



National
Museum of
Ethnology
Osaka

Number 48
June 2019

MINPAKU
Anthropology Newsletter

Special Theme: Education at the Museum

As a research institution, the National Museum of Ethnology is involved in many different kinds of educational activity. Although these are not all formally connected with each other, various kinds of synergy are possible for communicating research-based knowledge, and the sharing of knowledge between the museum and communities linked to the museum.

Our activities include PhD courses supported by the Graduate University of Advanced Studies, Sokendai, other forms of training for graduate research students, and a museology course for museum staff from other countries (“Museums and Community Development”, supported by the Japan International Cooperation Agency, JICA). We also host public exhibitions, lectures, symposia, workshops, performances, and film screenings that are open to the public. The museum supports children’s education by inviting school visits, and hosting events for children, teachers, and their parents. Many activities are assisted by our Minpaku Museum Partners (MMP) - members of the public who organise and provide volunteer support for visitor services, making the Museum “barrier free”, workshops and other events, interactions with schools, and interactions with local communities. In previous issues of this Newsletter, we have not attempted to look at educational activities of the museum as a whole.

In this issue, we explore just some of the many kinds of education provided by Minpaku. We hope that this will encourage new thinking about how research supports our role as an educational institution, and vice versa, and how the museum can strengthen links to the many communities, near and far, that directly or indirectly support our work. (P. J. Matthews, special theme editor)

Doctoral Studies at Minpaku

Taeko Udagawa

National Museum of Ethnology

The National Museum of Ethnology has unique facilities of education and research training for post-graduates, and offers rich human and material resources. The museum hosts two departments of Sokendai (The Graduate University for Advanced Studies): the Department of Regional Studies and the Department of Comparative Studies.

Sokendai is a national university with six schools and 20 departments, and offers a graduate program only. The program is unique in Japan as it is affiliated with 17 different parent institutes. These are all “Inter-University Research Institutes” and one of them is Minpaku. In terms of teaching capacity, Sokendai offers an ideal educational environment different from conventional universities: faculty outnumbers the student body by more than two-to-one. Students have access not only to materials and equipment unavailable elsewhere but also to a community of top-ranked

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Taeko Udagawa is Professor at Minpaku. She specializes in family and gender studies, conducting fieldwork in Italy. Recently she has developed an interest in food movements. She published *Italy that Has Been Seen through My Living Inside the Castle Wall* (2015), and was one of the editors of *the Anthropology of Global Assistance* (2017), *the Anthropology of Work* (2016), and *Reading the Anthropology of Gender* (2007).

domestic and international scholars in each discipline-specific parent institute. Sokendai encourages students to take full advantage of this remarkable research environment and develop their ability to think from a broad, comprehensive and global perspective.

The Departments of Regional Studies and Comparative Studies were established at Minpaku in 1989 and are designed to train proactive graduates who will bring an anthropological perspective to the immense social transformations now being experienced globally. Anthropology provides opportunities to examine and understand the impacts of globalization on everyday life around the world. As of 2018, more than 100 PhD students have graduated from our programs and are now working in a wide variety of fields, primarily in universities or other research institutions.

Both departments hosted by Minpaku offer three-year doctoral programs. The Department of Regional Studies provides opportunities to study individual societies and cultures in Asia, Europe, Africa, the Americas, and Oceania. Students are expected to develop high expertise based on intensive fieldwork, exploring the structure, history and other characteristics of society and culture using ethnographic methodologies, and investigating practical and theoretical problems in local areas. The Department of Comparative Studies

emphasizes comparative and cross-cultural studies of social systems, religion, technology, language, art and cultural resources. Students are expected to identify the cross-cultural aspects of their research subjects and to develop theoretical interpretations of the comparative data. They are encouraged to develop new research methods by integrating relevant information-technology and interdisciplinary approaches with traditional anthropological methods.

While the two departments differ in what they emphasize in their programs, they share many similarities, especially in their commitment to fieldwork as the primary form of research. There are close and constant interactions between the two programs. It is one of the special benefits of study at Minpaku that affiliation with one department does not bar having a supervisor affiliated with the other. Acquiring multiple perspectives and methods is important to develop any kind of research in the anthropology.

