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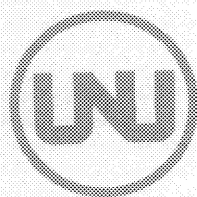
Asian Symposium

on Intellectual Creativity

in Endogenous Culture

A Report of Proceedings

Kyoto, Japan, November 1978



THE UNITED NATIONS UNIVERSITY

From the CHARTER OF THE UNITED NATIONS UNIVERSITY

ARTICLE I

Purposes and structure

1. The United Nations University shall be an international community of scholars, engaged in research, post-graduate training and dissemination of knowledge in furtherance of the purposes and principles of the Charter of the United Nations. In achieving its stated objectives, it shall function under the joint sponsorship of the United Nations and the United Nations Educational, Scientific and Cultural Organization (hereinafter referred to as UNESCO), through a central programming and co-ordinating body and a network of research and post-graduate training centres and programmes located in the developed and developing countries.

2. The University shall devote its work to research into the pressing global problems of human survival, development and welfare that are the concern of the United Nations and its agencies, with due attention to the social sciences and the humanities as well as natural sciences, pure and applied.

3. The research programmes of the institutions of the University shall include, among other subjects, coexistence between peoples having different cultures, languages and social systems; peaceful relations between States and the maintenance of peace and security; human rights; economic and social change and development; the environment and the proper use of resources; basic scientific research and the application of the results of science and technology in the interests of development; and universal human values related to the improvement of the quality of life.

4. The University shall disseminate the knowledge gained in its activities to the United Nations and its agencies, to scholars and to the public, in order to increase dynamic interaction in the world-wide community of learning and research.

5. The University and all those who work in it shall

act in accordance with the spirit of the provisions of the Charter of the United Nations and the Constitution of UNESCO and with the fundamental principles of contemporary international law.

6. The University shall have as a central objective of its research and training centres and programmes the continuing growth of vigorous academic and scientific communities everywhere and particularly in the developing countries, devoted to their vital needs in the fields of learning and research within the framework of the aims assigned to those centres and programmes in the present Charter. It shall endeavour to alleviate the intellectual isolation of persons in such communities in the developing countries which might otherwise become a reason for their moving to developed countries.

7. In its post-graduate training the University shall assist scholars, especially young scholars, to participate in research in order to increase their capability to contribute to the extension, application and diffusion of knowledge. The University may also undertake the training of persons who will serve in international or national technical assistance programmes, particularly in regard to an interdisciplinary approach to the problems with which they will be called upon to deal.

ARTICLE II

Academic freedom and autonomy

1. The University shall enjoy autonomy within the framework of the United Nations. It shall also enjoy the academic freedom required for the achievement of its objectives, with particular reference to the choice of subjects and methods of research and training, the selection of persons and institutions to share in its tasks, and freedom of expression. The University shall decide freely on the use of the financial resources allocated for the execution of its functions. . . .

HSDPD-15/UNUP-189

THE FIRST ASIAN SYMPOSIUM ON INTELLECTUAL CREATIVITY
IN ENDOGENOUS CULTURE

A REPORT OF PROCEEDINGS
KYOTO, JAPAN, NOVEMBER 1978

THE UNITED NATIONS UNIVERSITY

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I. INTRODUCTORY REMARKS

Doctor Anouar Abdel-Malek

This is the first regional symposium dealing with the theme "Endogenous Intellectual Creativity" within the project on Socio-cultural Development Alternatives in a Changing World (SCA), which is part of the Human and Social Development Programme of the United Nations University, led by the Vice-Rector, Dr. Mushakoji. It will be followed by several other regional symposia dealing with endogenous intellectual creativity: in Mexico in April 1979, in the Arab region in 1980, and later in Europe, Africa, North America, and the Pacific. A parallel series of thematic international seminars will deal with the overall dimension of the transformation of the world, different aspects of the transformation being dealt with by international groups of leading experts and specialists. The first such meeting is scheduled for Belgrade next autumn, while the last is planned to take place, significantly, in Hiroshima. Parallel to these meetings we shall concentrate on detailed research by various institutions of the Socio-cultural Alternatives project networks in the world, dealing with more detailed aspects of the themes and sub-themes of the project, and we hope to publish a series of pamphlets bringing together research reports from different institutions.

It was really our strong wish to have the first symposium in Asia, inasmuch as Asia is the home of much more than half of humankind and should be acknowledged as such when we speak of opening up, and also to hold it within the framework of Kyoto University in the ancient centre of the Japanese culture — *Nihon no furusato*, I believe — for the very reasons which the President of Kyoto University has expressed. We are deeply honoured and feel very deeply the fact and significance of the meeting in Kyoto, which is a central place not only in Japanese culture but in the whole of Asian civilization and in world culture. It follows that the opening of the symposium in Kyoto goes beyond the fact that it deals with endogenous intellectual creativity, and we are grateful to our colleagues and the authorities of Kyoto University for having agreed to co-sponsor this inaugural symposium with the United Nations University. The basic inspiration, as is repeatedly stressed, is that of the eminent late great statesman U Thant. He felt that deadlocks and difficulties in the political interaction between nations and states could perhaps be tackled, should we accept the task

of digging deeper into the sub-layers in the hidden part of the iceberg, where civilizations, cultures, and social systems obtain beyond the apparent part of political systems and national policies.

Here I would link up directly with the exposition of the positions and orientations, the political philosophy, the scientific philosophy, the intellectual tonality as it were of the project. There are different ways to tackle the problem of the deadlocks and shortcomings of development, one of them being to go beyond the economic dimension, another to go beyond the quantitative dimension. But the Socio-cultural Alternatives project is much more specific than that. In fact, to speak of going beyond the economic dimension, or going beyond or supplementing the quantitative approach, means that there is one alternative to the economic dimension and one alternative to the quantitative approach. But, in our view, the world is not made up of interchangeable units, societies, or relations. It is made up of different civilizations, of different cultures or regional cultural areas, of different national societies. Each has its very long protracted history. Each has its own specificities, and in each of them different alternatives obtain, either in the prevalent mode or in alternative modes. Each one of them uses quantitative tools. It follows that our project is not geared to reverse, as it were, the centre-periphery approach — for we are nobody's periphery and acknowledge nobody as the centre — inasmuch as there are different centres in the world, which complement each other directly. We are not here to re-posit the problématique in that sort of cosmopolitan centre-periphery approach. We are here, rather, better to understand what are our visions of the very position of the problem of social evolution, that is, of human and social development. And this, from the very onset, pre-empt any ideological approach, any quantitative vs. qualitative approach. It is this fundamentally different approach, which I think does echo in an essential manner the inspiration of U Thant, and the very welcome reaction of the Japanese Government to this initiative, during the exchange of letters with the Secretary-General of the United Nations, which have in fact made it possible to create the United Nations University in Japan and which have enabled all its programmes, including this project of the Human and Social Development Programme, to unfold. I wanted to stress this inasmuch as, to my mind, this project is not just a complementary aspect of several other projects and programmes. It has a definite specificity, which I have stated clearly, without going through texts, because I wanted to be very clear from the onset that we are not just adding a grain of salt to other salts and peppers. We have a vision, which has been explained in detail in documents submitted to you as a result of a number of meetings — the task-force meeting held in Tokyo in June 1977, several other meetings and consultations, the advisory committee meetings, etc.

The scientific philosophy of this project has been submitted to you in a very short document called "Endogenous Intellectual Creativity: Positions and Orientations." The starting point, as of U Thant's inspiration, is that we ought to meet the intellectual challenges emerging not from any situation but from the specific character of the present historical situation of the concrete world. For we are living, so we feel, at a time when the world is in full transformation: maybe for the first time since the fifteenth century the hidden three continents of Asia, Africa, and Latin America have, as it were, come back to contemporaneity. This central

character of our times is to be coupled, one might say, with the differentiation of advanced industrial societies between the free market and the centrally planned, between liberal capitalist and socialist economies, and also with the second stage in the industrial revolution, which some of us would label the technological and scientific revolution. The combination of these three major sets of transformational formative influences is really the general framework in which we would like to discuss human and social development and, more specifically, endogenous intellectual creativity.

The main intention of our project — through its four themes: endogenous intellectual creativity, which has first priority; cultural identity and national socio-political change; new and emerging perceptions of prospects for human civilization; and specificity and authority — the main intention, the main thrust, is to make it feasible to evolve an international cultural and theoretical workshop towards the formulation of novel creative positions of the *problématique* of human and social development at the time of the transformation of the world. Now this set of bodies, the set of bodies of novel creative positions of the *problématique* of human and social development, is not a theoretical-cum-epistemological exercise. As has been very forcefully stated by the Rector, we are not one more university research centre, we are not one more body, but a very specific body of leading scholars and scientists.

We have terms of reference, defined by the Charter of the United Nations University, and therefore we think that the innovation of our endeavours should develop along two lines. First and above all, these alternatives should try to develop our being deeply rooted in and genuinely representative of existing and prospective alternative potentials at work in different civilizations, cultures, and national specificities as they obtain in our world. Through these formative moulds, the whole array of theoretical, philosophical, ideological and methodological approaches will be invited to participate without distinction, so as to preserve the many-splendoured tradition of humankind in our times.

The second line along which we hope to mobilize creative thought in a concentrated way is to make certain that continuous structural, dialectical links — between on the one hand concrete reality, and ongoing and conflicting practices and on the other the elaboration of concepts, theories, and systems — will be maintained, thus addressing ourselves essentially to the practitioners of human and social development in all fields of social and political activity proper. Our task is not to make decisions but to prepare the ground in a more lucid manner for those who are commissioned to take action so as to make feasible a better-informed dialogue between different regions of humankind. For this is our world; it is the world in which we have to survive together.

The conceptual framework and the method are of more detailed importance, and perhaps we should leave these to be read in documents. I don't think that it would be worthwhile to go through them now, but perhaps we would like to bring together in the scientific research field what I would call a maximal range of combinations in the process of critical comparative analysis. That is, we will bring together at the highest level the most contradictory set of influences in what I would call a non-antagonistic complementary manner inasmuch as

this is the only way to bring forth new ideas. Should we wish not to bring forth new ideas, we would remain at the level of exposition, the method of in-groups happily smiling at each other, and would get no output. But we are determined and commissioned to get some output. Therefore, we should address ourselves seriously to seeking what differences exist, establishing meaningful comparisons between them, and developing sets of alternative solutions and answers at least towards re-positing our questions. So fraternity would obtain but not cultural diplomacy, a totally different affair. We shall compare, first, different theoretically specific positions of the problem itself in different regions and traditions, and then compare each of these different positions with parallel positions obtaining in other regions and cultures. And here we shall see how different they are in spite of common levels.

The four sessions of our symposium, as they have been defined by the Japanese organizing committee chaired by Professor Kawano, deal with the dimensions of philosophy, history, society, and intellectual creativity and the emerging new international order.

In the first session, on the dimension of philosophy, which, to my mind, might be the core section of the position of the problem, we will deal with the following themes: the uses and limitations of transfer of knowledge; the rise of the quest for national identity and national cultural traditions, the quest for historically constitutive specificity as against exoticism; the linkage within national cultural intellectual creativity; the concept of endogenous intellectual creativity, and the formative factors of this concept, at the immediate international level and at the micro, dual-cultural and dual-political levels; the assessment of endogenous intellectual creativity as an attempt to mobilize the potential of the hidden part of the iceberg, the masses of the population; and endogenous intellectual creativity considered as a source of diversified, remodelled and enriched prospective alternatives to the present civilizational model, with particular reference to the civilizations, cultures and nations of the Orient, Asia, Africa and Latin America.

In the second session, on the dimension of history, the main consideration will be to go beyond description and analysis of what has already been achieved, and approach comprehension of the historical and societal influences at work around and through manifestations of endogenous intellectual creativity at one given historical stage, in one given country or national/cultural area. Attention ought to be paid to negative influences — constraints and counter-actions — and evaluation of the respective negative influences of external and internal, exogenous and endogenous factors will always be sought. It is obvious that there are direct links to be established between the historical dimension and the social aspects at work in each of these two areas, if our analysis is not to remain at a descriptive, positivistic level, alien to our project. Comparatism of every sort will be encouraged, provided it relates comparable processes and instances and that it is meaningful comparatism such as will shed light on the rationale for positivity and negativity, so as to clarify the nodal points to be tackled by ongoing and further theoretical analysis.

In our third session, on the dimension of society, research will be concerned with the traditional problems of social groups and social classes, and the role of the state, of or-

ganized political forces, of national and social popular movements, and of social innovators, etc. There are two less-explored areas, perhaps of much greater significance, to which I would like to draw attention. These constitute the differentiation of the cultural and political élites of non-western societies into two major schools of thought and intellectual tendencies in the different establishments of our countries, a central and crucial problem. These are mainly westernized modernizers on the one hand, and, on the other, autochthonous national schools of thought and action.

The recruitment as well as the motivations, the loyalties, prejudices and styles of thought of these two major formative forces of intellectual life in non-western countries should be brought fully to light, thus perhaps enabling many contributors to present novel interpretations of national/cultural histories. The dialectics between the two sectors, the inner logic of political struggles, will be clarified, perhaps more forcefully than has until now been attempted. These intimate, dynamic, orientative forces act also as sources of the distortions and pre-emptions at work deep in the hidden part of the iceberg. A key question will be that of the interrelations between state power and popular initiative, between institutionalized national projects and alternatives of a critical, radical type. A much greater importance will also be given here to the negative aspects, to the analysis of obstacles that impede or block endogenous intellectual creativity.

The fourth session will deal with the relation between endogenous intellectual creativity and the emerging new international order, or transformation of the world. This is the future-oriented dimension where the problems posited as arising in the first three sections will converge towards their linkage with the all-encompassing framework of our project — the transformation of the world. It is important that the notion of emerging new international order be here clearly seen in terms different from the economic connotations of the so-called new international *economic* order. What is at stake here is, literally, the transformation of the world in all fields and dimensions, in all sectors and areas, from philosophy to geopolitical balance of power, from religion and culture to economics, from demography to nuclear physics, etc. However, the emerging new international order is not, and cannot be, the order of new forms of hegemonism. It is conceived of, rather, as the resurgence of hitherto homogenized civilizations, cultural and national specificities, and their capacity to contribute their specific share to the restructuring of the civilizational model of mankind, whether by helping to remodel it or, more probably, by offering different alternative models which combine those civilizational, cultural and national specificities, and visions of the problem of evolution, with the different types of socio-economic and political/ideological systems already in existence or slowly emerging. In brief, the transformation of the world deals with the many-splendoured array of potential alternatives, making full use of the hidden and even unwanted potentials of mankind.

The dialectics between the old and the new will also be tackled in that final session. It is our view that, as responsible intellectuals of the world, so deeply rooted in our national/cultural specificities and philosophical/political loyalties, we are being invited to act so as to multiply the mediating linkages that will seek to make of these dialectical processes a focus for confrontations of a non-antagonistic type which, it is hoped, will lead towards comp-

lementarity and the restructuring of the prospects for human civilization and its accompanying philosophy. The centrality of the all-encompassing frame of our project — the transformation of the world — will obviously have a direct impact on the general theme and sub-themes of our symposium. We will remember at every step that we are not collecting archival data towards one more exercise in intellectual excellence. For what is truly at stake is our ability to progress seriously and critically, in a constructive manner, towards a better comprehension of the urgent problems and issues confronting human societies in our time, towards developing alternative and novel possible courses of evolution. It is not recipes that are needed, therefore, but a deeper understanding, a more genuine comprehension of forces deep at work, and a consequently higher capacity to take, and help to take, action.

In this city where the tale of Genji evolved, and where this first major symposium of our programme and project is being held, it would, I think, be fitting to remember two ideas, two notions, one of them perhaps defining the spirit of this symposium as I see it at this time. On the spirit I would quote our eminent master from Cambridge, Professor Joseph Needham, famed encyclopaedist of science and civilization in China: "Western music is music, all other music is ethnology." We think that western music is definitely music, but the music of Asia, of Africa, of Latin America is also music. In the world there are many splendid musical orchestras, all, one hopes, playing symphonies in a complementary manner. As for the style, I would refer to a half-Asian who was from the Arab peninsula, the greatest poet of the Arabic language, Imru'al-Qays. Writing in the third century B.C. the most glowing poetry in our language, similar to the Genji process, he says of time, the unending river: "Time is a sword. If you don't cut it, it cuts you." Let us therefore cut through time to build together this very important scientific and theoretical workshop oriented towards tackling the urgent problems of mankind.

Doctor Kinhide Mushakoji

At the beginning of this symposium, let me say a few words to explain the importance of the First Asian Symposium on Intellectual Creativity in Endogenous Culture in the context of the Human and Social Development Programme of the United Nations University.

As the title of the project of which this symposium is the first activity indicates, we are in a changing world where the choice of development alternatives to be made by the different nations of the world depends on their socio-cultural specificities. It is, it seems to me, this very fact which was in the back of the mind of the late Secretary-General U Thant when he conceived the UN University as a forum where researchers from different cultural traditions and social systems could have a dialogue on the pressing global problems which concern the United Nations.

The Human and Social Development Programme of the UN University has to play the specific role of providing a critical forum for this dialogue between researchers from different cultural backgrounds and schools of thought, so that they can compare notes and jointly develop novel perspectives about the development problématique of the contemporary world in transformation.

To this end, the Human and Social Development Programme is engaged now in a network-building effort in order to play a catalytic role in the mobilization of the world academic community. The networks link together academic institutions, groups of researchers and even single individuals developing seminal thoughts and conducting innovative research into selected key issues on human and social development.

These issues cover, on the one hand, the whole of research on the development problématique and, on the other, the questions related to technology in the service of development. In the sub-programme studying the development problématique, the Council of the UN University decided that the problems of development indicators deserved especial attention. This is why

a project on the Goals, Processes and Indicators of Development was launched. It was, however, indispensable to develop alongside this project, which by the very nature of development indicators was geared to provide a universalistic perspective on development goals while stressing the multiplicity of alternative development paths, a project which would stress the specificity of development alternatives based on the different socio-cultural and geopolitical settings of the diverse regions and nations of the world. This is why the project of Socio-cultural Development Alternatives in a Changing World plays a key role in the systematic research effort organized initially by the Human and Social Development Programme of the UN University.

