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Special theme: Anthropology of Europe at Minpaku (I)

Anthropology of Europe at the National Museum of Ethnology, Osaka

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National Museum of Ethnology

The National Museum of Ethnology, referred to as 'Minpaku' in Japanese, is a research institution and home to about sixty researchers specializing in anthropology, ethnology and related fields. It also holds exhibitions concerning cultures and societies throughout the world. In Japan, our museum is unique in its clear inclusion of Europe as a target for anthropological research.

Given that anthropology is a discipline that pursues the 'understanding of other cultures', it may not be surprising that there are researchers at our museum who study Europe. This can be attributed to the fact that for us Japanese, Europe represents an 'other culture'. However, when we look closely at the history of anthropology, the picture is not so simple because anthropology was conceived and developed as studies of the non-Western world by Westerners. In other words, 'non-Western' cultures were referred to as 'other', and 'Western' cultures were not.

Reconsideration of this West-centrist view started in the middle of the 20th century. In the process, anthropological research on Europe also began. As post-colonialist criticism heightened, there was a further increase in the number of anthropologists who actively studied Europe. This was not merely an attempt to avoid criticism of the conventional model of the West researching the non-West; it was also an attempt to deconstruct this model itself and rethink the very academic basis of anthropology.

Even so, anthropological studies on Europe and the West are still not widely known in Japan. Outside of academia, the image of anthropology as a discipline that studies 'primitive societies' or 'the third world' is even stronger. It should also be noted that although its research area has expanded from the non-West to cover Europe as well as other regions in the Western world, most of the new research has focused on regions that are considered peripheral even within Europe; Southern Europe, Eastern Europe and rural areas, for example. Moreover, this research was and is still done mostly by the West. Upon realizing that this 'West' primarily means Great Britain and America, one can also state that European Anthropology merely found 'the primitive' within Europe, and thus, did nothing more than emulate the form of its colonial predecessor.

Considering the above history and current state of anthropology, the Anthropology of Europe in Japan undoubtedly is a pioneer field for research on the West by the non-West, and inverts the conventional research model.



Europe Area in the Permanent Exhibitions at Minpaku, 2010

MINPAKU
Anthropology Newsletter

The author is associate professor in the Department of Social Research at Minpaku. She joined this museum in 2002. She has carried out field research in Italy with a keen interest on family and gender, and has written a number of papers on these subjects. She is now investigating current expansion in the so-called 'third sector' in Italy.

Of course, the colonial problem can not be solved even if the non-Westerner, in Japan for example, becomes the researcher. Indeed anthropology based in Japan is burdened with rather more complex matters, because the discipline began by being imported from the West. As it progressed, Japanese anthropologists have also taken a 'prestigious Westerner'-like approach towards areas they investigated, even though they were not Westerners. This complicated issue should be addressed.

However, anthropological studies in Japan have not lost their potential to reconsider anthropology itself. The problem of colonial bias in anthropology can be thought of as being rooted less in the issue of research targets being non-Western, than in the fact that the targets have been largely defined and legitimised by the West (and merely a part of it). And moreover, the Anthropology of Europe in Japan may duplicate the existing problem, by making the West an 'other' object or target of research. The need for a drastic rethinking of the very definition of Western may also arise. For no necessary reason, anthropology has been willy-nilly connected with the binary oppositions of us/them, Western/ non-Western, subject/object. Development of a Japan-based European Anthropology may

fundamentally challenge this framework and serve as a decisive test for the future of anthropology itself.

With Europe as a part of its research, the significance of our museum is by no means small. Researchers who look at Europe have always worked here since the museum opened, and the museum's first Director-General, Tadao Umesao, was also a member of the European ethnological research team, led by Kyoto University (1967 and 1972). That was one of the earliest research projects of European Anthropology in Japan. Umesao was confident that Europe would be important for anthropology. Now at Minpaku, four researchers — including the author — are focusing on Europe. There are also several staff who carry out secondary research in Europe.

For many of our research projects, we have collaborated with scholars outside the museum. Our Inter-University Research Project entitled 'Anthropologizing of Europe' (1999–2000) was published as *Anthropology of Europe: Perspectives on the Modern World* (in Japanese, Akiko Mori, ed., Shinyosha, 2004). This was an epoch-making collection of essays, for our field. The book introduced the chronology and main issues of the Anthropology of Europe in general, and its development and potential in Japan. Considering the limited history and relatively small number of scholars involved in Japan-based European Anthropology, it seems that this museum has been a base and pioneer for our field.

By 2004, more than 10,000 artefacts and audiovisual materials concerning European cultures were collected and maintained at Minpaku. Some are on display in the permanent exhibition. An update of this exhibition is now under discussion. Others have been displayed during temporary special exhibitions. In 2007, records of the pilgrimage to Santiago de Compostela were a central feature of the exhibition 'Pilgrimage and Sacred Places: A Voyage of Self Discovery' (organized by Yasuhiro Omori). As an educational institution, our museum also supports a PhD programme of the Graduate University for Advanced Studies, and has produced several researchers who completed doctoral dissertations based on field work in Europe. The following essays (of this issue and the next) include contributions by staff of our museum, and graduates of our doctoral course.

Anthropological research on Europe is still not a substantial field in Japan

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generally, but at our museum, European studies are well under way, and will continue to develop.

The diversity of areas studied is a notable feature of our research. We are currently focusing on Finland, Austria and Germany, Romania, and Italy, and previous staff and students have studied in the U.K., Greece, France and Spain. Our research has been conducted in both urban and rural areas. This diversity is a clear departure from the aforementioned bias of European Anthropology in the West. Our research themes have also been wide and diverse, including languages, nationalism and ethnicity, religions and beliefs, family and kinship, gender, migration, and civil society. Various issues in Europe have been approached from multiple angles, with due attention to the cultural diversity found inside Europe.

Minpaku has scholars who are investigating societies and cultures in many other regions of the world. We have often undertaken cross-cultural research projects. Our understanding of Europe has been fostered through comparison with other societies and

cultures. Such research collaboration can also be a stimulus to other researchers and to anthropology as a whole, and represents one of the greatest merits of our museum.

Since the beginning of the modern age, Europe has influenced the world in many ways. Research on Europe is becoming increasingly important. In other academic disciplines, research has already reached an advanced stage, yet new problems have accumulated, and have been complicated by rapid globalization. Anthropology has great potential to improve academic understanding of Europe — but what aspects of Europe should anthropology give priority to, and in what ways? Will the perspectives from Japan have any special significance? What impetus can our perspectives give to anthropology and academia in general? For research on Europe at our museum, we are well situated to develop individual research themes, and employ comparative and collaborative approaches, to actively address the larger issues, and to continue sharing our research with the world.

From Romanian Village to Balkan Area: Social Changes and Networks

Mitsuhiro Shimmen

National Museum of Ethnology

Romania is situated in the Balkan area near the Black Sea. The country is famous as the home of Dracula, the vampire in a novel — but who knows about Romanian culture and history?

