

Introduction

Intellectuals of a few decades ago were impressed by the possibility that the social behavior of human beings could be rationally ordered and explained in scientific terms. Such optimism has been tempered for contemporary scholars with greater awareness of the complexity of human beings who respond or react to factors which are both objective and subjective, rational and irrational. Habits, traditions, past experiences, prejudices, fears, pride, hatred, and ambitions are some of the elements which serve to confound the rational and "scientific" behavior of men. Difficult though the study of man and his social organization may be, however, the need for such research has increased to a point of critical urgency.

The gap of our understanding of national and international attitudes in Asia is particularly wide. Yet it is in Asia that the United States has expended great effort and made many sacrifices to win friends and influence peoples and nations. To be of maximum effectiveness such efforts must be based, not on good will alone, but on understanding derived from conscientious study, observation, and reflection. One aspect of this problem is discussed by Professor Arthur J. Robins, associate director of the School of Social Work, University of Missouri. He describes with clinical objectivity some of the difficulties and pitfalls of "The Foreign Consultant's Role in Newly Developing Countries." Professor Robins speaks not only from his academic background, but also from his year (1955-1956) in India as Fulbright lecturer, Delhi School of Social Work, University of Delhi, and another year (1961-1962) in East Pakistan as Senior Social Welfare Training Advisor, United Nations Technical Assistance Mission.

Communism, as developed by Marx and Lenin, is a notable product of the intellectual optimism of earlier generations. Communist leaders have assumed that the development of societies to a large extent is predictable and controllable. They intend to expedite the progression of societies from one stage into the next, ultimately leading to the establishment of the communist society. On such assumptions Mao Tse-tung formulated his policies for Chinese communism. Professor Ping-chia

Kuo, professor of history at Southern Illinois University, shows how Mao's policies for the "poor peasants" of China evolved over an extensive period of time. The relative smoothness by which the "socialist transformation" was effected in China Kuo attributes to this peasant program. Kuo's study makes interesting collateral reading with the recent volume by Chalmers Johnson, *Peasant Nationalism and Communist Power* (Stanford University Press: 1962). Professor Kuo is also author of *China: New Age and New Outlook* (New York: Alfred A. Knopf, 1956).

On the other hand, none of the sages of modern communism, including Mao, foresaw the present deep rift between the two giant communist countries. An up-to-date review of this Sino-Soviet split is provided by Professor Frank H. Tucker of Colorado College. Tucker focuses his attention on the various domestic factions and pressure groups which have influenced Russia's gyrations from "hard" to "soft" foreign policy.

Geopolitical studies are efforts to reduce the dynamics of international politics into concrete and rational terms. Scholars of geopolitics seek to explain how geography, the physical resources and international spacial relationships, determine national policies toward other nations. An analysis of the ideas of Japan's leading geopolitical theoretician, Professor Hikomatsu Kamikawa, present director of the Japan Institute of International Affairs, is given by Yung-Hwan Jo, assistant professor of political science at Adams State College, Colorado. Professor Jo completed his Ph.D. dissertation recently on "Japanese Geopolitics and the Greater East Asia Co-Prosperity Sphere."

Professor Chong-Do Hah, however, disputes that international relations can be explained by rational national responses to given geophysical factors. Especially in the case of Japanese-South Korean relations it would be rational, even in simple terms of power politics, for the two states to stand together against communism and to take advantage of their complementary economic positions. But the actual situation, as described by Hah, is that bitter memories and national prejudices pose difficult barriers to rationalization and normalization of their relationship. Professor Hah received his graduate training at the University of Virginia's Woodrow Wilson School of Foreign Affairs and at

Indiana University. He is presently teaching Soviet and Chinese political systems in the Department of Government, Lawrence University.

Two studies by Professor Fred R. von der Mehden and Professor Scott D. Johnston contrast the behavior of political parties located in countries at opposite parts of the Asian land mass. The analysis by von der Mehden of the major political parties of Malaysia show varying attitudes toward the importance of ideology, economic programs, and communalism, but the dominant Alliance party composed of Malay, Chinese, and Indian sections has maintained itself in power by its non-doctrinaire, non-communal, and pragmatic program. In Israel the communist party has followed a zig-zag course directed from Moscow and seemingly totally divorced from the practical realities of the domestic situation. The latter interpretation taken in conjunction with the survey of the Sino-Soviet split made by Tucker suggests how centrally directed international communism creates its own internal contradiction. Von der Mehden is chairman of the East Asian Studies Program at the University of Wisconsin, while Johnston is professor of political science at Hamline University.

Minoo Adenwalla, associate professor of government and history at Lawrence University, discusses in detail the formulation of the Irwin Declaration on Indian Dominion Status, 1929. The varying attitudes of Labor, Liberal and Conservative leaders in Great Britain toward reforms in India are delineated against the background of increasingly impatient Indian nationalism.

An aspect of Chinese nationalism comes under the scrutiny of Richard B. Landis, assistant professor of history at Montana State College. The Whampoa Military Academy, which was created by the Kuomintang, provided China with the nucleus of a national army. Landis seeks an insight into the composition of the national revolutionary army by statistically analyzing the places of origin of the Whampoa cadets. Did they come from rural or urban areas, large or small cities? Did they come particularly from certain provinces? The approach adopted by Landis suggests that other political studies of modern China might profitably be correlated with the study of social and economic geography.

For his analysis of "Family Roles as Conceived by Japanese Children," J. L. Fischer, professor of anthropology at Tulane University, conducted a simple questionnaire survey among one hundred fifty grade school children in the city of Fukuoka during 1961-1962. The social science device utilized by Professor Fischer is of particular interest. Although the sampling was too limited to warrant firm generalizations, the evidence gathered in this survey indicated that, contrary to popular belief, the relationships between children and parents and grandparents and between brothers and sisters have not undergone fundamental alteration in Japan since World War II. In other words, the personalities of family members as seen by the school children of Fukuoka still reflect traditional social values and attitudes.

Another contemporary view of a traditional institution is described by Winston L. King, professor of philosophy at Grinnell College. King reviews and explains the fresh interpretation given to Theravada Buddhism by Mr. T. Magness of Bangkok. The traditional view of man as an illusory being composed of elements temporarily bound together, and which split off and take their separate courses upon death, is essentially a gloomy doctrine. The interpretation given by Magness, however, gives emphasis to the positive force of spiritual deeds which unifies and integrates the elements of being, provides continuity and increases one's awareness of Reality until perfection and Nirvana finally is attained.

Social scientists of the twentieth century owe much to Max Weber, and the term "charisma," popularized by him, has gained widespread currency. However, Professor Romeyn Taylor, who specializes in Chinese history at the University of Minnesota, believes that the term has been overused and misapplied by some scholars. In his examination of the early Ming period Taylor discounts the factor of charismatic influences both in the person of the founder of the dynasty and in the ruling scholar class. Legitimacy and the control of power, it is suggested, are better explained by institutional studies.

Each of the above studies was initially presented at the twelfth annual meeting of the Midwestern Conference on Asian Affairs held at the University of Nebraska, October 18-19, 1963. This

is the fifth volume of an annual series. This series will continue to disseminate primarily the scholarly reports given at the meetings of the Midwestern Conference on Asian Affairs, but non-conference research studies also will be considered for possible inclusion in future issues.

Robert K. Sakai