Factor in Program Development

Associated with the question of affect is the factor of relevance. In many urban areas, students are demanding that course work have direct, obvious, and perceived meaning in their lives. The A.S.C.P. staff was particularly concerned about developing a program that would not only be important in the cognitive and affective development of students but would be perceived by a wide range of students as being

[16] Michael Scrivens, "Values in the Curriculum," in I. Morrissett (ed.), *Concepts and Structure in the New Social Science Curricula*. New York: Holt, Rinehart and Winston, 1967, pp. 127-132.

meaningful and relevant. The findings from the experimental use of the units in both suburban and urban schools not only helped point the staff toward appealing subject areas for future units but helped illuminate the whole relevance issue. Many teachers assume that certain emotionally bizarre and taboo area topics are the ones having most appeal to students falling below the 50th percentile level in reading tests. The idea that teachers should reach for what one termed "the latent sadism of students" has perhaps some practical merit, but it goes only so far before the tread begins to wear. With elementary and junior high teachers increasingly discussing crime in the streets, police-community relations, sexual morality, campus riots, civil disobedience, race relations, welfare programs, etc., the challenge of relevance is seen as steadily mounting for high school teachers. What the A.S.C.P. found was that stereotyped formulas about relevance were seldom applicable. The most successful and best received units, lessons, and articles in the secondary Asian program involved a wide variety of subjects: the Japanese concepts of beauty as represented by hade, iki, jimi and shibui; the daily life of a Japanese grocer's family; Zen Buddhist stories; Indian marriage customs; the philosophy of Taoism and Hinduism; the effects of modernization in Japan; an anthropological analysis of an Indian family; the life story of the Japanese industrialist, Konosuke Matsushita; life in a Chinese co-operative farm, the life of Sulli, an untouchable who attempted to change the ways of his fellow caste members; Chinese calligraphy; and study of Chinese painting. It appears that the opportunity to see Asians, their cultures, and their problems from "the inside" is an exciting experience, one that doesn't rely on the shock of the exotic or the bizarre. Nearly all students, regardless of age or academic ability, when given the opportunity to learn about the successes and failures, the joys and agonies, the hopes and despair, the resignation and rebellion of Asians, believe the classroom experience to be pertinent, meaningful, and relevant.

Organizing Elements in Program Development

Through the process of incorporating its objectives into an active Asian studies program capable of meeting the realities of the classroom, the A.S.C.P. has reached several conclusions regarding format, subject coverage, style of content, and organizing elements.

Several versatile ways of organizing Asian studies programs have recently been suggested. One of the most promising organizational plans used in the civilization courses at Columbia is advocated by Yukuang Chu and Fersh.[17] It asks three potent questions: "How do the people make a living?", "How do they live together?", and "How do they think of themselves and of other people in the world and the universe?" The A.S.C.P.'s secondary program organization also involves three basic overarching questions: "What have been the traditional patterns of Asian life?", "How do Asians view their world?", and "What is changing the patterns of life in Asia?"

Separate inquiry units responding to these three inclusive questions were developed instead of one or more rather inclusive texts. The decision has not been regretted as individual units focusing on particularly productive issues or themes seem uniquely suited to initiate classroom inquiry sessions. The various units were clustered under the three major program questions not only to embrace certain designated information and to impart certain supportive inquiry skills, but to help students raise certain related questions. In certain ways, the secondary program's unit design was influenced by the suggestions of Price, Hickman, and Smith,[18] who contend that certain substantive concepts should be directly considered in any multi-disciplinary social science program. Fifteen themes, issues, and events were designated by the A.S.C.P., each to become the nucleus of a separate unit such as, "Life in Communist China," "Chinese Art," or "Modernization in Japan." The units generally have been relatively compact, seldom taking more than five days to complete. The length of the units which are often made up of both primary and secondary source readings is an important factor. Student interest, even though high in the early stages, generally tends to drop after a week of reading and inquiring into a particular cluster of issues or problems. It has been found effective to restrict the basic reading and recitation assignments associated with an inquiry unit discussion. Students must have class time to pursue questions of their own design. Usually the success of each unit is dependent upon the quality of the questions it raises. Unless a unit elicits fruitful spin-off questions, the much desired active inquiry session fails to develop.

Limiting an Asian studies program to classroom

[17] Seymour Fersh, "Studying Other Cultures: Looking Outward Is 'In'," in James Becker and H. D. Mehlinger (eds.), *International Dimensions in the Social Studies*. 38th Yearbook, National Council for the Social Studies, 1968, pp. 141-142.

[18] Roy Price, W. Hickman, and G. Smith, *Major Concepts for Social Studies*. Syracuse: The Social Studies Curriculum Center, 1965.

reading materials limits also the productive experiences students can have. There are ways to initiate inquiry without first having to read a collection of articles. Promising alternatives are beginning to surface, such as the Japanese simulation unit for elementary students devised by the "Match Box" project; the *Japan Source Book* developed by the High School Geography Project; and the "Indian Village Kit" produced with the cooperation of the Educational Resources Center in New Delhi, India.

Conceptual Factors in Program Development

Bruner's[19] hypothesis, "that any subject can be taught effectively in some intellectually honest form to any child at any stage of development," with certain qualifications could represent the view of the A.S.C.P. staff. An important qualification, however, is that before anyone can be expected to perform a certain task, he must have the necessary prerequisite competencies. Developers of Asian studies programs must, therefore, carefully organize their materials to insure that the prerequisite concepts, principles, or operations needed by students to cope with the requirements of a particular lesson have previously been acquired. Whether one accepts Bruner's hypothesis or not, the proper sequencing of the necessary subordinate tasks is a necessity for Asian studies programs with their hitherto alien information and perspectives. While the problem generally is more severe for elementary students, the secondary schools are far from immune, reading skills being an obviously crucial subordinate skill.

The A.S.C.P. attempted to compensate for the severe reading problems demonstrated by so many urban students. A special program of twenty-five single class period units was developed, each one having a reading level of less than 5.0 on a Dale-Chall reading formula. Each daily unit, including less than a thousand words, very few rather easy to answer paper and pencil questions, and a particularly potent issue to consider, often tended to elicit a fifteen to twenty minute oral inquiry session. A new topic or issue was considered each day, although the units were thematically related in groups of five. As the reading materials generally were selected for the purpose of eliciting discussions of a high level of abstraction, the success of the units with high school students was encouraging. The A.S.C.P. staff has concluded that educationally disadvantaged secondary students generally are capable of grappling with extremely complicated and difficult abstract issues and themes such as those encountered in our units: Zen Buddhism, Taoism, Hinduism, the impact of food shortages on human personality, the political and social views of Gandhi, the Japanese concepts of "Shibui," the problems of forcing cultural change in an Indian village, etc. Unfortunately most materials offered to "slow learners" are written-down textbooks designed for the academically motivated. When Asian studies materials with potent, meaningful, and demanding issues couched in a forceful but easy to read style are offered to students performing well below grade level, results may pleasantly surprise many teachers.

Evaluation as a Factor in Program Development

One of the most destructive practices in contemporary formal education is the classroom testing of student performance. Inevitably the learning patterns of students tend to parallel the testing patterns of their teachers, and by following such paths, the students often become rigidly conditioned to a special kind of cognitive world. What is ironic about such conditioning is that many of the teachers who actively encourage students to perform at high levels give examinations that force students to operate at low levels. Although Cooper's[20] findings in a study that explored the consequences of students first performing high-level classroom tasks and then performing low-level examination tasks were inconclusive, it appears that a "set" is established which to some degree is reflected in the attitudes and perceptions associated with school learning. It seems reasonable that the teacher should design tests which clearly measure what he feels is important, presumably what he has been attempting to teach. The "who," "what," and "why" tests on Friday afternoon, for example, are seldom suitable for inquiry oriented classes.

If the objectives for an Asian studies program or unit have been stated in behavioral terms, the accuracy of measurement should be significantly increased. Also the difficulty of testing should be lessened as the desired performance has already been explicitly described. If the classroom teacher would clearly and accurately state his objectives in terms of performance and would diligently construct tests that measure such performance, he not only would be able to evaluate student progress but his own achievement as a teacher.

[19] Jerome Bruner, *The Process of Education*. New York: Random House Inc., 1960, p. 33.

[20] James M. Cooper, "Two Types of Social Studies Examinations and Their Effect on Student Learning," unpublished doctoral dissertation, Stanford University, 1967.

This resourceful teacher has help from Houghton Mifflin

in developing model high school courses in Asian studies

Peter A. Powlison, Chairman of the Asian History Department, Punahou School, Hawaii, not only teaches high school students—many of Asian descent—but he is also a prime mover in the Asian Studies Institute which has been held for teachers from mainland U.S. at the University of Hawaii for the past 11 summers.

"I thought you would be interested to know," he writes, "that we have made required reading for Institute members Dr. Kublin's *China, India,* and *Japan* plus the respective Selected Readings for each of the above named texts."

He is pictured using *China* which he describes as "simply excellent."

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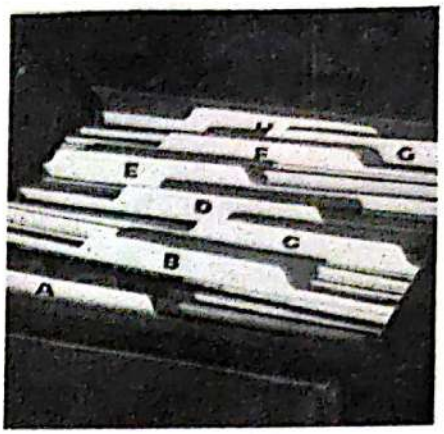


ASIAN STUDIES: AN ESSAY ON SOURCES

by FRANKLIN R. BUCHANAN

SOCIAL EDUCATION *wishes to express its appreciation to the author for his preparation of this valuable essay on sources.* FRANKLIN R. BUCHANAN, *Associate Professor of Education, Ohio State University, Columbus, is the director of the Asian Studies Project and editor of* Focus on Asian Studies. *He was a Fulbright grantee to Japan, 1966–67.*

"If I want to teach, really teach, about Asia, what do I need to know and where do I need to go to find out?" More and more teachers, high school and elementary, are asking this question. No longer are they asking *should* we learn about Asia—world events and mass media have made Asia part of contemporary American life. As such, a knowledge and understanding of Asian peoples and cultures is a curriculum imperative if we are to keep faith with our post-Hiroshima students. Faced with this crucial awareness, many concerned teachers feel frustratingly helpless for want of adequate preparation and a comprehensive source of reference materials. It is especially with this latter need in mind that the following suggestions are offered. It is hoped that the various categories under which these suggestions appear will both encourage and facilitate a teacher to develop his own course of Asian studies, or to borrow extensively in doing so; to identify promising sources of printed and multi-media materials; to locate organizations and agencies devoted to Asia and, as such, sources of information and materials; as well as to become aware of specific opportunities for study, work, and travel in Asia and advanced academic preparation at American universities. In short, it is hoped that what is to follow will serve as a functional reference for anyone who may want to engage seriously in exploring the cultural differences and similarities of the other half of the residents and passengers on "Spaceship Earth." An address list of publishers and organizations appears at the end of this article.

SYLLABI, CURRICULUM GUIDES, AND RESOURCE UNITS

The first practical step for many teachers in developing a course in Asian studies is to examine the work of others in this area. Syllabi for introductory courses in Asian civilization prepared by Asian scholars for use in liberal arts colleges are often equally useful for senior high school level. They at least stake out the domain and provide the teacher with a beginning sense of security in handling, for the most part, unfamiliar material. The three syllabi which follow are of this nature.

A Syllabus of Japanese Civilization by H. Paul Varley (Columbia University Press, 1968, 98 pp., $2.25). This excellent guide, for both students and teachers, surveys modern and traditional Japan, lists books, articles, maps, and audio-visual materials, and provides an outline of topics with discussion questions.

A Syllabus of Chinese Civilization by J. Mason Gentzler (Columbia University Press, 1968, 107 pp., $2.40). The same format and quality as the above syllabus.

Civilization of India Syllabus by Joseph W. Elder, ed. (Foreign Area Materials Center, 1965, $2.50). Sections cover Indian villages and cities today, ancient and classical India, Medieval and Muslim India, and Indian social and political structures.

Several curriculum projects funded by ESEA Title III have produced programs and materials expressly for secondary schools which are now available for distribution to other school systems. Although usually devoted to a broader context such as "Non-Western Cultures" or "Intercultural Understanding," these projects contain substantial units on Asian cultures. Write to the directors of the following projects for information and price lists:

Intercultural Understanding Project, Melvin H. Samuels, Director, Allegheny County Schools, 100 Ross Street, Pittsburgh, Pa. 15219. A unit on Japan is completed, with others on China and India in process.

World Understanding and Comparative Cultures, Ronald E. Mott, Director, Title III Project, Okemos High School, Okemos, Michigan 48864. Units available or under development are "India, Pakistan, and the West," "The U.S. and China," "The U.S. and Japan," and "Contemporary Southeast Asia."

The only major project, financed by Federal funding, devoted exclusively to the "Preparation of Teaching Guides and Materials on Asian Countries for Use in Grades I-XII," was completed in July, 1968. As an outgrowth of this four-year grant, known as the Asian Studies Curriculum Proj-

ect under the direction of John U. Michaelis, University of California, Berkeley, several commercially-available publications have resulted with more to come. A series of "Discovery Units," under the editorship of Robin J. McKeown, associate director of the Project, can be acquired from Field Educational Publications, Inc. These units are designed for 9th to 12th grade students and bear the titles "Traditional Patterns of Asian Life," "Asian Thought," and "Change and Challenge in 20th Century Asia." Write directly to the publisher for a further description and price list. Another Project publication, edited jointly by Michaelis and McKeown, is **20th Century Asia: An Anthology** (Webster Division, McGraw-Hill Book Co., 1969, 372 pp., paper, $5.00). This is a fine collection of readings, selected specifically for high school use. The readings are categorized under four headings: "Asia: Food and Population," "Asia's Cultural Traditions," "Traditions and Change in Asian Life," and "Political Developments in Asia." Each of the sixty-eight readings is preceded by a brief introduction followed by several key questions.

A highly relevant and extensive learning unit, **Vietnam Curriculum**, is the product of the Boston Area Teaching Project, Inc. and distributed by The New York Review of Books. Emphasizing critical thinking by making extensive use of original documents, news reports and commentary, and excerpts from books, it is divided into four loose-leaf volumes: (1) Introductory Units; (2) History and Issues of the War; (3) Impact of the War; and (4) American Attitudes and Values. Each volume includes a teacher's guide. Write the publisher for price.