I have approached this culture and history through ethnological research. My field is a small village in Maramures, a district in northwestern Romania. This district is often said to be a cradle of Romanian culture. In fact, Maramures is open to the outside world and has been influenced in many ways by Romania's neighbors: Hungary, Russia, Slovakia, Serbia and Ukraine. The district has been a mirror of issues significant for ethnology in Romania generally — for example, the invention of traditions, the status of minorities, modernization, religious problems, wood architecture and other issues.

I focused on religious problems for several years to understand the reasons for conflict among people in villages. My

analysis of Romanian society was based on field work conducted in 1994 and 1995. After the 1989 revolution in Romania, conflicts among religious groups became obvious. Relations between the Romanian Orthodox Church and the Greek Catholic Church are strained. Leaders in both churches are involved, as are believers in villages where both churches are present. This conflict has strained the collectivity of many villages and has divided communities into opposing groups. In addition, the number of sectarians has increased since the revolution, and this is also a threat to the traditional collectivity of village communities. I described three factors that had brought about these phenomena in a small village in the Maramures.

The first important factor was the social structure of the traditional village. Villagers were dependent on the Church that each parish priest

The author is associate professor at Minpaku. His recent research themes include historical transnational activities of the Vlachs, a minority group that is widely dispersed in the Balkan region, and the thought and movement of fascism in Romania, during the 1930s.



Wooden church in Botiza, Maramures (Shimmen, 2007)

represents. Traditionally, villagers had been obliged to obey the authority of the ecclesiastical hierarchy. The annual cycle of each village is deeply linked to the sequence of church feasts. The personal life cycle of each villager is also linked to the church. For birth, marriage and funerals, there is a strong dependence on priests. Villagers are quickly involved in any religious conflict and generally follow the attitude of their local priest in conflicts with other religious groups.

The second important factor was the strong antipathy between the Romanian Orthodox and the Greek Catholic that has existed since establishment of the Greek Catholic Church in the 17th century. There is no great difference in the daily religious practices of Orthodox and Greek Catholic villagers. As far as the villager is concerned, the difference is only apparent in some words of ritual. But there are great differences in the values on which each church is based historically. The Romanian Orthodox Church is believed to represent more traditional values, while the Greek Catholic Church is associated with more modern values. From 1948 until 1989, activity by the Greek Catholic Church was completely banned. Since 1989, the traditional conflict had become important again, with the return of priests and villagers to the Greek Catholic Church.

The third important factor is the very recent impact of Western Europe, following the 1989 revolution. Contact with Western Europe accelerated community breakdown by encouraging individualistic values and independence from church authority. More people

have become indifferent to the long-established churches and have been attracted by new sects and new religions. As community power lessens, people feel less need to participate in church activities, and as fewer people participate in church activities, they become less conscious of the significance of community.

This negative feedback cycle was triggered by the loss of social networks that had existed before the 1989 revolution. People have been obliged to struggle individually for survival, and many seek spiritual comfort in sect activity. Evangelical movements and sects gave people a new sense of belonging to a community, and offered chances for support from Western Europe.

After analyzing religious conflicts in a Romanian village, my interest moved to nationalism in Romanian society. Watching the rise of nationalism, people in the West were surprised, after the collapse of communist regime, by the intermingling of nationalism and Christianity in East European societies. Nationalism had remained strong, even under the socialist regime. Romania was not exceptional. Under the communist regime, the state ideology tended to emphasize national representation and discourse. Although Marxism-Leninism insisted on atheism, Christianity could coexist with socialism in Romania as long as it supported the regime. Both socialism and Christianity emphasized the ethnic consciousness in Romanian society. The contradictory ideologies of Christianity and socialism had actually supported each other through nationalism.

I tried to explain how such contradictory ideologies could coexist in Romanian society by focusing on the communist party's manipulation of nationalistic representations, and the effects of this during economic and political crisis. The clergy and intellectuals were utilized for legitimating socialist ideology, and were not very resistant to manipulation. The communist party's manipulations were needed because nationalism and the Church had been so influential in the Romanian society. At the beginning of the communist regime, the communist party followed Stalinism and suppressed nationalistic ideas, but it chose an independent policy from USSR after de-Stalinization, and decided to revive nationalism as an alternative ideology for its rule. The Church was useful for the same purpose, too. While the communist party tried to put the clergy and intellectuals under its

control, they did not simply acquiesce — they also reacted strategically. Priests tried to strengthen their power by positioning Christianity at the center of national tradition. Intellectuals opposed the hegemony of the communist party by leading the nationalistic discourse. The general public also reacted strategically according to its needs. People's survival strategies for everyday life weakened the rule of centralized government. The oil shock in the 1970s prevented the Romanian government from achieving the goals of its economic plan. Economic crisis deprived the socialist ideology of its credibility among the people. The communist party became more and more dependent on national ideology to integrate people in the socialist state.

While analyzing the movement towards Capitalism after the revolution in Romania, I found strong political, cultural and historical relationships among the Balkan countries including Romania. Now I am extending my

interest to the wider Balkan context, and am trying to clarify the historical networks that have connected Balkan peoples. The networks of commerce and religious organization are interconnected. Now I am giving attention to Greek merchants of various ethnicities. Greek merchants moved from Istanbul to Wien and created a Greek speaking world through their trading network, under the Ottoman rule. Although the economic backwardness of Balkan societies is usually explained by the wild and cruel rule of Ottoman, rich regional cultures with many common features can also be attributed to expansion of the Ottoman empire in the Balkan area. Of course, the recent history of conflict in ex-Yugoslavia has been terrible, but many other aspects of Balkan history must be explored to develop a wider view of the diversified Balkan area. The work will be long and difficult, but it will be very exciting to understand the rich and sophisticated cultural traditions in this historical area.

Fieldwork and Research in England: Methodological Difficulties and Existential Gain

Yuko Shioji

Hannan University

Since studying English literature for my first degree, Britain has always captured my interest although I shifted my field from literature to social science. For my MA, I used an anthropological approach to study tourism in Britain. I traveled within the country, and felt that people adore the English countryside as an ideal place to live, which is different from the Japanese attitude toward our countryside. I wanted to discover how and why English people live in their countryside, which is indeed different from the Japanese one. There were also peculiar difficulties for my fieldwork which I could not imagine when I started my PhD course on anthropology at the Graduate University for Advanced Studies in Minpaku.

The first difficulty concerned what and why people think of the 'ethnic' and 'exotic'. For anthropological fieldwork, it was not unusual that I was

the only Japanese person in the English county town where I carried out my eighteen-month fieldwork, from 1996 to 1997. But unexpectedly, I was seen as part of an ethnic minority in the community together with a Chinese family running a take-away shop and a Filipino family working for a descendant of the earl's family in the town. It was a fact that 99.7 percent of the town population were white and British. I was the 'brave' ethnic person researching the culture of the majority in a society where the study of anthropology originated. It is often said that Japanese anthropologists rarely think that they are ethnic or exotic figures in their fieldwork areas, since they conduct anthropology from a western viewpoint as if they were western. So, I was often observed and evaluated as an ethnic person studying the 'high' and 'major' culture in order to contribute to the academic discipline in

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my own country.