This project developed, under the able intellectual leadership of Dr. Anouar Abdel-Malek, a very important research agenda whose main emphasis was on the problem of endogenous intellectual creativity. This theme is indeed crucial to any nation's effort to build its future, not in a slavish, imitative way but in a specific, innovative way, in full accordance with the specific role it is called upon to play in the present world setting, where a new international order is in the process of emerging.

The emphasis on intellectual creativity of this project has an especially important contribution to make to the other sub-programme of the Human and Social Development Programme, which deals with technology for development and where two initial programmes concentrate on the Sharing of Traditional Technology and the development of Research and Development Systems in Rural Settings of Third World countries. It is obvious that, in both cases, endogenous intellectual creativity is essential as a basis for the re-evaluation of traditional technology as well for self-reliant R&D systems.

A third project now in its initial stage is concerned with Technology Transfer, Transformation and Development: The Japanese Experience, where again the problem of how transfer of technology can be combined with the development of endogenous intellectual creativity is a key question which calls for serious research efforts. It is in this context that the Human and Social Development Programme cannot but take a special interest in endogenous intellectual creativity. Having its headquarters in Japan, the UN University welcomes the decision made by Dr. Abdel-Malek, in consultation with the international group of experts which constitutes the board of the Project on Socio-cultural Development Alternatives in a Changing World, to hold its first symposium in Kyoto.

It is also most significant that this first regional symposium is held in Asia, the continent where several major civilizations have contributed to the building of a historical background for the blossoming of a variety of socio-cultural settings encouraging the development of endogenous intellectual creativity. This symposium is meant to be an encounter of seminal thinkers of this region which will permit them to build a common consciousness among the Asian peoples about their unity and diversity in their potential for endogenous cultural creativity.

In its network-building effort, the Human and Social Development Programme of the UN

University is putting a special emphasis on linking those researchers who are isolated from each other: the Third World researchers who lack the opportunity to organize horizontal links among themselves due to the tendency of the contemporary international scientific community to be dominated by academic centres in the industrialized countries.

This symposium is meant to be a starting point for the establishment of such a horizontal network in Asia, and this is why I extend heartfelt gratitude to all the eminent experts from so many countries for having agreed to participate in this endeavour, which is intellectually most significant, not only for the Asian scholarly community, but for the whole international intellectual community to which the UN University is starting to relate.

II. KEYNOTE SPEECH

Intellectual Creativity in Endogenous Culture: Takeo Kuwabara

Spread throughout the earth's habitable regions are human collectivities that range from small, isolated groups scattered thinly over vast deserts to mammoth empires. But every one, as long as it forms a collectivity distinct from others, has its own unique culture. As each culture interacts with others around it, they influence and modify each other. Further, since each one is a bona fide culture, it would seem that they should all coexist equally, but in the process of history none can escape the vicissitudes of the particular collectivities, or nations if you prefer, to which it belongs.

By definition, culture stands opposed to *Gewalt*; it rejects the premise and the agency of force as an element in its own expansion. However, in the historical spread of cultures, in almost no instance has culture in fact expanded peacefully and rationally, empowered only by its own internal dynamic. In most cases a stronger culture has been transmitted, or imposed, through the instrument of force.

The culture of Louis XIV flowed all over Europe; it was, of course, a superior culture, but we must not forget that late seventeenth- and early eighteenth-century France also happened to be the most powerful of all the European states. Later, when the armies of Napoleon advanced into most of Europe, they carried with them the ideals of liberty, equality and fraternity, the Napoleonic Code, the metric system and more. They spread through Europe the new culture of early post-Revolution France. Still, we must not forget that its bearer was Napoleon's near-invincible armies. Perhaps we can say the same thing about American culture today. I am talking about not the tangible might of advancing American armies, but the psychological impact of the world's leading scientific and economic power and the force of that impact to carry a rising torrent of American jazz, western movies and so forth throughout the world.

I respect culture, and so I do not like the idea that culture spreads with *Gewalt* behind it. But as long as this symposium is oriented towards something beyond a specialized historical

inquiry, as long as we aim ultimately for a "transformation of the world," albeit peacefully, we cannot avoid recognizing the way culture has actually moved in history.

Europe may boast its glorious cultural traditions from Greece and Rome, but it has not always been rich and powerful. Compared with T'ang-dynasty China, or Islamic civilization at its peak, medieval Europe was poor and weak. Then Europe revived when a number of factors converged, whose timing, subtle interaction, character and influence still inspire a considerable body of research. (I once discussed with Professor Joseph Needham the reasons that modern science grew up only in Western Europe and nowhere else, and he said that there is no consensus among scholars.) Whatever the reasons and circumstances, the birth of modern science, the Reformation, the growth of capitalism, and other developments that marked post-Renaissance Europe, created a group of states more powerful than the world had ever known. Around 1500, Europeans began finding their way to all parts of the globe. It was not very long before most of the world was under the control of Europeans, with the exception of China, Japan and Thailand, which were far from Europe and had defined and firmly established cultures of their own.

That was by no means the first attempt by a relatively small number of people to conquer the world. Among their predecessors were Alexander the Great, and the founders of the Roman Empire, the T'ang dynasty and Islamic civilization; there were Genghis Khan and Tamerlane, to mention a few, but in no case did they ever penetrate as far or succeed so thoroughly in conquering the world as did the Europeans after 1500. The European states had grown that strong, but first they had to go through revolution to destroy their feudal systems, they had to modernize their own societies and develop a strong base of nationalism, and they had to arm themselves with a superior arsenal of science and technology. The European advance brought a single world into existence for the first time in history. Intellectually, it forged an awareness throughout the human race of a shared identity that allowed people to join together for the first time in search of a common set of ideals, and it set up the conditions where the different cultures could coexist in peace, while creating the possibility of mutual understanding among them.

Of course the impact of Europe on the world was crucial, but at the same time the damage done in the process of its seasoning was irreparable in many cases. Think of what happened as a result of the conquest of the Americas. The annihilation of the Inca empire is notorious, but how many realize that, numerically, over the short period of 79 years between 1519 and 1597, the population of Mexico dropped from eleven million to a devastating two and a half million?

I am not out to condemn Europeans for all that has happened in history over the past four centuries and more; no Japanese is qualified to do that for the very reason that our country, imitating the European pattern, has brought damage, destruction and chaos to so much of Asia in the last one hundred-odd years, particularly during the thirties and forties. But we cannot even begin an appraisal which is even slightly realistic of today's world, especially Asia, without considering all that has happened since 1500. We are about to embark on a

discussion of "intellectual creativity in endogenous culture" in this symposium, and what I am trying to say is that "endogenous" cannot be taken to mean simply that which is created from within the human communities of the respective regions. Nor can we limit it to "that which is not exogenous." It must also embrace the sense of "non-European," or "non-western."

None of us is trying to reject everything European or western, which would be, in any case, impossible. Circumstances make it necessary to conduct the symposium itself in English, a western language. We could have chosen Malay, for it stands equally with English as the living language of a group of people in the world today. But all theorizing aside, it would be a practical impossibility for us to conduct our conference in Malay. We must accept the unfairness of history and put our efforts instead into establishing fairness and equality for the ages that lie ahead.

Rather than just praising creativity in the endogenous culture of their respective peoples in abstract terms, I hope those gathered here from so many countries will show us that creativity in actual monuments of their intellectual and aesthetic traditions. Still, this is not a historical or archaeological conference. I hope it can be a symposium that reaches into endogenous culture both present and past, and which, since we can say nothing definitive about the future, will search for new horizons, new possibilities, from now on.

The ancient beauty of Borobodur, Angkor Wat, Ajanta and other great remains excites the pride of all mankind. They are monuments to the creativity of the endogenous culture in the respective regions of their birth. But still we must continue to study the influence of cultures outside those regions, the external, exogenous factors that went into their making, for such an endeavour is going to be important in building a sure foundation for a universal world culture of the future. We must also prevent those great monuments from becoming only tourist attractions, for I believe we should and can identify in them a source of new aesthetic creativity that finds expression not just in their region of origin but anywhere.

I hope that the Japanese participants also will offer us concrete expressions of creativity in their own endogenous culture and then, going further, will share their thoughts about how that creativity can be expressed in the future. We expect each of the three papers prepared by Japanese participants to help deepen our thinking along these lines. In this connection, I believe it is symbolic that this symposium is being held in Kyoto, which as you all know is one of the centres of Japan's traditional culture.

I thought a great deal about what would be most suitable to say here, in the opening speech, and I decided that I must stick to Japan. I have spent time in many Asian countries, including China, Thailand, Indonesia, India, Nepal, Bhutan, Pakistan, Iran and the Soviet Union, including three months camping and mountain climbing in Pakistan, and one month travelling alone in India, but at no time in any of those places did I ever do bona fide research. I am not qualified to talk about the creativity of the endogenous culture in any of them. To speak on my own country is not merely a matter of convenience, however. The influence of

western civilization probably had the greatest and most penetrating impact in Japan of all the countries in Asia and, with all the mistakes and failures that occurred along the way, the Japanese worked hard to modernize until they had built the strongest industrial power in the region. All that is simply historical fact. The radical cultural transformation that Japan has undergone in the past century has few precedents in all of world history, a point that I hope will be fully discussed during this symposium.

Modernization, or industrialization: is it beneficial or not for a given people? If not, is it possible to get around it? This question will be taken up later, I believe, but regardless of the pros and cons of modernization/industrialization, I would like to review very briefly *why* Japan was so successful.

One reason is that Japan passed through two and a half centuries of unbroken peace during the Tokugawa period (1603–1868), something perhaps no other country has ever experienced. That long stretch without strife was made possible only by the rigid policy of seclusion of the Tokugawa bakufu. While shielding them from turmoil, however, the seclusionist policy constrained the activities of the Japanese and created stagnation in their culture. That much is certain, but any consensus among Japanese scholars on the ultimate benefits and drawbacks of this period in our history awaits the passage of time.

A second reason that Japan was able to modernize and industrialize so quickly and so successfully was its homogeneity. The 250 years of social stability within Japan's self-imposed blockade merely reinforced the cultural uniformity of people who had lived in Japan's three main islands with no further tribal or racial infusions since the Nara period. Under the Tokugawas the country was divided into 300 daimyo domains, but the authority of the central bakufu government was absolute. For that and other reasons, there was not a great deal of distinctiveness between the local cultures. The traditional folk songs and folk dances of each region, for example, live on today, but they all seem very similar to each other. In this kind of society it was possible to achieve perfection in the peculiar style of Japanese aesthetics, but such an environment was not conducive to the birth of universal ideas.

A third factor lies in the very perfection of the feudal system under the Tokugawa. A feudal regime assumes a strong hierarchical system, and although its relevance to modernization may not strike one immediately, Japan's feudal society provided the conditions for a well-developed bureaucracy to emerge, and laid the ground for the smooth, rapid division of labour by encouraging specialization in each field or occupation. A stable society also encouraged the spread of education, so that by the time of the Meiji Restoration, Japan had the highest literacy rate of any country in the world. (See R.P. Dore, *Education in Tokugawa Japan*, Routledge and Kegan Paul, 1965.) Education helped to enlarge and refine the intellectual capacity of the individual Japanese, giving them sophisticated tools for deeper understanding among themselves and helping to forge an even stronger sense of unity as a people.

Fourth, strong leadership from above was exerted effectively. The Tokugawa bakufu had declined by the middle of the nineteenth century, but it had built and left its legacy in the

structure of a strong centralized authority that developed to the level of absolutism. Those who inherited that structure were the capable and ambitious young revolutionary leaders who came out of the ranks of the lower-class samurai. Gradually elevating the emperor to a semi-deity, they were then able to use the imperial authority to the optimum to impose upon the people a bold, daring reform.

The new Meiji government was soon attacked for its bureaucratic despotism, and opposition by the popular rights movement was fierce, but with clever foresight the Meiji bureaucrats successfully deflated the movement by pre-empting the opposition with a public commitment to promulgating what was to become the Meiji Constitution. Another very important aspect of the Meiji government was that, in abolishing the feudalistic status hierarchy, they wiped it out completely, more thoroughly and finally than any bourgeois revolution in any country had ever succeeded in doing before. The abolition of class distinctions released tremendous energy which was channelled into individual ambition to rise in the world, and that energy fired Japan's push towards modernization.

Later, when modernization had become a fact, schools of thought began to dominate Japanese scholarship which, judging from standards based on either western modernity or aspirations for a socialist revolution, claimed that the Meiji Restoration had not gone far enough. I believe, on the contrary, that the value of Japan's revolution lay in the unprecedented and final thoroughness with which it was carried out. The Meiji leadership not only held the much stronger western powers at bay but, in order to build effective opposition to the West, also abandoned the centuries-old intellectual dependence on China and turned instead to absorbing everything possible from the very countries they were confronting. They were aiming at a wholesale cultural revolution. The overnight change in attitude may appear to have been facile and not very deep, but the circumstances demanded it, and it worked.

There is no need to point out the crucial importance of national independence to Japan's successful modernization. In countries that were less fortunate, those that were either heavily oppressed or colonized by a western country, the attempt to modernize necessarily became the effort to westernize; but it was accompanied by the psychological strain of knowing one was being fitted into the same mould as the adversary. In the case of Japan, the country was able to modernize (westernize) of its own volition, as an exuberant expression of autonomy and free, strong, national self-consciousness.

The Meiji government made the appeal formulated by the late Tokugawa thinker, Sakuma Shōzan, the central aim in its policy: "Eastern morality, western art." "Morality" here refers to thought and intellectual patterns in their entirety, to ideology, actually, while "art" refers not to the arts and crafts as we think of them today, but to the Latin *ars*, or technology. Even while being physically threatened and frightened by western pressure, the Meiji leaders never lost their essential confidence in Japan as a nation and a race. More properly, they refused to lose confidence. Instead they concentrated on one thing alone, and that was to absorb the technology they learned from the West with all possible speed and make their nation strong enough to be able successfully to confront the West itself.

Their effort had to be one-sided, if you will, directed only towards technology, guided by thinking that ignored European social history and the intellectual and cultural roots of western science. This attitude began to come under attack by Japanese intellectuals starting in the Taishō period (1913–1926). Certainly the main concern of the bakumatsu and Meiji leaders was not Descartes or Hegel or Baudelaire; they were far more interested in the steam locomotive, the telegraph and Napoleon. It was only after nationwide railway systems were completed and Japanese steamships were puffing across the Atlantic Ocean that these great western thinkers began to attract the attention of Japanese intellectuals. Professor Sakuta Keiichi will present a very interesting thesis in this symposium, in which he proposes that until 1945 the Japanese government functioned on the basis of traditional, endogenous ideology, while intellectuals rooted their ideas in and established their own opposition to the government on the basis of exogenous, i.e. western, ideologies. They did not take recourse to the creativity of the endogenous culture and they refused to recognize the worth of products of that culture. Basically I agree with this thesis, but that creature we know as an anti-establishment intellectual was really the rare exception in the Meiji period; Meiji scholars, artists and so on, granted fine shades of difference in opinion, for the most part supported the basic modernization line of the government. Even Nakae Chōmin, intellectual and ideological leader of the early Meiji anti-government movement, declared that its ultimate aim was to “create in East Asia islands that are completely European.” He would have liked to convert the island nation of Japan completely and create an extension of European culture off the shores of Asia. Chōmin and others like him were nationalists, and their nationalism was centred on the goal of westernizing their country in the foreseeable future, which could be done, they believed, by studying and absorbing western scholarship, arts and sciences.

The effort to westernize Japan the way Chōmin envisaged did not come to fruition until 70 years later, after the old ideology had been wiped out in the ashes of the Second World War. Institutionally, the political, legal and educational underpinnings of westernized Japan were laid in place from 1945 by the virtual revolution forced on the Japanese people by the American occupation army. Economically, it was not until around 1960 that Japanese living standards reached the level of Western Europe. By then, Japan was well on the road to rapid economic growth, which soon turned the country into a great economic power.

At that point, the term “modernization” could no longer be identified with “westernization,” and the two finally and clearly diverged. The Japanese then entered a period of reflection on and intense examination of their own endogenous culture, and the tendency to reassess it continued to grow stronger. A smaller wave of the same introspection had run through Japan earlier, in 1905, after the Russo-Japanese War, when the little Asian nation suddenly realized that it had defeated the mammoth Russian Empire. Filled with a new sense of confidence and security, the Japanese people began to feel free to reflect more deeply on their own endogenous culture. Among the most beautiful fruits of that wave were a book entitled *Zen no kenkyū* [A study of good], by Nishida Kitarō (1911), and another entitled *Tōno monogatari* [The legends of Tōno], by Yanagita Kunio (1910).

Japan’s modernization succeeded because of fortunate circumstances of history and geo-

graphy, but I seriously doubt that because modernization worked here, Japan can stand as a model for modernization in other Asian countries, as Professor Reischauer suggests. In that regard I would like to consider several important thinkers who emerged in the course of Japan's modernization, and whose work throws light on — indeed, embodies — creativity in our endogenous culture. If these brief thoughts can become even a stepping stone to more developed ideas, I will be pleased.

The four individuals I will focus on are by no means the only original or uniquely creative thinkers to emerge during this period in our history. I have selected them mainly because they are all personally known to me, to one degree of intimacy or another. As scholarship takes on more mechanical or technological characteristics, numbers and formulae become increasingly important, but I believe that, as we move towards human creativity, personal contact, meeting with, listening to, touching other people, are necessary. If today we could reproduce the atmosphere and arrangements of Confucius's academy, I think our work would benefit.

Nishida Kitarō (1870–1945) is probably modern Japan's pre-eminent thinker and the first truly original philosopher to emerge in the new post-Restoration Japan, the era of striving to absorb western philosophy. (See *The Collected Works of Nishida Kitarō*, 18 vols., Iwanami Shoten, 1947–1953. I am also indebted here to the entry on Nishida by Hashimoto Mineo in *Sekai denki daihyakka* [A world biographical encyclopedia], Horupu Shuppan, 1978.) When he was a young man, Nishida set out to realize an ideal form of the Enlightenment in Japan, but failed. Gradually he began to turn inward, but as the radical popular rights movement dwindled to a whimper, intellectuals in general grew more introspective. They began to consider state power to be something purely external that had nothing to do with their personal lives, and so, in trying to substitute internal and personal freedom for social freedom, they sought to build their own intellectual world. Within that broad current of intellectual transformation, Nishida tried to move away from the universalism of the Enlightenment to the particularism of Japanese ideas.