Bringing the World into Your Classroom is the title of a recent publication in the Curriculum Series (No. 13) of the National Council for the Social Studies (1968, $2.75). Subtitled "Gleanings from Glens Falls," edited by Mary Renaud, it presents "a sampling of ideas, a cross-section of projects, and some examples that have been used in the Glens Falls City School District over the past decade." Many of these deal with Asia. The lessons and activities are immediately applicable in that they do not require curriculum revision or the introduction of a new course.

In many cases, elementary school teachers have been doing a better job than high school teachers in stressing Asian cultures with their students. The freedom to develop and teach such units is admittedly greater at the elementary level than it often is in the more structured high school curriculum. Even so, the need to keep abreast of new materials and programs is a continuing concern of elementary school staffs. In keeping with this concern, the following two resource units are suggested, both focusing on Japan:

The Tokyo Plain: Japan—A Resource Unit for Grade V (The Newton Schools Foundation, Inc., 1968, $6.00). This voluminous unit, which runs to nearly a ream of mimeograph paper, is an exhaustive treatment of one of the two main industrial and agricultural areas of Japan. Basically, it is a thoroughgoing cultural unit, examining many phases of Japanese life. It contains an excellent 18-page bibliography, listing children's and teachers' books, textbooks, recordings, films, and filmstrips. Although prepared expressly for Grade Five (and here is one instance where a child's intelligence is not underrated), this material could also be effectively adapted for junior and senior high school levels.

Families in Japan is a four-to-six week social studies unit developed for the second semester of Grade One. Beginning with a statement of objectives as well as a discussion of "Essential Generalizations," this 118-page resource unit is organized in parallel columns under the headings: Purposes, Activities, Content, and Materials. Order from Dr. Melvin Arnoff, Department of Elementary Education, 405 Education Building, Kent State University, Kent, Ohio 44240 for $2.50.

Another useful guide is **Studying Asia in Elementary Schools** by Leonard Kenworthy (World Affairs Materials, 1962, 50¢). It contains provocative concepts and an extensive bibliography, although some of the items are now dated.

TEXTBOOKS

The textbook is still the mainstay of many teachers. Although it has long been "open season" on this hardy breed, the casualty rate has been minimal. Chances are it will remain so. Not only does the textbook provide the teacher with a comforting sense of security, it also furnishes a necessary structure for instruction. Until recently, however, the content of so-called world history books has been that of Western civilization with or without an Afro-Asian fig leaf. One of the purposes of this essay, therefore, is to suggest a wide variety of resources that, if utilized, will greatly expand the use of a text. Consistent also with the growing emphasis on inquiry learning, much supplemental material —rich, raw data—is needed beyond that supplied by a textbook. Nevertheless, textbooks, like taxes, are here to stay. With the study of Asia, however, demanding increased attention, more and more publishers of world history textbooks are beginning to correct their unbalanced treatment. For the textbook-committed teacher concerned about a more equitable coverage of Asia, there are now available at least four such textbooks: **Our Widening World** by Ethel E. Ewing (Rand McNally), **A Global History of Man** by Leften S. Stavrianos, et. al. (Allyn and Bacon), **Man's Cultural History** by Paul Thomas Welty (Lippincott), and **The Human Achievement** by Michael B. Petrovich and Philip D. Curtin (Silver Burdett). Concerning the former two, units pertaining to Asia have been published separately in paperback and may be purchased as such.

There is also now available a textbook for slow learners (reading level: 5-5) entitled **Exploring the Non-Western World** by Melvin Schwartz and John R. O'Connor (Globe Book Co.) which includes a total of twenty-two chapters on China, Japan, India, and Southeast Asia.

In addition, there are two high school textbooks that deal exclusively with Asia: **Asia Emerges** by A. J. Tudisco (Diablo Press) and **The Asians** by Thomas Welty (Lippincott), the latter available in paperback. Along the same line is **Asia in the Modern World** edited by Helen G. Matthew (Mentor, New American Library) which also contains a section on "Resources for Teaching and Further Study" with an extensive bibliography by Ward Morehouse. As a teacher and bright-student reference for an integrated world history approach to Asia, see the excellent **The Rise of the West**

by William H. McNeill, now in paperback (Mentor, New American Library).

Two very useful handbooks on Asia to supplement textbooks are issued annually in "The World Today Series": **The Middle East and South Asia 1969** by Ray L. Cleveland and **The Far East and Southeast Asia 1969** by Harold C. Hinton. They may be purchased for $1.75 each from Stryker-Post Publications. Each includes simple outline maps, information on area, population, language, religions, chief of state, and similar facts, and short essays on the history, culture, and economics of each country as well as predictions for the future.

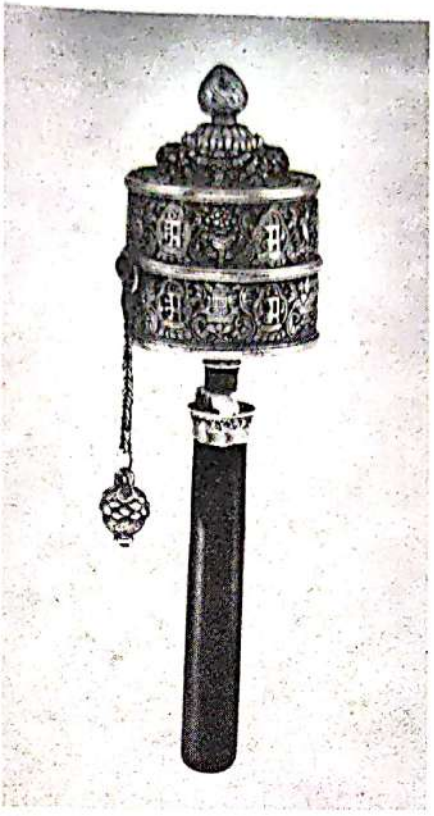
SELECTED BIBLIOGRAPHIES

Bibliographies, like rabbits, have a way of multiplying; and like rabbits, if properly sired and attended, one is about as good as another. For instance, many adequate bibliographies can be found in the reference material already mentioned. Nevertheless, there are several well-annotated bibliographies with elementary and high school students, teachers, and librarians as their principal focus. Outstanding among these are those published and available at cost from The Asia Society (orders should be prepaid): a complete packet of materials including those listed below is $2.00 but they can also be ordered separately:

Asia: A Guide to Basic Books (1966, 57 pp., 50¢). Selected and annotated by four Asian scholars, the guide contains 316 titles and is arranged in four sections: Asia—General, South Asia, Southeast Asia, and East Asia.

Asia: A Guide to Paperbacks, Revised Edition (1968, 178 pp., $1.00). The same reliable annotations, this time by five Asian specialists, and including Oceania as well as the aforementioned sections.

Asia: A Guide to Books for Children (1966, 54 pp., 50¢). Compiled and annotated by the Children's Book Services, Committee on Books on Asia for Children (American Library Association), this guide is arranged by countries. An excellent source for elementary school teachers and librarians.



Silver Tibetan prayer wheel, eighteenth-nineteenth century. Seattle Art Museum, Eugene Fuller Memorial Collection.

World Civilization Booklist: Supplementary Reading for Secondary Schools, Bulletin No. 41 (National Council for the Social Studies, 1968, 234 pp., $3.50) is an excellent resource listing over 1200 annotated works in the field of world history and including many titles on Asia.

The following bibliographical pamphlets on Asia, containing critical commentary, are published by the Service Center for Teachers of History, American Historical Association, at 75¢ each, postpaid: **Chinese History** by Charles O. Hucker (1958, No. 15); **Japanese History** by John W. Hall (1961, No. 34); **Forty Years of Chinese Communism** by Allan B. Cole (1962, No. 47); **Asian Religions** by Kenneth W. Morgan (1964, No. 55); **The History of India**, 2nd ed., by Robert I. Crane (1965, No. 17); and **New Views of China's Tradition and Modernization** by John K. Fairbank (1968, No. 74). Although some of them are dated, they remain very valuable guides.

For a comprehensive listing of 49 publishers' book series, many devoted to Asia, see "Paperback Series on World Affairs" by H. Thomas Collins in the excellent journal issue on "Teaching about World Affairs," **NASSP Bulletin, LI, No. 315** (January, 1967), 150 pp., $2.00, from the National Association of Secondary School Principals. Reprints of Collins' bibliography are available from the Foreign Policy Association.

A handy bibliographic source containing many references to Asia is the latest edition of **Free and Inexpensive Materials on World Affairs** by Leonard Kenworthy, Teachers College Press (1968, $1.50).

Of the many publishers today who produce books about Asia, there is one who takes as his motto, "Books to Span the East and West." For a descriptive catalog of these books which are attractively printed, illustrated, and bound in Japan and authentically cover a wide range of topics, with special emphasis on Japanese culture, send your request to Charles E. Tuttle Co. Another Tokyo-based publisher of beautifully illustrated and useful books on Asia is Kodansha International/USA, 577 College Avenue, Palo Alto, Calif. 94306.

With new books and other materials on Asia becoming available almost daily, there is one source that attempts to keep elementary and high school teachers up-to-date in this area. To keep abreast of Asian studies programs around the country, new books, pamphlets, periodicals, multi-media aids, agencies supplying materials, study opportunities for teachers, and other related items, request to be placed on the mailing list of *Focus on Asian Studies*, a newsletter published quarterly during the school year by the Asian Studies Project, College of Education, Ohio State University, 1945 North High Street, Columbus, Ohio 43210. Although offered free of charge, voluntary contributions of $1.00 or more are solicited to cover the cost of printing and mailing. Make checks payable to "The Ohio State University."

MULTI-MEDIA MATERIALS

Educational technology (what, with some variations, we used to call simply "audio-visual aids") has begun to revo-

lutionize instruction—at least the quality and quantity of it promises to do so in the hands of a skilled teacher. Marshall McLuhan has emphasized the importance of studying and using various media of communication to determine their special capabilities for conveying certain kinds of messages. Teachers, he says, should carry out constant "audience research," analyzing available material to determine their appropriateness for definite purposes and for individual students. This is particularly true in dealing with cultures of which the student has had no direct experience. In addition, one of the major thrusts in educational research today is toward truly individualized instruction. Multi-media materials, therefore, are becoming increasingly significant to facilitate this purpose.

Considering the limitations of space allotted this essay, the one single source that will provide a teacher with a comprehensive, annotated listing of such materials is **A Guide to Films, Filmstrips, Maps and Globes, Records on Asia, with a Supplement Including a New Section on Slides,** The Asia Society (1967, 64 pp., 75¢). This guide also lists a directory of companies supplying transparencies. Equipped with this guide, a teacher can make his own careful selection for his own particular situation. Also available from The Asia Society are two informative pamphlets, *An Introduction to Asian Music* (1966, 14 pp., 25¢) and *An Introduction to the Dance of India, China, Korea, and Japan* (1965, 12 pp., 25¢).

Any guide or bibliography, of course, like the above, can only identify what is available at the time of its compilation. New materials are constantly being produced. It is, therefore, important that teachers get on the mailing lists of suppliers so they can be regularly informed and kept up to date. One outstanding recent film was a CBS documentary, **The Japanese.** Narrated by Harvard professor and former ambassador Edwin O. Reischauer, it superbly depicts the country and its people—how they live and what they are like at home, at work, at play. It is available now in 16mm, color or black and white, from Carousel Films, Inc. It is divided into two parts to facilitate classroom use. Inquire of Carousel Films for rental source.

Two catalog listings of films, updated each year, which are usually available in most school libraries or audio-visual departments are the H. W. Wilson Company's **Educational Film Guide** and Educators Progress Service's **Educators Guide to Free Films.** The largest suppliers of films and filmstrips, many of which pertain to Asia, are McGraw-Hill Films, International Film Bureau, and International Communication Films. Write for their latest catalogs.

For a 13-page reprint of an excellent article to aid in analyzing, appreciating, and evaluating films, a teacher would be well advised to write for a copy of "A Path to Audiovisual Literacy" to the author, Melvin E. Levison, Department of Education, Brooklyn College, Brooklyn, N.Y. 11210, enclosing 20¢.

Another source of multi-media aids is the U. S. Department of State. It publishes periodically a **Film List** as well as **Tape-Recorded Briefings,** many of which relate to our government's position vis-a-vis Asia. Write to its Office of Media Services, Bureau of Public Affairs. Handy factual references on almost every Asian country are also available in a series. **Background Notes,** at 5¢ each.

"The Asia Society Presents" is a provocative new series of half-hour taped conversations with authoritative Asian specialists which are intended primarily for classroom use in high schools and colleges. For a complete listing of titles ($3.50 each), write to either The Asia Society or the National Educational Radio, 119 Gregory Hall, Urbana, Illinois 61803.

Of particular value in making an intelligent selection of geographical aids, see **Maps, Atlases and Gazetteers for Asian Studies: A Critical Guide,** Foreign Area Materials Center (1965, 27 pp. $1.00). For an up-to-date and full description of such materials, write to each of the three major map supply houses: A. J. Nystrom and Co., Denoyer-Geppert Co., and Rand McNally and Co. Worth special mention is Denoyer-Geppert's **Historical Atlas of the Far East in Modern Times** by Michael P. Onorato (1967, 32 pp., paper, $1.50.)

Realia kits are a way to acquaint students with cultural artifacts, as well as to stimulate inquiry about a particular culture. A **Window on India Kit** and manual have been prepared by the Educational Resources Center in New Delhi for distribution through the ERC office in New York City. It contains 52 items, which, except for an actual spinning wheel, two charts, two books, and a phonograph record, are either actual handicraft articles or models of utensils and wearing apparel. The manual contains discussions of many aspects of India. The kit sells for $64.00; additional manuals, $2.00 each.

Another realia kit that is elaborately developed, along with books, guides, film loops, and a record, designed to be used in role playing at the elementary level, is **The Japanese Family** (American Science and Engineering, Inc., $576.00 with projector). These materials are so arranged to divide a class into five "families" with differing characteristics. Although a very expensive package, complete with carrying case to store and organize materials, a city-wide schools system or a local childen's museum could handle it for multiple usage.

ASIA IN LITERATURE

With more and more schools uniting the social studies with the humanities, or establishing separate humanities courses, Asian literature should come in for its fair and fascinating share of attention. The 1968 Nobel Prize for Literature awarded to Yasunari Kawabata, the first Japanese writer to be so honored, not only resulted in worldwide recognition for the author, but also focused attention on Asian literature in general. More and better translations of the works of Asian writers are one of the purposes of the **Asian Literature Program** of The Asia Society. Under the direction of Bonnie R. Crown, this well-established service, heretofore concentrating on the college and university level, is now planning to direct attention to the high school level as well. Inquiries are solicited.