Secondly, the English countryside has many highly educated people, so my informants were tough to interview and question. For example, one of my informants had studied anthropology at Cambridge University and asked me what I thought of some anthropologists' works and how I structured my research, which sounds interesting and rather like a free tutorial, but it was hard to obtain the information from him that I needed in my research. There are ex-lecturers or professors in sociology, literature and history, and there are former top businessmen and professionals who are highly qualified and experienced in management and negotiation. As you can imagine, they are 'newcomers' from cities, not born and bred in the town, but now (since the 1990s) they are a majority among the people living there. Because of the clear admiration for countryside in Britain, newcomers who are middle class, well-educated and retired, were attracted to live in an area with a variety of natural and cultural heritage.

Thirdly, I found it difficult to understand at first why people in the town love old things so much. People like to live in historic houses, which were built between the 14th and 18th century — incredibly old for a Japanese sense. They said that there was character in those historic houses, although they were drafty and sand dust from the stone buildings blew in under their doors, and their floors were sloping. The appreciation of old things was not only about the houses they lived in. It extended to daily tools, furniture, plates and all other aspects

of daily life. This heritage-minded culture seemed to keep an 'old England' atmosphere in a town that had created heritages such as historic houses, English folk dances and historical events, on which I focused in my research.

In my initial fieldwork, my research theme was how people in the town managed to maintain heritage and use it for tourism. Here I introduce some aspects of this work. During summer, I was chasing the town's morris dancers anywhere they danced. They belonged to one of just four traditional groups of morris dancers in England, which made them very proud of dancing and handing down their tradition. It was an important tradition for them, but it was a strange dance for the young generation, and some found it embarrassing to perform. The cultural landscape includes an important socio-cultural aspect: Because of the increase of newcomers to the town, house prices have become very high. This contributed to an outflow of the local young generation from the town, and increased the inflow of people who could afford the prices. As a result, the remaining local people tended to live in houses off the main street or in the outskirts of the town where there are many former and present council houses. On the other hand, wealthy newcomers tended to live in historic houses or thatched cottages, which they liked and which are therefore particularly expensive. Those houses are in the cultural centre of the town, along the main street and in other attractive areas of the town with many thatched houses. The people from cities now form 'the centre' and physically dominate the country town in 'the peripheries'. It can be also said that newcomers are ruling the town culturally and politically, since they are forming trusts and societies to conserve the landscape and appreciate its history, and are active in the town council.

As I was being gradually accepted (or sometimes totally rejected) as an 'ethnic' person in the community, I developed an alternative idea for my PhD thesis. I considered an existing concept of 'ethnicity' which locates people in the centre in their view of other people, from where they never look at themselves as objects of the concept. I then applied the boundary theory of ethnicity to analyze the formation of English identity in relation to the management of their heritage. I published my dissertation in 2003 as a Japanese book, *The Creation of Englishness: Sensing Boundaries and*



The town's morris dancers pulling the Queen's float in the May Day festival (at Chipping Campden, Shioji, 2009)

the Preservation of Cultural Heritage in the Cotswolds of England (Akashi shoten). Now, I am translating it into English. Hopefully, there will be an English book about it if I can find a generous publisher.

In due course, I became interested in activities of certain associations in the community which led me to my present research on social networking in the town. Fortunately, I had the opportunity for a sabbatical year in 2009, so I could carry out a second period of long-term fieldwork. This time

I had to take my six-month-old daughter with me to England. It had been thirteen years since I first came to the town, and some of my informants had died. A younger generation from those days had become the core generation to organize associations. And also, through my daughter's playgroup, I realized that there were some young couples with children who had moved to the town. My research will probably continue and develop in new directions as my daughter grows.

Friends of Tuva in Japan

Marina Mongush

Institute of Tourism and Hospitality (Russia)

In 2007 I was lucky to be a visiting professor in the Slavic Research Center in Sapporo. This became for me a great stimulus to study diverse aspects of Japanese-Tuvan relations, since Tuva is my motherland, and Japan is the country of my childhood dreams.

Since returning to Japan as a visiting professor at Minpaku, I have gathered many interesting facts about the development of relations between Japan and Tuva.

Interest in Tuva grew sharply during last 15–20 years, after removal of the Iron Curtain that existed in the former Soviet Union. A flow of foreign tourists entered previously closed regions of the Union including Tuva. Some visitors were interested in Tuva as a Buddhist republic that distantly resembles Tibet, some enjoyed the rich heritage of Shaman tradition; some wanted to hear our magical throat singing, and some dreamed of seeing our indescribable beautiful nature. Many of them found here their second motherland, including several Japanese who became well-known and popular in Tuva. Journalists frequently write about them or record interviews. The local population calls them 'Japanese Tuvans'.

Kazuko Kamogawa was one of the first Japanese to visit Tuva, in 1984. At that time she was a postgraduate student in Moscow. In Tuva she conducted fieldwork under the management of Tuvan colleagues and the vigilant eyes of local organs of state security. The Iron Curtain still existed and Tuva was considered to be a closed region.

During the 1990s, the general

situation in Russia changed. A famous Japanese Mongolist, Katsuhiko Tanaka, was able to visit Tuva several times. The archaeologist Tetsu Masumoto was in Tuva at various times from 1996 to 2005. The head of Genpukuji Temple in Tokushima, the venerable Chouku Fukushima, was also able to contact a Tuvan Buddhist *sangha*, a few years ago. In Tuva, he was invited to visit temples that are now actively rebuilding their facilities.

Masahiko Todoriki and Naoki Takashima remained in Tuva for a long time. Both graduated from Osaka University — the former as a biologist, the latter as a philologist. Todoriki came to Tuva for the first time in 1992 and since then has come almost every year. He arrived as a biologist, interested in the rich flora and fauna. After communicating with local people and becoming acquainted with their everyday life, Todoriki began visiting different districts of the republic and living among ordinary people. This helped him master the Tuvan language. He had a special interest in Tuvan throat-singing, which has its own unique style (*Khoomei*). He turned to the skilled and well-known performer Kaygal-ool Khovalyg, and asked him to be his master. So Todoriki became a throat-singer. Following the example of American fans of Tuva, Todoriki opened an internet site: 'Friends of Tuva in Japan'. The main goal of his site is to popularize Tuvan throat-singing. He also compiled two volumes of *Old Maps of Tuva*. These were published by Institute of Oriental Culture, University of Tokyo (2008–2009). The original maps are stored in archives in Japan.

The author is an ethnologist whose current research activities focus on Siberian Studies and Buddhism in Central Asia. In 1994–2006 she pursued fieldwork among Mongols, Tuvans and Kazakhs in China, and Tibetan refugees in India and Nepal. She has published about sixty articles and five books on different aspects of the history, culture and ethnography of Tuvans. Her most recent book is One People, Three Fates: Tuvans of Russia, Mongolia and China in Comparative Perspective (Senri Ethnological Reports 91, 2010).