There are further advantages. The two departments bring together specialists who have conducted field research in various areas around the world, in a wide variety of disciplines: linguistics, information science, religion, music, archaeology, botany, and museology, as well as cultural anthropology. They are leading researchers in their fields, able to offer guidance based on the latest research trends. Other differences from



Final presentation of a doctoral thesis (photo by Jia Ben, 2018)

ordinary universities include the wealth of material in Minpaku's collections (660,000 documents, 340,000 artifacts, 70,000 video and audio recordings), the rich array of research projects and symposia that Minpaku organizes, and the opportunity to interact with outstanding researchers from around the world. Students of the two departments have easy access to these academic human and material resources.

Alongside these decisive advantages, each department offers a unique educational program, using a combination of individualized and collaborative supervision. Each graduate student is assigned a supervisor and assistant supervisor with whom the student will work from matriculation to receiving their PhD. These two supervisors will provide most ongoing supervision. This is not, however, a closed seminar system in which students work only with their supervisors. In addition, we organize a "first-year seminar" series and a "thesis seminar" series; the first aims to heighten awareness of issues raised by first-year students' research plans and prepare them for fieldwork, and the latter is for students who have completed their fieldwork and are writing their theses. Both seminar series are led and taught by teams of four faculty members, who provide instruction related to presentation techniques as well as the substance of research. Additional faculty members may also be asked to participate in these seminars, and it is not unusual for students to have as many as ten faculty members commenting on their presentations, including their supervisors. The chief merit of this approach is the cultivation of a breadth and flexibility of vision that is one of Sokendai's primary goals.

The two departments are able to provide financial support for students' fieldwork and presentations at academic meetings, and our research assistant (RA) system offers a variety of paid employment related to Minpaku's research projects. This system can also engage students in practical research activities under faculty direction and supervision.

The quota for new admissions to each department is three each year, and the current number of students is 17 in Regional Studies, and 15 in Comparative Studies. The total includes 16 international students from overseas. We expect all students to become experts capable of making significant academic and practical contributions based on their studies.

The two departments have some lectures open to students of three other graduate schools in the Kansai region; namely, the Graduate School of Asian and African Area Studies at Kyoto University, the Graduate School of Human Sciences at Osaka University, and the Graduate Schools of Intercultural Studies and of Human Development and Environment at Kobe University, under student exchange agreements signed with these universities.

In its role as an Inter-University Research Institute, Minpaku also accepts students of ethnology, cultural anthropology, or related fields, enrolled in doctoral programs at other universities and graduate schools as "special joint research fellows". Each fellowship is for one academic year, but depending on the students' research, extensions may be granted. Teaching and research programs are designed according to each student's interest. Up to 15 students are accepted each year for joint research and the current number is four.

Annual Junior Researcher's Seminar

Hironao Kawai

National Museum of Ethnology

The National Museum of Ethnology, Japan (Minpaku) has three functions: research, exhibition, and education. Professors and associate professors of Minpaku also hold posts at the Graduate University for Advanced Studies (Sokendai) and guide doctoral students who major in anthropology, ethnology, and related fields. However,

this is not the only educational work of the museum. Minpaku is also an Inter-University Research Institute, which is open to university researchers in Japan and abroad. Several systems are in place for training early career university researchers, such as the 'special joint research' fellowship (for doctoral students in Japan), the

positions of guest researcher (most of whom are post-doctoral), or research fellow (all of whom are early career researchers), and the annual Junior Researcher's Seminar for early career researchers. As a part of our education program, this workshop started in 2009 and different topics are addressed every year. The Seminar has already been held ten times. The topics in previous years were as follows.

- Cultural anthropology and social development (2009)
- Cross-border civil society and anthropology (2010)
- Anthropology of materiality (2011)
- Inclusion and autonomy anthropology – over space (2012)
- Thinking of art: an anthropological approach (2013)
- Inclusion and autonomy anthropology: on religion and social connection (2014)
- Tradition and cultural anthropology of the body (2015)
- Anthropological images (2016)
- How anthropology sees global phenomena (2017)
- Sharing knowledge over time and space – vertical and horizontal transmission (2018).

Many of these topics are related to Minpaku's core research projects as well as current interests in the fields of anthropology and ethnology. Our aim is not only the training of early career researchers, but also the discussion of new ideas and approaches in anthropology and ethnology.