Nishida's second philosophical thrust was an attempt at a new, original metaphysics. As he struggled with it, he took refuge in a Zen temple to seek a resolution to the difficulties he was encountering and it was there in Zen meditation that he achieved a religious realization which became the basis for his thinking. It was a Japanese, or oriental, metaphysical realization but, identifying with practical behaviour, he set out to conceptualize or theorize it in terms of western logic. "It is extremely difficult to construct a logical base for eastern thinking," Nishida said, "perhaps almost impossible. In order to pursue eastern thinking as an academic subject, however, we must create a new logic with which to explain its basis." (*Nihon bunka no mondai* [Problems in Japan's culture].) He worked on the formulation of a logic for oriental, Japanese metaphysics which went beyond the western logic of life and being. His was a logic of death and nothingness, which embraced but also stood in confrontation with western metaphysics. With the paradoxical intuition that man knows himself through self-denial, he sought to reinterpret the world in dialectical terms.

Nishida's philosophy is sometimes called a kind of mystic pantheism, but it is extremely complex and I do not understand it well enough to be able to give an accurate summary. Nishida has certainly received his share of criticism, usually from the vantage point of orthodoxy in western philosophy or from Marxist philosophers, but any criticism pales in comparison with what Nishida's thinking produced. What more convincing proof can we ask of the profound impact he had than the emergence of such original thinkers as Imanishi Kinji, about whom I shall say more later?

The source of Nishida's philosophy was Buddhism and, more particularly, Zen, which is a pure expression of oriental or Japanese endogenous culture. But we must also remember that while his point of departure was always particularistic, his ultimate goal was to arrive at a universal philosophy. While the Pacific War was still raging, he made a deeply significant statement:

Until now western people have assumed their own culture to be superior: they believe that western culture is the culture of all mankind and that the advancement of human culture naturally means to advance in western directions Some Japanese think the same way, but I do not I think the Orient has something that is, basically, completely different. If a human culture can be formed in which the two support each other, would this not be the expression of perfect humanity? I believe the way ahead for Japanese culture is the search for that perfect formation.

Naitō Konan (1866–1934) was professor of Sinology (*Nihon bunka no mondai*) at Kyoto Imperial University. He was an erudite scholar of Japanese as well as Chinese culture who contributed a wealth of new and penetrating insights into Chinese and Japanese cultural history that went beyond the usual bounds of academic discipline. His unique understanding of history and his scholarship made him one of the greatest historians of our era. (See *Complete Works of Naitō Konan*, 14 vols., 1969–1971, Chikuma Shobō.) Naitō was born into a well-educated but poor samurai family in the Tohoku region and, since there was no margin to pay for Naitō's schooling, he graduated tuition-free from a normal school and pursued his studies thereafter by himself. His extraordinary memory served him well and presently he was being called a savant. He was attracted to philosophy when he was young and even after he later began to study history he never abandoned his philosophical approach. He always thought in terms of the principles and theory behind historical phenomena and always tried to make his own judgments without depending on the views of other scholars. This attitude partly explains why he was such a creative and original historian.

At one time Naitō thought about entering politics and, although any ambitions in that direction were frustrated, his very strong interest in politics gave his understanding of history an added depth not found among the many historians who know so little of the world outside their small ivory towers. Whether in East or West, the truly great historians are always intensely interested in ongoing politics and political currents. Naitō often quoted the three qualifications that the eighth-century T'ang scholar, Lui Chih-chi, stated were neces-

ary to the historian: ability, knowledge and insight. Naito probably felt confident that he had achieved erudition, that he had the insights with which to integrate his knowledge, and further that he possessed the genius of craftsmanship in the construction of his historical writing and narrative. That confidence was justified.

Even when he was young, he already resented the almost fanatical preoccupation with European culture which gripped the Japanese at the time, and which made thorough familiarity with western studies a *sine qua non* of scholarship; lack of knowledge about the West was looked upon with contempt. The opportunity to meet the Buddhist nationalist leader Ōuchi Seiran had the effect of strengthening Naitō's inclination toward historical nationalism. At the age of about 30 he wrote an essay in which he said, "The negative, evil connotation of the word pessimism is no more than a reflection of Christian propaganda. But if one looks at the depravity of the world around us, it is only natural to feel downright pessimistic." Again, commenting on western civilization, he seemed to presage the ideas of Spengler when he observed that, although the flowering of liberalism brought European civilization to a glorious peak, it was destined to decline once that point was reached. He saw history in terms of a helix; it repeats itself but, rather than simply circulating on the same level, continues to rise higher in its rotations, somewhat in the same formation as that expounded by the Italian historian, Giambattista Vico (1668–1744). While still a young man, Naitō had already worked out his philosophy of history, so it was probably to be expected that he would later develop a completely original view of Chinese and Japanese cultural history. This is not the right place to go into his work in depth, but let me relate one anecdote for the benefit of those who are interested in the arts. After the war, the portrait of Taira no Shigemori by Fujiwara no Takanobu was acknowledged as a masterpiece of Japanese painting because André Malraux showered praises on it. Actually the same portrait had already received similar recognition in 1920, and it was Naitō who had pointed out its merits as one of the best works in Japanese portraiture. Most Japanese simply had not appreciated the beauty in "Taira no Shigemori" and similar paintings until Malraux drew their attention to them.

Naitō was always opposed to taking Europe as the standard in making value judgments about culture, and his conviction at the same time that China had achieved the world's highest culture made him a confirmed "Asianist." Still, beginning with his boyhood admiration for Rousseau and *Social Contract*, he never lost his belief in liberalism and never once came close to sympathizing with the fierce anti-foreignism espoused by some Japanese Asianists.

Nihon bunkashi kenkyū [Studies in Japanese cultural history] (Kōdansha Gakujutsu Bunko, 1924) is one of Japan's most original and deeply thoughtful works on this culture, and it was written out of stubbornly intense opposition to ultranationalism. It may be common sense that the Japanese know their own culture best, but to become complacent in that attitude carries the danger of sliding into conceited subjectivism. Naitō stuck to his belief that one could not know one's own culture accurately or fully unless one studied it in comparison with others and gave full consideration to how different cultures affected each other. His profound and wide-ranging knowledge of China was a tool with which he set out to ex-

amine critically Japan's culture. Surrounded by Japanese historians and literature specialists whose viewpoints were strongly Japan-centred, Naito tried to show them the new possibilities for their work that comparative studies offered, in an attempt to counter the "Japanism" of "our many feeble-minded national scholars."

Naitō actually had greater knowledge and deeper love for his own culture than almost any of the contemporary specialists in Japanese literature or history, but he did not choose simply to affirm the virtues of that culture; he studied it critically, always trying to go deeper through its strong and weak points. To understand him, one must appreciate Naitō's decided abhorrence for overly-delicate Japanese painting and the exaggerated awe of profundity in *sabi*, *wabi*, tea ceremony and so forth, just as he abhorred the American-type machine civilization. At the same time, he brought forth from Tokugawa history the special creativity of the townsman intellectual, rescuing Tominaga Nakamoto, Yamanaka Bantō and others from obscurity and establishing the value of their ideas in cultural history.

There may be objections to naming this great historian as one of the people who best embody the creativity of our endogenous culture but, whomever one chooses, true creativity does not spring from anti-foreignism or self-satisfaction. If, as I believe, it emerges only after uncompromising self-perception and honest self-criticism can give way to higher achievement, then Naitō, who did not lower himself to condemn the West but sought instead an ever-deeper, mercilessly true understanding of what "oriental" means though criticism on its own terms, is indeed a giant among our recent thinkers.

We would benefit from listening to what he said about the culture of our contemporary world:

I think if we were to describe the state of occidental peoples, they are sated with their own culture, overly conceited about it, and too self-confident, and they seem totally unable to absorb culture from anyone else. Oriental peoples, on the other hand, are constantly trying to absorb other cultures, no matter how complex or obscure, no matter how high the culture or how far advanced. They have the monumental dream and determination to embrace the new culture into their own and make them one.

Yanagita Kunio (1875–1962) was the founder of Japanese folklore studies. If one were to present someone who had the awareness in himself of the creativity of his own culture and who epitomized that creativity, this great scholar should be cited first.

It was inevitable that in the process of modernization the Japanese people, particularly the intelligentsia, should have avidly sought knowledge about western civilization—and limited their search to the ranks of the cultivated intellectual. Perhaps it was also inevitable that they should try to forget the culture of their own folk, the popular culture of Japan passed down to the present. Yanagita went in the opposite direction. He turned back to the villages, not just in speculation, but physically tramping the earth of the rural birthplace of the Japanese folk, wondering as he went if he might not find here a road to happiness for his

countrymen. Even then, at the beginning of his maiden work and masterpiece, *Tōno monogatari*, he wrote, "I dedicate this work to people abroad." This, to me, is a profound revelation of the breadth of his outlook.

Yanagita completed work that was prodigious in volume and quality, and it did not just encompass folklore but ranged all through the humanities and social sciences. His writings have been compiled into 36 volumes (*Teihon Yanagita Kunio-shū*, 1962–1964, Chikuma Shobō), and the "Yanagita school" is known internationally. Thanks to the Ph.D. dissertation by Ronald Morse* and the English translation of *Tōno monogatari*, it is possible to read some of his work in English.

Yanagita was born in a village near the Inland Sea, the sixth child of a poor physician who was nonetheless very well educated in the Chinese classics. Yanagita's family had much talent running through it. One elder brother was a famous *waka* poet, another was a navy captain who later became a highly distinguished linguist, and a third was an immensely gifted painter. Yanagita himself was a child prodigy, but after finishing at Tokyo Imperial University he became an official in the Ministry of Agriculture and Commerce.

From an early age he was drawn to literature and soon became deeply involved with the young leaders of Japan's modern literary movement. He showed much promise as a poet, but before long, for some reason, he turned away from literature and became more concerned with the question of happiness and viability for the Japanese farmer. Almost by coincidence, when he was on an official tour of duty deep in the mountains of Kyushu, he found himself among people who had preserved the ancient customs and language of a hunting community, and he recorded what he learned there and published it. That represented his first achievement in gathering, recording and studying the oral traditions of the Japanese folk.

Tōno monogatari followed, Yanagita's written account of folklore related to him by the residents of Tōno, a village far off the beaten track in northeastern Japan. He changed nothing in the content of what they told him, but his style reflects long years of literary training and the hand of a poet. He writes without using any dialect, simply and cleanly, and his sentences are rich in literary appeal. For its language alone, to me this work represents the best in Meiji-period prose.

Eventually leaving officialdom, Yanagita became a journalist. His overriding concern was for culture, not that of the aristocratic or intellectual classes, which had been recorded and interpreted in written sources, but the culture of the Japanese folk, the culture of people who could not read or write and passed on their traditions by word of mouth. Yanagita literally walked all over Japan, absorbing local colour and traditions,

*Ronald A. Morse, "The Search for Japan's National Character and Distinctiveness: Yanagita Kunio and the Folklore Movement" (1975).

The Legends of Tōno, translated by R.A. Morse, 1975.

and noting the techniques and crafts that seemed to have been the most effective and useful in village work and life. All his life Yanagita's scholarship was held together by his concern for the weak, the ill-used, and just ordinary people. He himself was "born in one of Japan's smallest houses."

Yanagita appreciated the merits of western scholarship, but was extremely sceptical of the tendency at that time for Japan's academic community to snatch at anything in the western intellectual tradition, digest it and then try to accommodate Japan to it, disregarding its totally different history and cultural environment. Yanagita saw scholarship as something that begins in the wonder of actual life. Since no judgment was possible without a clear perception of factual reality, he believed that a genuine theory of culture had to take into account the oral and other traditions in the lives of ordinary Japanese. Political change might occur, but no matter how radical it was, the emotional orientation and base in the tradition and custom of daily life would not change quickly; if he was genuinely concerned about the well-being of people in a given region, Yanagita understood that he first had to delve into their way of life and thinking in order to understand them. He believed, for example, that even though views on life and death held by Japanese were undergoing rapid change, they were still different from those of other peoples, and, after many long years of investigation and research, he concluded that it was possible to identify four distinct characteristics in the idea of afterlife carried down from long ago (*Teihon Yanagita Kunio-shū*, vol. 10, p. 120): first, the belief that even if one died one's spirit remained within the country and never went very far away; second, the belief that spirits of the dead travelled rather frequently between this world and the other — they did not restrict their visits to appointed times, and it was not so difficult to be invited to visit back and forth between the two worlds; third, the belief that the dying wish of a person would always be fulfilled after his death; and fourth, in the consequent belief that repeated rebirth as a human being was not impossible, people made preparations not only for the future of their descendants, but for themselves as well.

Today, any Japanese would probably deny believing such things if you asked him point blank, but the mere knowledge that Japanese held these ideas in the ancient past and held onto them until very recently helps us to understand some important aspects of contemporary Japan. The other point is that in no foreign country, and certainly not in Japan, had any work been done on this by scholars of any description before Yanagita. Finally, it is only with an understanding of the emotional basis of the life of the people that we can really begin to see what happened as Buddhism, particularly Jōdo-shū and Jōdo Shinshū, gradually and irrevocably became Japanized.

No one thinks of Yanagita simply as a collector, a compiler of oral folk traditions, but a great many hesitate to call him an academic scholar, citing inadequacy or lack of scientific methodology and theory in his work. This may be true as far as it goes, but he had his own sense of methodology and I think it was entirely adequate. It is almost a literary approach, and very difficult to outline with any clarity, but I cannot imagine how he could have continued to build the monumental body of work he left us without that special

sense of content and structure to sustain it. He had in him, however, a tendency towards something like prudence which sometimes made him appear to shift positions rather than counter-attack. He did not strive to make Japanese folklore studies into a universal discipline for the world, but limited the application and significance of his particular comparative approach to the confines of Japan — which may have been the smartest way to proceed. In the long run, Yanagita was certain that sooner or later the other peoples of Asia would develop their own folklore research and would look to Japanese folklore studies as a model. When it became a reality, Yanagita hoped, comparative research would go on throughout Asia, in exploration of the cultures of Asia's widely varied peoples (*Nihon, no minzokugaku*). Above all, Yanagita knew that healthy, integrated modernization could never be attained unless its first premise was a grasp of the ancient emotional and spiritual legacy of the folk, a heritage that no words could convey nor any book describe.

Finally, I would like to introduce a contemporary scholar, Imanishi Kinji (1902—), a courageous and original biologist as well as a philosopher in his own right (*Imanishi Kinji zenshū*, 10 vols., 1974—1975, Kōdansha). Once, when the two eminent primatologists, Dr. Frank M. Carpenter and Dr. Harold J. Coolidge, were visiting Japan, they asked me about Imanishi's background. I told them that he came from an old family of weavers of Kyoto's ancient, exquisite Nishijin brocade, upon which they nodded knowingly. That, they responded, explains the supple, lithe, really beautiful way Imanishi expresses himself.

Imanishi was an avid insect collector when he was a child, spending many long hours out of doors hunting for bugs. In the process he developed a deep love of mountains. From junior high school onwards he was constantly organizing mountain-climbing groups —in which he was always the leader. By the time he was at university, it was more than a hobby: mountain-climbing had become a serious endeavour, and between that time and the present he has made many a noteworthy trek up mountains throughout Japan and elsewhere. The modern annals of mountain-climbing and expeditions in Japan, in fact, would not be complete without his name. I think it is very interesting that Imanishi carefully read a number of British books on mountain-climbing techniques but, while he went as far as the Himalayas, he has never once set foot on Europe's mountains, nor does he intend to.

Mountains and mountain-climbing are a passion for Imanishi, and he has made them an important part of his chosen career as a biologist. Throughout his life he has been able to devote himself to the two, using both in the work that he set out to do. Imanishi has brought forth a new generation of younger scholars trained by him (including Umesao Tadao, Kawakita Jirō, Kira Tatsuo and Nakao Sasuke), and every one of them started their careers by learning the techniques of mountain-climbing from him.

Imanishi loves and knows nature at first hand. He refuses to apply western theory, or even to refer to it, in formulating the results of his research in biology, but has created an original theoretical structure on the basis of accumulated observations that he gathered

according to his own ideas. *Seibutsu no sekai* [The world of nature] (1941, Kōdansha Bunko, revised 1972) was written during the war and, originally intended for those who would succeed him, it contained what is actually a philosophy of biology. Ongoing work in ecology in the United States started Imanishi thinking about a new kind of biological sociology in which the basic unit of society is not the individual but the species. The form of that society is the actual natural world as it is, in which each of the various species of living things has its own, segregated habitat. His theory of evolution stands in opposition to Darwin's idea of struggle for existence and survival of the fittest, positing the unique and very un-western thesis that creatures evolve on the principle of habitat segregation and coexistence. Living things evolve as variations accumulate, but the possibility of change is neither open nor indiscriminate. Evolution is directed; it proceeds along certain lines. In Imanishi's thinking, evolution is not a question of the survival of the fittest but occurs as an entire species gathers variations that have a particular character in a given direction. His case against the so-called orthodox theory of evolution is presented in a recent publication entitled *Dāuin-ron* [The Darwinian theory] (Chūō Kōronsha, 1977), which is now being translated into English.

Recently, the British Nobel Prize-winning economist, Dr. Friedrich A. von Hayek, came to Japan with the express purpose of meeting Imanishi. They held discussions on three topics, nature, man, and civilization. (These talks will be published in spring 1979 by NHK Books.) Acting as a kind of referee, I was present at the time, and it seemed to me that Imanishi's strong emphasis on intuition, or total insight, more than being an exposition of Nishida Kitarō's idea of "pure experience," was actually a development of that idea. While Nishida concentrated in his study on producing a theory of "behavioural intuition," Imanishi plunged into the heart of nature outside to make the same idea a living reality.