Map of Tuva (based on www.fotuva.org/travel/maps.html)

Todoriki has also visited Tuvans living in Xinjiang (China), and in Mongolia.

In 1996, Takashima came to Tuva for the first time as the member of a small expedition led by Tadao Matsushita, Osaka University of Foreign Studies. Five Japanese researchers

studied the traditions of local reindeer breeding in Todzha district. Takashima returned several times as an independent researcher. As a result of his 'Tuvan period of life', he published several textbooks on the Tuvan language, and collaborated with the Tuvan, Oxana Damba. In 2008 Takashima taught short courses on the Tuvan language at the Tokyo University of Foreign Studies.

There are several well-known Japanese performers of throat singing in Tuva. A popular duo group 'Tarbagan', was formed by the above mentioned Todoriki, and compatriot Haruhiko Saga, another worshipper of throat singing. They have toured internationally and have released several albums. In 1998, Tarbagan won second prize at the Khoomei

competition in Kyzyl (Tuva), proving that foreign performers can be worthy competitors for the Tuvan masters of this extremely complex genre.

Another famous Japanese performer of Tuvan throat singing is Mao Terada, a specialist on Japanese language and literature. She first came to Tuva in 1998 together with a group of Japanese throat singers managed by the musician Koichi Makigami. After some time she returned, preferring to live in Tuva.

Makigami, who brought Terada to Tuva for the first time, has been a great popularizer of Tuvan throat singing in Japan. He established the Japanese-Tuvan Society of Khoomei, and introduced the Khoomei festival to his country. Makigami frequently invites Tuvan throat singers to give concerts in Japan.

Japanese performers have had serious success in Khoomei. In the international competition 'Khoomei-2003', prizes were given to Terada, Leo Tadakawa, and Koji Kijima, and the Japanese television company NHK filmed the occasion.

For Terada, the 2003 competition became her passage into the world of Tuvan musical culture. She received the 'prize of audience sympathies' twice — in 2004 and 2008. When I told her that I am going to go to Japan, she joyfully exclaimed in perfect Tuvan: "Oh, that's fantastic!" However, when I asked when she will return her motherland, she was a little confused and answered: "Not yet. I am waiting for a friend in Japan who must come to Tuva very soon."

If so, what can I say? Of course, welcome to Tuva!

Project

The Cult of Things: Possession, Collection, and Representation

Shoichiro Takezawa

National Museum of Ethnology

Our current 'Core Research Project' at Minpaku is entitled 'Anthropological Studies of Materiality'. Within this, from October 2009 for three and a half years, we are conducting a sub-project entitled 'The Cult of Things: Possession, Collection, and Representation'.

What does the title 'Anthropological

Studies of Materiality' mean? It is well known that material culture has been one of the most favored subjects of ethnological museums. Such museums typically represent cultures in the world by showing articles of daily, ceremonial, and religious use. The museums have exerted great efforts to collect, classify

and analyze artifacts made by peoples of the world.

Our general target with Studies of Materiality is more ambitious and more fundamental. We are not making comparative studies of artifacts. We wish to reconsider the relationships between materials and humans. The particular aims of our sub-project are discussed next.

In the present age of Late Capitalism, cheap and mass-produced commodities are everywhere. This phenomenon is the dominant feature of the mass consumption society, and forms a striking contrast to another phenomenon that is also peculiar to our age. This phenomenon can be called 'The Cult of Things'. In fact, a growing enthusiasm for material possession, collection and representation prevails in today's world. Examples include the proliferation of museums as institutions specializing in material collection, the overvaluation of some art works, the global expansion of interest in cultural heritage and the extraordinary preference for brand items. This so-called cult of things also seems to affect human bodies. The increasing popularity of special physical modifications, such as cosmetic surgery, body piercings and tattoos can be considered as a form of the-body-is-the-cult-of-things. The human body is now regarded as an object or material for manipulation.

In anthropology, the cult of things has been denied or underestimated. Objects such as Buddha statues or Christian images that are based on elaborated belief systems are accepted. Nevertheless, when the objects themselves appear to be worshiped, this has been stigmatized with the label 'fetishism', and is considered an elementary form of religious thought. How should we approach the cult of things in today's world?

Jean Anthelme Brillat-Savarin, a French lawyer known as an excellent gastronome, once said, "Tell me what you usually eat, and I can tell what kind of person you are." Daniel Miller, a leading anthropologist in studies of materiality, was probably thinking of these words when he said: "We cannot know who we are, or become what we are, except by looking in a material mirror" (*Materiality*, Duke University Press, 2005). More ambitious is Alfred Gell, who says that materials should not be viewed as passive, but as agents active in making our society what it is. Surely, it is not accidental that Gell presents this viewpoint in a discussion of the possibility of Anthropological Aesthetics (*The Art of Anthropology*:

Essays and Diagrams, Athlone Press, 1999). When we look at beautiful things, our usual conscious focus on utility and function stops working and we are enchanted by their irresistible attractiveness. This frees us from our usual preoccupation with the dichotomies of human-material, active-passive, subject-object and mental-material. As this example shows clearly, our existence and consciousness can be enriched and supported by materials.

Suppose we think about memory. Most of our consciousness is made up of memories, of interactions with materials. Everyday, we sleep, eat, drink, read newspapers and watch television. All these behaviors depend on materials. A slight change of materials can drastically change our daily lives. Bruno Latour, a French anthropologist, makes clear these deep interactions between humans and materials in his 'actor-network theory' (*Nous n'avons jamais été modernes*, La Découverte, 1991). Through elaboration of this theory, Latour is trying to alter our world-view based on dichotomies between subject-object, mental-material. He insists that our world has never been constituted of humans as active agents and materials as passive objects, but of two kinds of active agent that are human and material.

From this perspective, the cult of things seems to suffer a double alienation. Firstly, people have downgraded things to the level of mere objects that can be manipulated by human beings. This custom has been predominant in the modern world since René Descartes of the 17th century.

The author, a professor at Minpaku, specializes in ethnology and West African history and archaeology. Recent works include 'Discovery of the earliest royal palace in Gao and its implication for the history in West Africa' in Cahiers d'Études Africaines (in press), What is the Society? (in Japanese, Chuokoronsha, 2010), and History of Anthropological Thought (in Japanese, Sekaishissha, 2007).



'Waste Paper Bags' (El Anatsui, 2004). The international symposium will be held on October 30 - 31, 2010 at Minpaku, titled 'The World of/from El Anatsui', during the Special Exhibition on El Anatsui, one of the most famous artists in Today's world

Secondly, people have developed an excessive desire for certain things while abandoning others. Walter Benjamin has suggested a distinction between the 'cult value' and the 'exhibiting value' of things: Many objects maintained cult value when they were made and used in special cultural contexts. But these contexts were lost when objects became exchangeable commodities free from cultural constraints, as a result of mass production. In contrast, some objects with an exhibiting value, the 'aura', are overestimated. The transformation from cult value to exhibiting value results from victory of the commodity economy as well as the spread of museums that decontextualize things.

