

ration can hope to make such methods work. Today, when the latest self-proclaimed "assassin" finds himself quickly

embraced by the art world, Kramer laments, Miró's method has fallen into lesser hands and become a "shallow orthodoxy."

The Digitized Word

"The Electronic Word: Literary Study and the Digital Revolution" by Richard A. Lanham, in *New Literary History* (Winter 1989), Johns Hopkins Univ. Press, 701 W. 40th St., Ste. 275, Baltimore, Md. 21211.

Despite the onslaught of television the printed word is still alive, if not well. But will it survive the arrival of the computer?

So far, the personal computer has been used chiefly as a writing aid, notes Lanham, a professor of English at UCLA. But in the future, when Chaucer and Shakespeare, as well as contemporary pot-boilers and romances (and music and pictures) are put on interactive compact disks and viewed on computer screens, people are likely to read in different ways.

"Digitized films can now be released with alternative outtakes, or alternative endings, from which each viewer will assemble a private ideal version at home," notes Lanham. "Interactive literary texts will share this fundamental irresolution."

Some day, it may even be possible to push a button and have a computer read a book aloud, or help set the text to music and create illustrations. Ultimately, the reader may exercise as much control over the "book" as the author. Indeed, the barriers between the arts and letters may come tumbling down, as the computer allows more and more "authors" to orchestrate them all in one work.

Is this a prospect to be feared? Not according to Lanham. He sees the promise of a great "democratization" of culture, as "invidious distinctions between high and low culture, commercial and pure usage, talented or chance creation, visual or auditory stimulus, iconic or alphabetic information" all vanish.

OTHER NATIONS

Futility in South Africa

"Prospects for Revolution in South Africa" by Jeffrey Herbst, in *Political Science Quarterly* (Winter 1988-89), 2852 Broadway, New York, N.Y. 10025-7885.

Five years have passed since the latest mass protests against white minority rule erupted in South Africa's black townships. Growing in fury and intensity with every passing month, the rebellion that broke out in June 1984 seemed sure to sweep away white rule, just as mass movements deposed the Shah of Iran and Ferdinand Marcos in the Philippines.

That, says Herbst, a Princeton political scientist, is one of the false analogies used to describe the South African uprising.

The Shah and Marcos were corrupt leaders who maintained their regimes only through personal authority. Not so in South Africa, where the government relies

on "an institutionalized system of repression" to ensure the rule of an entire racial group. The Shah's repressive measures were mild compared to what white South Africa brings to bear. The Shah refused to permit an attempt on the Ayatollah Khomeini's life or destruction of his "mosque network"; South Africa's security forces operate under no such constraints. In 1985, Trevor Manuel, a leader of South Africa's 2.5 million member United Democratic Front, assessed the impact: "Two thirds of our national and regional executive members are out of action through death, detention, or trial."

South African police have confined most

Don't Worry, Be Angry

Arguing that Japanese are too restrained in the presence of foreigners, novelist Junichi Watanabe offers his countrymen some pointers on getting mad in the monthly *Chuo Koron* (Jan. 1989), translated by the Asia Foundation's Translation Service Center:

For one thing, few Japanese can speak a foreign language well enough to respond to a rude remark . . . I've often racked my brain trying to figure out how to say something [in English] as simple and direct as "You're a creep." But I find the right words too late to dish out the



insult. Timing is crucial. If you don't respond immediately, there's no point in saying anything at all.

In Tokyo, I often see foreigners arguing among themselves or yelling at Japanese employees in hotels and restaurants.

When abroad, Japanese, too, should express themselves freely . . . Many Japanese wonder how you can express outrage in a language you don't speak. That's not a problem . . . If you can't express yourself, use Japanese, especially when you're furi-

ous. Facial expressions and gestures will get the message across. When in doubt, shout.

protests to the segregated black townships—many of them accessible only by one road. After a 1985 uprising in the township of Langa, South African security forces abolished the township and forcibly relocated thousands of residents.

During the early 1960s, notes Herbst, the revolutionary African National Congress (ANC) renounced popular insurrection as futile. Nelson Mandela warned that it would lead to strife among blacks. In fact, perhaps one third of the 2,600 blacks who were victims of political violence between 1984 and November 1987 were killed by other blacks. But the ANC has

been no more successful with its chosen strategy—guerrilla warfare. South African troops have deprived it of sanctuaries in neighboring countries. With 10,000 men under arms, the ANC is able to keep only 400 men inside South Africa. Outgunned and penetrated by spies, the ANC has been a military failure. In 262 attacks between 1976 and 1985, most of them minor, it lost 249 men killed or captured.

In Herbst's view, neither popular protest nor guerrilla war poses significant threats to white rule. Ahead, he sees only increasingly violent protests, harsher repression, and more black suffering.

Who Created the Welfare State?

"The Scandinavian Origins of the Social Interpretation of the Welfare State" by Peter Baldwin, in *Comparative Studies in Society and History* (Jan. 1989), Cambridge Univ. Press, 32 East 57th St., New York, N.Y. 10022.

Scandinavia is widely regarded as the birthplace of the modern welfare state, and embattled working-class socialists are seen as its midwives.

Such perceptions are only half accurate, contends Baldwin, a Harvard historian. The early architects of Scandinavia's "middle way" were its prosperous farmers, and their motives were far from altruistic.

The Scandinavian welfare state was born not after World War II, as is com-

monly supposed, but around the turn of the century. Scandinavians took a cue from Bismarck's Germany, which launched the first national old-age pension system in 1883. But Bismarck's system, designed chiefly to avert working-class discontent, was limited in scope and financed by regressive payroll "contributions."

In Denmark, the push for social security came from the nation's numerous small farmers. Growing in importance but still