Imanishi's ideas on evolution are slowly and steadily making their way into discussions among scholars the world over, but they are still by no means generally accepted in their entirety. His work on monkeys, on the other hand, has had a powerful impact. His observations regarding the ecology of the society of the Japanese monkey have even been applied to the African gorilla and chimpanzee. The uniqueness and originality of his research group was the method they used to identify individual monkeys. They developed it by giving a name to each individual in the group of animals that made up a single society and then watching the specific behaviour of each one in great detail over a long period of time, until a life history of each could be compiled to become the basic material from which to derive theoretical generalizations. Such an approach, which makes no distinction between man and animals — insofar as they are all treated as groups of individuals in their own societies — could never have come out of the western intellectual tradition. Imanishi's theory represents exactly what we are talking about: the product of endogenous creativity in a non-western culture. And in this case, we can already see its universal validity, for the students who have been trained under Imanishi's tutelage are now doing highly-respected work in primatology in institutions all over the world.

According to Professor Yamada Keiji, when Yukawa Hideki was developing his theory of

mesotrons he received strong inspiration from the Chinese philosopher Chuang-tzu (born ca. 370 B.C.); Imanishi, for his part, freely admits the influence on his thinking of three people: Nishida Kitarō, Yanagita Kunio, and the Meiji-period novelist Futabatei Shimei. More than anything, this becomes vivid testimony to the capacity of the heritage of an endogenous culture, and the environment it creates, to spread its influence widely throughout the centres of human endeavour until it becomes a universal creativity that is the property of all mankind.

In each area of culture we can think of individuals who, with the roots of their work deep within Japan's endogenous culture, have left the world accomplishments which embody unique creativity that is also universal; in painting, Tomioka Tessai; in literature, Natsume Sōseki; in architecture, Tange Kenzō; in music, Takemitsu Tōru.

There are many others, but today I have dwelt on scholarship in this brief discussion, in an attempt to introduce a few of the uniquely creative members of our academic world.

III. GUIDELINS

1. Guidelines on Scientific Contents

1.1 General Orientations

- a) The central preoccupation should be with the scientific field and tonality of the major theme. Sub-themes, and their divisions and labelling, should be considered as a way to arrange presentation of position papers under discussion, not a way for intellectual segregation between “disciplines.” It should be clearly borne in mind by all concerned with the writing of position papers as well as by the discussants that
 - a global interactional, multi-disciplinary approach is always to inform reports and discussions;
 - and this is to obtain, as indicated above, in presentations and discussions, linking organically and persistently social practice and theoretical elaboration.
- b) Position papers, as well as presentations by discussants, are not to deal with “case-studies”. Our symposium is not one further agglomeration of more refined analyses of different situations. Nor is it intended to provide another forum for detached theoretical and epistemological pronouncements. Position papers and presentations by discussants shall remember the wording of the Charter of the United Nations University:
 - “The University shall devote its work to research into the pressing global problems of human survival, development and welfare that are the concern of the United Nations and its agencies, with due attention to the social sciences and the humanities as well as natural sciences, pure and applied” (Article 1, point 2).
 - “The research programmes of the institutions of the University shall include, among other subjects, coexistence between peoples having different cultures, languages and social systems; peaceful relations between States and the maintenance of peace and security; human rights; economic and social change and development; the environment and the proper use of resources; basic scientific research and the application of the results of science and technology in the interests of development; and universal human values related to the improvement of the quality of life” (Article 1, point 3).

- c) This orientation will enable us to provide for the location of innovations, of creativity, on the one hand. And it will also help us towards an evaluation of the immediate, more direct, impact of such innovations and creativity; an evaluation of its effects in the geo-cultural area concerned; and, finally, an evaluation of the potential uses of such innovations and creativity in the structuration of the new universalism, which is the overall concern of the international community of scholars and the United Nations University proper.

More detailed orientations of a practical nature will be outlined in Session Four.

1.2 Orientations for Session One – Philosophy : Philosophy of Endogenous Intellectual Creativity

This is the core section of the position of the problem. It will deal with the following themes and interrogations:

- a) the uses and limitations of transfer of knowledge;
- b) the rise of the quest for national identity, national/cultural traditions, the quest for historically constituted specificity as against exoticism;
- c) the linkage between national culture and intellectual creativity; the concept of endogenous intellectual creativity; the formative factors, at the immediate, national level, and at the macro, geopolitical and geo-cultural levels;
- d) endogenous intellectual creativity as an attempt to mobilize the potentials of the hidden part of the iceberg;
- e) endogenous intellectual creativity as a source of diversified, remodelled and enriched prospective alternatives to the present civilizational model, with particular reference to the civilizations, cultures and nations of the Orient, Asia, Africa and Latin America.

1.3 Orientations for Session Two – History : Historical Testimony of Endogenous Intellectual Creativity

This session, obviously, will draw a greater number of contributions, inasmuch as it is directly linked with ongoing, already achieved, clearly distinguishable and distinguished research work.

- a) The main consideration in this session will be to go beyond description and analysis of what has been achieved, and approach comprehension of the historical and societal influences at work around and through manifestations of endogenous intellectual creativity at one given historical stage, in one given country or national/cultural area.
- b) Attention ought to be paid to negative influences, constraints and counter-actions. An evaluation of the respective negative influences of external and internal, exogenous and endogenous factors will always be sought.
- c) In examining areas a) and b) above, it should be obvious that direct links are to be established with the area covered by Session Three below, if historical analysis is not to

- remain at a descriptive, positivistic level, foreign to our project.
- d) Comparatism of every sort will be encouraged, provided it relates comparable processes and instances in a meaningful manner, i.e. such as would shed light on the rationale for positivity and negativity, so as to clarify the nodal points to be tackled by ongoing theoretical analyses and further discussions in forthcoming regional symposia of the project.

1.4 Orientations for Session Three — Social Aspects of Endogenous Intellectual Creativity: Agents and Processes

- a) Authors of position papers and discussants will want to address themselves to the traditional problems of social groups and social classes; the role of the State and organized political forces ; national and social movements ; seminal thinkers and innovators ; etc.
- b) A hitherto less explored area, perhaps of much greater significance, is that of the differentiation of the cultural and political élites of non-western societies into two major schools of thought and intellectual tendencies, i.e. the mainly westernized modernizers on the one hand, and, on the other, the autochthonous, national schools of thought in the different establishments of our countries. The recruitment as well as the motivations, the loyalties, prejudices and styles of thought of these major formative forces of intellectual life in non-western countries should be brought fully to light, thus perhaps enabling many contributors to present novel interpretations of national/ cultural histories. The dialectics between the two sectors, interwoven with political struggles, will indicate, perhaps more forcefully than has until now been attempted, the intimate dynamics, orientative forces, and also all sorts of distortions and pre-emptions at work deep in the hidden part of the iceberg.
- c) A key question will be that of the interrelations between state power and popular initiative, between institutionalized national projects and alternatives of a critical, radical type.
- d) A much greater importance will also be given here to the negative aspects, to the analysis of obstacles that impede or block endogenous intellectual creativity.

1.5 Orientations for Session Four — New Universalism: Endogenous Intellectual Creativity and the Emerging New International Order

This is the future-oriented session, where the problems posited and analyzed in the first three sections of the symposium will converge towards their linkage with the all-encompassing framework of the UNU-SCA Project, i.e. the transformation of the world.

- a) It is important to see clearly the notion of the emerging new international order in terms different from the economic connotations of the new international *economic* order. What is at stake here is, literally, the transformation of the world in all fields, dimensions, sectors and areas, from philosophy to geopolitical balance of power, from religion and culture to economics, from demography to aesthetics, etc.
- b) However, the emerging new international order is not, cannot be, the order

of new patterns of hegemonism. It is conceived of, rather, as the resurgence of hitherto marginalized civilizations, cultures and national specificities to contemporaneity, their capacity to contribute their specific share to the restructuring of the civilizational model of mankind, whether by helping to remodel it, or, more probably, by offering different alternative models, combining civilizational, cultural and national specificities, and visions of the problem of human and social development, with the different types of socio-economic and political ideological systems already in existence or slowly emerging. In brief, the label of "the emerging new international order" is designed to describe the many-splendoured array of potential alternatives, making full use of, the hidden and even unwanted potentials of mankind.

- c) The dialectics between the old and the new will also be tackled in that final session. It is our view that, as responsible intellectuals of the world, deeply rooted in our national/cultural specificities and philosophical/political loyalties, we are being invited to act so as to multiply the mediating linkages that will seek to make of this dialectical process a focus for confrontations of a non-antagonistic type which, it is hoped, will lead towards complementarity and the restructuring of the prospects for human civilization and its accompanying philosophy.

The centrality of the all-encompassing frame of the UNU-SCA Project, i.e. the transformation of the world (the so-called "emerging new international order"), will obviously have a direct impact on the general theme and sub-themes of our symposium. We will remember at every step that we are not collecting archival data towards one more exercise in intellectual exchange. For what is truly at stake is our ability to progress seriously and critically, in a constructive manner, towards a better comprehension of the urgent problems and issues confronting human societies in our time, towards evolving alternative and novel paths of evolution.

It is not recipes that are needed, therefore, but a deeper understanding, a more genuine comprehension of forces deep at work, and a consequently higher capacity to take, and help to take, action.

2. Technical Guidelines

2.1 Nature of Position Papers

As repeatedly indicated above, position papers are essentially designed to lead towards a more refined, diversified, deepened problématique of the general theme and its sub-themes. This problématique will be developed as a result of detailed research at national, regional/cultural and comparative levels, the prospective being that of the state of the art. It would be useful for papers to lead towards what their authors feel to be interesting theoretical elaboration, deeply rooted in the critical/comparative analyses of socio-cultural processes at work in the general area and its constitutive societies, making up in fact more than half of humankind, studied in our first Asian symposium in Kyoto.

2.2 Structure of Position Papers

It might be interesting to prepare position papers in the following manner :

- a) a first part would be devoted to results of detailed research;
- b) a second part would be devoted to problématique and prospective;
- c) linked with b), a section on orientations towards both practical policy definition and theoretical elaboration would at this stage be added;
- d) it would be extremely useful should each position paper be followed by a critical review of existing bibliography, inasmuch as the book of proceedings (position papers and discussions) will serve as a major textbook in our field for advanced students and research workers, as well as for policy planners.

2.3 Sessions

- a) It is hoped that sessions will concentrate on the thematic presentation of the main theses of each position paper — in lieu of the reading of papers — combined with extensive discussions of the theses presented.
- b) Discussion itself will be led by discussants. It will also contain its equal share of direct participation from the floor of an interactional type, capable of creating intellectual momentum.
- c) The roles of session chairmen and rapporteurs will be essential to maintain this style of interaction and intellectual momentum.

In short, every effort is to be undertaken to overcome the usual monotonous, repetitive and over-formalized type of meeting. What is at stake is the launching, through intellectual creativity, of a major United Nations University project geared towards mobilizing the creative potential of the international intellectual, cultural and scientific communities, hopefully bringing forth, and putting before policy-makers and the wider public alike, novel ideas, alternative models and new thought about our evolving future.

IV. SESSION REPORTS

Session One — Philosophy of Endogenous Intellectual Creativity (Rapporteur: Professor A.T.M. Anisuzzaman)

Plenary

The first session of the plenary, devoted to the discussion of Philosophy of Endogenous Intellectual Creativity, was held with Dr. Barun De (India) as Chairperson and Prof. Saburo Ichii (Japan) as Co-chairperson. Prof. I. S. Murty (India), Prof A. N. Pandeya (India), Prof. K. J. Ratnam (Malaysia), and Prof. Keiji Yamada (Japan) made oral submissions on their papers.

In the discussion Prof. Pablo Gonzalez Casanova (Mexico) said that certain universal terms of reference such as class power and national power are needed to establish a meaningful international dialogue. A seminar like this is useful and important for establishing a kind of generalization, he said.

Prof. Anouar Abdel-Malek (Egypt) pointed out that one of the central problems is that of the relation between power and culture. By and large, endogenous-cum-exogenous creativity is linked up with the problem of national liberation. It was the duty of the scholars present to answer questions which are avoided in international social science meetings: how can we relate the socio-political needs of social groups and classes and nations to a universal approach?

Prof. Mineo Hashimoto (Japan) was of the view that philosophy is an area which can combine both modern science and folklore. He was also of the opinion that the adoption of scientific technology and culture is a necessity today.

At this point the Chairperson drew attention to the dimensions of social philosophy and said that most of the participants would be able to take part if the discussions were directed towards those dimensions.

Prof. Ngo Manh Lan (Viet Nam) observed that a historical perspective of values had not been sufficiently emphasized. Western values are the products of ideological conflicts in western society and those values cannot be separated from the historical experience of the West in terms of transformation in production relations. The emergence of imperialism introduced those values into oriental society. He further said that Marxism is an important ideology for liberation movements in Asia. Marx's question of how to change the world was taken up in Asia by Mao Tse-tung and Ho Chi Minh. Scholars should think in terms of changing society.

Prof. A. N. Pandeya (India) recalled that for a long time the internal definition of philosophy pertained to three questions: (1) Whence did we come to be in the situation we are in? (2) What can we do to change the present constraints? and (3) Could we redesign and restructure the situation? He regretted that imported versions of academic philosophy dismiss these questions. He was therefore of the opinion that we must get out of the dominant modes, fashions and styles of the western academic world, identify what is relevant for us, and develop our own norms and criteria. Otherwise the sophisticated academic discipline may flourish but it will not serve the needs of man, he warned.

Prof. Kinhide Mushakoji (UN University) brought in the question of universalism versus particularism. Human problems have something in common and universalism can thus be very basic to the problem. Even when one looks within the framework of occidental category, one finds that it has changed a great deal from the past, following absorption of much that was occidental. Could Asia be free of those influences after the industrial revolution had taken place in the West? The question remains whether western sources can be transplanted to Asia today. Is the nature of class struggles the same in Asia as in the West? The peculiarity of Asia can be understood by comprehending the framework and concepts that are peculiar to Asia. Gandhi's concept of power struggle, for instance, was very different from the western concept of it. So is the Japanese concept of power very different from the western one.

Mrs. Gedong Bagoes Oka (Indonesia) said that attention should be given to praxis. Asian countries are suffering from the lingering slavery of western thought even after they have won independence from western domination. She suggested that, in order to regain endogenous intellectual creativity, studies be made of the variety of praxes of oriental thinkers, especially those of Gandhi, whose ideal of non-violence is of great importance to Asians.

Prof. Anour Abdel-Malek requested that the participants focus attention on the basic problem, pointing out that stressing ideology and praxis is not the important matter. Historical periods of philosophy in different cultures show that the oriental tradition has different characteristics from that of the West. The hegemony of western thought was preceded by the hegemony of oriental thought. Western philosophy is interrogative, while oriental philosophy is syncretic. There are thinkers in Islam — not philosophers. One does not talk of Mao Tse-tung's philosophy, but of his thoughts. Gandhi was also a thinker. The problems of the Orient are not those of pollution and acculturation or those of urban and

post-industrial society. Our problems are those of bringing about renaissance, of liberating our nations, of modernizing our societies.

Prof. Rasheeduddin Khan (India) pointed out that Asia is not merely a continent but a conglomeration of heterogeneous peoples with diverse cultural traditions such as those of Japan, China, Indonesia, India and Iran, and even Egypt, which is a part of the Asian horizon. At a time when the world has become highly interdependent, it is impossible to talk of endogenous cultures alone. World religious systems were developed in Asia and so was the most sophisticated imperialist system. Mao and Ho developed Asian praxis. Japan developed an autonomous capitalism. Asia is a strange territory of agglomerism. Any attempt to take an esoteric view will not take us further, he warned.

Prof. Everett Kleinjans (USA) said that the West became endogenous, self-reliant and chauvinistic when it gained the ability to deal with matters in a scientific way. As soon as the West found that ability, its powers developed. Today the confidence of the people of the USA is shaken, eastern philosophy is penetrating there, and people are turning from the analytical to more holistic thinking. Moving away from the view that matter is the basic element of the universe, they are beginning to see that human elements are more important. Western endogenous philosophy has developed to such an extent that it sets people apart. The paradigm needed today is one of an international frame of thinking that does not set people apart and is useful for the transformation of the world.

Prof. Mushakoji added that the West also has its problems of endogenous cultural creativity. The reaction to western conquest of the world that has set in in the Orient will have further reactions in the West. He pointed out that the impact of the West on the non-western countries comes through technology. Talking of slavery to western culture is to refer to only one aspect of that culture, but there are other aspects such as technology in which we should as Asians be interested.

Prof. S. T. Alisjahbana (Indonesia) said that our defeat by the West is a result of the European Renaissance. Is a synthesis possible of the spiritual philosophy of Asia and the technological development of the West? he asked.

Prof. Fei Hsiao-tung (China) said that we are talking of change and of modernization. The fundamental questions which remain, however, are: change for whom and by whom? Does somebody change us or we do that ourselves? The answer to that we must find from the people who have very clear views on the matter.

Prof. San-eki Nakaoka (Japan) gave a reminder that Europe was once widely influenced by Chinese and Japanese thought and that, prior to the dawn of European modernism, there had been small-scale technological innovation in China, India and the Islamic countries. In reacting against exogenous influences Europe developed its endogenous cultures. The use of mother tongues gave birth to European science and technology. And now we are thinking of confronting western influences with our endogenous culture. It would be more relevant for

us to discuss a way — like that of Japan after the Meiji Restoration — of reacting to the exogenous and developing the endogenous.

Prof. Takeshi Umehara (Japan) felt that we have entered a new era where Europe's overall domination is terminating, but its cultural domination still continues. European thought, he maintained, is deeply related to European politics, and the question thus arises whether the survival of mankind is possible along European lines of thought. The West and the Orient have different views on Man and Nature. Only during the last 30 years has Europe been thinking in terms of Man. The question remains whether we should take the dichotomous or trichotomous line of thinking. He granted that modern science and technology are universal but asked to prepare a balance sheet of the merits and demerits of European thought. In each Asian country there is a specific line of thinking and a possibility of finding a common denominator of Asian thought.

Prof. Shinobu Iwamura (Japan) dwelt on the identification of the Asian region through historical periods. He pointed out that, despite the advancement made by Japan, Asian — including Japanese — culture is far behind Europe in science and technology. He called for a deeper mutual understanding of Asian cultures and requested the UN University to ensure that regular exchanges of information and ideas are made between the different nations of the world.