The various bibliographical guides already mentioned as being available from The Asia Society contain many translated works of fiction and poetry that communicate a flavor of Asian

culture that is only possible through these genre.

An outstanding syllabus with detailed lesson plans and attractive illustrations is **High School English IV—Oriental Literature** by Ben W. Fuson, Professor of English, Kansas Wesleyan University. Featuring fiction, poetry, and drama of China, Japan, and India, this 146-page spiral-bound study guide is an excellent introductory resource. Order from Extramural Independent Study Center, University of Kansas, Lawrence, Kansas 66044. $2.00 prepaid.

Several brief but very useful syllabi and annotated bibliographies, in mimeograph form, are available from the Foreign Area Materials Center. Notable among them are "A Syllabus for a Course in Comparative Literature Embodying Asian Literature Classics," "Modern India in English Translation," "Japanese Thought and Literature," and "Chinese Literature." Write for price list. A more extensive bibliography will be found in **A Guide to Oriental Classics** by William T. de Bary and Ainslie Embree (Columbia University Press, 1964, 199 pp., paper, $1.80).

Of all Asian literature in translation, there appears to be a greater availability of Japanese. There are two excellent anthologies, both edited by Donald Keene and published in paperback by Grove Press: **Anthology of Japanese Literature: From Earliest Era to Mid-Nineteenth Century** (1960, $2.95) and **Modern Japanese Literature: An Anthology** (1960, $2.45).

Donald Keene has also written a brief and lucid book entitled **Japanese Literature: An Introduction for Western Readers** (Grove Press, 1955, 114 pp., paper, $1.45). A 25-page **Japanese Writers Bibliography** is also available from the Intercultural Understanding Project for $1.00 prepaid. It includes a brief history of literary periods, categories of Japanese literature, brief biographies of fourteen ancient-to-modern authors, works of Japanese writers, as well as non-Japanese writers about Japan, and bibliographies and resource materials.

The most popular form of Japanese poetry is the 17-syllable *haiku*. It has a great appeal for both elementary and high school students, many of whom, once introduced to it, try writing their own. Acknowledged as the greatest haiku poet, 17th-century Matsuo Basho kept a journal of his travels throughout Japan, reporting the source of his poetic inspiration, including an abundance of haiku. It is now available in paperback under the title of **The Narrow Road to the Deep North and Other Travel Sketches** (Penguin, 1967, $1.45). This account along with two paperback books by Harold G. Henderson, **Haiku in English** (Tuttle, $1.00) and **An Introduction to Haiku** (Doubleday-Anchor, $1.45), will provide a teacher with many hours of classroom pleasure as well as an insight into one way the Japanese perceive their world.

Japanese ink painting on paper by Soga Shohaku depicting Hou Hsien Shêng and three-legged toad. Freer Gallery of Art, Washington, D.C.

PERIODICALS

To keep informed of current developments in Asia, as is true generally, periodicals furnish one of the best means of doing so. The following publications, far from being exhaustive, will help the teacher and his students to tune in to the contemporary scene.

Japan Quarterly (Japan Publications Trading Co., Ltd., Export Department, Central P. O. Box 722, Tokyo, Japan, $5.50 annually). Published by the Asahi Shimbun Publishing Company, this is an excellent quarterly, carrying a wide range of topical articles, including a selection of newspaper editorials, a three-month chronology of events in Japan, a section of trends and topics, book reviews, and always a photographic essay.

The East (The East Publications, Inc., P.O. Box 948, Radio City Station, New York, N.Y. 10019, $4.40 yearly). Printed in Tokyo and published six times a year, this very attractive, illustrated magazine contains a wide assortment of Asian themes with a strong emphasis on Japanese culture.

Journal of Asian Studies (Association of Asian Studies, 48 Lane Avenue, Ann Arbor, Michigan 48104, $15.00 a year). The professional journal of the Association; four regular issues and one devoted to an annual **Bibliography on Asian Studies.** Contains scholarly articles and extended book reviews. Too advanced for most high school students, it is an excellent publication for an Asian studies teacher. The subscription price is the same as the membership fee which includes the Journal: better to join up!

Asia (The Asia Society, $4.00 per year). Published quarterly, this journal consists of authoritative articles on various aspects of life in Asia, drawn principally from lectures delivered at the Asia Society for its members and friends.

Far Eastern Economic Review (Far Eastern Economic Review, Ltd., P. O. Box 160, Hong Kong, $30.00 a year by air freight—five to seven days; $16.00 by surface mail—six weeks). Perhaps too costly for most schools, but if not, this weekly magazine is the one single best source for reporting and analyzing the economic and political developments of all Asia.

Statue of a Japanese Monk by Koshun, 1328. Museum of Fine Arts, Boston. Maria Antoinette Evans Fund.

The Asian Student (P. O. Box 3223, San Francisco, Calif. 94119, $3.00 per year). This informative, 8-page tabloid-size weekly paper is published during the school year by The Asia Foundation primarily as a service for Asian students studying in the United States. Available to others, it is one of the best inexpensive sources for keeping informed on a regular basis concerning political, economic, and cultural developments in Asia. The Asia Foundation also sponsors a "Books for Asian Students" Project which enables Asian Schools and colleges to receive books from American contributors with shipping costs paid by the Foundation. For complete information of this helpful service, inquire directly from the Project, 451 Sixth Street, San Francisco, Calif. 94103.

New Asia News (P. O. Box 4065, Santa Barbara, Calif. 93103, $3.00 a year). A monthly 8-page newsletter of contemporary Asian affairs, began publication just a year ago (November, 1968) by Globe Enterprises. It reports on political, economic, social, military, cultural, and other developments in Asia, as well as presenting photos, poetry, art, and wit of the "new Orient."

Peking Review (China Publications, 95 Fifth Avenue, New York, N.Y. 10003, and China Books and Periodicals, 2929 Twenty-fourth Street, San Francisco, Calif. 94110, $4.00 per year). Processed under a U. S. Government license and, therefore, legitimate for purchase, this weekly, which mainly reprints important speeches and articles, is sent air mail directly from Peking. Two other Communist China periodicals are also available from the same sources: **China Pictorial**, monthly, $3.00 per year, and **China Reconstructs**, monthly, $3.00 per year.

For publications of Nationalist China, write China News Service, 1270 Avenue of the Americas, New York, N.Y. 10020.

India News (Information Service, Embassy of India, 970 National Press Building, 14th and F Streets, N. W., Washington D.C. 20004, gratis). An official government publication, in newspaper format, is published every Friday; single copies are available to schools.

Understanding China Newsletter (American Friends Service Committee, Pacific Southwest Region, P. O. Box 991, Pasadena, Calif. 91102, contribution). Published five times a year, this 4-page tabloid-size paper states as its purpose "to make at least a small contribution toward improving U.S.-China relations."

ORGANIZATIONS AND AGENCIES

Throughout the United States there are many organizations and agencies devoting all or part of their efforts to providing knowledge and understanding of or assistance to Asia. Many of them are in a position to aid school programs by supplying services and materials. A comprehensive, informative reference directory of such groups is **American Institutions and Organizations Interested in Asia**, compiled by The Asia Society under the joint editorship of Ward Morehouse and Edith Erhman and available from Taplinger Publishing Co. (1961, 581 pp., $15.00). Although the directory is somewhat dated, it is safe to assume that most of the organizations are still "doing business" at their listed addresses.

Of current organizations known to have an interest in or a commitment to assisting school programs in Asian studies are the following:

Japan Society, 250 Park Avenue, New York, N.Y. 10017. Educational Director: J. Rand Castile. A non-profit, independent organization that has worked for sixty years to better understanding among the peoples of Japan and the United States. In-service seminars, traveling exhibitions, printed materials, television programs, and consultation services have been the chief educational activities in recent years. The Society is currently reassessing and replanning its educational program to serve the larger community of teachers. Teachers are, therefore, invited to make inquiries or contribute ideas to the Educational Director.

Association for Asian Studies, 48 Lane Hall, Ann Arbor, Michigan 48104. The professional organization of scholars from all fields interested in Asia. As previously mentioned, annual membership is $15.00 which includes not only the **Journal of Asian Studies** with a comprehensive annual bibliography, but also a quarterly **Newsletter** containing information on instructional programs and new teaching materials, some of which are suitable for the secondary level. National and regional conferences are also held. Approval was given at the last annual meeting

Chinese bronze statuette, Chou Dynasty, late fifth-sixth century B.C. Freer Gallery of Art, Washington, D.C.

for the Association to explore actively the role of Asian studies in American secondary education.

The Asia Society, 112 East 64th Street, New York, N.Y. 10021. Education Director: Dr. Seymour H. Fersh. For teachers living in the New York City area, they would be well advised to take out a professional membership for $15.00 a year. They would then receive a monthly calendar of events, announcing activities at Asia House, other relevant information, as well as invitations to lecture series and art exhibitions. A subscription to the quarterly magazine Asia is also included in the membership. As already indicated throughout this essay, the Society provides a series of publications and services especially for schools. For a perceptive rationale for the study of non-Western cultures, send 15¢ for a copy of **Studying Other Cultures: Looking Outward Is "In"** by Dr. Fersh.

National Committee on United States-China Relations, 777 United Nations Plaza, New York, N.Y. 10017. Founded in 1966, this Committee, composed of leading scholars, churchmen, former government officials, leaders of commerce and industry, and other concerned individuals, has as its purpose "the promotion of public discussion and increased knowledge and understanding of U.S.-China relations which are necessary to the making of sound policy decisions in the national interest." Seminar programs and publications have been the principal means toward the achievement of this end. A staff of curriculum specialists are currently at work to provide schools with materials and services. Two publications of note are now available for teachers: **Handbook on Communist China** and **A Critical Guide to Curriculum Units and Audio-Visual Materials on China.** Price: 50¢ each prepaid.

American-Asian Educational Exchange, Inc., 79 Madison Avenue, New York, N.Y. 10016. Founded in 1957 and composed of counterpart members of the aforementioned organization, it has as its purpose "the exchange of information, literature, and personnel for the purposes of creating a broader understanding between the peoples of the United States and the independent nations of Asia insofar as they refer to our common struggle for freedom against totalitarian aggression." Single copies of pamphlets published periodically are available free of charge. Two recent ones are "South Vietnam's New Constitutional Structure" and "Korea: Nexus of East Asia, An Inquiry into Contemporary Korea in Historical Perspective."

The American Society for Eastern Arts, P.O. Box 5, Berkeley, Calif. 94701. The Society was founded in 1963 as a non-profit Foundation to encourage the preservation, dissemination, and understanding of the Asian performing arts. In 1965 a Summer School was established in the San Francisco Bay Area where classical forms of Asian music, dance, and theatre are taught by Asian masters according to traditional methods. In addition, ASEA sponsors tours throughout the United States with Asian artists giving concerts and lecture-demonstrations and in some instances staying for short terms as resident artists. A current emphasis is to involve secondary schools more directly in its program. For further information and brochures, write to the Society.

Foreign Policy Association, 345 East 46th Street, New York, N.Y. 10017. The Association last year observed its fiftieth anniversary as "a private, nonprofit, non-partisan organization, working to develop, through education, an informed, thoughtful, and articulate public opinion on major issues of foreign policy." Several years ago it formed a School Services program with five regional offices. Its function consists of providing conferences, workshops, consultation, and publications for teachers throughout the country. Two issues of a new publication entitled **New Dimensions: Booklets on the Social Studies and World Affairs** have so far been published: "Simulation Games for the Social Studies Classroom" and "Foreign News and World Views: Interpreting the Newspaper in the Classroom." In addition, FPA publications suitable for secondary schools are: **Headline Books** ($5.00 for an annual subscription of six or 85¢ per copy; a recent one being "Southeast Asia: A Survey") and the **Great Decisions** series (an annual survey of current issues, some of which always pertain to Asia, $2.50).

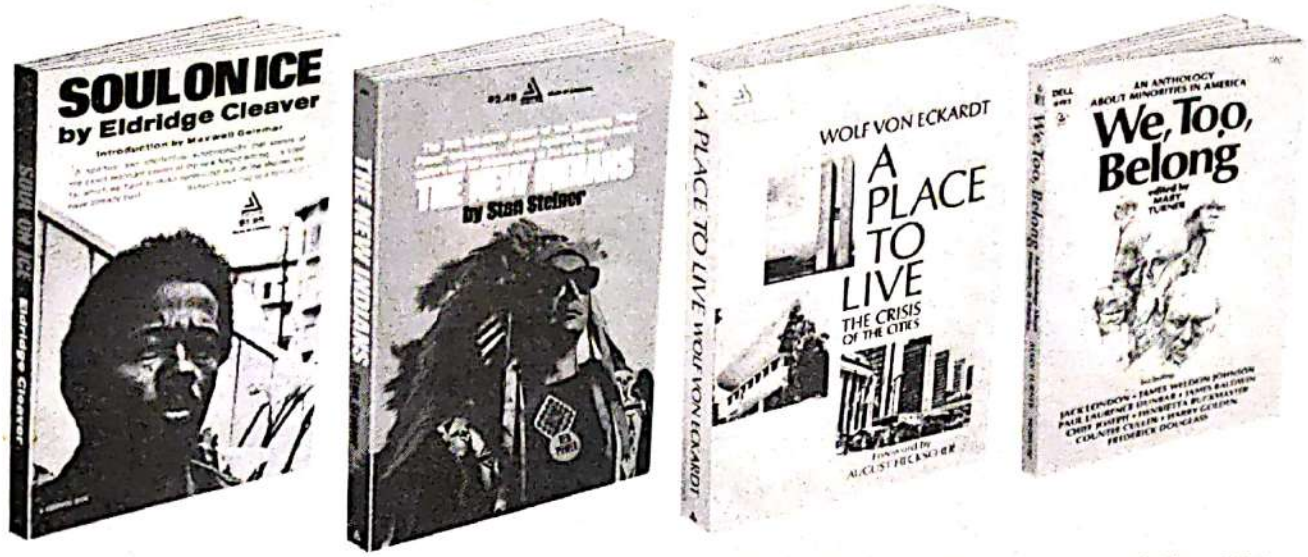
United Nations Educational, Scientific, and Cultural Organization, UNESCO Publications Center, U.S.A. A highly-respected arm of the United Nations, its work throughout the world is well known. Send for a list of publications, many of which deal directly with Asian countries. To be placed on the mailing list for an occasional publication, **International Understanding at School** of its Associated Schools Project in Education for International Understanding, write directly to UNESCO Headquarters, place de Fontenoy, Paris-7e.