In our 'The Cult of Things' study, we wish to focus on the historical transformation of relationships between humans and materials, and the institutional changes that spurred the historical transformation. What kinds of institution and cognitive system lie behind the cult of things? How do people develop self-consciousness and memory, and with which kind of materials? If human physical conditions are now regarded as objects for manipulation, we ask if this also means materialization of the human body. And if the body is changed into a material, is the mind also materialized? Thus, three classes of questions have been identified as foci for our studies of the cult of things studies: Museum, Memory, and Human Body.

In the museum, various things are carefully displayed and museum visitors are required to treat these things with special caution and attention. In this way, the museum represents a particularly characteristic modern form of the cult of things. The museum has been described in a variety of ways, as a 'cult creating the nation' (Krzysztof Pomian), and as a place for 'civilizing rituals' (Carol Duncan), for example. Do these reasons for existence persist when nation states, civility, and civilization

are already established? What power system maintains museums and how is this power related to the power system that constitutes society?

Late Capitalism can also be described as a time of large-scale destruction, through two world wars, ethnic conflicts and 'racial cleansing'. This destruction claimed many lives and eliminated many things. How can those dead people, eliminated things and devastating actions be remembered? Material memory should involve many different narratives, by many different people, with many different backgrounds. How is a major narrative formed amidst numerous different narratives? How can the narratives countering the dominant narrative be handed down from generation to generation and what supports those narratives? Studies of material memory may help anthropology face major challenges such as the formation of group identity, the politicization of narratives, and the coexistence of multiple narratives.

By definition, materials are replaceable. The converse is our individual body and soul that has been considered as the one and only. Now this personal integrity is challenged: Medical development of organ transplants has enabled us to replace parts of the body with those of someone else, or more commonly with mechanical parts, and growing trends in cosmetic surgery, tattoos and body piercings indicate excessive public attention to physical appearance. If the body can be regarded as merely a thing to manipulate, does the human mind, or ego, that has been supported by the body, lose its identity? Can it also be considered replaceable? By studying extreme interest in the body as a material thing, and transformation of the relationship between mind and material, we should be able to reconsider concepts of ego and human identity in the late modern age.

Conferences

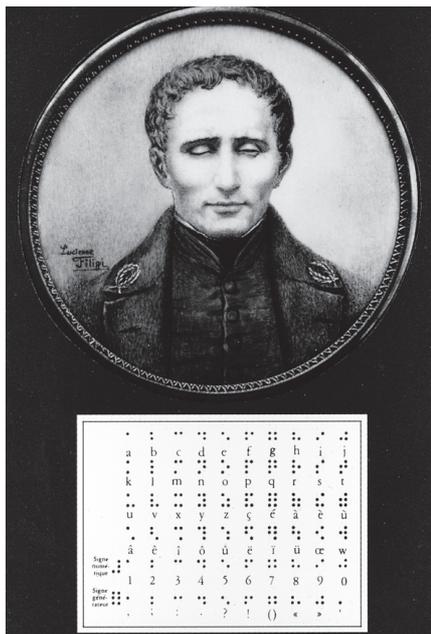
Various Possibilities of "Braille Power": In Search of the New Image of Louis Braille in the 21st Century

*International Symposium
November 22 – 23, 2009*

This symposium was held at Minpaku to commemorate the 200th anniversary of the birth of Louis Braille, the inventor of braille. The five sessions were as follows: (1) What Braille Letters Brought to the Visually Impaired; (2) Braille at Educational Institutions; (3) Louis Braille of the World; (4) Braille Coexists in the Multicultural Society; and (5) Everyone Can Enjoy Braille. Our fifteen speakers included

two guests from the U.S.A. Michael Mellor, the former editor in chief of the *Matilda Ziegler Magazine* for the blind, gave a keynote lecture entitled 'The Life of Louis Braille'. Kim Charlson, the former chairperson of the Braille Authority of North America, gave us a talk on 'The History of Braille in the U.S.A., and Its Assignments Today'.

The purpose of this symposium was to defy the



Louis Braille (1809–1852) (courtesy of La Maison Natale de Louis Braille, Coupvray, France)

stereotype that braille was a particular writing system for the visually impaired. We can point out two special qualities of braille as follows:

(i) The outstanding creativity that produces so much from so few elements. Braille uses different combinations of just six dot positions to express Japanese *kana* (the syllabic elements that spell words), as well as numerals, the Roman alphabet and even musical notes.

(ii) A flexible, unconventional inventiveness. Braille is not bound by the linear writing style that is logical for sighted people; braille provides characters suited to reading and writing through the sense of touch.

What we call 'braille power' is the integration of creativity and inventiveness in braille, and the energy to project braille into society. In this symposium, we theorized 'braille power' as a culture of the visually impaired.

On the first day, we traced the history and role of braille as letters for the visually impaired so that we could clearly analyse the origins of 'braille power'. In the second day of the symposium, we reevaluated braille as a form of tactile sign for all people. A comprehensive approach is needed to recognize and

develop the full potential of braille. In conclusion, we suggested that 'braille power' will have a significant role in Japanese multicultural society in the 21st century.

Kojiro Hirose
Organizer
National Museum of Ethnology

Contemporary Indigenous Issues: Aynu and Aboriginal People

*International Symposium
November 28, 2009*

This symposium was hosted by Minpaku and the Australian Studies Association of Japan with support by the Agency for Cultural Affairs, Japan and primary sponsorship from the Australia-Japan Foundation.

As Ken'ichi Sudo (Director-General of Minpaku) and Toshio Matsuyama (convener, Minpaku) stated in their opening remarks, the symposium was unique because of the guest speakers' varying backgrounds: two were non-indigenous scholars, and three were indigenous.

The aim of the symposium was to discuss the latest legal and environmental issues facing Aynu (Ainu) in Japan and Aboriginal people in Australia.

Toshikazu Sasaki (Minpaku) described how Aynu images in certain old paintings have historically been represented in Japan since the 11th century. He also looked at a recent political discussion by the Panel of Experts on Aynu Policy Countermeasures with which he has been working since 2008. Koichi Kaisawa (Ainu Association of Hokkaido) spoke about a history of mismanagement by the Japanese Government at the Saru River in Biratori, Hokkaido, and stressed the importance of local Aynu knowledge for the river and forest management.

Nicolas Peterson (Australian National University) analyzed dispute about the recent 'intervention' to protect Aboriginal children from sexual abuse and to make Aboriginal

communities safe in the Northern Territory, Australia. Kado Muir (Aboriginal Heritage Consultants Pty Ltd) explained his Aboriginal groups' response to mining and development in outback Western Australia. He described the development of a whole new industry around uranium mining, and argued that Aboriginal people and their traditional ecological knowledge should have greater involvement in the assessment of environmentally-sensitive resource development projects.