Prof. Saburo Ichii (Co-chairperson) wanted Professor Yamada or someone else to present the relevance of the tripolar view of the Lao-tzu, which was said to be productive in the past, to the contemporary situation.

Summing up the discussions, the Chairperson, Dr. Barun De, said that two major issues had been thrown up by the day's discussions: (a) a general acceptance of the need for further research on specificity, and (b) a recognition of the need to change towards endogeneity. The points that need further elaboration, however, are: (a) positing specificity within a universal framework, and (b) determining for whom and by whom the change is going to be brought about. Many of the points about the evils of the modernization theory seemed to him to be well taken, but he was apprehensive of the risk of throwing the baby out with the bathwater. Have we completed the task of modernization? he asked. The question before most of the Asian nations is: How can we combine the struggle for modernity with endogeneity?

Working Group

Dr. Barun De took the chair for the meeting of the working group on the Philosophy of Endogenous Intellectual Creativity.

Prof. S. Hussein Alatas (Singapore) made an oral presentation of his paper, "Social Aspects of Endogenous Intellectual Creativity: The Problems of Obstacles — Guidelines for Research." Commenting on Prof. Alatas's submissions, Prof. Celso Furtado (Brazil) pointed out that rationality cannot be meaningful unless linked to activity, and the problem, therefore, is

not of rationality but of the type of rationality. Prof. K. S. Murty (India) underlined the need for combining rationality with empiricism. Speaking from his experience of the Kashima industrial complex in Japan, Prof. Tetsuro Nakaoka (Japan) said that there are rational elements even in what appears to be irrational, and it would be worthwhile to develop such positive elements. Dr. Hossam Issa (UN University) stated that propositions regarding rationality should be seen in the context of modes of production and their historicity, and not merely in conceptual constricts. Prof. Anouar Abdel-Malek (Project Co-ordinator) stressed the need for studying the philosophy of endogenous creativity in historical terms. Submitting that intellectual creativity does not develop *ex nihilo*, he drew attention to the paramount importance of the central linkage between philosophic and historical/political terms. Prof. Alatas thought that many of the comments made were in general terms and did not apply to his paper.

A general discussion of the topic followed in which Prof. Celso Furtado (Brazil), Prof. Pablo Gonzalez Casanova (Mexico), Prof. Everett Kleinjans (USA), Prof. James A. Maraj (Fiji), Prof. K. S. Murty (India), Prof. Tetsuro Nakaoka (Japan) and Dr. P. Wignaraja (UN University) participated.

It was submitted during the discussions that there were four concepts in the symposium: intellectuality, creativity, endogeneity and culture. To tackle the problems of these concepts it is necessary to relate philosophy, politics and history, and there are three main ways to approach the problems: (i) a contextual approach which relates culture, creativity and power; (ii) an interdisciplinary approach which relates politics, science and technology; (iii) a historical approach that includes both the contextual and the interdisciplinary.

This was followed by a dialogue in which problems relating to historicity and historicism were developed. The status of using history as a guide for future action was generally recognized, though it was appreciated that human beings should not be prisoners of the past. It was further recognized that the use of history should have the active parameter of helping peoples to be creative and to accept the positive elements of their endogenous cultures. The fostering of endogeneity should not exclude in any way the heritage won through the hard struggles of the common man of the world, whether in the East or the West.

In this context stress was given to the importance of: (a) universality — i.e. inclusiveness, not exclusiveness; and (b) the set of values underlying the kind of society one hoped to build.

Some suggestions arose for further researches on: (i) cultural foundations of creativity; (ii) value-systems of different groups within a nation; and (iii) aspects of creativity which assure a people of its own creative potentials. It was further suggested that class concepts should be associated with these researches.

In winding up the meeting, the Chairperson said that the task is to comprehend civilizations/

cultures in the process of creating new ones. Endogenous creativity does not mean the rejection of positive aspects of exogenous elements, nor is it denied that people born outside a given community/country can understand with empathy the problems of that community/country.

Session Two – Historical Testimony of Endogenous Intellectual Creativity (Rapporteur: Professor Shingo Shibata)

Plenary

Co-chairpersons for this session were Professors Fei Hsiao-tung and Shinobu Iwamura.

The following papers were presented and discussed in Session Two:

Professor Mary R. Hollnsteiner: "Toward a People-Centred Endogenous Intellectual Creativity: Historical Testimony for the Philippines."

Professor Rasheeduddin Khan: "Endogenous Intellectual Creativity: The Ethos of the Composite Culture of India."

Professor Sulak Sivaraksa: "The Life and Work of Prince Damrong Rajanubhab (1862–1943)."

Professor Yoshio Yasumaru: "Folk Religion and Spiritual Belief in Modernized Japan."

Professor Phan Huu Dat: "The Tradition of Vietnamese Culture."

The following scholars participated in the discussion:

Professors Anouar Abdel-Malek, Sakae Tsunoyama, Amar Nath Pandeya, Syed Hussein Alatas, Tokutaro Sakurai, Munetake Mita and Rasheeduddin Khan, and Doctors Barun De and Conor Cruise O'Brien.

1. Creativity could be defined as an activity undertaken in order to find a *new* problem for the first time, and also to find the *initial* solution accordingly. According to this definition, history, as a process by which people find and solve the problems of their age, is in this sense itself creative. History is a process that does not repeat itself in that nothing can be done twice in the same way, and it therefore creates a drama at each stage. Therefore the session on "Historical Testimony of Endogenous Intellectual Creativity" was aptly organized.
2. People create history and support society. They have had to solve immediate problems facing them in their daily lives. It was in this regard very interesting to have Professor Hollnsteiner's paper, in which she takes the Philippines as an example and talks about the intellectual creativity of the élite and the people under colonial rule. She mentioned that endogenous intellectual creativity is found not only among élites but also among the poor and illiterate classes, and insisted that, in order to develop a society, people have to be involved in the decision-making process from the initial stages, and should not be

compelled to work in line with a professional scheme. Professor Hollnsteiner pointed out that the various forms of endogenous intellectual creativity expressed by the mass populace are also valid responses.

3. Professor Yasumaru explained the in-depth power of the people which accelerated the Meiji Restoration. He emphasized that this was their spiritual hightide, and went on to say that popular thought had its own unity and role in the development process of the forces of production.
4. Professor Sakurai pointed out that whenever there is a change — which could be called a transformation period — in Japanese history, one can see the rise of popular religion, with the energy for that transformation coming from among the people.
5. Professor Pandeya explained that monopolization of intellectual activity is unable to cope with these emerging forces, and gave India as an example.
6. No one can deny the fact that the role of the village or community is a very important one in terms of understanding endogenous intellectual creativity in Asia.

Professor Phan Huu Dat mentioned that the village is an economic unit in the traditional culture of Viet Nam which has been an organization for people's independence and unity through which they fulfil themselves. Professor Yasumaru also pointed out that popular movements had taken root in villages during people's daily lives before the Meiji Restoration. It was recognized that we have to focus our research on what it is that distinguishes Vietnamese specificity from the villages of other societies.

One question here is whether or not villages have always been positive and active in the formation of endogenous culture and the development of society. The villages of some countries have become the basis for conservative forces which allow the existence of a semi-feudal order. This question leads us to think of a typology of villages in Asian societies.

7. In connection with the problems of community and villages, one has to ask: What are the characteristics of industrialization in Asia? What types of industrialization are found there? Professor Rasheeduddin Khan put an emphasis on industrialization, saying that it can become an endogenous culture. It is true, indeed, that there are several types of industrialization. In the capitalist world, Japan is one such type, and India is another, whereas Viet Nam and China are different types. In a sense, one can say that the specific character of each nation's endogenous culture is found in the type of industrialization which is characteristic. In most countries, industrialization has been accompanied by the destruction of the village community, and starvation. In contrast to this, Professor Phan Huu Dat mentioned that the Vietnamese people have been pursuing industrialization by employing the active aspects of villages. They have been planning

to achieve harmony between agriculture and industry, and between the rural and urban areas.

8. What was the relationship between the élite and the people, in terms of the development of Asian nations? This is one of the important aspects of the discussion in Session Two. Professor Sulak Sivaraksa talked about the life and works of Prince Damrong as an example of Thai intellectual creativity on an endogenous basis. He said that Prince Damrong declared that the Thai national identity arose from three main national characteristics, which were:
 - a) the fact that the Thai people loved freedom and wished to preserve their independence at any cost;
 - b) that they were clever at bringing out whatever was good and useful from any cultural stream of influence; and
 - c) that they disliked violence in any form.

According to Professor Sulak Sivaraksa, Prince Damrong had been heavily influenced by Buddha's teaching in expressing this position.

9. Professor Rasheeduddin Khan characterized Indian civilization as a unified one of varied cultures, and insisted on the need to realize the concrete and the universal which can be found in individual national cultures. Professor Mita said we must liberate ourselves from the myth that "western" culture is the "universal" one, and that native cultures are merely "specific." The native cultures, in many dimensions, correspond with each other at the global level. The "new universalism" must be based upon a symphonious relationship between the "specific" cultures including that of modern "western." Professor Phan Huu Dat added that the Vietnamese had preserved their own tradition while at the same time taking the new from other cultures and integrating it into their own.
10. Judging from the summary above, one might well conclude that intellectual creativity in endogenous culture has not always been accompanied by either a chauvinistic or a cosmopolitan attitude. It has always been achieved by efforts to solve the problems arising from the reality of each respective nation, and has also been exercised only on occasions where the nation has learnt something from other cultures in order to solve those problems independently. To be always specific can lead to the universal, and a vivid example of this kind of dialectical relationship is found in intellectual creativity in endogenous culture.
11. Professor Tsunoyama raised a question concerning the impact of railway development on endogenous culture, when he referred to the statistical fact that India is fifth in the world in terms of railway construction, which had contributed to industrialization.
12. Professor Alatas questioned what had come after cultural integration in India, and

particularly inquired into the historical aspects of the conflict between the modernizing power and the power which countervailed it.

13. These discussions about the contradictions or conflict between modernizing and anti-modernizing forces should be further pursued in order to clarify their inter-relationship.
14. Colonialization in the advanced countries was another phenomenon discussed, and in this regard Doctor O'Brien mentioned the problématique of the position of Ireland in Europe. He stressed that we should not confuse modernization with westernization, and called our attention to the fact that Irish people had once spoken Celtic, but now use English, while Irish literature written in English has evolved.

Working Group

Chairpersons were Professors Kazuko Tsurumi and Mary Racelis Hollnsteiner, with the participation of the following: Professors Fei Hsiao-tung, Keiji Iwata, Jiro Kamishima, Kenji Kawano, Tsuneichi Miyamoto, Phan Huu Dat, Tokutaro Sakurai, Shingo Shibata, Sulak Sivaraksa, Sakae Tsunoyama, Yoshio Yasumaru, and Doctor Ngo Manh Lan. Other participants were present intermittently during the proceedings.

1. This working group focused on three major themes, namely:
 - a) Religion, in particular folk religions, as forms of endogenous intellectual creativity in the modernization process.
 - b) The village and village culture as key aspects of the interplay of forces involving élites, citizens, middle classes and mass populations.
 - c) Historical experiences of modernization in Japan, Viet Nam, China and the ASEAN nations, and the implications in terms of endogenous intellectual creativity, as well as the validity of models for development.

The statements below reflect the opinions of those who made them, and not necessarily the consensus of the groups, which was not sought except in the case of the final points.

2. In connection with a), the following opinions were expressed:

Religion can have both a positive and a negative effect on endogenous intellectual creativity if it is defined as springing especially from the culture of ordinary people. The people's religions become a rallying point for promoting the welfare of the people in the face of oppressive government forces. On the other hand, the religions of the élites become a repressive force over the religion and culture of ordinary people.

3. As to b), some participants said that the élite/masses dichotomy should be modified

by introducing the concept of the citizen of the urban middle class. In understanding Japanese intellectual creativity the latter is seen as the carrier of the endogenous culture, being in this regard more representative of the society than is the élite. The role of the citizen of the urban middle class in the socio-economic transformation of society needs more investigation. On the other hand, in the developing countries the middle class is today rather small and appears to have been produced by the growth of the service sector. The latter is in turn generated by the consumer society, which is an outgrowth of the exogenous global development strategy. Another observation is that such neo-colonial systems limit the development of rural areas, and that potential middle-class consumers never have a chance to emerge from the mass base.

4. In relation to c), the impact of Japanese industrialization on the village was discussed. Japan was also mentioned as exporting pollution and other negative effects to rural Asian countries. Historical experiences of modernization in terms of endogenous intellectual creativity and the validity of "models" for development were discussed. It should be recognized that Japan cannot be regarded as a model for other Asian countries, because many of the elements that made its development possible should not be reflected, an example being warfare as an impetus. It seems rather that structural change through internal revolution will become the chief mode.

Three patterns of development exist:

First, those based on exploitation of the people by the external forces of colonialism and neo-colonialism; second, those whereby wars are waged in order to generate surpluses for industrialization and the manipulation of dependent countries; and third, self-reliance through industrialization and modernization based on a national tradition and on savings generated by the non-wastage of resources. The self-reliant countries are in a position to select with great deliberation the exogenous technology they desire.

5. Consensus was achieved on the following:
 - a) That further cross-cultural research needs to be done on the major issues raised in this session, namely
 - i) the role of religion, especially its folk aspects, in the interplay of élite-introduced and people-created systems;
 - ii) the roles that different social classes and strata have played in the socio-economic transformation of peoples; and
 - iii) the impact of industrialization on village communities, and vice versa.
 - b) Development after liberation will have to follow a diversity of paths rather than seek absolute models of successes. Nations should of course learn from the experiences of others but not feel they must duplicate them. Our common aim is to seek ways for the improvement of all humankind. But, in the end, each people and each nation must find its own way to progress as defined by itself.

Session Three – Social Aspects of Endogenous Intellectual Creativity – Agents and Processes (Rapporteur: Professor Le Thanh Khoi)

Four papers were presented in this session:

Professor A.T.M. Anisuzzaman: "Social Aspects of Endogeneous Intellectual Creativity."

Doctor Barun De: "The Colonial Context of Endogenous Intellectual Creativity."

Professor Fei Hsiao-tung: "On the Social Transformation of China's Minority Nationalities."

Professor Keiichi Sakuta: "Principles of Group Formation in Japan."

Professor James A. Maraj made an oral presentation of the special problem of small islands which are not "nation-states."

The discussions during the two sessions devoted to the social aspects of endogenous intellectual creativity centred on the following points:

1. areas of intellectual creativity;
2. role of the socio-political structure;
3. role of the family.

1. Areas of intellectual creativity

These areas vary according to the country and its tradition, and the period of its history.

Bengal, well-endowed with a "liberal imagination," has developed literature and music, mysticism and metaphysics, with a smaller contribution to architecture, sculpture and painting, and still less to science and mathematics.

In China, the transformation of minority nationalities has been a global one: social, cultural and economic, even if development is uneven.

In Japan, intellectual creativity has applied mainly in the economic sphere, leading to the emergence of Japan as the third industrial power in the world.

In India, during the colonial era, the vanguard of national movements looked outwards for ideas about regenerating their own society. The fostering of endogenous elements in culture came later, while the emphasis today is on self-reliance and co-operative endeavour.

2. Role of the socio-political structure

This role was emphasized by all speakers.

In Bengal, the domain of endogenous creativity was retained firmly under the control of the ruling class. This creativity could never successfully challenge the basic exploitative relationship, although time and again there was an ideological challenge. In the nineteenth

century, the resurgence of creativity was an outgrowth of a nascent nationalist consciousness. Of course, this correspondence with the social and economic foundation is not a mechanical one.

In China, the transformation of minority nationalities could not have been possible without the founding of the People's Republic, and special assistance from the government; generally, old social institutions were ended by peaceful methods. This success accelerated a great liberation of the productive forces.

In Japan, one can interpret the release of intellectual creativity in the economic sphere as an effect of the replacement of the former military clique by a liberal capitalist class.

3. Role of the family

This role is emphasized in the case of Japan. While in the West the basis for group formation at all levels is provided by the principle of contract, in Japan its equivalent is the imitation of the family. It contributed to the country's industrialization, at least in economic as opposed to social development, and the motivation for the Japanese to be diligent and hard-working derives from within patterns of group formation, where they bring personal commitment to impersonal relationships.

A Balinese experience, based on Gandhi's concept of ashram, was presented as an example of the integration of exogenous and endogenous intellectual creativity. Though small in scope, the idea behind it of creating a self-sufficient community through co-operative efforts on the part of the members of the community could be applied on a broader scale. Endogenous intellectual creativity is a two-way process, originating both from above and from below, depending upon the activities.

Session Four — Endogenous Intellectual Creativity and the Emerging New International Order (Rapporteur: Professor Amar Nath Pandeya)

Plenary

1. Chairpersons for this session were Professors Abdul Hakim Tabibi and Yoneo Ishii. The session opened with presentations by Professors Sutan Takdir Alisjahbana, Ngo Manh Lan, Le Thanh Khoi, Paul T. K. Lin and Yoshiro Tamanoi, who addressed themselves to the different facets of the theme. Prof. Alisjahbana delineated the present situation, stressing the need for a reorientation. In the criss-crossing encounter of so many goods, ideas, fads and fancies, cultural concepts have become highly relativized, shaking the variegated cultural traditions. In the magnitude and complexity of these social and cultural problems, a clear understanding and a possible solution can only be expected if we have the courage to contemplate anew on man and his behaviour, on his society and culture, transcending old ideas and concepts, leading to a reconsideration of the position of man vis-à-vis nature and other

living beings. He pointed out that the high cultures of the axis of history are the background of the cultures of our time; the Renaissance, in particular, being the basis of our modern industrial civilization. He traced the impact of modern industrial civilization on the expressive traditional cultures, and felt that the defeat of the Asian nations in the face of the conquering western nations was, in essence, their cultural defeat. Now that the process of national liberation has been virtually accomplished, one can take a more objective look at the situation and appraise critically the crisis that has overtaken industrial civilization. He went on to focus attention on the converging socio-cultural process after the Second World War. For the advanced nations the crisis appeared to be an excess of individualism, materialism and nationalism. For the rest of the world, there was the growing process of uniformity in various fields. While science and technology have opened unlimited possibilities of growth and progress for mankind, there are also the tremendous dangers of conflict-zones and even the annihilation of the human species. In this situation, there is an urgent need for the formation of larger entities than nation-states, and the broadening of our perspectives by familiarizing ourselves with other alternatives, over the above the local cultures that encompass us. There is great need for creativity oriented to the future — reinterpreting history in the service of the future and humanity.