Doctoral students, post-doctoral researchers, and younger part-time or adjunct lecturers are all eligible to apply and participate in the Seminar as presenters. However, only about 10 presenters can be selected through the peer selection process. According to regulations of Minpaku, transportation expenses (limited to domestic) and accommodation expenses are paid to every selected presenter. The language of application and presentation is Japanese, but some overseas students who were studying in Japan have also been selected as presenters.

Workshops are two to three days long. On the morning of the first day, two professors of Minpaku deliver keynote lectures related to the topic of the year, and early career researchers who are selected as speakers make their own presentations and take part in discussions.

In addition, Minpaku research fellows consider how early career researchers can make good use of the resources at Minpaku and introduce them to facilities such as

みんぱく

時空間を超越する
知識の共有

タテにつながる
ヨコにつながる

本年度のみんぱく若手研究者奨励セミナーでは、時間軸での継承、地理空間での伝えあい、さらには両者があわさる時空間でつながる知識の共有に焦点をあてた研究を幅広く募集します。文化人類学にかぎらず、言語、音楽、映像、保存、アーカイブ、データベース等、多方面からのアプローチを歓迎します。それぞれの事例分析をおこなうとともに、異分野交流により新たな研究の切りくちが生まれ、研究がさらに展開していくことを期待しています。また、発表と議論の内容をふまえ、最も優秀な発表者にみんぱく若手研究者奨励セミナー賞を授与します。

企画担当:人類基礎理論研究部

2018年 11月8日(木)~9日(金)
国立民族学博物館
第4セミナー室(本館2階)

参加無料
募集人数
約8名

※応募についての詳細は裏面をご覧ください

若手研究者
奨励セミナー
参加者募集

国立民族学博物館
National Museum of Ethnology

Flyer for the 2018 Junior Researcher's Seminar

the library and storage rooms, which are available for special collaborations with research students and guest researchers. Each year the workshop is held during November and the first week of December because a traditional annual ritual by the Ainu people called *kamuinomi* (prayer for the gods) is held at Minpaku during this period. A traditional house made by Ainu people is displayed in the Gallery of Japanese Culture at Minpaku. Ainu people see this house as living and come here to hold a ritual each year. On this occasion, we try to show Seminar participants the social ties between this ethnic community and Minpaku. In these ways, we introduce the museum to early career researchers who have had little opportunity in their universities to see the practical aspects of anthropological work at a museum.

About one hundred early career researchers have already attended the Seminar. Each year, one presenter, who has given an excellent presentation and response during discussion is awarded the "Prize of the Junior Researcher's Seminar at Minpaku" by the Director-General.

All presenters have the opportunity to submit their papers to the *Bulletin of the National Museum of Ethnology*, which is an important journal in academic anthropology and ethnology circles in Japan.

One of the most important roles of the annual Seminar is contributing to the construction of an academic network among early career

researchers. As I mentioned above, we choose a specific topic every year, and early career researchers and professors get together and discuss this topic for two to three days. Participants can get to know researchers who are interested in similar topics, and will often go on to organize another seminar after finishing this one. To use myself as an example, I started to take part in organizing this Seminar as a research fellow at Minpaku during 2011-2012, and as one of the early career researchers of Minpaku, I got to know other early career researchers who were interested in the anthropology of materiality, space, and place. I specialize in landscape anthropology, but at that time our community was still at a stage where few younger anthropologists could state their interest in this topic independently. I therefore organized a collaborative research program at Minpaku (for early career researchers) on landscape anthropology with some other attendees of the annual seminar. We published the first collection of papers on landscape anthropology in Japan. This is just one example. Other seminars and workshops have also been organized by attendees of the annual Junior Researcher's Seminar.

Thus, the Seminar provides a platform for new anthropological directions as well as training for early career researchers. I believe that the educational functions of Minpaku have greatly contributed to anthropological education in Japan.

Kawai is an associate professor at Minpaku. His recent research themes include landscape anthropology, urban anthropology, and ethnological study of the Han Chinese. His recent publications include *Problems in Landscape Anthropology: The Representation and Revitalization of the Urban Environment in Guangzhou, China* (in Japanese, Fukyosya Publishing, 2013), and *Landscape Anthropology: Body, Politics, and Materiality* (in Japanese, Jichosha Publishing, 2016).