Embassies and Information Services. Embassies and other offices representing Asian countries in the United States are excellent sources for free teaching materials, including pamphlets, maps, and posters. Film lists are particularly useful. Consult your librarian for addresses. Rather than requesting "all the information you have available," ask for specific information in keeping with your carefully considered unit study. This will assure you of relevant material as well as the gratitude of the donor agency.

STUDY, WORK, AND TRAVEL

Until social studies teacher certification requires a sequence of Asian studies, many teachers will continue to feel ill-equipped to teach in this area. For the really concerned and committed teacher, however, there are a number of opportunities for becoming competent to do so. Among these are summer institutes, sponsored by the U. S. Office of Education in cooperation with universities as well as independently by colleges and universities. Scholarships are sometimes available. A directory of such opportunities is published in January of each year by The Asia Society. **Intercultural Education,** a publication of the Information Service of Education and World Affairs, is another source that lists study opportunities both in this country and in Asia. EWA also supplies a Consulting Service.

For study and teaching possibilities in Asia, also write Overseas Project Section, Division of Foreign Studies, Department of Health, Education, and



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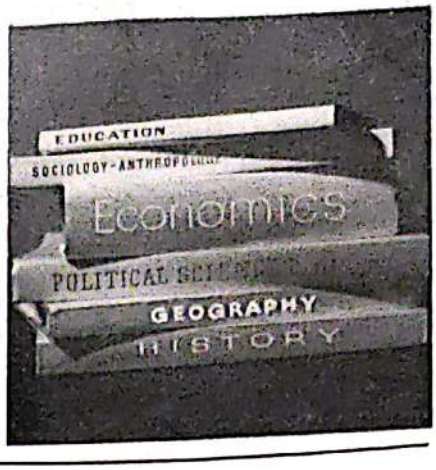

JACK L. NELSON

A NEW DIMENSION FOR ASIAN STUDIES

by ARDATH W. BURKS *and* DAVID H. KORNHAUSER

As Asian Studies have increased in popularity among American scholars and social studies curricula, there has been a concomitant increase in the quantity of source materials and divergence of viewpoints on their treatment in classes. The selection and organization of sources in this burgeoning field is a formidable task. The initial essay-review in this section, written by two noted scholars, reflects both keen insight about the literature of the field and awareness of problems of pedagogic treatment. Their source selections are based on broad knowledge as researchers and considerable experience in working with social studies teachers.

Ardath W. Burks is Professor of Political Science and Director of International Programs at Rutgers University and David H. Kornhauser is Professor of Geography at the University of Hawaii. Both have served as Japanese language officers in the military, conducted field studies in Asia, and taught in special Asian programs for teachers at several institutions. During the summer of 1969, they collaborated on an experimental Asian studies institute at Rutgers University, giving special attention to the emergence of urban Asia—Jack L. Nelson

A generation of non-specialists—college teachers and their students, secondary school teachers and their pupils, even the public—have become reasonably familiar with *traditional rural Asian culture.* The widening intellectual horizons have been made possible by truly remarkable academic developments since World War II: the appearance of area-language experts in our universities, the blossoming of numerous courses on (as they are often misnamed) "non-Western cultures," the steady flow of reliable scholarly studies, the enrichment of teachers' background by in-service conferences and summer institutes, and (perhaps most heartening) the insistence that textbooks on world history and geography cover the *world* adequately, not just the familiar Western world.

Many teachers can now distinguish more precisely the culture regions of *"Asian Asia,"* that is, areas in Asia not traditionally influenced by European culture; and even sub-regions according to cultural geography. This is because they have read for themselves and in some cases adapted for pupils' use a sophisticated survey:

Norton Ginsburg, ed. **The Pattern of Asia** (Prentice Hall, 1958; the editors and authors are working on a revised edition).

A surprising number of teachers these days speak knowingly of the venerable *Great Tradition,* of East Asia for example. They have gone through one of the "rice-paddy" survey courses, now widely taught in colleges or teacher-training institutions; or they have encountered the concept in a summer institute; or they have read an established text written by experts:

Edwin O. Reischauer & John K. Fairbank. **East Asia: The Great Tradition** (Houghton Mifflin, 1958).

Furthermore, teachers have profited immensely (as have the specialists) from the fact that reliable translations or original source materials—writings by Asians—have become readily available:

William Th. DeBary, Wing-tsit Chan & Burton Watson. **Sources of Chinese Tradition** (Columbia, 1960; paperback edition in 2 vols.);

Ryusaku Tsunoda, William Th. DeBary & Donald Keene. **Sources of Japanese Tradition** (Columbia, 1958; paperback edition in 2 vols.).

Similarly, the so-called *Little Tradition,* of village Japan for example, has come to be a reasonably familiar image. The perceptive teacher may wonder about the transfer of a concept (the *"folk society,"* worked out in our day by Robert Redfield) to Asia. He has, however, the advantage of broad studies, which comparatively set the scene; and in the case of Japan, skilled guides drawn from the various disciplines, to transport him to the less familiar scene:

Tadashi Fukutake. **Asian Rural Society: China, India, Japan** (University of Washington, 1967);

Richard K. Beardsley, John W. Hall & Robert E. Ward. **Village Japan** (University of Chicago, 1959).

Moreover, on the operations front the teachers' colleagues in the field, a generation of Point Four assistance technicians and peace corpsmen, have also been trained and have labored largely in or near the rice roots of tradition at the village level. And from one point of view, this is as it should be, for the village in Eastern Asia still stands in a position of critical importance.

Meanwhile, the attention of specialists has already moved on to the problems and dilemmas represented by *transitional or modern urban Asia.* The city has, as a matter of fact, always been a vital part of traditional

Conversations About Books

Library of Congress Collections

From a treatise on *materia medica* printed in 1249 A.D.—an original edition in the Library of Congress.

The Library of Congress Chinese Collection

IN 1868 the United States Government presented the Emperor of China with a number of Western books and plant seeds, along with a request that Chinese census data be sent to the United States in return. Inasmuch as "the census record in the Western style" was unavailable, 933 Chinese ts'e (volumes) were sent instead. Each volume had the label: "Presented to the Government of the U.S.A. by His Majesty the Emperor of China, June 1869." Thus was started what was to become the Chinese Collection of the Library of Congress, a world-famous collection that marks its 100th anniversary this year.

Today the Chinese Collection numbers 370,000 volumes, the largest in the Western Hemisphere. Among its rare or unusual holdings are: the collection's earliest printed item—dated 975 A.D. —which antedates Gutenberg by almost 500 years; fragments of eight Buddhist manuscript rolls made during and after the T'ang Dynasty (618-906); and 3,600 local histories. What is more, the two largest encyclopedias in the world are in the collection.

NCSS members visiting Washington, D.C. who wish to find out more about these and other precious volumes should arrange for an appointment with two extremely erudite and gracious gentlemen: Kwang Tsing Wu, Head, and Chi Wang, Assistant Head, Chinese and Korean Section, Orientalia Division, Library of Congress.—DR

Asia. Remains of one of the oldest urban settlements in the world were uncovered at Harappa and Mohenjo-daro, in India. Ch'ang-an and Lo-yang for the Han dynasty, Ch'ang-an for the T'ang dynasty, and later Peking were all important metropolitan capitals of China. Nara, Kyoto, and Edo (later Tokyo) were examples of a traditional urban style in Japan. Materials on the function of the traditional city in Asia are scarce and hard to come by. They are often contained in specialized monographs or articles, which are nevertheless available to teachers:

Rhoads Murphey, "The City as a Center of Change: Western Europe and China," **Annals of the Association of American Geographers,** 44.4 (December, 1954);

John Whitney Hall, "The Castle Town and Japan's Modern Urbanization," **Far Eastern Quarterly,** XV.1 (November, 1955);

Thomas C. Smith. **The Agrarian Origins of Modern Japan** (Stanford, 1959; Atheneum paperback, 1959);

David H. Kornhauser. **The Influence of Geography and Related Factors on the Rise of Japanese Cities** (Ann Arbor: University Microfilms, 1957);

Charles David Sheldon. **The Rise of the Merchant Class in Tokugawa Japan 1600-1868** [Monographs of the Association for Asian Studies] V (Augustin, 1958).

It is entirely natural that, when teachers turn their attention to the city in contemporary Asia, they should look first to Japan. Just as Japan was first in Asia to modernize, so the country was first to enjoy (or suffer from) the mixed blessings (or disadvantages) of a modern style of urbanism. One of the first problems encountered by the serious teacher lies in the fact that we are only beginning to shape a truly comparative theory of modernization. Then again, whether the urban phenomenon is a cause, symptom, or effect of the complicated modernizing process is a moot point. Fortunately the shelf of systematic studies of modernization, specifically as the process relates to Japan, is growing rapidly. The teacher may first turn to a reliable overall historical account of the transformation, to construct a framework of data; he may then plunge into the rich collections of essays on various aspects of the transition; he may want to weigh a sober analysis of the Occupation (1945-1952); and finally, he can turn to the related process of urbanization itself:

Hugh Borton. **Japan's Modern Century** (Ronald, 1955);

Marius Jansen, ed. **Changing Japanese Attitudes Toward Modernization** (1965); William W. Lockwood, ed. **The State and Economic Enterprise in Japan** (1965); R. P. Dore, ed. **Aspects of Social Change in Modern Japan** (1967); and Robert E. Ward, ed. **Political Development in Modern Japan** (1968) [conference on Modern Japan for the Association for Asian Studies] (Princeton, 1965—with two additional volumes yet to appear);

Kazuo Kawai. **Japan's American Interlude** (University of Chicago, 1960);

Ardath W. Burks, "The City, Political Change, and Modernization in Japan," **International Journal of Comparative Sociology,** VII.k (1966); repr. in

K. Ishwaren, ed. **Politics and Social Change** (Brill, 1966).

To repeat, the precise connection between the process of urbanization and the complex transition which we call modernization is yet to be described. Indeed, it has been said that presently we lack a truly comparative theory of urban sociology. A Japanese expert, trained in the United States and familiar with the data provided by the city in Japan, has attempted to set down the theoretical and methodological problems:

Takeo Yazaki. **The Japanese City: A Sociological Analysis,** trans. by David L. Swain. (Japan Publications Trading Company, 1963).

Certainly the teacher would do well first to master the basic geographic framework of modern, urban Japan. Up-to-date surveys of Japan's geography increasingly pay attention to the maturation of the Japanese urban style:

Glenn T. Trewartha. **Japan, A Geography** (Wisconsin, 1965);

Ryuziro Isida. **Geography of Japan** (Kodansha, East-West Center paperback, 1961);

Robert B. Hall, Jr. **Japan: Industrial Power of Asia** (Van Nostrand, Searchlight paperback, 1963).

The very recent growth of the large modern city in Japan has been so rapid that the *megalopolis* (itself a coined word) has begun to attract worldwide attention. In fact, the famous planning firm of Doxiadis Associates in Athens has repeatedly studied the phenomenon and, most recently, has coined a special label for it, *Nihonopolis.* Meanwhile, the geographer who specializes in Japan has also turned his attention to this vast conurbation:

Catherine Nagashima, "Megalopolis in Japan," **Ekistics,** 24.140 (July, 1967); repr. in the Asia Foundation, **Library Notes,** No. 433 (September 15, 1967); David H. Kornhauser, "Urbanization and Population Pressure in Japan," **Pacific Affairs** 31 (September, 1958).

Startling indeed is the fact that *one in every ten Japanese now lives in Greater Tokyo.* It is even more surprising to learn that there is yet to appear in English a systematic study of Tokyo, the world's largest city (there is an excellent socio-economic analysis in Japanese and one history in French).

There are, of course, specialized studies of various aspects of Japanese urbanization. For example, we have a careful and detailed analysis of economic transformation; and also a study of the change in character of the labor force:

G. C. Allen. **Japan's Economic Expansion** (Oxford University, 1965);

Thomas O. Wilkinson. **The Urbanization of Japanese Labor, 1868-1955** (Massachusetts, 1965).

The teacher is also fortunate to have at hand comparative studies of the rural and urban ways of life in Japan; a detailed portrait of city life in a neighborhood of Tokyo; and a pioneering analysis of Japan's emerging urban middle class:

Thomas C. Smith, ed. "City and Vil-

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THE ORGANIZATION OF AFRICAN UNITY
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Colin Turnbull. Illus. by Richard M. Powers. "Illuminating...structure, beliefs, and mores of...tribal societies, and the effect of change on them." —A.L.A. *Booklist.* A.L.A. Notable Children's Book, 1962. *A Major Cultures of the World Book.* Grades 5-9.
$4.50; $4.28WLB

And remember Turnbull's TRADITION AND CHANGE IN AFRICAN TRIBAL LIFE, (double-starred review), *Library Journal.*

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$4.95; $4.61WLB

And remember this author's THE INCAS; MAYA; THE SUN KINGDOM OF THE AZTECS.

THE COMMON MARKET
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lage in Japan," (Special Issue) **Economic Development and Cultural Change, IX.1, Part II** (October, 1960);

Ronald P. Dore. **City Life in Japan; A Study of a Tokyo Ward** (Calif.) 1958; paperback, 1965);

Ezra F. Vogel. **Japan's New Middle Class; The Salary Man and His Family in a Tokyo Suburb** (California, 1963, paperback, 1967).

That all residents of Japan do not necessarily share equally in the benefits of the urban, consumer-durable-goods boom is obvious. Less apparent, because serious comment on them is scarce, are the minorities in otherwise homogeneous Japan. Two recent studies are:

George DeVos & Hiroshi Wagatsuma. **Japan's Invisible Race: Caste in Culture and Personality** (California, 1966; paperback, 1967);

Richard H. Mitchell. **The Korean Minority in Japan** (California, 1967).

Japanese will readily admit that they have had as much difficulty as others have had in designing a modern, viable governmental structure and an efficient administrative mechanism for the new urban sprawl. An exhaustive survey of Japanese local government documents this attempt; one standard textbook on Japanese government deals with the problem; and we have a beginning in the study of urban (as contrasted with rural) political behavior:

Kurt Steiner. **Local Government in Japan** (Stanford, 1965);

Ardath W. Burks. **The Government of Japan** (Crowell, 1961; rev. paperback ed., 1964);

Jun-ichi Kyogoku & Nobutaka Ike. **Urban-Rural Differences in Voting Behavior in Post-war Japan** [Stanford University Political Science Series, 66.] (Stanford paperback, 1960).