2. Prof. Le Thanh Khoi focused attention on the epoch-making resolution adopted in 1974 by the UN University on the new international economic order. Emphasizing that the new order entails a critical study of development, he critically analysed the UNESCO concept of indigenous development. This is ambiguous, especially because it evades answering the crucial question: Development for whom? He was equally critical of empty concepts with a global reach, e.g. "mankind," and argued that while social communities exist, "mankind" does not. Creativity he defined as a capacity to think for oneself and act after critical appraisal, assimilating the experience of other communities so as to avoid mistakes. He identified two dominant models of economic development: (a) the liberal model, integrating with the world market, and (b) the heavy industry model, e.g. the Soviet Union. There is also the Mao model of politics in command. The search for alternative models of development will have to embody certain elements. First, being oneself is the way to be truly universal. Second, the debate needs to be enlarged by a new world-view. Finally, there is the need for transcending the money nexus.

3. Prof. Ngo Manh Lan took up the facet of cultural values and economic development. He emphasized the necessity for reassessing the relevant western concepts, instead of rejecting them wholesale. Equally important is the need to analyse the modes of Marxism's penetration in Asia, and comprehend the phenomena in their historical specificity. The crucial feature here is the primacy given to praxis, the application of dialectics to the understanding of various forms of contradiction, the role played by ethical concepts like unity, solidarity and integrity drawn from Asian civilizations and, finally, the emphasis on independence, autonomy and self-reliance.

4. Prof. Paul Lin introduced a definition of endogenous intellectual creativity (EIC) in the context of development goals and strategies. He argued that, in terms of the legitimate

demands of modernization, it would be self-defeating to equate EIC with shutting out exogenous sources like science and technology, where the real need is for a way to divest them of their predatory and distorting effects. EIC, therefore, should be oriented towards modernity with a specific *national* character, a specific *social* character, with an overall orientation towards the fulfilment of national and social goals. He attempted a formulation of the development concept, drawing from the experience of a socialist country like China — the movement upwards of the whole socio-economic and cultural system, within a specific national context, towards higher, modernized production for societal needs based upon non-exploitative relations of production and equitable principles of distribution, and the maximum possible enjoyment, by the producers in society, of culture oriented towards their own reality, needs and aspirations and of an aesthetically and ecologically sound environment: all achieved through the increasing accession of the people to decisive power, and conscious participation in conceiving and building their own future. In the long run of man's search for freedom, it will be the rich, variegated experiences of many autonomous experiments and struggles that will provide the empirical base for any future synthesis of the basic principles for man's transition to a world of material abundance and spiritual quality.

5. Prof. Yoshiro Tamanoi emphasized the features of the Japanese approach, essentially normative, to the new international order. The years 1958 to 1960 marked the take-off period of the Japanese economy, something of an enigmatic phenomenon. The late sixties were the crisis period marked by unrest, when the negative aspects of economic growth started surfacing. This led to rethinking about man's relationship to nature, and man's relationship to man. He concluded by bringing out the relevance of endogenous intellectual creativity in dealing with the predicament, particularly in regard to the issues pertaining to technology, its energy basis, and the ecological dimensions of the problem.

6. During the discussion on the issues raised by the foregoing presentations, Prof. Furtado stressed that the problématique of creativity is the same in all parts of the developing world, in so far as creativity is related to the general world-view and the economic power-structure of the community. The space for creativity is basically defined by the processes of material diffusion, generating dependency on the centres of creativity abroad in the industrially developed world. The core problem relates to rationality, and how to introduce it into the politically organized international structure. The basic approach is in regard to the activation of the power resources by the new international order. The weaknesses of Third World countries can be overcome only by co-operation among themselves, by exercise of a political imagination of the noblest kind — which constitutes the primacy area for the mobilization of intellectual creativity vis-à-vis the new international order. Prof. Kamishima developed his argument by proposing a new look at both internal and external resources, taking Japan as an example of one style of response, highlighting the peculiarities of the Japanese mode of acceptance of foreign cultures. Prof. Ichii emphasized the value-philosophical dimensions of the problem, located in the central principle according to which the aim of humanity should be to reduce undeserved pain for all individuals. Prof. Nakao looked at the other side of the coin of economic growth, adopting an agronomist approach.

Prof. Shibata dwelt on the meaning of Hiroshima, which has given rise to a new type of culture, oriented towards disarmament. Prof. Mushakoji identified two issues: (1) a serious study needs to be made of the consequences of the industrial revolution for the non-western world, to determine whether EIC is a victim of a reactive phenomenon, and (2) that of borrowing/not borrowing, especially the problem of liberation from borrowing. Prof. Rasheeduddin Khan reminded members that global culture is marked by élitism, and the world remains an unequal world. The question is how to transform present cultural resources into a people's global culture. He traced the convergence of the three processes relating to the technological/economic domain, the language of ideas, and non-alignment as an orientation. Co-operation, fusion and contact are the answers to the predicament. Prof. Barun De highlighted the need to release the full range of labour-potentiality of man, creative as well as productive, by mobilizing the principles of moral incentives, and adopting the strategy of a "win-win" game, in place of a "win-lose" game. Also necessary is the development of common terms of discourse. Dr Anouar Abdel-Malek introduced the necessary caution against getting lost in false problems, and stressed the urgency of stating the issues in the true and valid perspective and mode. The true issues relate to national cultural identity and how to relate it to the social dimension, i.e. all peoples, all classes. The nation-state is the unavoidable instrumentality, involving some variant of centralized organization as borne out by the historic experiences of the revolutionizing areas of Asia and the Third World. One has to be particularly cautious about the poisonous role of the media and the information-disseminating establishment, which tend to confuse issues and produce false perspectives. The key word in the movement towards the new order is *serve* : let all the elements from outside *serve* the people of a community/nationality; let all that is endogenous to the latter *serve* the former.

7. The Chairperson concluded the session by emphasizing the need to integrate the various perspectives that emerged during the presentations and discussions, keeping the central theme in focus.

Working Group

1. From the basic presentations made by Professors Sutan Takdir Alisjahbana, Ngo Manh Lan, Le Thanh Khoi, Paul T. K. Lin, Yoshiro Tamanoi and Miroslav Pecujlic, certain significant issues were identified by the discussion leaders who made interventions during the fourth session. These issues were subjected to further discussion and reappraisal during the morning session of the working group. As a result of these reflections and discussions, the following lines of thinking emerged, representing the general consensus of the participating members:
 - a) Endogenous intellectual creativity, as a resource for transforming the existing power-structures in, as well as between, the major nation-states and culture zones of the world today, so as to generate possibilities for historical transformation towards a new universalism, animating a new world order, must be examined in the concrete historical situation of the contemporary world, marked by two historical processes, interlocked

for supremacy:

- i) the historical process, focused on conserving and reinforcing the existing hegemonic power-structures by utilizing the powerful technological apparatus, the economic mega-machine operating globally, and the knowledge-culture establishment, distributing bureaucratic and cultural uniformities of consumerism and dependency, diversion and entertainment, for the purpose of protecting the inequitable structures in the globe;
 - ii) the opposite historical processes which have been striving to struggle against the first historical process, so as to create a new international order where a more equitable economic distribution would prevail, and where there would be a redistribution of political power — hitherto concentrated in the group of industrially developed superpowers — in which the human community in the various nation-states would have a more equitable share in the cultural/civilizational resources, including science and technology, so that cultural identities may be developed in a dialogue situation on the basis of equality, leading to mutual enrichment.
- b) The group felt that certain *false* modes of stating the issues must be avoided. Of these, the most pernicious is the one that totally separates intellectual creativity from the concrete socio-historical context of the cultural communities, leading to total dissociation between theory and praxis. It was noted that major spurts in intellectual creativity had occurred in the historical past of mankind, in Europe as in Asia, only when seminal minds were fully concerned with the ongoing socio-political transformations of their times and communities, and strove to provide the major thought-forms for transforming the existing structures and power-distributions. It was considered desirable that the issues pertaining to endogenous intellectual creativity be considered within the frame of (dialectical) unity of thought and praxis.
- c) The true and historically valid mode of stating the problem must, therefore, start with the key agenda of national cultural identity. The crucial question here is how to extend its social base, so that people of all classes and groups — largely deprived and rendered passive — can be mobilized to contribute to the main task of history-making in all its dimensions, by releasing their creative potential in all constructive dimensions in harmony with natural environment. Plainly, this kind of mobilization of the creative potential of the people requires a form of organization — federal, co-operative, participatory and democratic — whereby the nation's authentic urges and aspirations can develop the strength to evolve experiments towards more self-fulfilling forms of socio-cultural communities, in a dialogic relationship with other similar communities.
- d) It was agreed that for all successful efforts in the direction of the new order and new universalism, the existing nation-states will have to be the main instrumentality, but these will have to be fully democratized, so as to make them fully representative of the creative urges of all sections of the national community. This implies the development of a new power-structure, domestically as well as internationally, of a non-hegemonic character. Only in such a situation could the potentiality of endogenous intellectual

creativity be geared towards the achievement of the concrete goals defining the new order, characterized by equitable sharing of resources, societal justice, fraternal co-operation, mutual enrichment, and creative self-fulfilment of individuals and communities.

- e) This new universalism, therefore, will entail a dialectical unity of cultural resources from the endogenous historical roots — galvanized through critical reappraisal of those elements that are progressive, relevant and universal — with intelligent assimilation of revolutionizing trends and elements from other cultural/civilizational zones of the contemporary epoch, such as the non-aligned world. It will be characterized by a creative tension — dialectical in its inner structure — between tradition and contemporaneity, autonomy and universality, cultural pluralism and new universalism. It is not a pre-set model, but a dialectically evolving frame, in which the focus, the pace and the energizing elements shall be contributed by endogenous intellectual creativity, as it is progressively released by the transforming activities of the peoples of the nation-states that constitute the basic units of mankind's existing zones of culture and civilization.

The group felt that in moving towards this new universalism and new order, we should be standing with both legs firmly planted on the ground of the concrete, historically specific situations, with a forward-looking vision, freed from all modes of false consciousness.

V. GENERAL REPORT ON THE SYMPOSIUM

Professor Rasheeduddin Khan, M.P.

1. The First Asian Symposium on Intellectual Creativity in Endogenous Culture met in Kyoto, Japan, from 13 to 17 November 1978. Apart from representatives of the United Nations University and Kyoto University, 66 scholars drawn from 22 countries — 14 Asian countries and eight encompassing America, Europe and Africa — attended the symposium. The participants were grateful to the United Nations University and Kyoto University for providing a most stimulating experience of the meeting of minds, conducive to a rich and wide-ranging discourse, for the comprehension of the processes of transformation among peoples and nations of the world.
2. The major theme of endogenous intellectual creativity as an input into the designing and working-out of feasible, viable and desirable socio-cultural development alternatives, which indeed is the objective of the UN University's Human and Social Development Programme, was perceived and analysed along four micro-dimensions, namely: philosophical approaches, historical testimony, social roots, and the emerging pattern of a more humane and equitable international order.
3. It was recognized that it is important to perceive particularities, specificities and endogeneity (local, regional or national) within the macro context of a valid and comparable universal pattern. In this sense, neither a puristic nor an exclusivistic — much less a chauvinistic — interpretation is to be fostered. By the same token, a purely élitist approach or compradore intellectualism which seeks to isolate and cripple creativity from the social base will always be counterproductive and self-defeating. It is now apparent from Asian experience that abstraction of state power from the wider and relevant context of the co-operative and mutually compatible public interest impedes the realization of authentic goals of comprehensive social transformation.
4. The symposium focused clear attention on the grounding of social endeavour on the historical testimony and creative experiences of civilizational and cultural processes

within the wide diversity of Asia, encompassed as it is by myriad varieties of islands and continental national formations which have been the centres of their own creativity and have, historically, interacted amongst each other.

5. Three significant trends seem to be common to the people and countries of the Third World: the struggle and aspiration for national liberation, the emergence of political consolidation and integration, and the principles of distributive justice and egalitarianism, which are the essence of socialism. These trends are reflective of new formulations, not constrained by replication of western experience, but dependent on the release of potential for discussion among the masses of the bounties of science and technology, in the interests of the eradication of poverty, ignorance, disease, superstition, and the hegemony of oligarchic groups.
6. Among the variety of peoples of the continent, there have appeared different creative social innovations. These include the generation of economic and social transformation on a rapid scale, such as the growth of the idea of composite culture as the essential framework for the basic shift from conflict to complementarity and from confrontation to co-operation, and the use of political mobilization and mass upsurge to develop social values related to the satisfaction of the basic needs of the widest strata of people. The moral potential for the future in the heritage of Asia lies in the reaffirmation of morality and in the eradication of that competitive principle which has historically stifled the creative possibility of releasing the energies of the widest masses of peasantry, workers, intelligentsia, and other professional segments of society. Asians, as indeed Africans, Latin Americans and the rest of the struggling peoples of the world, should seek to harmonize the principles of indigenous "liberty" with cultural "equality" and intrahuman "fraternity."
7. It was emphasized that the UN University will creatively innovate academic and popular scholarship by developing a scheme for rewriting world history for each people, within each continent, on the basis of these principles, so as to promote deeper investigations into the cultural roots of creativity, a value orientation commensurate with the new global ethos, and discovery of vital and viable elements in their intercontinental heritage. Only in this way can history be redeemed from remaining a record of bondage and curse, and be transformed into a record of vision and promise.
8. The roots and character of the social context of creativity among the lands and peoples of Asia have, in recent times, been determined by the interaction between brutal and vulgar, or sophisticated, forms of colonialism on the one hand, and resistance to colonial domination in various ways on the other. In many regions this left in power subordinate forms of small oligarchies, representing tribalism, feudalism, atavism, or merely a subordinate merchant-capitalist class. On the other hand, protest by democratic elements failed for many years to establish sufficient contact with, or promote learning syndromes relevant to, the challenges facing the numerically predominant peasantry, artisans, and other impoverished strata of society. The latter were at the same time

tragically subordinated, and their cultural traditions crippled, by colonial rule, which in certain cases was reinforced by the collaboration of feudal and compradore social elements. Among other things, this created a recent, and not necessarily traditional, antagonism between nationalities and local identity, and fragmented the processes of legitimate political integration and economic transformation. This process of endogenous intellectual creativity in the colonial context has been opposed historically by many democratic elements, including segments of peasantry, the intelligentsia and the working class. Changes have now become manifest whereby the public interest is determined according to the needs of the widest segments of the nation, and in contradiction to oligarchical and élitist interests.

9. In our epoch, there has been an international release of potential resources and innovations for a new techno-scientific revolution. The question is: How can new economic possibilities, as well as greater social comprehension, serve the interests of the common man if we do not release the vast resources still being blocked in national budgets by expenditure on the unproductive and potentially destructive arms race, the maintenance of defence structures, and the unimaginative ploughing back of petro-dollar potential?
10. However, at the same time an almost imperceptible yet existentially real revolution is taking place, in which the people of Asia, Africa and Latin America, together with all the other struggling forces of humanity, are counterposed to the forces of stultification, in defence of the vital creative values of New Man.
11. These relate to a more humanized and unified world, to be linked by the bonds of democratic ethos, a rational temper, the use of modern science and technology, and a secular ambience. Our recent heritage is not only that which has grown as a consequence of contact with the western world; its seminal content is to be found in the prophetic message of such creative builders of the new life as Gandhi and Mao Tse-tung, Jawaharlal Nehru, Ho Chi Minh, Gamal Abdel-Nasser and U Thant. Our milestones include declarations of intent and purpose like those of Bandung, Lima, Manila, Algiers and Belgrade, which mark the march of mankind towards greater amity, friendship and co-operation in the New World. It appears that interpretation of the United Nations Charter in the light of the restated principles of legitimate and maximally adequate social change, political emancipation, distributive justice and egalitarianism would best serve as the new historical philosophy for the New Man as the focus and beneficiary of a just, free, prosperous and peaceful world.

VI. CONCLUDING REMARKS

Doctor Kinhide Mushakoji

To talk now, especially after the general report, is, according to the Chinese saying, to try to add feet to the painting of a snake, which means it is superfluous and not only does not matter but is not helping the picture. Still, I would like to make some very brief points. The first is that our discussions have been part of an ongoing process and, as Professor Anouar Abdel-Malek is always emphasizing when we talk about the project on Socio-cultural Development Alternatives in a Changing World, it is indeed in a changing world that we are discussing the problem of endogenous intellectual creativity. This, I must say, is where the discussion has been very useful, in terms of both its content and the way it was conducted, from the presentation of the papers up to this debate. It is indeed the first aim of the United Nations University to hold such forums, where dialogue between researchers having backgrounds of different cultures, languages, and social systems is engaged, and by dialogue we do not mean, again as Dr Abdel-Malek has mentioned, cultural diplomacy, but a scientific exercise by researchers who are deeply concerned about the realities of their own nations. In this dialogue, we have to take into account the differences in our terminology and paradigms, and the variety of problems we are facing in different countries. In that sense, the discussion we had is probably leading us to more problems than we had when we started, and I think that is a good thing. Now we have a better list of problems to study, problems to investigate and problems to grapple with.

In this process there have been several situations where different points of view, based on different cultural experiences, historical experiences, political experiences and so on, have shown up, and indeed I think this is the very nature of the UN University: to encourage such frank and open discussions and to face these problems, because we have to be relevant to the present-day world *problématique*. Therefore we must avoid being over-politicized, but we must also avoid being only theoretical. As Professor Patnam has very rightly mentioned, social scientists have a different function to play in the Third World or non-western world, and this is where we have to be bold enough to take up positions. But, in doing so, we have to be pluralistic and allow for non-antagonistic dialectical interactions.