MMP: Official Volunteers for Minpaku

Masayuki Deguchi

National Museum of Ethnology

Please visit Minpaku - you will meet many volunteers. You can see people teaching Braille, guiding primary school pupils, and leading workshops for visitors. They are volunteers of the Minpaku Museum Partners (MMP). Many are participating in museum activities as members of this group.

The MMP was launched in September 2004 as an official volunteer support group for the museum. Previously, the organizer of each special exhibition had to recruit volunteers privately before the exhibition. When Minpaku became an independent agency according to

Japanese law 2004, the MMP was born in order to strengthen the relationship between Minpaku and volunteers. The group is an independent unincorporated organization. The members have a board of directors and make their own decisions. The MMP has a memorandum of understanding with Minpaku and acts with the cooperation of Minpaku.

The North of Osaka where Minpaku is located is a region with many universities and research institutes including Osaka University. A rich bed-town connected to central Osaka has formed, and many residents

have intellectual and civic interests. Joining the MMP as volunteers allows them to actively cooperate in Minpaku activities, and link these to our local society.

The term “partners” derives from trying to work, horizontally, together with the museum. There are currently about 150 members in total. They are people with diverse backgrounds, including retired university professors, former journalists, medical doctors, executives from large corporations, and so on. However, regardless of what kinds of work they did previously, they all think through and carry out plans

to use the facilities of Minpaku for the benefit of society.

The MMP is currently divided into four groups.

The first is a group called Visitor Service #1 (VS1). This group aims to help create “a museum open to everyone, to be enjoyed by everyone”. The activities are mainly for people with visual impairment, but also promote understanding for people with various disabilities. VS1 also provides training for new volunteers. After gaining a sufficient understanding of the visually impaired, the volunteers welcome students from a school for the blind.

Minpaku itself produces “touching displays” for visually impaired with VS1 support. As a result of all these efforts, Minpaku has become a museum that many visually impaired people like to visit.

Another major activity of the MMP is helping to raise understanding of the blind by other visitors. For example, the program called “Braille Experience Workshop” allows visitors to experience making business cards in Braille, and to learn the names of countries written in Braille.

In addition, any visitor can touch something unseen with their hands inside a special display box, and then try to tell what is contained. This is one element of the ‘experience corner’, next to the main galleries.

The second group, VS2, is engaged in the planning and implementation of various workshops for visitors. Many MMP members have excellent skills, and use them to organize workshops on their own. In particular, a program entitled “The Place of Play” has a great reputation. Here children can experience a picture-story show, make origami, enjoy Japanese *sugoroku* (board games with dice) in various cultural contexts, and make models to match exhibits at Minpaku. The origami skills of VS2 members are excellent, and anything can be made by folding with origami. This is very exciting for visitors. In addition, VS2 members plan and carry out workshops related to special exhibitions and short-term exhibitions.

The third volunteer group is called the Museum-School Collaboration group (MSC), and conducts activities aimed at attracting more attention from schools. A program called “Exciting Experiences,” currently has programs on Korean Peninsula culture, and four regions in Mongolia, Latin America, and Southeast Asia.

The MSC program is implemented together with the teachers of



MMP members are teaching Braille visitors (photo by Deguchi, 2009)



A workshop sign for visitors (photo by Deguchi, 2018)

elementary schools who lead the students to Minpaku, and targets upper elementary school students. For example, pupils look at the exhibition of Korean culture after reading a picture book about Korea. Volunteers read aloud the stories in picture books and folklore narratives. The pupils are also given opportunities to play foreign instruments such as *chang*, *chin*, *quengari*, and *puk*. The MSC group checks elementary school textbooks, and then finds related displays in the Minpaku exhibition hall.

The last group within MMP is

the secretariat, which is composed entirely of volunteers, like others. The secretariat organises a monthly board of directors meeting, an annual general meeting, conducts negotiations with Minpaku, manages the activities of members, trains new members, sets rules, publishes newsletters, and so on. MMP activities were not all successful from the beginning. Both sides, Minpaku and MMP, lacked experience for the collaboration. The MMP secretariat helped solve the initial problems one by one.

Masayuki Deguchi, a professor at Minpaku, has developed an anthropology of policy, especially, nonprofit policy. He is currently conducting transformative research on accounting across cultures and coordinates collaborations with other researchers on accounting. He previously spent three years as a commissioner, for the Public Interest Corporation Commission (government of Japan). This plays a similar function to the Charity Commission in England. His published work in English includes with Henk Vinken *et al.*, eds *Civic Engagement in Contemporary Japan* (2010).