Hideo Akibe (Ainu Association of Hokkaido) recommended the following: (1) An official apology from the Japanese Government for past injustices against Aynu, (2) Recognition of Aynu as indigenous inhabitants of the northern part of the Japanese archipelago, particularly Hokkaido, (3) Political rights for bestowing the special seat for Aynu people in the Diet of Japan, (4) Educational promotion of Aynu language, including special care for knowledgeable elders who can pass their knowledge to the following generations, and opportunities for Aynu youth to acquire professional knowledge in areas such as English, Law and the United Nations system.

The inclusion of both academic and indigenous perspectives in this symposium gave the audience broad insight into issues that concern Aynu and Aboriginal people today.

Yugo Tomonaga
Assistant Convener
Japan Society for the Promotion of Science

The Future of Anthropology and Ethnological Museum

*International Symposium
December 7 – 8, 2009*

The first international symposium of the Minpaku Core Research Project 'Cult of Things' was held at Kyoto University and Minpaku on December 7 and 8, 2009. This symposium was organized by Minpaku together with Kyoto

University and Maison Franco-Japonaise.

The symposium was attended by over one hundred scholars, graduate students, and others from Japan and abroad.

On the first day, a key note speech was presented by Maurice Godelier of EHESS (l'École des Hautes Études en Sciences Sociales), France. His title was 'In Today's World Anthropology is More Important than Ever'. This speech was followed by three papers: 'Toward an Anthropology of the Street: Street Phenomena in the Era of Reflexive Modernization' by Yasumasa Sekine of Japan Women's University; 'Toward the Science of Human Nature' by Naoki Kasuga of Osaka University; 'Anthropology, Museum and Seeing: Reconsidering Representation' by Shoichiro Takezawa of Minpaku. All the presentations and the subsequent discussion were chaired by Tatsuro Suehara of Kyoto University.

On the second day, Yoshitaka Terada (Minpaku) chaired the presentations and discussion: 'My Experience at the Quai Branly Museum' by Godelier; 'Museographic Multivocality: Diversity and Complementarity in Exhibition Programming at the New Museum of Ethnography in Geneva' by Boris Wastiau of the Musée d'Ethnographie de Geneva; 'Exhibiting Africa: Perspectives of the Tropenmuseum' by Paul Faber of the Tropenmuseum, Amsterdam; 'Ethnographic Exhibitions Today 2009' by Kenji Yoshida of Minpaku.

Shoichiro Takezawa
Organizer
National Museum of Ethnology

Aproximación Interdisciplinaria a los Conflictos en torno a los Discursos Andinos (An Interdisciplinary Approach to Conflicts in Andean Discourse)

*International Symposium
December 8 – 10, 2009*

Discourse on the Andean history of the Pre-Hispanic period includes theories about 'Inca Empire' and 'Inca Empire as utopia', and began in Europe during the Age of Discovery, also known as the Age of Exploration, and has continued and expanded to the present age. However, it is odd that the Andean discourse was created and then continued in the world without participation by indigenous people. The discourse has developed one-sidedly while causing much conflict between academics in interpretations of Andean history. This symposium was an epoch-making attempt to bring researchers from abroad and Japan together, to examine conflicts caused by the creation and development of Andes discourse, from the standpoints of archeology, anthropology, and history.

Hidefuji Someda (Osaka University) organized this symposium, and has investigated many historical documents known as 'Cronicas' in terms of what the writers or 'Cronistas' were thinking, and historical backgrounds at the times of writing. In the symposium, he addressed the Incaism of a famous 'Cronista', Inca Garcilaso de la Vega, who recognized the Inca Empire as a realized and idealized world because he was descended from the Inca royal family. Francisco Hernández Astete (Catholic University of Peru) examined a privileged, aristocratic group of Inca in Cuzco, and the status of that city as a capital of the Inca Empire, by rereading certain 'Cronicas'. Catherine Julien (Western Michigan University, U.S.A.) pointed out that pioneer European historians presented the Spanish conquest over the

Inca Empire as a heroic tale, an image that has greatly influenced historical views ever since. She recommended comparing different 'Cronicas' to clarify each writer's historical view.

The symposium was not just concerned with the academic conflicts in interpretations of Inca history. Peter Kaulicke (Catholic University of Peru) indicated that war and other conflicts date back to the Pre-Inca period, and can be seen through the studies of iconography found among archaeological remains, and in the physical anthropology of injured human skeletons. José Luis Martínez (University of Chile) talked about the representation of memory by indigenous people.

This symposium was co-sponsored with the G-COE (Global COE) program of Osaka University, and our purpose was not only to discuss themes related to the Andean history of conflict, but also to contribute to the training of young researchers including postgraduate students.

Yuji Seki
Organizer
National Museum of Ethnology

Korean Studies of Japanese Anthropologists: Historical Present

*International Research Forum
February 6, 2010*

For Japanese anthropologists, Korea is an area where we have to face our own Colonial past or Post-Colonial present. This international research forum considers academic research projects that have been conducted since the beginning of the modern era, and how we should proceed in the future.

In his keynote speech, Mutsuhiko Shima (Tohoku University) reviewed his own academic career and relationships between Japanese and Korean academic institutions. Comments were given by members of the public and three researchers from

Korea: Myung-ki Yoo (Kyungpook National University) who, among Korean anthropologists, best understands Shima's field research projects, Kwang-ok Kim (Seoul National University) whose family had been studied by Shima and who is also Shima's academic peer, and Hun-sang Lee (Donga University) who is a historian much influenced by Shima's works. The chairperson, Hiroki Okada (Kobe University) also majors in Korean anthropology. The commentators emphasized that Shima's work is a good example of the research partnership between Japan and Korea. They also warned that Japanese anthropologists majoring in Korean studies have for many years lacked the necessary vision to compare Korean culture with Japanese or Chinese cultures.

Next, three Japanese anthropologists of a more recent generation conducted a panel discussion exploring 'new Korean studies in anthropology'. Fumitaka Yamauchi (National Taiwan University, R.O.C.) submitted some problems that need to be addressed to enable better cooperation between anthropologists and historians. Yae Nakamura (Korea University for Foreign Studies) suggested alternative methodologies for conducting research on the Confucian sphere of Korean culture. Finally, Shimpei Ota (Minpaku) analyzed the themes of Korean studies in contemporary Japan. Moreover they responded to Shima's insistence on clarity by explaining their own research practices and action plans. Yukihiro Kawaguchi (Minpaku) chaired this panel as a Japanese anthropologist of Chinese studies of the same generation as these three panelists.

This forum was a joint initiative by Minpaku and the Japan Society for the Promotion of Sciences, and has publicized the results of two projects: (1) The Japan-Korea Joint Research Project 'Reexamination and Prospects of Korean Studies in Anthropology' (2008-2009), and

(2) The Minpaku Joint Research Project 'A Reexamination of Anthropological Studies of Korean Society: Establishing a New Research Partnership between Japan and Korea' (2006-2008).