I would like to close my remarks on a practical point, by saying that this symposium starts a process of further research to which Professor Abdel-Malek is probably going to refer. I would like also to mention, on the more basic problématique level, that, as Professor Rasheeduddin has mentioned, indigenous liberty with cultural equality and intra-human fraternity is our goal, but it may also be our means. Only if we believe, and act according to our belief, in indigenous liberty with cultural equality and intra-human fraternity, will we be able to develop this kind of dialogue between different, often very different, approaches. I would like also to thank Kyoto University, because it is the support and intellectual contribution of Kyoto which have allowed us to have this kind of pluralism.

Doctor Anouar Abdel-Malek

We are indebted to the authorities and our colleagues of Kyoto University, and even more to the spirit of Kyoto. It was not in blindness that we chose to locate the launching meeting of this extraordinarily complex and seminal project on endogenous intellectual creativity in the cradle of Japanese culture; for this is one of the major centres of cultural and intellectual life in the world, both past, present, and future. We indeed feel so honoured that we have tried to raise the level of our debates to that of our colleagues from Kyoto, but of course in a multivariiegated fashion according to modes which pertain to our different cultural traditions.

In the 30 years of experience common to many of us, I can say in total sincerity that this has been one of the few among dozens of such international meetings in which each of us has learnt an immense amount through very conflicting and contradictory visions. All these visions have been genuinely representative of creative thoughts deeply rooted in the national cultures of the different regions of Asia which make up half of humankind, with the active participation of leading minds of the international and scientific community.

We have tried to implement not the ideology of this project — for it is an anti-ideological project — but its philosophy, which is processually to organize an intellectual and scientific international workshop encompassing different conflicting cultural traditions, philosophies, political ideologies, methodologies and scientific approaches to the very complex field of human and social development. This has led and will always lead to differences of opinion and approach, and to divisions. We have very different positions on the problem, because of our very different histories. The purpose has been — and this is where the problem lies, and I am aware of difficulties which accompanied the complex process of accommodating it — to air those differences in the knowledge that many things might happen which, happily, have not. In pushing, as we did, the position of differences, we always tried to push them to the point where they would appear as structuring formative elements of our converging obsession, which was rightly identified by Professor Rasheeduddin Khan and paraphrased

by Dr. Mushakoji as the combination and harmonization of the principle of indigenous liberty with cultural equality and intra-human fraternity. Our obsession has been to work for convergence, but not in a "cultural diplomatic" manner, nor by what I would call intellectual hypocrisy. We are different. We will remain different, for we belong to different traditions and loyalties, but our overall loyalty is to the joint service of the peoples which make up this world, our world, one world. I think we have been successful, not in spite of differences, but because of the way we tackled differences with a view to convergence, again in the great spirit of Kyoto. In fact this international symposium is for all of us, including myself within my very restricted responsibility for this project, a turning point at both an intellectual and a personal level. We could dream of no better launching pad for this major project, for no-one else would have allowed us our fraternal competition in the smiling, gentle manner of our Kyoto hosts.

As I have, in different meetings, quoted Plato, Mao Tse-tung and other leading minds, I wish finally to quote two seminal thinkers. One was the formative mind of medicine in the West, and the second the still unacknowledged formative mind of national unity in the Orient. The first is Paracelsus, and I wish the eminent Rector of Kyoto University, Professor Okamoto, himself a doctor of medicine, could be here to contradict or elaborate. Paracelsus, in the fifteenth century, defined the philosophy of medicine in the following manner, relevant, I think, to our purpose: "For medicine is of two kinds. There is the medicine of justice and there is the medicine of misericordia. By medicine of justice, I mean that the physician, seeing a man ill or in disease, would diagnose his illness and address himself to lessening his suffering."

That is doing justice to the illness as he knows it. "By medicine of misericordia," wrote Paracelsus, "I mean that a medical man, seeing a man sick and diagnosing his disease, goes beyond the manifestations of illness and disease and reaches for the heart and soul of the man who is his patient, and addresses himself to this mind and soul who are in duress." And Paracelsus ended by saying: "And between the two sorts of medicine, this, the second one, is in truth what medicine is." This is in fact the spirit of the Human and Social Development Programme: not gross national product or economic development — so important — but above the hearts and souls of all humanity in its magnificent diversity. As for the unacknowledged seminal thinker of national unity and fraternity in the Orient, he happens to have been a nineteenth-century Egyptian, Sheik Rifaa El-Tahtawi. He wanted to bring us towards this indigenous liberty via cultural equality and intra-human fraternity, and he coined this very moving motto: "May the fatherland be the locus for our common happiness, which we shall build with freedom, thought and industrious activity." We have to replace "fatherland" and say: "May the world be the common locus of our joint happiness, which we shall together build with liberty, thought and industrial creativity." With these two quotations, exemplifying the convergence of thought between Orient and Occident, East and West, we will have given, I think, in a manner fitting to our purposes, the overall tonality to what has been a seminal contribution of leading minds, thanks to the great hospitality of the University of Kyoto.

APPENDIX A. ORGANIZING COMMITTEE AND LIST OF PARTICIPANTS

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Co-ordinator
Socio-cultural Development Alternatives
in a Changing World Project

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Vice-Rector

Dr. Pedro Henriquez
Programme Officer

Dr. Hossam Issa
Programme Officer

Mr. Rabinder Malik
Chief of Conference and General Services

Mr. Shigeo Minowa
Chief of Academic Services

Mr. Ryoichi Suzuki
Programme Assistant

Dr. Ponna Wignaraja
Senior Programme Officer

Kyoto University

Professor Michio Okamoto
President

APPENDIX B. PAPERS PRESENTED

1. Position Papers (Commissioned)

Prof. Sutan Takdir Alisjahbana: "Socio-cultural Creativity in the Converging and Restructuring Process of the New Emerging World."

Prof. A.T.M. Anisuzzaman: "Social Aspects of Endogenous Intellectual Creativity."

Dr. Barun De: "The Colonial Context of Endogenous Intellectual Creativity."

Prof. Fei Hsiao-tung: "On the Social Transformation of China's Minority Nationalities."

Prof. Le Thanh Khoi: "Endogenous Creativity and the New International Order."

Prof. Paul T.K. Lin: "Endogenous Intellectual Creativity and the Emerging New International Order."

Prof. K. Satchidananda Murty: "Major Asian Intellectual Traditions: Their Philosophy and Creativity."

Prof. Gananath Obeyesekere: "Paradigm and Experimentation in the Indigenous Medical Tradition."

Prof. Amar Nath Pandeya: "Endogenous Intellectual Creativity: Reflections on Some Etic and Emic Paradigms."

Prof. Rasheeduddin Khan: "Endogenous Intellectual Creativity: The Ethos of the Composite Culture of India."

Prof. K.J. Ratnam: "Endogenous Intellectual Creativity in the Social Sciences."

Prof. Keiichi Sakuta: "Principles of Group Formation in Japan."

Prof. Sulak Sivaraksa: "The Life and Work of Prince Damrong Rajanubhab (1862–1943) as an Historical Testimony of Endogenous Thai Intellectual Creativity."

Prof. Keiji Yamada: "Ways of Thinking in Traditional Philosophy – Prospects and Limits."

Prof. Yoshio Yasumaru: "Folk Religion and Spiritual Belief in Modernized Japan."

2. Papers (Free)

Prof. Syed Hussein Alatas: "Social Aspects of Endogenous Intellectual Creativity: The Problems of Obstacles – Guidelines for Research."

Prof. James A. Maraj: "Problems of Island Cultures and Societies in the Changing World."

Prof. Mary Racelis Hollnsteiner: "Toward a People-Centred Intellectual Creativity: Historical Testimony for the Philippines."

Dr. Ngo Manh Lan: "Cultural Values and Economic Development."

Prof. Phan Huu Dat: "The Tradition of Vietnamese Culture."

Father Dr. Bruno Ribes: "Pour une étude de la transformation des structures familiales en milieu urbain."

APPENDIX C. ANNUAL REPORT OF THE UNITED NATIONS UNIVERSITY HUMAN AND SOCIAL DEVELOPMENT PROGRAMME

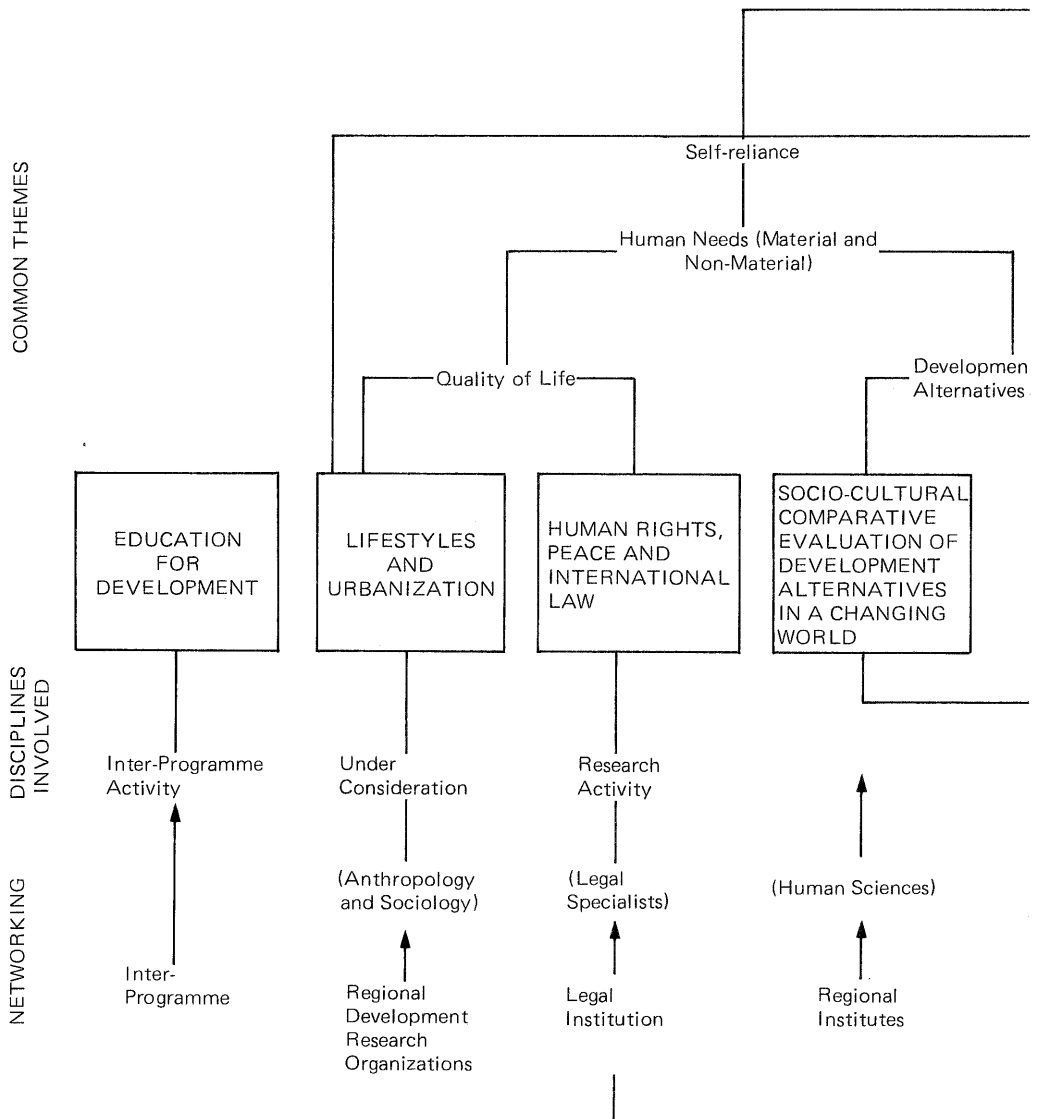
1. The United Nations University devotes its work to research into the pressing global problems of human survival, development and welfare that are the concern of the United Nations and its agencies. This scientific work of the University pays due attention to the social sciences and the humanities as well as the natural sciences, pure and applied.
2. One of the UN University's three programmes with the above assignment, together with the World Hunger Programme and the Programme on the Use and Management of Natural Resources, the Human and Social Development Programme deals with the problems of human and social development. This means not only those of economic growth but also the problématique of *human* and *social* development where emphasis is put on the search for alternative approaches to development which meet, through self-reliant efforts, the material and non-material needs of national communities in the contemporary world in transition. This definition of the development problématique to be studied by the UN University was formulated by expert groups convoked by the University. Their views on the role of the University were based on their conviction that development should be not an imitation of western economic growth but a self-reliant search for human survival, development and welfare. If this had not been the definition of development, the UN University might have been a mere agency of technology transfer and this symposium might not have taken place.
3. Development, defined in this way, is one of the major pressing global problems of key concern to the United Nations which, through all its agencies, is in search of a new international economic order, with all its social, cultural and communication implications.
4. The Human and Social Development Programme focuses its attention on the social sciences and humanities. The scope of its research should cover among other subjects all those mentioned in the Charter which are directly or indirectly related to human and social development.

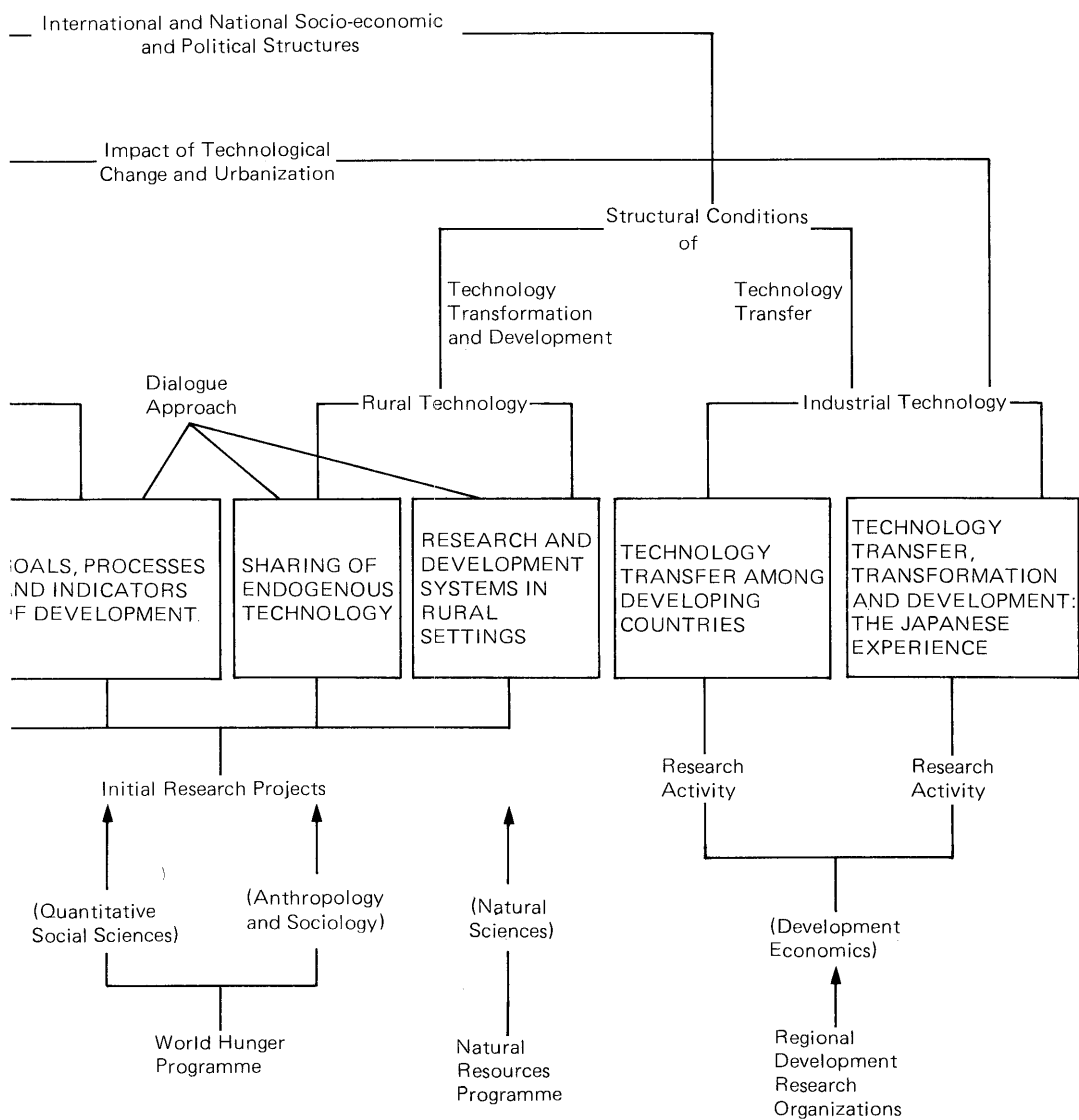
5. The problem of coexistence between people having different cultures, languages and social systems is of special importance in view of the fact that the late Secretary General of the United Nations, U Thant, conceived the UN University as the place for a dialogue between researchers of different cultures, languages and social systems. The UN University, according to U Thant, was to play the role of a scientific forum within the United Nations.
6. The Human and Social Development Programme seeks to play the role of such a forum with the following considerations in mind:
 - a) The pressing global problems on human survival, development and welfare are closely interrelated. It is impossible to study them or to deal with them as if they were unrelated to each other. A holistic approach is therefore necessary.
 - b) In the analysis of development problems it is especially essential to have a clear understanding of the causal relationships of the socio-cultural, economic and political factors.
 - c) The major intellectual task of the academic and scientific community in the world is to mobilize its intellectual creativity in order to identify the key determining factors of development problems, rather than just to transfer existing knowledge in order to solve technical problems.
 - d) The international academic and scientific community is composed of a variety of schools of thought which propose different theories of development based on their proper disciplinary backgrounds and cultural traditions. It is through an inter-paradigmatic dialogue that the international community of scholars will be able to contribute to the study of pressing global problems.
7. The intellectual challenge posed by development problems to the worldwide academic and scientific community can be met only if the different schools of thought belonging to different disciplines and cultural traditions can converse with each other and compare their respective paradigms; this requires the creation of an international, pluralistic and interdisciplinary forum. In taking a holistic approach to development problems, the UN University can and should play the role of such a critical forum.
8. In order to serve as a critical forum on development problems, the Human and Social Development Programme tries to relate, in an organic way, all the research projects and activities (see chart on page 64). Each of these projects and activities is composed of research groups and individual researchers who base their research on different paradigms, or is organized around a particular one, so that a dialogue leading to critical comparison of paradigms can follow (e.g. through the exchange of researchers and pre-publication material, and through joint sub-projects, workshops, and educational activities). The Human and Social Development Programme will serve as a critical forum for the international academic and scientific community by organizing regional or disciplinary seminars, and joint projects and activities with UN research institutions and international or regional scientific organizations. For such collaboration, the Programme

has launched innovative research projects and activities representing major paradigms, so as to play a catalytic role within the worldwide academic and scientific community.