New Year Eto workshop (photo by Deguchi, 2018)

Minpaku Sama-Sama School: for People with Intellectual Disabilities

Toshihiro Nobuta

National Museum of Ethnology

In recent years, museums in Japan have applied new ideas to display spaces and display methods so that physically disabled people, such as those who are vision- and hearing-impaired can easily visit and enjoy museums. At Minpaku, with the

goal of the “Universal Museum”, we have been working on reasonable accommodations for the disabled, but there have not been any efforts specifically for visitors with intellectual disabilities. Looking widely in Japan, it can be said that there are almost no

places where efforts are being made for persons with intellectual disabilities. At present, there are very few workshops, study sessions, and public lectures designed to let people with intellectual disabilities participate more fully in the activities of museums or art galleries.

In order to overcome this situation, Minpaku recently started a study workshop called "Minpaku Sama-Sama School" for people with intellectual disabilities (from September 2018). *Sama-sama* is a Malay word which means "You are welcome" and "You are the same as me". This project is also based on my personal desire to provide a place for lifelong study for people with intellectual disabilities. My daughter has Downs syndrome.

In Japan, there have been few opportunities for people with intellectual disabilities to get enough education. In elementary schools, although they do not have suitable textbooks, they are learning Japanese language, maths, science, social studies and other subjects. However, in special support schools, especially after entering junior high school, these subjects are hardly taught despite being part of compulsory education generally. Instead, most of the time is occupied with vocational training for skills such as pottery making, embroidery, farming, cleaning and food

processing. In special support schools, there is a tendency to emphasize training to endure long hours of simple labor rather than learning to acquire knowledge and education. In Japanese society where work is important, even if there is intellectual disability, it is important to work or contribute to society. It is no exaggeration to say that Japan's special needs education violates the UN-proclaimed principle of providing equal educational opportunities for disabled people.

The reason behind this is that many people have a false understanding regarding intellectually disabled people. There are many negative images such as "they do not know anything", "they cannot do anything", "it is difficult for them to think". In fact, their true abilities are known by very few people. There are many intellectually disabled people, such as my daughter, who can understand and remember new concepts if they are taught carefully. Above all, their intellectual curiosity is no different from that of most people. Nevertheless, intellectually disabled children are considered "children who cannot do anything", and there are still very few places where they can study and learn according to their own curiosity. In Japan, there are no higher-education institutions after high school for students with intellectual



Lecture by Minpaku staff (photo by Saotome, 2018)

disabilities.

With the present attempt, it seems that Minpaku has become the only museum in Japan to hold a workshop for people with intellectual disabilities. Actually, many preparations were needed for this first attempt, and requests for participation were beyond our expectation in number. About 43 people are currently registered as students, and they are aged from 13 to 42 years old. Workshops are held six times a year, with approximately 20 students and their parents or care givers each time. In December 2018, the workshop plan was announced in a blog, in Facebook, and on NHK Heart-Net, and there were many responses.

The workshop has three parts or sessions. The first session is a lecture by researchers (see first photo). Lectures are given on the general theme of cultural diversity across countries of the world, with specific topics such as music, food culture, costumes and history. The aim of the lecture is to let students know the breadth of cultural diversity in the world. In lectures, photographs are used extensively to facilitate visual understanding. Students are actively involved in the lectures through participation in quizzes for example.

The second session is a quiz rally in the exhibition hall (see photo). Various quizzes are presented each time, with questions about the names and uses of objects in the exhibitions, country names, and so on. There is also a quiz for finding “animals” in the exhibition hall. If students just look at the exhibits, they will get bored without knowing what to look at. In order to prevent this, the students are encouraged to look at the exhibits ambitiously and carefully, in response to the quiz questions.

The third session offers artistic



Quiz rally in the gallery (photo by Hayase, 2018)

activities (see photo). Many kinds of material are provided for coloring, paper craft and other activities because the characteristics and interests of the students are all different. Students can choose and draw their favorite things and make artistic works. This session is the most enjoyable time for students and they are all devoted to the artistic activities.

Parents of the students say, “There are few opportunities for people with intellectual disabilities to learn”, and “There are few places for people with intellectual disabilities to enjoy holidays”. Students say, “It is very fun to learn at Minpaku Sama-Sama School”. Students want to learn more things, meet different people, and want to experience new things.

