

In This Issue

ALFRED MCCOY offers a nuanced consideration of the role of military leadership in the present-day Philippines by tracking the careers of the Class of 1940 at the Philippine Military Academy (PMA), which was modeled after the U.S. Military Academy at West Point. He focuses on the role of male bonding in defining the experiences of members of this class, whose careers coincided with the last years of the American colonial regime, the Commonwealth government, the Japanese Occupation, and the turbulent years of the postwar period. His article shows that the discipline and style of the PMA were critical in fostering military professionalization and in imparting the doctrine of military subordination to civil authority. The author argues that class bonding acted as a counterweight to the politicization of the Philippine armed forces. Under Marcos, however, this apolitical tradition declined and produced a Reform Armed Forces Movement (RAM) led by the highly politicized class of 1971. Why military officers do not obey civil authorities, McCoy's study suggests is not the real question, but rather why they bother to obey at all.

In a state-of-the-art essay sponsored by the China and Inner Asia Council of the Association, LIN TONGQI, HENRY ROSEMONT, and ROGER AMES investigate the contemporary status of Chinese philosophy. Beginning with an examination of the difficulties of defining philosophy and particularly Chinese philosophy in Western terms, they survey the "New Intellectual Discourse" that emerged in the post-Cultural Revolution era. Although different voices make up this discourse, the 'new' philosophers share in common a "humanist quest" focusing on issues of self and culture generated by China's modernization drive. One important trend that the authors concentrate on is the revival of interest in Confucianism, a reemergence partly enhanced by the New Confucians (*xinrujia*), many of whom are Chinese-Americans. A final section, which shifts the attention to the Western academy, returns to earlier discussions by elaborating on the problematics of defining and translating Chinese philosophy in Western terms and by considering the conceptual constraints that flow out of the cultural encounter between different philosophical traditions. Philosophy, the authors argue, occupies a different role in Chinese public life than it does in the West.

TESSA MORRIS-SUZUKI discusses how Japanese intellectuals have attempted to define Japanese culture by tracing the genealogy of the notion of culture (*bunka*) particularly as utilized by anthropologists, ethnographers, and others. The author's premise is that present-day interest in culture reflects both a desire to establish a worldview distinct from the dominant positivist Western modes of thought as well as efforts to protect against the transformative power of those positivist Western ideas manifested in the "increasing penetration of science and technology." By locating the concept of culture in its historical context, she shows how the concern over culture became increasingly colored by nationalistic concerns in the interwar years, leading to its emergence as a "key concept in theories of Japanese uniqueness." To what extent this history continues to influence current thinking about culture generally and "Japanese culture" specifically is evident in contemporary debates about its meaning and about the place of an increasingly powerful Japan in the modern world.

The essays by Lin, Rosemont, and Ames and by Morris-Suzuki can be read in tandem not only because they address the growing preoccupation with cultural

identity in Asia but also because they argue for the powerful role that culture plays in history. Readers may also wish to consider these essays as part of an ongoing discussion in the *Journal* about culture and identity, and power and knowledge, expressed most recently in the February 1994 Symposium on "Dimensions of Ethnic and Cultural Nationalism in Asia" (53, 1) and in the May 1995 article by Craig Reynolds on "A New Look at Old Southeast Asia" (54, 2).

On the basis of household registers maintained by the Japanese colonial government, CHUANG YING-CHANG and ARTHUR P. WOLF map the frequency of three forms of marriage—major, minor, and uxorilocal—in Taiwan between 1881 and 1905. Although both the major and minor forms of marriage were virilocal, minor marriage differed from the major form of marriage in that it involved a child bride marrying into her husband's family. The authors find that minor marriage was more prevalent in the north than in the south, and that uxorilocal marriages varied from locality to locality and not along a north-south axis. Contrary to explanations that link the practice of minor marriage to conditions of poverty or to ethnic differences, they argue that it was the result of a "hot" marriage market in the north created by large numbers of Han Chinese settlers, a dearth of brides, and relative prosperity generated by the tea trade.

VICTOR LIEBERMAN's review article praises the second volume, entitled *Expansion and Crisis* (1993), of Anthony Reid's *Southeast Asia in the Age of Commerce*. He commends Reid's originality and skills as a historian, but he also criticizes his work as not being fully applicable to continental Southeast Asia. Reid depicts a pattern of increasing commercial prosperity, cultural cosmopolitanism, and centralized political power from 1450 to 1680 that was accompanied by the spread of Islam and Christianity in the region. Lieberman argues that Reid's approach draws too heavily on the record from the Malay and Indonesian areas and does not describe well the situation in continental Southeast Asia nor can it be applied to the Philippines. He sees different forces at work on the continent that made those societies more dynamic and independent of Western influence for more than a century longer than in insular Southeast Asia.