It was inevitable that sooner or later the size and importance of Japanese cities would be reflected in teaching tools. The teacher should be aware of a forthcoming High School Geography Project (HSGP), which will be directly concerned with Japan's urbanization. It is being prepared by Professor Elmer Keen, of San Diego State College. Information about the unit may be obtained by writing HSGP, care of the Department of Geography, University of Colorado, Boulder (materials are to be published by Macmillan).

Teachers of geography and of the social studies should never overlook the fact that some original materials prepared by Japanese and translated into English are available and may be obtained by written request to the appropriate authorities:

Tokyo Municipal News (a bimonthly journal distributed by the Council on Liaison with Foreign Cities, Tokyo Metropolitan Government, Tokyo, Japan);

An Administrative Perspective of Tokyo (1965 and subsequent, occasional issues; published by the Tokyo Metropolitan Government);

Japan Report (a bi-weekly background pamphlet distributed by the Japan Information Service, Consulate General of Japan, New York); especially "Japanese Cities," XIII.19 (October 15, 1967).

Nor should the teacher neglect the rich and growing supply of unusual resources available for conveying images of traditional, transitional, and modern ways of life in Japan. Pupils often react with enthusiasm to semi-fictional accounts. For example, we have what is rapidly becoming a classic description both of traditional style and the network of communications which provided the framework for modern urban Japan:

Oliver Statler. **Japanese Inn** (Random House, 1961; Pyramid paperback, 1962).

Moreover, the shelf of modern Japanese fiction, translated skillfully into English and often available in handy paperback editions, is growing longer year by year. Space permits only a sampling, including the work of an author (Kawabata) who recently won the Nobel Prize for his writing:

Yukio Mishima. **The Sound of Waves.** trans. by M. Weatherby. (Berkley Co., 1956; paperback, 1965);

Yasunari Kawabata. **Snow Country,** trans. by E. Siedensticker. (Berkley Co., 1956; paperback. 1964);

Junichiro Tanizaki. **The Makioka Sisters,** trans. by E. Siedensticker. (Knopf, 1957; paperback edition, 1960);

Jiro Osaragi. **Homecoming.** (Knopf, 1955); and **The Journey** (Knopf, 1960); both trans. by I. Morris.

Finally, there is the new world of audio-visual aids. The most useful overall index is:

A Guide to Films, Filmstrips, Maps & Globes, Records on Asia; Selected and Annotated (1964); **Supplement Including a New Section on Slides,** rev. ed. 1967. (The Asia Society, 112 East 64th St., New York 10021; the Society provides many reference guides for teachers interested in Asia.)

Among high-quality documentary films which have appeared recently, the following may be singled out for their excellence:

University of Michigan, Kinescope Series: "Village Life in Japan," "City Life in Japan," "Education in the New Japan," "The Economy of Japan," and "The Japanese Personality";

McGraw-Hill, The World Changes Series: "The Geography of Japan," "Food from Land and Sea," and "The Japanese Family";

Encyclopedia Britannica Films: "Japan—Harvesting the Land and the Sea," and "Japan—Miracle in Asia."

Some Japanese feature-length films are available in 16 mm. for educational use, but most tend to deal with traditional or exotic themes: "Gate of Hell," "Rashomon," "Ugetsu," "The Island," and "The Magnificent Seven."

In the reviewers' opinion, many superb Japanese films come closer to capturing the undertone of struggle in a modernizing Japan. The teacher may consult one of the several excellent surveys of the Japanese film written by Donald Richie (publisher: Charles Tuttle). One example of a feature film set wholly in modern urban Japan is *"Ikiru"* ("Living")—Known as "Doomed" in America!—directed by the world-renowned Akira Kurosawa.

The Quarterly of Film, Radio, and Television has called the movie "one of the greatest films of our time."

We cannot, of course, object too strongly to the continued projection of a Japan of Mt. Fuji, cherry blossoms, the tea ceremony, and *geisha* in Kyoto. The point is, Japan in Asia now represents one of the best examples in the world of a changing, dynamic, urban style of life. Some of the materials cited will help correct the older, more pleasant, exotic impression.

ARDATH W. BURKS
Rutgers University
DAVID H. KORNHAUSER
University of Hawaii

Burvil H. Glenn, whose review follows, is Professor of Education at the State University of New York at Buffalo, where he conducts courses for teachers on Asian cultures. Professor Glenn coordinates a special program sponsored by the United States Department of State, which brings distinguished Asian scholars to five university campuses for lectures and seminars. He has travelled extensively in Asia.

A History of Burma. By Maung Hting Aung. New York: Columbia University Press, 1967, $12.

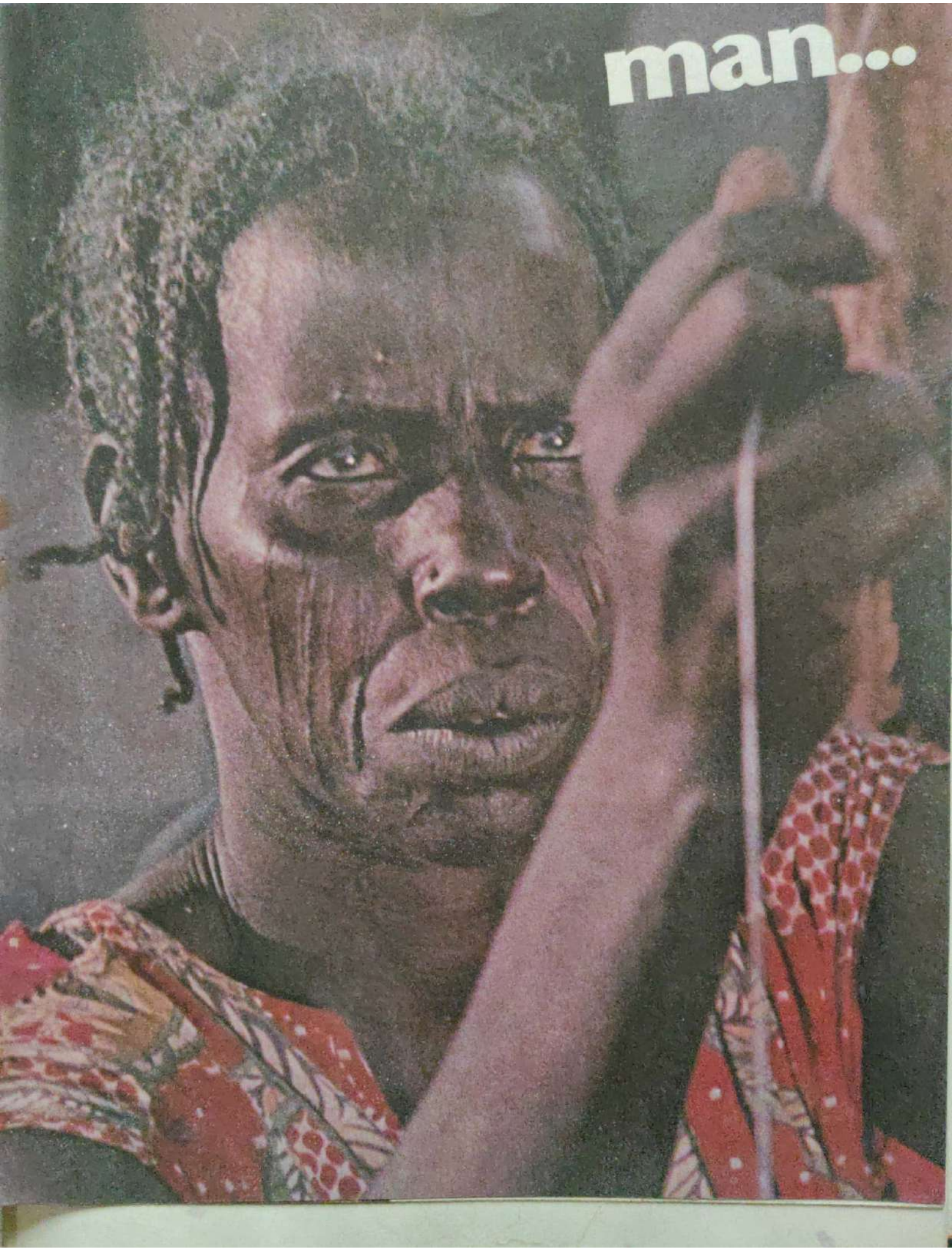
In recent years a number of books have been written about different nations of Asia. Among these, *A History of Burma* by Maung Hting Aung stands out as important. A reason for this is that Dr. Aung treats the history of one of the lesser known Asian nations, one which has had less written about it, and one which has had a long history of influence on other neighboring nations of Asia.

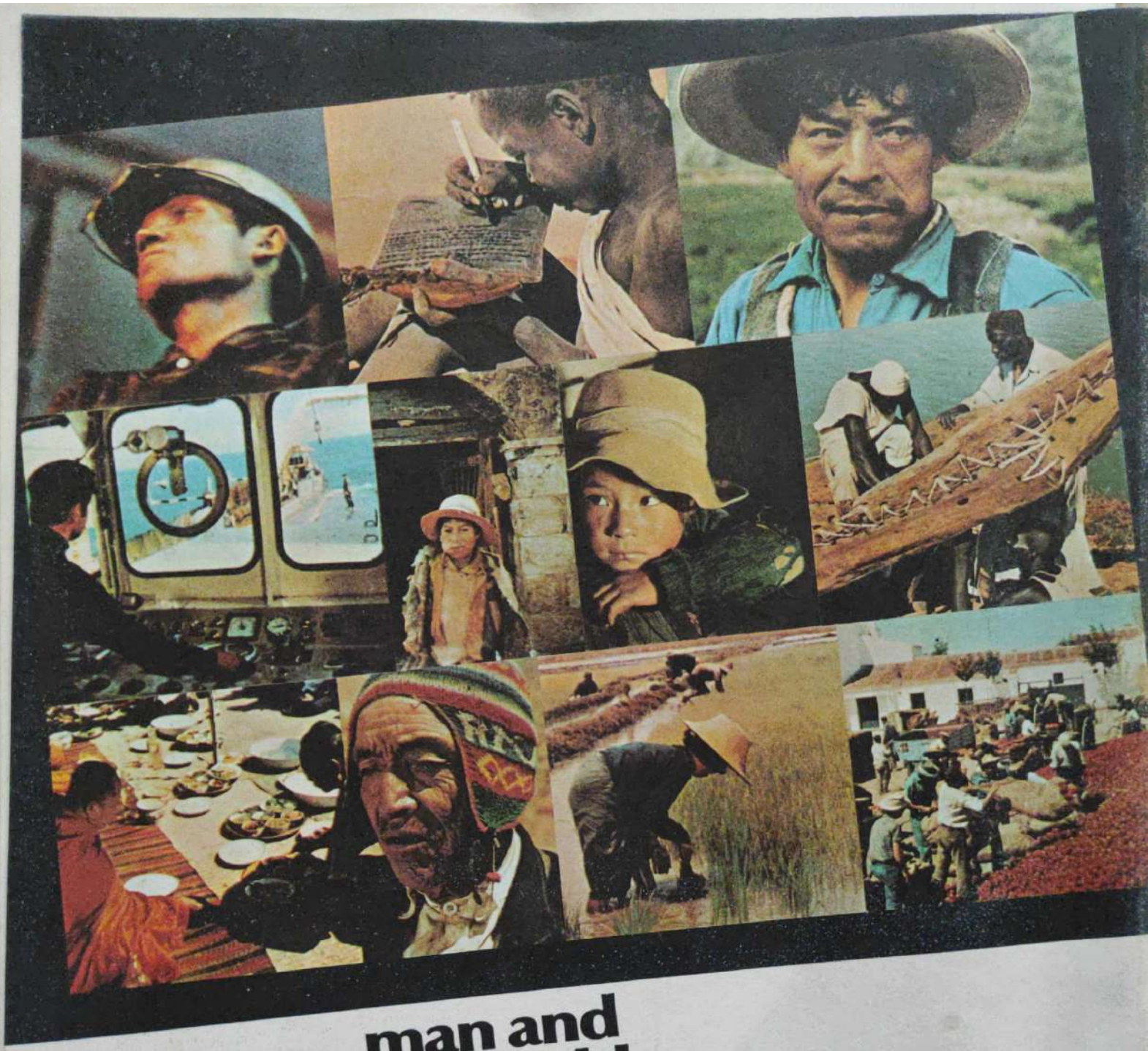
Dr. Aung is a reputable scholar. A national of Burma, his family were leaders in the revolutionary movement which freed Burma from colonial domination of Britain. Thus he has a unique understanding of the recent struggle of Burma for independence. His brother was a revolutionary leader of the country; a second brother was Chief Justice of the Supreme Court; and Maung Hting Aung has held positions as: Rector of the University of Rangoon; Ambassador of Burma to Ceylon; and Vice-president of the Burma UNESCO National Commission.

In the book, many new insights about the origins of the people, the reasons for the development of a separate Burmese culture, and a picture of the struggle by the Burmese people to gain and retain independence over the centuries are presented. In doing this, the book corrects many mistaken ideas about the early history of the area and puts historical events into proper focus. Dr. Aung has gathered together information about the history of his country through anthropological and archaeological findings of recent years, Buddhist chronicles, and writings by those who know his country.

Burma is described as having a highly developed civilization as early

(Concluded on page 898)





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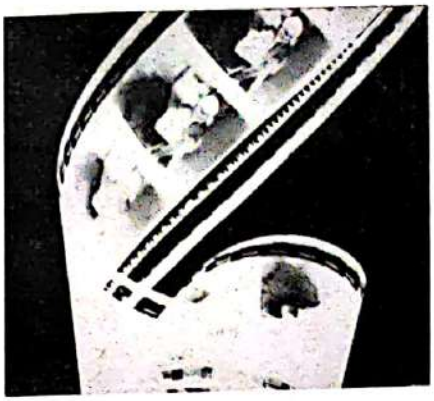

William H. Hartley

ASIA: A SOURCE LIST

Here are 53 sources from which may be obtained a wide variety of material on the Far East. And there are probably a number of other producers whom we have not included here. For a fairly complete list of specific items in this area write to The Asia Society, 112 East 64th Street, New York, N.Y. 10021 for a copy of *A Guide to Films, Filmstrips, Maps & Globes, Records on Asia.* This guide was originally published in 1964, but there is a 1967 supplement with a special section on slides. The original guide and the supplement sell for fifty cents each (both for seventy-five cents). The examples of materials under the list of sources found below are all issued since 1968.