9. The following applies to a dialogue between different paradigms, especially when it involves not only the academic and scientific community, but also policy makers and people in general. In order to conduct a successful dialogue, the following conditions are essential:
 - a) The research projects and activities of the Human and Social Development Programme should be assessed in terms of the intellectual contribution they make to promote dialogues, the innovative nature of their results in activating the academic community, and their relevance in addressing broad issues of development alternatives.
 - b) There should be creative thinking and discussions within and among the projects and research activities as well as between the Programme and the other programmes of the University, or with UN research agencies and international and regional scientific organizations of the networks.
 - c) The academic freedom of the UN University should allow the Programme to play a specific role, within the United Nations system, in addressing itself in a critical manner to the major world problems discussed in the UN General Assembly.
10. In order to stimulate dialogues along these lines, the Human and Social Development Programme initiated several research projects dealing with interrelated subjects. Each of these projects is conceptualized according to specific paradigms which are quite different one from the other. It is hoped that by their parallel development it will be possible to organize an interparadigmatic dialogue where each project will ask key questions of the others and establish mutual dialectics so that they complementarily enrich each other without losing each one's specificity. Two sub-projects, one on the problématique of development and the other on technology and development, were developed. The present symposium is organized by the project on Socio-cultural Development Alternatives in a Changing World which is, together with the Goals, Processes and Indicators of Development project, one of the two initial projects of the sub-programme on the Problems of Development.
11. In this way, the research on endogenous intellectual creativity conducted by the Socio-cultural Development Alternatives in a Changing World project plays a key role in the Human and Social Development Programme, not only in combination with the Goals, Processes and Indicators of Development Project within the sub-programme on Problems of Development, but in connection with the three initial research projects in the sub-programme on Technology and Development.
12. In connection with all the above-mentioned initial research projects, as well as with other ones now under development, such as the project on development education, the problématique of endogenous cultural creativity plays a crucial role. This is why I would like to stress the fact that this Asian symposium is an integral part of a larger

HUMAN AND SOCIAL DEVELOPMENT PROGRAMME PROJECTS AND RESEARCH ACTIVITIES





complex of interparadigmatic dialogues engaged in by all the research projects of the Human and Social Development Programme of the UN University. This is why the Rector has insisted on your being part of the community of scholars which composes the UN University.

13. I am very much looking forward to the intellectual breakthrough which will be made at this regional symposium, where the kind of inter-cultural dialogue for which the UN University was proposed by the late U Thant is taking place among researchers belonging to the region which gave birth to this illustrious intellectual.
14. The results of this symposium will be practical, as the Rector of the UN University has wished, in so far as it brings the problems of endogenous intellectual creativity to the forefront of the development debate. The practicality of an endogenous and intellectually creative mind has been shown by the leadership of U Thant, who led the United Nations in a difficult age with a deep and powerful intellectual leadership based on his deeply-rooted Buddhist spirituality.
15. It is in this context that the Asian symposium on endogenous intellectual creativity will play a crucial role in the world intellectual community which the UN University is intended to mobilize.

APPENDIX D. PROPOSAL FOR A UNITED NATIONS UNIVERSITY INTERNATIONAL RESEARCH CENTRE FOR THE PROSPECTIVE OF CIVILIZATIONS AND CULTURES

Dr. Anouar Abdel-Malek

Co-ordinator, United Nations University Socio-cultural Development
Alternatives in a Changing World (SCA) Project

This proposal was considered on 15 November by the Advisory Board of the Socio-cultural Development Alternatives in a Changing World project. The Board decided to recommend the plenary session of this symposium to present this proposal to the United Nations University Council at its forthcoming session in December 1978.

Presentation

1. The creation of the new International Research Centre, to be dedicated to the comparative study of cultures and dialogue of civilizations in our changing world — of which this is the preliminary project — stems directly from the thought of the late eminent thinker and statesman, U Thant. This orientation towards the necessity to make a comparative study of cultures is his intellectual legacy to the United Nations Organization, a dialogue between civilizations in our changing world.
2. This orientation stood as a cornerstone of the very creation of the United Nations University. It was forcefully reaffirmed in the proposal, on 31 January 1973, from the Japanese Government to the Secretary-General of the United Nations Organization, indicating the specific desire of Japan, as the host country of the United Nations University's centre, to promote the creation of institutional structures in that direction. The Human and Social Development Programme of the United Nations University took up this orientation, which has come to permeate the tonality and the structuration of the major projects of the Programme. More specifically, within the Human and Social Development Programme, the project on Socio-cultural Development Alternatives in a Changing World (SCA) chose as its specific feature to explore the dimensions and potential of this major field of thought and action in our times (cf. SCA documents and the proceedings of the First Asian Symposium on

Intellectual Creativity in Endogenous Culture (Kyoto, 13–17 November 1978).

3. The time has now come, we feel, to take action in that direction.

Definition of Project

4. The specific vocation of the International Research Centre (IRC) can be defined thus:

It is proposed to create one international research institution of the United Nations University (cf. legal statutes, "Organization (a)"), devoted to the broad area of the comparative study of the interrelations between cultures and the dialogue of civilizations in our changing world. This new institution — hereafter designated as IRC — could take any one of the suggested names:

- i) International Research Centre for the Prospective Dialogue of Cultures/Civilizations;
- ii) International Research Centre for the Comparative Study of Cultures and Civilizations;
- iii) International Research Centre for the Prospective of Civilizations,
inter alia.

5. There can be some ambiguities, but also some evident advantages, owing to the common usage of this label in the formulation "dialogue of civilizations." Yet, the very notion of "civilizations" is less familiar in Japan than the concept of "culture," although it is the more universally accepted form. There are relative advantages to terms such as "comparative study," "interrelations between cultures," or "prospective of civilizations." The first indicates the more traditional, academic approach, while the second and third stress the interactional, dialectical, more contemporary vision of the problem. The end-portion of the suggested name is intended to indicate clearly that the new IRC is to be devoted to the study of its scientific, thematic field not in general but in a contemporary and fundamentally prospective manner. Therefore the linkage with the so-called new international order, or transformation of the world, would seem proper.

The IRC shall be, specifically, an international centre for research, and not a place for mere encounters:

- i) Dialogues, encounters, the comparative position and confrontation of wide ranges of visions and positions of the problem in its very rich national, cultural and civilizational diversity shall be a central part of the scientific activities of the IRC. Yet the main thrust is bound to be elsewhere: the IRC shall not be one more "centre for dialogue," but rather the international research centre in that field. This will determine the whole design of the project.
- ii) The IRC is a research centre of an international nature, and not the preserve of any self-styled group(s) aiming at the promotion of the sectional interests of given units or areas.

6. The IRC, quite naturally, shall reflect the visions of the geo-cultural area where it is located, and from which the world is visualized. It is fortunate that this area, i.e. the location in Japan of the nucleus of the new IRC, is at the very centre of the rising Orient, with meaningful and influential relations with all major regions and national/cultural areas of the world. This conception is quite different from, say, cultural diplomacy, where panels of repetitious figures, often of little creative ability, occupy the field, thus rendering it practically impossible for genuinely representative and formative epigones of thought and action in the different geo-cultural areas to bring their contribution to bear on the major discussions of our epoch.
7. It is proposed immediately to initiate the process of creating several regional international research centres for the prospective of civilizations in major geo-cultural areas of the world. The first of these new regional centres will be created in Yugoslavia under the auspices of Belgrade University. We are therefore confident that specific steps will be implemented in 1979 to that effect.

Structuration

8. The IRC will proceed in the following directions in its scientific activities:
 - a) Research projects

The IRC will undertake the implementation of a series of major research projects, preferably in association with international, regional or national institutions, thus acting as a pool for concerted effort and inspiration, rather than as one more research institute. It is suggested that the major research projects be defined through the United Nations University. Other international, regional and national institutions will be able to formulate proposals for association.
 - b) From the outset it is important to identify two major fields for research:
 - i) The transformation of the world, or new international order, and its implications for the interrelation and interaction between different geo-cultural regions of the world within the broad framework of civilizations, and through the whole gamut of socio-economic and political/ideological systems.
 - ii) New and emerging perceptions of the prospects for human civilization. Attention here will be focused on the formation of different cultural and civilizational projects, both as posited by the autochthonous, endogenous, representative epigones of thought and action, and as is felt and reacted to by the outer circle.

It is suggested that perhaps a third major theme could be tackled:

 - iii) Specificity and universality. The realm of the philosophy of history and civilization, central to the future of mankind.
 - c) Scientific meetings

Scientific meetings of the IRC will take the following forms:

 - i) International conferences. The first will deal specifically with the first section of

the transformation of the world (history and international relationships). (SCA Project, Hiroshima, autumn 1979.)

- ii) Joint symposia.
- iii) Round tables or workshops, jointly with institutions all over the world, benefitting from ongoing United Nations University research projects, *inter alia*. The IRC would then be in a position to fulfil the second major function of the SCA project, i.e. the processive, comparative evaluation of ongoing United Nations University projects and their emerging findings and policy orientations.

d) Research fellowships

It seems important, in order both to deepen work at the Centre, and gradually to establish strong links with would-be parallel centres in different geo-cultural areas, to create a select number of research fellowships at both junior and senior levels. Rigidity should be avoided here so that different arrangements are worked out as regards the exact nature of work, and the duration and location of fellowships, to be defined by the IRC after take-off.

The research fellows of the IRC would later on be the best interpreters of the work done at the Centre, and the real links with the network of centres in the world.

Therefore selection ought to be of a careful and refined character throughout.

e) Publications

The IRC hopes to publicize its proceedings, ongoing projects and activities in the following ways:

- i) A yearbook — in English and Japanese — giving major texts, preferably of an interactional nature. This yearbook could be translated later on into other major international languages.
- ii) Books — proceedings of international conferences, symposia, round tables and workshops.
- iii) A special series would present pioneering, creative/seminal thinking in the different geo-cultural areas of the world which have little international visibility in traditional publishing today; these are essentially in Asia, Africa, and Latin America.
- iv) Occasional papers and pamphlets.

Organization

a) Legal status

The IRC shall be an Institute of the United Nations University. This status will be defined in a formal set of orientative principles, labelled the Statutes of IRC, as endorsed by the UN University Council.

b) The IRC nucleus shall be located in Japan.

c) Regional centres

After the creation of the Centre in Japan, other centres will be created in the main cultural regions of the world.

APPENDIX E. MINUTES OF THE SECOND MEETING OF THE ADVISORY BOARD TO THE SOCIO-CULTURAL DEVELOPMENT ALTERNATIVES IN A CHANGING WORLD PROJECT NETWORK

**Held in Kyoto, Wednesday 15 November
(Rapporteur: Dr Barun De)**

1. Organization of the Meeting

- a) The second meeting of the Advisory Board was held, on the occasion of the Asian Symposium on Intellectual Creativity in Endogenous Culture (13–17 November 1978), at the Kyoto International Hotel from 8 p.m. to 10 p.m. on 15 November.
- b) The agenda for the meeting included proposals for the scientific programme to be taken up by the Programme for 1979–80, prospects for publication of research deliberations and results, and consideration of a proposal by Dr. Anouar Abdel-Malek, Project Co-ordinator within the Programme, for establishing a “UN University International Research Centre for the Prospective of Civilizations and Cultures.”
- c) The meeting was attended by, in addition to Dr. Kinhide Mushakoji, Vice-Rector, UN University, Dr. Pedro Henriquez and Dr. Hossam Issa, Programme Officers of the Human and Social Development Programme, and Dr. Abdel-Malek, 15 scholars from Brazil, Canada, China, Bangladesh, India, Japan, Kuwait, Singapore, Yugoslavia, France, Indonesia, the USA, Fiji, Viet Nam and Mexico, in their individual capacities. Dr. Pablo Gonzalez Casanova was elected Chairperson and Dr. Barun De was elected Rapporteur for this meeting.
- d) Two commissions were formed – on the subjects of Research Reports, and Dissemination of Academic Findings within the Programme – to go into the instrumentalities of the dissemination of information by the UN University to the wider community at large. They requested to submit their views by Friday 17 November.

2. Plans for Activities in 1979–80

- a) The Project Co-ordinator’s proposals for academic activities in the forthcoming two years were recommended as feasible. These include:
 - i) Regional symposia on endogenous intellectual creativity to follow the Asian symposium:

- a Latin-American symposium to be organized at the Autonomous National University of Mexico, Mexico City, by Prof. Gonzalez Casanova as Chairperson of the Organizing Committee in April 1979.
 - a European symposium tentatively scheduled to be organized at the Vienna Centre in September 1979 and chaired by Dr. Adam Schaff.
 - an Arab-world symposium, suggested for the University of Kuwait in November 1979, to be initiated by Dr. A. K. Abul-Magd.
- ii) Four international seminars on select themes to focus on the broad themes of transformation of the world:
- in Belgrade, Yugoslavia (September 1979) — History and International Relations.
 - in Caracas, Venezuela (spring 1980) — Economy and Society.
 - in 1980 — Science and Technology.
 - in 1980/81 — Culture and Thought: a concluding international seminar on the prospective for civilization (Hiroshima).

3. Publications

a) Research reports:

Topics relating to cultural identity and national socio-political change as well as endogenous and intellectual creativity, determined in the Programme's Task Force Meeting at the UN University from 6 to 10 June 1978, should be selectively considered, with the addition of a significant theme proposed by Dr. James A. Maraj at the Asian symposium: "Problems of Island Cultures and Societies in the Changing World." A regular flow of booklets, each comprising about 100 pages, on specific topics, should be published to focus world attention on these aspects and problems. A commission, comprising Dr. Rasheeduddin Khan, Dr. Celso Furtado, Dr. Everett Kleinjans and Dr. Abdel-Malek, was requested to propose a concrete programme of recommendations.

b) Propagation of the objectives of the programme, and institutional network for realization of the objectives:

- i) It was noted that the University's endeavours, and the help it offers in realizing its autonomous charter's aim to foster human and social development, are not adequately known in all parts of the world. Dr. Maraj stressed that the high scientific visibility of discussions and their academic content will not be enough to convince prospective funding elements for the University's endowment scheme that the needs for an innovative university of this sort are as great as they are: HSD should not appear to duplicate work carried out by other UN agencies. Dr. Abdel-Malek elucidated that the University's autonomous, academic character gives each part of its work a distinctiveness which other such agencies might not necessarily have. Dr. Abul-Magd believed that interested people would subscribe to the Programme more if the University's objectives were selectively and carefully explained in detail to them, in their own countries and centres of work, by small teams doing preparatory explication of objectives before larger symposia. It was

noted from information by Dr. Rasheeduddin Khan and Dr. De that in South Asia, principally India, much of the work of contact with local authorities gets lost because of the lack of contact of the educational authorities with academics in universities and research-institutes per se; institutional linkage-building in such areas should not focus on merely funding councils, but on groups of interested scholars and on excellent university and research-institute contacts. The preparatory work suggested could focus as much on academic explication by UN University experts of the University's research results, through lectures and symposia in each region, as on necessary contacts with pure decision makers. This would improve the credibility of the University's research efforts. Dr. Kleinjans emphasized that the process of network building in those nations, and the realization by participants in University programmes that the latter significantly improve awareness and information about key issues of importance to their countries, will inevitably lead to success in efforts to raise the University's acceptability to national academic communities. This synergistic process will have to be patiently maintained by the University and its supporters.

- ii) Publication of the findings of the Programme and their feedback to the broader community should be based not so much on printing of weighty tomes of "proceedings," of which many are annually published, as on careful editing of the records of discussions of the symposia to bring out the novelty of approaches to significant problems in interesting and attractive brevity and poignancy. These sharply-positing opinions should be followed up by monographs on sub-themes requiring detailed treatment and further research. Eventual publication of symposia papers would be defined by further guidelines to be recommended by the Project Co-ordinator.
- iii) Dr. Henriquez emphasized that this approach would further broaden dissemination of HSD's productivity, and yield better results than the mere publication of books. The question of publication is one element within the more crucial ones of the synthesis of findings and the mobilization of such media as different national language translations, TV, radio and cinema on problems discussed and making tapes of discussions to disseminate knowledge in different languages about the topics researched. As part of this, Dr. Anisuzzaman's suggestion was accepted that papers of each symposium be circulated to participants in the next on related themes. The Vice-Rector said that, in many cases, papers could be given wide circulation in a pre-publication mimeographed and bound format. A commission, consisting of Dr. Gonzalez Casanova, Dr. Fei Hsiao-tung, Dr. Maraj and Dr. Henriquez, was set up to report on a concrete programme for recommendation.

4. Project Co-ordinator's Proposal for Establishing a UN University International Research Centre to Act as a Clearing-house for the Programme's Objectives:

The Conference Room Paper No. 4 of 13 November 1978 was considered in detail. The meeting recommended that the plenary session bring to the attention of the Council of the

University the need to set up an International Research Centre for the study of civilization and culture, and also to explore the possibilities of having regional centres in other parts of the world.

16 November 1978

Members of the Advisory Board

1. Professor Ahmad Kamal Abul-Magd
2. Professor Syed Hussein Alatas
3. Professor Sutan Takdir Alisjahbana
4. Professor A.T.M. Anisuzzaman
5. Dr. Barun De
6. Professor Fei Hsiao-tung
7. Professor Celso Furtado
8. Professor Pablo Gonzalez Casanova
9. Professor Rasheeduddin Khan
10. Professor Everett Kleinjans
11. Professor Le Thanh Khoi
12. Professor Paul T. K. Lin
13. Professor Miroslav Pecujlic
14. Father Bruno Ribes, S.J.
15. Professor Kazuko Tsurumi

United Nations University

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3. Dr. Pedro Henriquez
4. Dr. Hossam Issa