Shimpei Ota
Vice-Convener
National Museum of Ethnology

Fair Trade as Global Communication: Commodities Carry Stories

International Symposium March 2 – 3, 2010

This was the first international symposium of a new Core Research Project entitled 'Anthropology of Supporting: Constructing Global Reciprocity' (launched by Minpaku in October 2009). The first session on March 2 was open to the public and nearly fifty people attended. The session on March 3 was semi-closed with attendance by scholars and fair-trade professionals.

The symposium had two main aims: to bring together basic information on fair trade, i.e., what fair trade is, how it works, and what it has accomplished, and then to explore the potential power of fair trade as a system of global communication. We asked what kind of information about fair-trade commodity producers should consumers know, and conversely what kind of information about consumers should producers know? And what are the roles of fair-trade organizations and traders in facilitating communication between producers and consumers?

We thought that the symposium was timely. Fair trade is not only becoming 'mainstream' in commodity markets, it is also continually diversifying, and critical assessments of it by anthropologists and scholars of other disciplines have fallen behind. To fill the gap, we invited key players in fair trade to the symposium: representatives of international

fair-trade networks, the Fairtrade Labelling Organization International (FLO) and World Fair Trade Organization (WFTO), as well as national fair-trade organizations in the U.S.A., Japan, U.K. and Austria. The symposium became an extraordinary occasion for Japanese scholars and general public to gain up-to-date knowledge about fair-trade movements in the world.

The theoretical interest of the symposium lies in the critical perspective of fair trade as a new type of commodity fetishism. Although fair trade 'de-fetishises' commodities by revealing negative aspects of conventional trade such as lingering poverty among commodity producers, and the use of environmentally dangerous inputs, fair trade could 're-fetishise' commodities by providing stereotypic images of producers as victims of conventional trade and hence global capitalism. We tried to elucidate the potential power of fair trade as a communication medium, through which both consumers and producers can appreciate the complex realities in which their counterparts live. In this vein, most of the panelists in the symposium agreed that the monitoring and evaluation systems of both FLO and WFTO need further revision.

We may organize another international symposium on fair trade in the near future. On the next occasion, we wish to invite scholars with fieldwork experience among fair-trade commodity producers, in order to analyze the broad impacts of fair trade on producers.

Motoi Suzuki
Organizer
National Museum of Ethnology

Future Society for Children — Scandinavian Thought and Practice

International Symposium March 6 – 7, 2010

This international symposium

was planned to publicize results of our project 'International Joint Research on Time/Space for Children and Education in Multicultural Aging Societies'. In a FY09, the project was supported by the National Institute for the Humanities (NIHU); Grant-in-Aid for Scientific Research (B): 'Historical Anthropology on the Creation of Multifunctional Spaces for Welfare and Education in Multicultural Aging Societies' (organizer: Nanami Suzuki).

The symposium was organized by Minpaku and NIHU, together with the Danish School of Education, Aarhus University, Denmark.

In this symposium, we looked at ideas and practices related to children's lives in Scandinavia and Japan, and the future outlook for children's lives. Key words included 'self-reliance', 'autonomy', 'children's identity', 'multiculturalism', 'equality', and 'happiness'.

Anne Trine Kjørholt (NOSEB, the Norwegian University of Science and Technology) discussed how children's feelings and voices are ascertained. Eva Gulløv (Aarhus University) discussed how ideas of autonomy in children's education are related to children's well-being. Laura Gilliam (Aarhus University) explored the question of how children develop their identity in Danish elementary and secondary schools, in the context of increasing multiculturalization in Danish society. Mitsuru Shimizu (Grundtvig Society, Japan) looked at the ideas and discussions that lay at the foundation of the various alternative schools that characterize Denmark. Having conducted comparative research on welfare in Sweden and Japan, the commentator, Els-Marie Anbäcken (Kwansei Gakuin University) added a comparative standpoint with her comments on the Scandinavian situation.

The symposium included a workshop on 'Expanded Educational Space from the Perspective of Children's Well-being'. A total of eight papers were presented. In the first

session, educators and researchers who are deeply involved in actual practices at places of learning reported their experiences.

We also heard presentations about a variety of learning spaces and places in the second session.

The two-day symposium, with participation by 220 people, including members of the public, allowed us to deepen consideration of the current situation and problems of children's places of learning, and the possibilities created by the presence of diverse lifestyles in society. By thinking how to enable children to live pleasantly and comfortably, everyone in the families and communities attending our symposium were able to look afresh at their own lifestyles.

Nanami Suzuki
Organizer
National Museum of Ethnology

Information

Awards

Five Minpaku researchers have recently been given prestigious awards for exceptional academic and social contributions.

Yoko Ueba received the Design Award of the Japan Society of Design. This award was established in order to recognize the best panel presentation each year. Her experimental display explaining the strategy of embroidery design using real stitched cloth rather than written words was recognized (February 28, 2010).

Masao Kashinaga received the JSPS Prize from the Japan Society for the Promotion of Science for his anthropological studies of cultural continuities among the Tai Dam. This prize was established in order to recognize and support young researchers with rich creativity and superlative research ability (March 1, 2010).

Norio Niwa received a

Japanese Society for Oceanic Studies Award for his recent publication: *Development as Detraditionalization: Historical Anthropology of the Lami Movement in Fiji* (in Japanese, Akashi Shoten, 2009). This award, established by the JSOS, recognizes excellent publications concerning Oceania during the last two years by scholars under 40 years old (March 18, 2010).

Ken'ichi Sudo received the Ishikawa Eikichi Prize from the Japanese Society for Oceanic Studies. This prize was established in 2006 in memory of Eikichi Ishikawa, founder of the Society, and is given to scholars who have made a major contribution in the field of Oceanic studies and have served development of the Society (March 18, 2010).

Yuriko Yamanaka received the Shimada Kinji Prize for Comparative Literature for her recent publication: *Allegoresis of Alexander the Great: From Antiquity to Medieval Islam* (in Japanese, Nagoya University Press, 2009). This prize was established in order to recognize and encourage excellent publications by younger researchers (April 4, 2010).

New Staff

Hirofumi Iwatani
Research Fellow, Research Center for Cultural Resources



Iwatani specialized in cognitive anthropology at the Graduate School of Human and Environmental Studies, Kyoto University. His

research focuses on the embodied practices that characterize communities, and through which individuals participate in communities. In particular, he is interested in the situated nature of learning

in the workplace, and how individuals make meaning through interactions with other individuals. Since 2001, he has engaged in fieldwork at traditional sake breweries in Kansai region, Japan. How do the sake brewers learn? The issue of apprenticeship became a special concern. Recently, he has also been interested in visual anthropology — the study and production of ethnographic photography, film, and new media.

Toko Fujimoto

Research Fellow, Department of Advanced Studies in Anthropology



Fujimoto specialized in cultural anthropology at the Graduate School of Human and Environmental Studies, Kyoto University.