AEVAC, 500 Fifth Avenue, New York 10036

Transparencies on "Territorial Changes Since World War II."

Allyn and Bacon, Inc., Rockleigh, New Jersey 07647

Transparency maps on all areas including East Asia, South Asia, and Southeast Asia.

American Science and Engineering, Inc., 20 Overland Street, Boston, Massachusetts 02215

Kits on "Japanese Family" including artifacts, pictures, maps, filmstrips, reference books, etc.

Asia Society, The, 112 East 64th Street, New York 10021

Tapes of a series of interviews on India, Indonesia, Hong Kong, Afghanistan, China, Burma, Bhutan, Japan, Sikkim.

Association Films, Inc., 600 Grand Avenue, Ridgefield, New Jersey 07657

Motion pictures including the Danny Kaye film "Assignment: Children" showing children in Japan, Korea, Burma, India and Thailand.

Sound filmstrip on "The Asian Subcontinent."

Bailey Films, Inc., 6509 DeLongpre Avenue, Hollywood, California 90028

Filmstrip on Japan.

Motion pictures on "Japan: Asia's Modern Power."

Super 8mm loops: set of four on Japan.

Brandon Films, Inc., 221 West 57th Street, New York 10019

Motion picture "Inside Red China."

Consulate General of Japan, Film Department, 235 East 42nd Street, New York 10022

Free *motion pictures* on places and people in Japan.

Coronet Films, 65 E. South Water Street, Chicago, Illinois 60601

Motion pictures for all grade levels on the geography of Asia, religions of the world, history of Japan.

Creative Visuals, Box 310, Big Spring, Texas 79720

Transparencies on World History and World Government.

Denoyer-Geppert Co., 5235 Ravenswood Avenue, Chicago, Illinois 60640

Maps of Asia, sectional maps of Asia. New "China Atlas."

Doubleday and Company, Inc., Garden City, L.I., New York 11530

8mm loops on South Asia, Southeast Asia.

Sound filmstrips on Soviet Central Asia, South Viet-Nam, Japan, Thailand.

Study prints on Japan, Soviet Central Asia.

Encyclopaedia Britannica Films, Inc., 425 N. Michigan Avenue, Chicago, Illinois 60611

Motion pictures: "Mekong," "Ganges."

Filmstrip on "Rise of Chinese Civilization."

Enrichment Teaching Materials, 246 Fifth Avenue, New York 10001

Records: "Commodore Perry and the Opening of Japan," "Genghis Khan and the Mongol Horde," "Sun Yat-sen, The Man Who Changed China."

Eye Gate House, Inc., 146-01 Archer Avenue, Jamaica, New York 11435

Filmstrips on programmed geography, historical cities of the East, modern Japan, Southeast Asia, Indonesia.

Film Associates, 11559 Santa Monica Blvd., Los Angeles, California 90025

Motion pictures: "Boy of Southeast Asia," "Discovering the Music of Japan," "Food of Southeast Asia," "Japanese Mountain Family," "Natural Resources of Southeast Asia."

Filmedia Studios, 1516 P Street, N.W., Washington, D.C. 20005

Filmstrips issued by the State Department on foreign policy.

Films Officer, Office of Media Services, Room 5919A, Department of State, Washington, D.C. 20520

Motion pictures on various aspects of our foreign policy in the Far East.

Filmstrip House, Inc., 432 Park Avenue, New York 10016

Filmstrips on Asia.

Follett Publishing Company, 1010 W. Washington Blvd., Chicago, Illinois 60607

Filmstrips on World History.

Guidance Associates, Pleasantville, N.Y. 10570

Sound filmstrips on "Japan: Emergence of a Modern Nation."

Hammond, Education Division, Maplewood, New Jersey 07040

Map *transparencies* on Asia, Southeast Asia. Bulletin board *maps* and wall maps on Asia.

Houghton Mifflin, Co., 53 West 43rd Street, New York 10036

Simulation games on international affairs.

Indiana University, Audio-Visual Center, Bloomington, Indiana 47401

Motion pictures including "Rise of China." Also distribute National Educational Television films.

Indonesia, Embassy of the Republic of, 2020 Massachusetts Avenue, N.W., Washington, D.C. 20036

Free *map* of Indonesia.

International Film Bureau, Inc., 332 South Michigan Avenue, Chicago, Illinois 60604

Motion pictures on "Tin From the Malayan Jungle," "Tropical Jungle."
Filmstrip on Nepal: set of four.

Key Productions, Inc., 527 Madison Avenue, New York 10022

Fourteen filmstrips on current problems on Asia and the Middle East.

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The New York Times School Microfilm Collection.

Life Filmstrips, Time and Life Bldg., Rockefeller Center, New York 10020

Filmstrips: "World Great Religions" series.

Malaysia, Embassy of, 2401 Massachusetts Avenue, N.W., Washington, D.C. 20008

Motion pictures on Malaysia.

McGraw-Hill Films, 327 West 41st Street, New York 10036

Filmstrips: "Families of the World" series, "China and Her Neighbors" series.
Motion pictures: Oriental World series. 10 films on Japan, Thailand, Philippines, Afghanistan, India, Pakistan, Malaysia.

Modern Learning Aids Inc., 1212 Avenue of the Americas, New York 10036

Sound filmstrips on Japan, India, Thailand.

National Tape Repository, Bureau of Audio-Visual Instruction, Boulder, Colorado 80302

Many *tapes* relative to foreign policy.

New York Times, Book and Education Division, 229 West 43rd Street, New York 10036

Filmstrip series on Asia.
Sound filmstrip: "Behind the Bamboo Curtain."

Nystrom, A. J. and Co., 3333 Elston Avenue, Chicago, Illinois 60618

Asia *maps:* raised relief, physical-political, political, outline.
Transparencies: geography of Asia, history of Southwestern Asia.

Office of Assistant Secretary of Defense (Public Affairs), Washington, D.C. 20301

Motion pictures on South Korea, "Red China," "Asia: The Crucial Arena," "Why Vietnam?"

Pathe Educational Sciences, Inc., 17 Battery Place, New York 10004

Motion pictures on World War II in the Far East.

Popular Science Publishing Co., Inc., 355 Lexington Avenue, New York 10017

Filmstrips, film loops, sound *motion pictures,* and overhead *transparencies* for elementary social studies.

Rand McNally, School Department, P.O. Box 7600, Chicago, Illinois 60680

Asia maps: chalkboard, desk, historical, relief, political, markable. Also Southern Asia.
Transparencies: geography, Asian history.

Scholastic Magazines, Inc., 902 Sylvan Avenue, Englewood Cliffs, New Jersey 07632

Filmstrip on "Viet-Nam: Plight of a People." Folkway *records* on music of many lands.

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Science Research Associates, Inc., 259 East Erie Street, Chicago, Illinois 60611

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Silver Burdett Co., Park Avenue and Columbia Road, Morristown, New Jersey 07960

Study prints on Japan.

Social Studies School Service, 4455 Lennox Blvd., Inglewood, California 90304

Pictorial *charts* and *maps* from many producers.

Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago, Illinois 60614

Filmstrips on comparative religion, China, Southeastern Asia.

Study prints for elementary grades: "Children Around the World."

Sterling Movies, 43 West 61st Street, New York 10023

Free *motion picture:* "Jet Bridge to the Orient."

Teaching Films Custodians, Inc., 25 West 43rd Street, New York 10036

Motion pictures "Why Korea?" "Spotlight on Indochina," "What Is China?"

Thorne Films, 1229 University Avenue, Boulder, Colorado 80302

A complete collection of *8mm loops* of a documentary nature.

3M Center, St. Paul, Minnesota 55101

Transparencies on geography of the Far East.

Trans-World Films, Inc., 332 South Michigan Avenue, Chicago, Illinois 60604

Feature *motion picture* "Song of China" showing the changing scene in the 1930's.

United Transparencies Inc., Hayden Book Co., 116 W. 14th Street, New York 10011

Physical and political *maps* of the Orient.

Universal Education and Visual Arts, 221 Park Avenue South, New York 10003

Sound filmstrips (cassettes or tape reels) on geography of South Asia.

Visual Education Consultants, Inc., Madison, Wisconsin 53701

Filmstrips on Asia and its problems.

Warren Schloat Productions, Inc., Pleasantville, New York 10570

Sound filmstrip series on "Japan: An Anthropological Study in Depth," "Children of Foreign Lands" includes children of Iran, Turkey, India, Mexico, Thailand, Puerto Rico.

Western Publishing Co., Inc., 850 Third Avenue, New York 10022

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January. 1943
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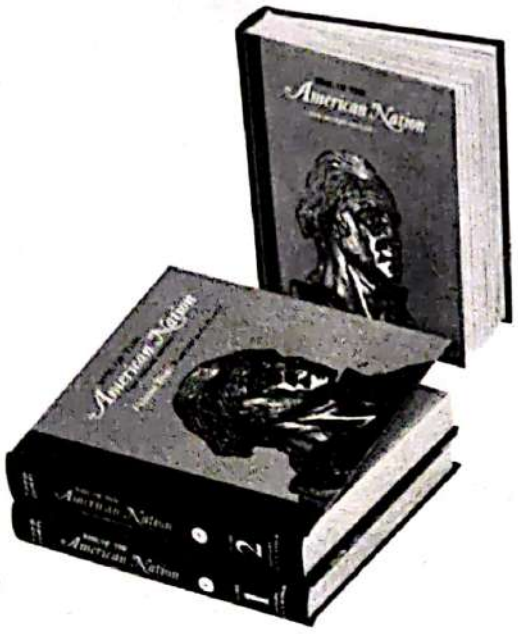

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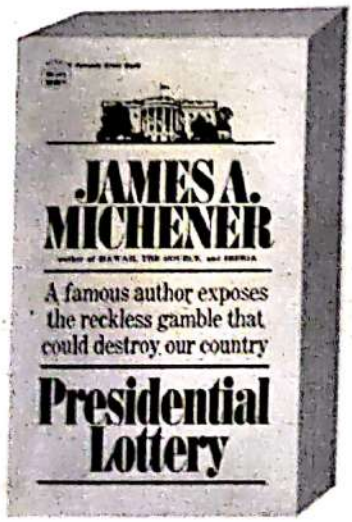

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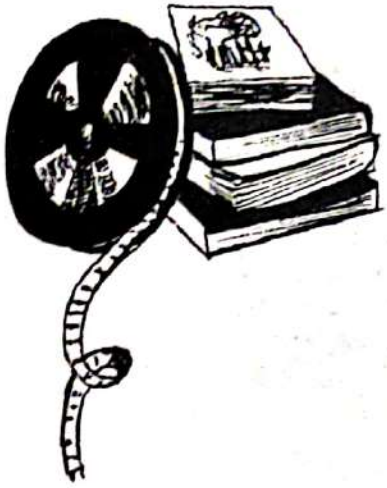

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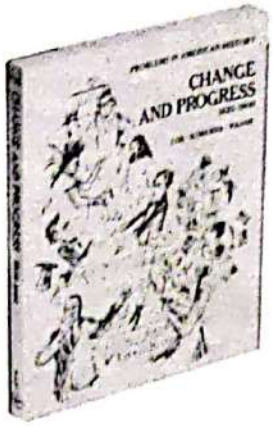

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ANNOUNCEMENTS and EVENTS

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NCSS FORTY-NINTH ANNUAL MEETING IN HOUSTON, TEXAS

Theme: Priorities for the Social Studies

Judging by the enthusiastic response of members throughout the country, the Forty-Ninth Annual Meeting of the National Council for the Social Studies promises to be one of the most stimulating in recent years. The meeting is scheduled for the week of November 24-29, 1969, in Houston, Texas. Registration, exhibits, and many of the meetings will be held at the Albert Thomas Convention and Exhibit Center. Pre-convention events, sessions that include dining, and some meetings are scheduled for the Rice Hotel, which will serve as headquarters hotel.

The Program Committee has structured much of the program around the theme "Priorities for the Social Studies," and the Committee has assembled an imposing array of speakers, panelists, advisers, and reactors to deal with topics on various facets of the major theme. The structured parts of the program are being augmented by a series of *do your own thing* section meetings that will be listed in the printed program. Conventioneers will have an opportunity to view an extensive exhibit of social studies curriculum and teaching materials including some 200 commercial booths, a NASA exhibit, and the NCSS curriculum display that is arranged by a local committee.

The local committee has arranged for visits to schools in Houston and suburban districts, and for a series of tours to places of historic, cultural, and scientific interest in the Greater Houston area. Further information about school visits and tours appears in the printed program and on the reservation form that accompanies the program.

In addition to these early-in-the-week activities, the NCSS International Activities Committee is sponsoring a pre-convention seminar tour to Mexico City. Details concerning the Mexico tour appeared in the May 1969 and October 1969 issues of SOCIAL EDUCATION and in *The Social Studies Professional* Numbers 4 and 5. Interested persons who have not made reservations may inquire about availability of space and other information from NCSS Travel Headquarters, 1716 NBC Building, San Antonio, Texas 78205; Telephone (512) 222-0221.

Also, there will be a three-day Research Training Seminar which begins on November 23. From among the applicants, one hundred social studies educators will be selected to study and utilize interaction analysis and anthropological research techniques. The seminar is being sponsored by the NCSS, the American Anthropological Association, and the USOE Bureau of Research. Applications for the Research Training Seminar were closed as of October 15.

The day-by-day schedule of events is as follows:

Sunday, November 23

Board of Directors: The NCSS Board of Directors will meet at the Rice Hotel.

Seminar: The Research Training Seminar begins at the Rice Hotel.

Monday, November 24

Board of Directors: The NCSS Board of Directors will meet.

Seminar: The Research Training Seminar continues.

Tours: Tours are scheduled and will be further described in the printed program.

School Visits: School visits are scheduled and will be further described in the printed program.

State Supervisors: The Council of State Social Studies Specialists will meet at the Rice Hotel.

Tuesday, November 25

Seminar: The Research Training Seminar continues.

SOCIAL EDUCATION GOES TO THE CONVENTION

Convention bound, with visions of Astrodome, Mexican ballet, and Space Center dancing in their heads, the members of the editorial staff of SOCIAL EDUCATION have taken a voluntary (*sic*) pledge to concentrate strictly on business in Texas. All members of NCSS interested in submitting manuscripts or in discussing ideas for articles are cordially invited to contact the editor or assistant editor in Houston. The staff of your journal will be delighted to meet with all potential contributors. Contact:

SOCIAL EDUCATION
NCSS Headquarters Office
Rice Hotel
Houston, Texas

Tours: Tours are scheduled and will be further described in the printed program.

School Visits: School visits are scheduled and will be further described in the printed program.

Resolutions Committee: The NCSS Resolutions Committee will hold open hearings on proposed resolutions prior to their being presented to the House of Delegates.

State Supervisors: The Council of State Social Studies Specialists meeting continues.

College and University Faculty: The College and University Faculty Group will meet at the Rice Hotel.

Briefing of Delegates: Delegates to the NCSS House of Delegates will attend a briefing session in the evening at the Rice Hotel.

Wednesday, November 26

Tours: Some tours are scheduled and will be further described in the printed program.

Registration: Registration will open at 8:00 A.M. at the Convention and Exhibit Center.

Exhibits: Exhibits will open at 1:30 P.M. at the Convention and Exhibit Center.

House of Delegates: The NCSS House of Delegates will convene at 9:00 A.M. at the Convention and Exhibit Center.

Task Force Report: There will be an open meeting of NCSS members and delegates to hear and discuss the report of the NCSS Task Force.

Cinema on Cultural Pluralism: There will be continuous film showings in two designated rooms at the Convention and Exhibit Center. Films selected from leading producers of contemporary instructional films will deal with various aspects of life in a pluralistic society. This program is being coordinated by John E. Braslin, Director of Curriculum Materials for Teaching Film Custodians. He is being assisted by the local audio-visual co-chairmen, Kenneth Loveless and Joseph Drayton.

State Supervisors: The Council of State Social Studies Specialists meeting continues.

Local Supervisors: Social Studies Supervisors of local school districts will meet at 4:00 P.M. at the Rice Hotel. Leonard W. Ingraham is chairman.

General Session: The National Council for Geographic Education and the NCSS will sponsor a joint session at 8:00 P.M. at the Rice Hotel featuring a panel of speakers from the National Aeronautics and Space Administration.

Thursday, November 27

Registration and Exhibits: Registration and exhibits will be open all day at the Convention and Exhibit Center.

House of Delegates: The House of Delegates will meet at 9:00 A.M.-10:30 A.M. to complete business carried over from the previous day.

Committee Meetings: NCSS Advisory Committees will meet from 10:45 A.M. until Noon at the Convention and Exhibit Center.

Officers, Editors, and CPR Members: These representatives of local, state, and regional councils will meet from 10:45 A.M. until Noon at the Convention and Exhibit Center to discuss topics of mutual concern.

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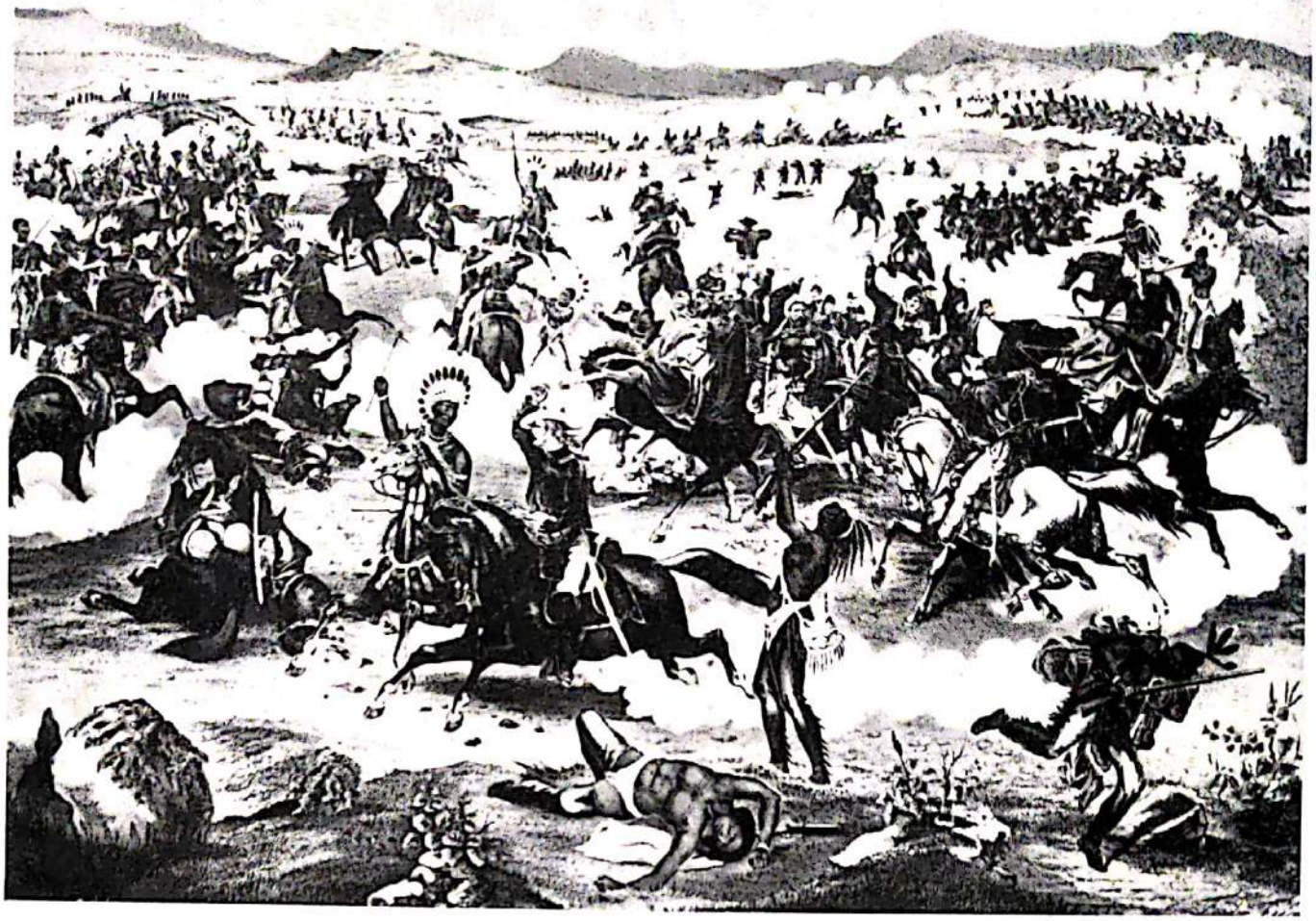

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Cultural Pluralism Cinema: There will be continuous film showings from 9:00 A.M.-5:00 P.M. at the Convention and Exhibit Center.

Teacher Education Institute: Beginning on Thursday afternoon and continuing through the concurrent section meetings on Friday and Saturday will be a USOE-funded institute, "Issues in Teacher Education." This program is intended to involve teachers, teacher education personnel, and other scholars representing the social science disciplines.

General Session: R. Buckminster Fuller will deliver the keynote address at 8:00 P.M. in the Music Hall of the Civic Center. His tentative topic is "Between Now and the Year 2000."

Friday, November 28

Breakfasts: Several state councils have arranged to hold breakfast meetings from 7:00 A.M.-8:15 A.M.

Registration and Exhibits: Registration and exhibits will be open all day at the Convention and Exhibit Center.

General Session: Kenneth E. Boulding will speak at 8:45 A.M. on the topic "Priorities in Purposes for the Social Studies."

Section Meetings: Twenty-nine concurrent section meetings are scheduled from 10:15 A.M.-11:45 A.M. Some of these are designed as *tracks* in which the participants will discuss selected facets of the general topic, "Priorities in Purposes for the Social Studies." Two of the *tracks* relate to "Issues in Teacher Education." Some section meetings are designed as *non-track* meetings and some are identified as *do your own thing* meetings. The same pattern will be observed for section meetings that follow the general presentations on Friday afternoon and Saturday morning; i.e., some *track* meetings, some *non-track* meetings, and some *do your own thing* meetings.

The Friday morning tracked section meetings will deal with *priorities in purposes* for the different age levels and types of school populations. On Friday afternoon they will focus on *needed materials* for the selected types of school populations. On Saturday morning they will focus on *teaching strategies* for the selected types of pupil populations. The categories of pupil populations selected for discussion are: The Elementary School Child of the Black Ghetto; The Secondary

School Student of the Black Ghetto; The Hispanic Heritage Pupil; Youth in Revolt; The Slow-learning Elementary School Student; The Slow-learning Secondary School Student; The Academically Talented; Suburban Elementary School Pupils; and Suburban Secondary School Students.

The *track* topics that relate to "Issues in Teacher Education" are as follows: History and the Problem of Relevance in the Social Studies; Anthropology and the Problem of Relevance in the Social Studies; American Studies and the Problem of Relevance in the Social Studies; Economics and the Problem of Relevance in the Social Studies; Political Science and the Problem of Relevance in the Social Studies; Sociology and the Problem of Relevance in the Social Studies.

The *non-track* section meeting topics for Friday morning are: Education and Nation Building in Latin America; Social Studies for the Rural Disadvantaged; Information Retrieval System for Social Studies; Simulation—What Is It and Where Is It Going?; A Proposed Inquiry-Conceptual Social Studies Curriculum for Grades K-12 in California; Values and Valuing in the Social Studies.

The *do your own thing* topics for Friday morning are: Black Africa in the Social Studies; Individualizing Instruction in the Social Studies; Innovation within a Conventional School Setting; Oral History as a Classroom Tool; An Evaluation of the Brunswick Program; Teaching as a "Non-Subversive Activity"; Religion in the Social Studies; Confrontations—A Human Relations Training Unit; A Demonstration of New Approaches in Multi-Media; and two topics arranged by the College and University Group.

Joint Luncheon: The Association of American Geographers, the National Council for Geographic Education, and the NCSS will hold a joint luncheon at the Rice Hotel at 12:15 P.M.

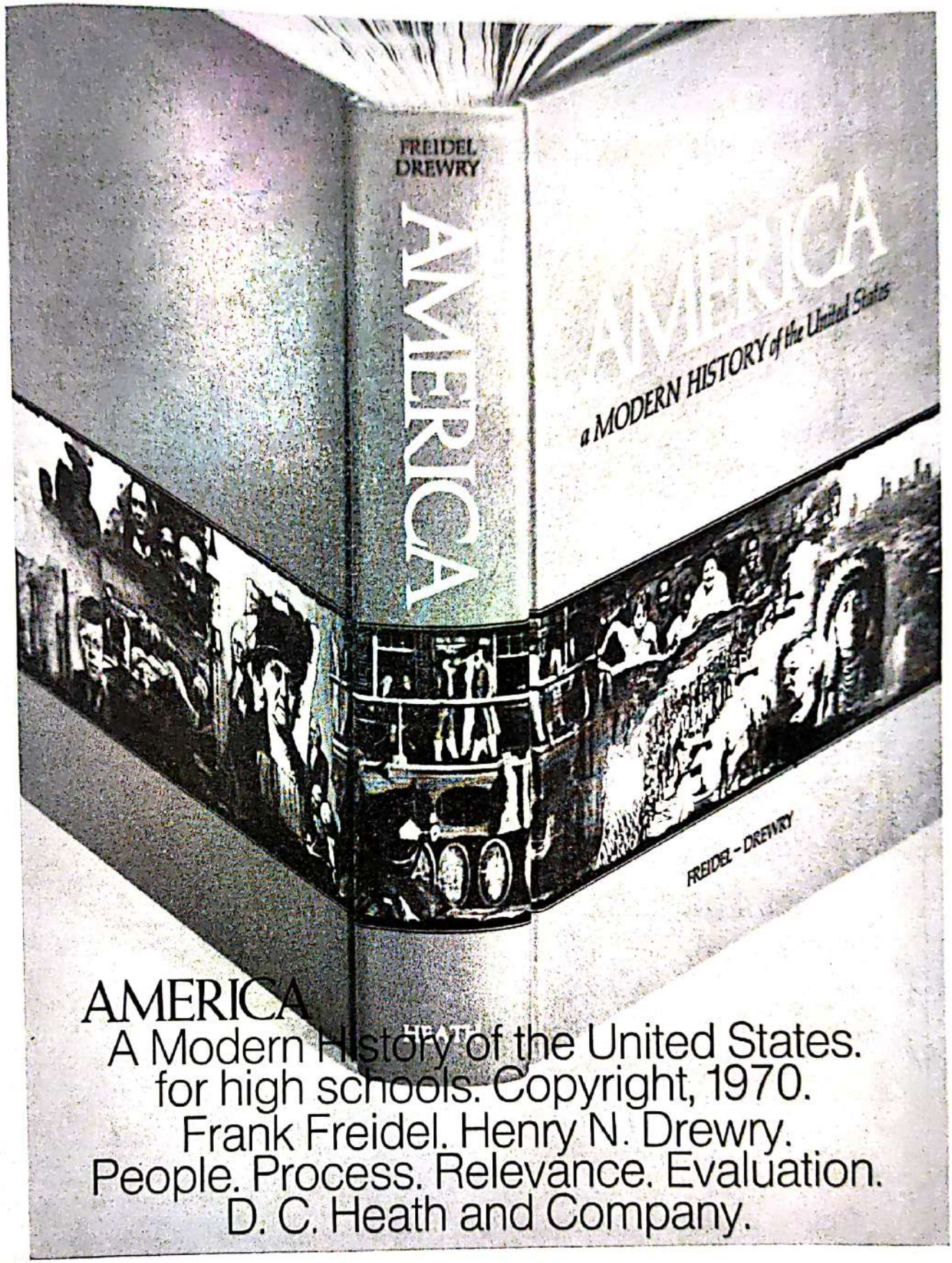
General Session: Kenneth Komoski will present the general topic for Friday afternoon, "Priorities in Materials for the Social Studies." This will be followed by tracked section meetings at 3:30 P.M., continuing topics of Friday morning, and the following *non-track* section meetings: Classroom Tryouts of New Teaching Materials on Latin America; Indian Children and the Social Studies—A Bi-Cultural Approach; Educational Technology for the Future—Computers; Concept Learning Using Inquiry-Oriented Curriculum Materials. Also, there will be the following *do your own thing* topics: Teacher Demonstrations; Tactics and Strategy for Teaching Social Science, Beginning in the Elementary School—Towards a Discipline of Responsible Consent; Man's Adaptation to Environment; Teaching Students to Think—A Demonstration; Sociological Resources—A Report on the Project to Date; Law and Justice as a Controversial Issue—Some Varied Points of View; A School Developed Program—American Studies; Ready for a Trip? Discover the New Think Isles—Integrated Synchronized Learning Environments; Experiment and Innovation in Ohio's Classrooms; and two topics arranged by the College and University Group.