Since 1998, she has repeatedly visited the Institute of Oriental Studies in Kazakhstan to study religious revitalization and social reconstruction in the post-Soviet period. Her long-term field study in a village in northern Kazakhstan focused on the rituals of birth and death, and on memorial services. The study revealed widespread revitalization of Kazakh religious practices, accompanying an Islamic revival. Her doctoral dissertation was entitled 'The revitalization of rituals in Kazakhstan: An anthropological approach' (in Japanese, 2010). Recently, she has studied religious practices in multicultural situations in the countries of Central Eurasia, where cross-border religious movements have frequently occurred.

Sayaka Ogawa

Research Fellow, Center for Research Development

Ogawa has specialized in African area studies and cultural anthropology. She worked at the Graduate School of Letters, Kyoto University as a JSPS (Japan Society for the



Promotion of Science) research fellow, after finishing a doctoral course at the Graduate School of Asian and African Area Studies, Kyoto University. Her research theme is exploring how marginal people can construct their own life-world while adapting to the logic of global capitalism, and how they can build their own communality for a mutual security, while with respecting autonomy and heterogeneity. Since 2001, she has conducted research in Tanzania, and has revealed the unique business practices and communality of street traders by focusing on street-wise cunning. Now, she is trying to study the cross-border trade between East Africa and East Asia.

Visiting Scholars

Anne Gossot

Assistant Professor, Bordeaux 3 University, and Researcher at the National Center for Scientific Research (CNRS), France



Gossot is an art historian specialising in the sociology of design and the study of material culture. She is especially concerned with issues arising from standardisation and mass production in pre-modern to modern times. As a Japanese speaker, Japan has been one of her favorite fields in which to explore these questions, and she is now involved in several projects concerning Japanese everyday life and objects. For the National Center for Scientific Research (Paris), she is leading the compilation and writing of an important encyclopedia of Japanese notions of space and

architecture: a project which has involved her in an investigation of pre-modern Japanese housing conditions in the Kansai area. At the same time, she is preparing several books, including one on the role of Japanese state in the westernisation of Japanese lifestyles in the 20th century. Another book concerns the pressures that have developed upon the Japanese to make increasing use of the chair in everyday life, from pre-modern times until the postwar period. Apart from her work on the sociology of material culture in Japan, Anne is the author of numerous books, articles and translations investigating the relationships between *avant-garde* arts, design and society in the 20th century as a whole.

(December 8, 2009 – December 7, 2010)

Yunxing Ruan

Associate Professor, Zhejiang University, China



Ruan is associate professor of Political Science at Zhejiang University and Vice Director of the Center for Intangible

Cultural Heritage Studies at Zhejiang University, China. He also teaches in the cultural anthropology Master Program at Fujian Normal University. He earned his MA in 1995 and PhD in 2004 respectively in the Law Faculty of Kyoto University. He studied cultural anthropology at Minpaku as a special joint research fellow (1998–2000) and a visiting researcher (2004–2005). Ruan's research focuses on political anthropology in China, and particularly in Yixu village of rural eastern Fujian, a lineage village first studied by Lin Yaohua during the 1930s. He has also studied intangible cultural heritage protection in China and Japan in recent years. His major publications include *Chinese Lineage and Political Culture: A Political-*

Anthropology Monograph of Contemporary Yixu Village in Eastern Fujian, 1930–2000 (in Japanese, Sobunsha, 2005), and 'Ethnography and social science methodology' (in Chinese, *Zhejiang Social Sciences*, No.2, 2007).

(April 1, 2010 – March 31, 2011)

Morris Rossabi

Distinguished Professor, Columbia University and City University of New York, U.S.A.



Morris Rossabi teaches Chinese and Mongolian history, and he is the author of *Khubilai Khan* (University of

California Press, chosen as Main Selection of the History Book Club for May of 1988), *Modern Mongolia* (University of California Press, 2005), and eight other books and 100 book chapters or articles on modern and traditional China and Mongolia. He has written three chapters on Chinese relations with Inner Asia for the authoritative Cambridge History of China. Working with curators, he has written catalogs for art exhibitions at the Asian Art Museum (San Francisco), the Metropolitan Museum, and the Los Angeles County Museum of Art, among other museums. In honor of his work, the National University of Mongolia awarded him an honorary doctorate, and the Society for Central Eurasian Studies made him an Honorary Lifetime member. At Minpaku, he is collaborating with Yuki Konagaya on studies of Mongolia under socialism.

(May 6 – July 30, 2010)

Publications

From January to June 2010, we published the following issues and articles:

Bulletin of the National Museum of Ethnology 34

Issue 3: M. Han, 'Diary written by a Chinese Christian during the Civil War Time of the 1940's: Introduction and background of a document in National Museum of Ethnology'; J. Ichinosawa, 'Japanese residents and reputational disaster in Phuket after the 2004 Indian Ocean tsunami'; J. A. Matisoff, 'Toward a Eurasian bestiary: (I) Otter in Tibeto-Burman and Mon-Khmer (II) Jackal in Sino-Tibetan and Indo-European'; and J. M. Savelle, 'Cumulative bowhead whale (*Balaena mysticetus*) harvest estimates by prehistoric Thule Inuit in the Canadian arctic 1200-1500 A.D.: Implications for bowhead whale population modeling and Thule demography'.

Issue 4: A. Nobayashi, 'Museum materials as cultural resources: The significance of the Taiwan aboriginal people's artifacts collected during the Japanese colonial period'; N. Naito, 'The dynamics of inter-ethnic relationships among pastoral peoples in east Africa under political democratization: A case study of the emergence of the new ethnicity of the Ariaal in northern Kenya after national elections and decentralization'; C. Yang, 'Farmhouse income and financial burden of education in the after higher education industrialization of China'; and B. Aoki (eds. by Y. Nagano and Y. Komoto), 'Bunkyo Aoki's travaelogue in Tibet'.

Senri Ethnological Studies

No.75: Han, M. and N. Graburn (eds.) *Tourism and Glocalization: Perspectives on East Asian Societies*. 222pp.

Senri Ethnological Reports

No.89: Sudo, K. and H. Shimizu (eds.) *The Diary of Hisakatsu Hijikata (I)*. 581pp.
No.90: Deguchi, A. and M. Mio (eds.) *Rethinking Anthropological Comparison*. 327pp.
No.91: Mongush, M. *One People, Three Fates: Tuwans of Russia, Mongolia and China in Comparative Perspective*. 358pp.
No.92: Mongush, M. *Twa a Century after Carruthers and Manchen-Helfen*. 212pp.

Forthcoming Special Exhibition

A Fateful Journey: Africa in the Works of EI Anatsui

National Museum of Ethnology, Osaka, Sep. 16 – Dec. 7, 2010.

Produced by Minpaku

MINPAKU Anthropology Newsletter

The Newsletter is published in June and December. 'Minpaku' is an abbreviation of the Japanese name for the National Museum of Ethnology (*Kokuritsu Minzokugaku Hakubutsukan*). The Newsletter promotes a continuing exchange of information with former visiting scholars and others who have been associated with the museum. The Newsletter also provides a forum for communication with a wider academic audience.

The Newsletter is available online at: www.minpaku.ac.jp/publication/newsletter

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