General Session, Banquet: The Annual Banquet will be held at 7:30 P.M. at the Rice Hotel. James Farmer will address the banquet, Lorrin Kennamer will serve as Toastmaster, and NCSS President Ronald O. Smith, will preside.

Saturday, November 29

Exhibits and Registration: Exhibits and Registration are open until 1:00 P.M.

General Session: At 8:45 A.M. Caleb Gattegno will introduce the general



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topic, "Applying New Teaching Strategies to Social Studies Instruction." This will be followed by some twenty-nine concurrent section meetings. In addition to the *track* section meetings already described, there will be the following *non-track* topics: Some Guidelines on What and Where to Teach About Latin America; Black History and Black Studies—What and Where; New Elementary School Organizational Patterns and the Social Studies; Social Studies Curriculum Evaluation—Models for Analysis; Strategies for Effective Reading in Social Studies. Also, there will be the following *do your own thing* topics: Inner City Social Studies; The Continued Education of the Social Studies Teacher; The Civics Course—The Audio-tutorial Technique for Teaching Systems Analysis; The Seminar—Key to Student Involvement; Social Science Concepts in Action; Planning and Survival—A Challenge for Values Education; Action Program for the Advancement of Civic Education—Learning the Democratic Process Through Community Involvement; Teach In—Inquiry Inservice; Local School Systems Can Develop Their Own "Project Social Studies"; Social Studies Instruction in the Elementary School Using Instructional Television; New Directions for the Social Studies.

General Session: The final session of the meeting, scheduled at 1:00 P.M. Saturday, features a panel of three speakers. Ronald Lippitt will discuss "Dimensions of the Change Process," which will be followed by a response by NCSS President Ronald O. Smith. Lawrence E. Metcalf will then present a convention summary in which he will review ideas developed during the week's activity.

General Information

Hotels: Special convention rates have been arranged with the Rice Hotel and eleven cooperating hotels. Rooms may be reserved through the NCSS Housing Bureau, c/o Houston Convention and Visitors Council, 1006 Main Street, Suite 1101, Houston, Texas 77002. Applicants should use the request form that accompanied the printed program that was mailed to all members. The form also appeared in two issues of SOCIAL EDUCATION, May 1969 and October 1969.

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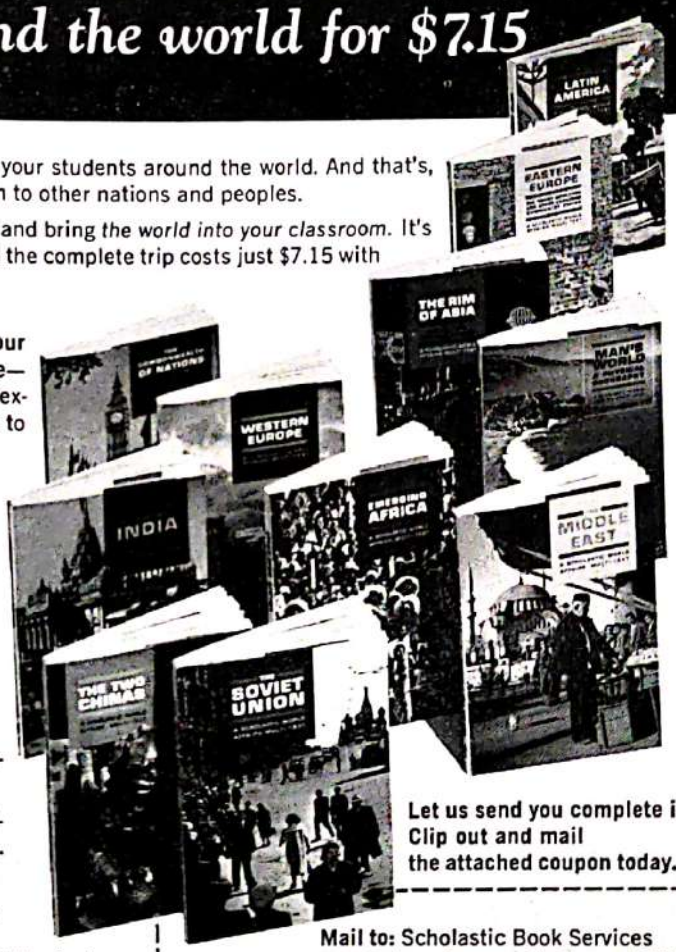

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Registration: Everyone who attends any part of the meeting is expected to register. The registration fee is $5.00 for both members and non-members, and the registration badge will admit registrants to the exhibits and program sessions (tickets needed for tours, meal functions, etc.). College students, certified as such by their instructor, will be registered without charge.

Reservations: Advance reservations for tours and meal functions, with payment enclosed, should be made to the NCSS office. Please observe the various cutoff dates that have been listed in the program and elsewhere. Reservation forms have been mailed with the program to NCSS members. Those not holding advance reservations may purchase tickets in the registration area as long as space is available for the activity in question.

Exhibits: The NCSS Annual Meeting exhibit affords conventioneers an opportunity to visit *the largest display of social studies teaching materials that is assembled at any one time during the year.* The NCSS display of curriculum guides will also be valuable. The guides were collected, catalogued, and arranged for display by co-chairmen John Bishop and Jack Risher and members of their committee. The exhibit will begin on Wednesday afternoon and will be open each day until 1:00 P.M. on Saturday.

—T. Marcus Gillespie

TARGETED COMMUNICATIONS PROPOSALS TO U. S. OFFICE OF EDUCATION

The Office of Education's Bureau of Research has established a program to increase the utilization of the findings of educational research and development for improving educational practice. The program includes the synthesis, interpretation, and dissemination of R & D results and other pertinent information for a variety of specific, nonresearch audiences. Purpose of the program is to provide school districts, universities, State agencies, and the like with information they need to evaluate their current programs or to implement improved ones. To achieve this purpose it is essential that the following conditions be met:

1. The interpreted research and development must involve subject areas that educators perceive as relevant to their problems and must offer them tangible payoff in the operation of educational programs.

2. The existing research and related information must be interpreted in a manner that is scientifically respectable and with a practical awareness of the constraints under which educators and their institutions operate.

3. The resulting materials must be "targeted," i.e., designed for specific audiences and based on the roles they play in the educational change process, the reward system within which they operate, the likely prior knowledge of each audience, the time they have available for reading and digesting the interpretive materials, and other factors.

As part of its program, USOE is encouraging the submission of proposals for the preparation of targeted communications based on educational research and development. Each project, to be carried out under contract, will examine the research and related knowledge in a specific educational problem area, and will produce a report suitable for dissemination to educators. A December 1, 1969 deadline has been set for proposals for possible support under the U. S. Office of Education's Targeted Communications Program.

Further information on the Targeted Communications Program, including an outline of priority problem areas, specifications for designing projects, and guidelines for the submission of proposals, may be obtained from: *Research Utilization Branch, Division of Technology and Dissemination, Bureau of Research, U. S. Office of Education, Washington, D.C. 20202.*

JAPAN THE BEAUTIFUL AND MYSELF

(Continued from page 829)

"I dreamt of him because I was thinking of him.
Had I known it was a dream, I should not have wished to awaken."

"In my dreams I got to him each night without fail.
But this is less than a single glimpse in the waking."

These are by Ono no Komachi, the leading poetess of the Kokinshu, who sings of dreams, even, with a straightforward realism. But when we come to the following poems of the Empress Eifuku, who lived at about the same time as Ikkyu, in the Muromachi Period, somewhat later than the *Shinkokinshu,* we have a subtle realism that becomes a melancholy symbolism, delicately Japanese, and seems to me more modern:

"Shining upon the bamboo thicket where the sparrows twitter, the sunlight takes on the color of the autumn."

"The autumn wind, scattering the bush clover in the garden, sinks into one's bones. Upon the wall, the evening sun disappears."

Dogen, whose poem about the clear, cold snow I have quoted, and Myoe, who wrote of the winter moon as his companion, were of generally the *Shinkokinshu* period. Myoe exchanged poems with Saigyo and discussed poetry together.

The following is from the biography of Myoe by his disciple Kikai:

"Saigyo frequently came and talked of poetry. His own attitude towards poetry, he said, was far from the ordinary. Cherry blossoms, the cuckoo, the moon, snow: confronted with all the manifold forms of nature, his eyes and his ears were filled with emptiness. And were not all the words that came forth true words. When he sang of blossoms the blossoms were not on his mind. When he sang of the moon he did not think of the moon. As the occasion presented itself, as the urge arose, he wrote poetry. The red rainbow across the sky was as the sky taking on color. The white sunlight was as the sky growing bright. It was not something to take on color. With a spirit like the empty sky he gave color to all the manifold scenes, but not a trace remained. In such poetry was the Buddha, the manifestation of the ultimate truth."

Here we have the emptiness, the nothingness, of the Orient. My own works have been described as works of emptiness, but it is not to be taken for the nihilism of the West. The spiritual foundation would seem to be quite different. Dogen entitled his poem about the seasons "Innate Reality," and even as he sang of the beauty of the seasons he was deeply immersed in Zen.

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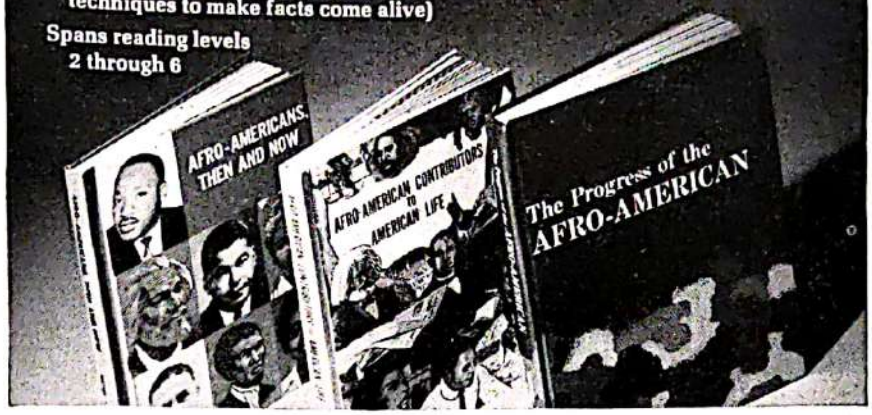

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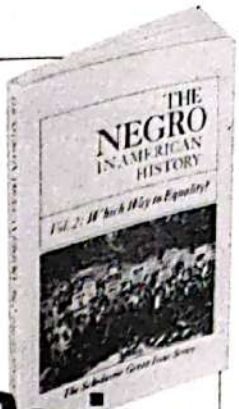

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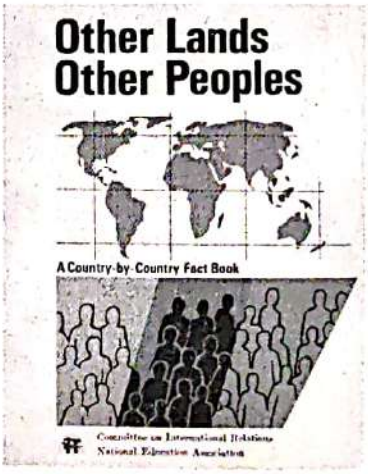

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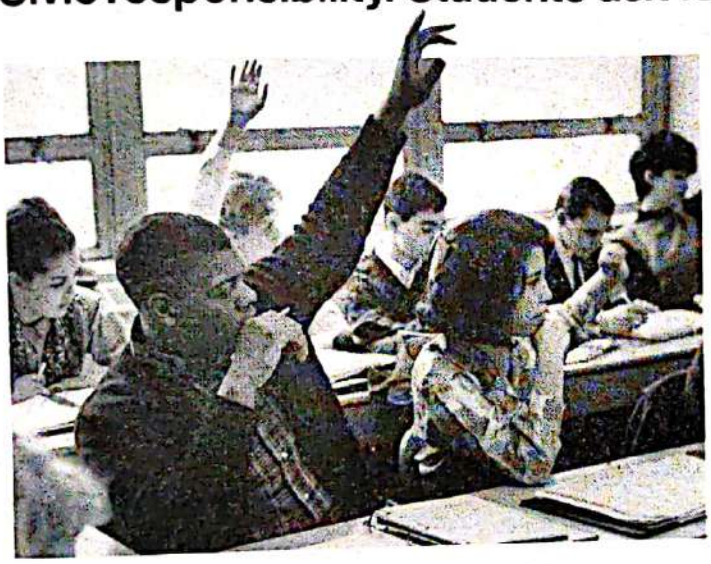

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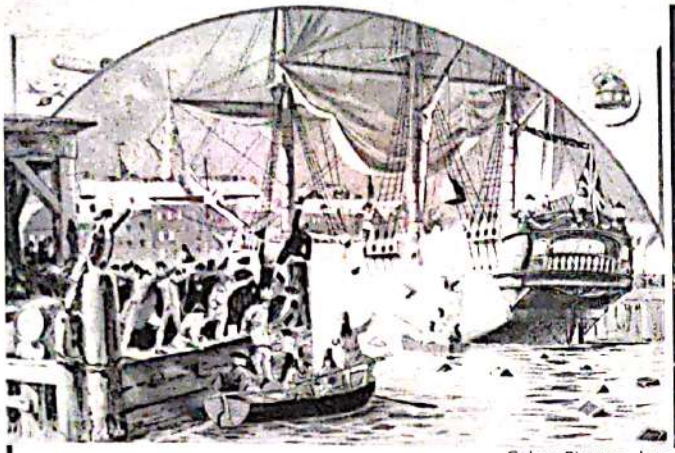

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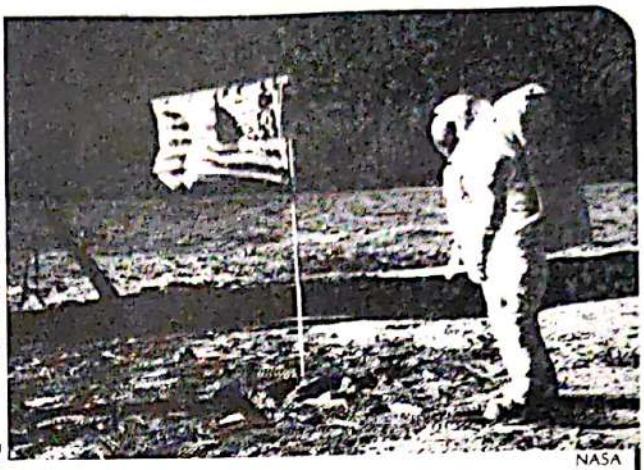

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(Continued from page 864)

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