It is important to create environments where intellectually disabled people can learn about many things in museums and participate in workshops. We hope that this workshop will be a model that other organizations can follow.

Toshihiro Nobuta, a Professor at Minpaku, has carried out social anthropological research in Malaysia, focusing on development and Islamization among the indigenous peoples. Recently he has developed an interest in special needs education in Japan. He published *Living on the Periphery: Development and Islamization among the Orang Asli in Malaysia* (2009), and was one of the editors of *The Anthropology of Global Assistance* (in Japanese, 2017). He has also published two books on the parental care of his daughter (in Japanese, 2015, 2018). He plans to publish *The Anthropology of Family* in July 2019 (in Japanese).



Artistic activities (photo by Saotome, 2018)

Exhibitions

Traveling Music: The South Asian String Instruments

*Thematic Exhibition
Feb. 21 - May 7, 2019*

South Asia is a treasure-house of musical instruments. String instruments, in particular, have enormous diversity in structure, playing styles, sound, performance contexts and sociocultural functions. Despite their broad usage and cultural importance, most South Asian string instruments have a foreign origin. Many traveled to the region from Central and West Asia and

were adapted into a new soundscape by incorporating local materials and aesthetics. Some instruments even traveled further, into Southeast and East Asia. This exhibition was an invitation to appreciate the diversity of South Asian instruments, the end result of movements across Eurasia over many centuries.

The gallery was divided into three sections according to the methods of playing strings: plucked, bowed and struck. The plucked instruments have the greatest variety and were further divided into four types (*sitar*, *sarod*, *vina* and *tambura*). Each color-coded section and sub-section consisted of three segments: 1) the instruments (displayed in playing position), 2) photos and audiovisual

samples, and 3) a map showing geographical dispersal. Instruments with similar construction can be found in places quite distant from one another while instruments with identical or similar names may have substantially different shapes or playing methods. Such similarities and differences provide valuable clues for understanding when and how the instruments travelled. Because instruments have always traveled with people, their history is a vestige of long-term human movement and cultural interaction in Eurasia.

The idea of the exhibition was conceived in 2016 when the museum acquired eight Indian musical instruments from Sandip K. Tagore,

The exhibition



Professor Emeritus of Otemon Gakuin University in Osaka. He has contributed significantly to cultural exchange between India and Japan as a scholar, artist, writer and musician. Professor Tagore comes from the famous Tagore family of West Bengal who were prominent patrons of North Indian classical music in its early years. A nineteenth century sitar which he inherited from his grandfather was featured in the exhibition. Earlier examples of traveling instruments from India include three instruments donated to the Japanese royal family in 1877 by S. M. Tagore, a prominent musicologist from the same lineage. Two beautifully-ornamented string instruments (*kinnari vina* and

sarangi) were exhibited with courtesy of the Tokyo National Museum.

Several live performances were held in conjunction with the exhibition. On March 2, Irfan Muhammad Khan, a renowned *sarod* player from Kolkata, gave a full-fledged concert to an audience of 480 people. Three informal salon-type performances were held in the exhibition gallery where a total of 600 people enjoyed prominent instruments from the region without amplification: South Indian *vina* (by Matoba Yuko, March 7), Nepali *sarangi* (Ito Kaori, March 16) and North Indian *sitar* (Kobinata Hidetoshi, March 30).

The curatorial team included seven members, each

with expertise on one or more types of string instrument: Fukuoka Shota (Minpaku), Kobinata Hidetoshi (Tokyo College of Music), Jennifer Post (University of Arizona), Tamori Masakazu (Tokyo University), Tani Masato (Kobe University), Yoneyama Tomoko (Kyoto University of Foreign Studies) and myself. A detailed written guide to the exhibition was published in special issues of *Kikan Minzokugaku (Ethnological Quarterly)* 166, October 2018) and *Gekkan Minpaku (Minpaku Monthly)* 43/2, February 2019) to which the curators of each section contributed an essay based on their expertise and experience.

Terada Yoshitaka
National Museum of
Ethnology

The gallery concert by Kobinata Hidetoshi (sitar) and Fujiwara Bayan (tabla) (photo by Terada, 2019)



Toys Expo - Children in Modern Japan

*Special Exhibition
March 21 – May 28, 2019*

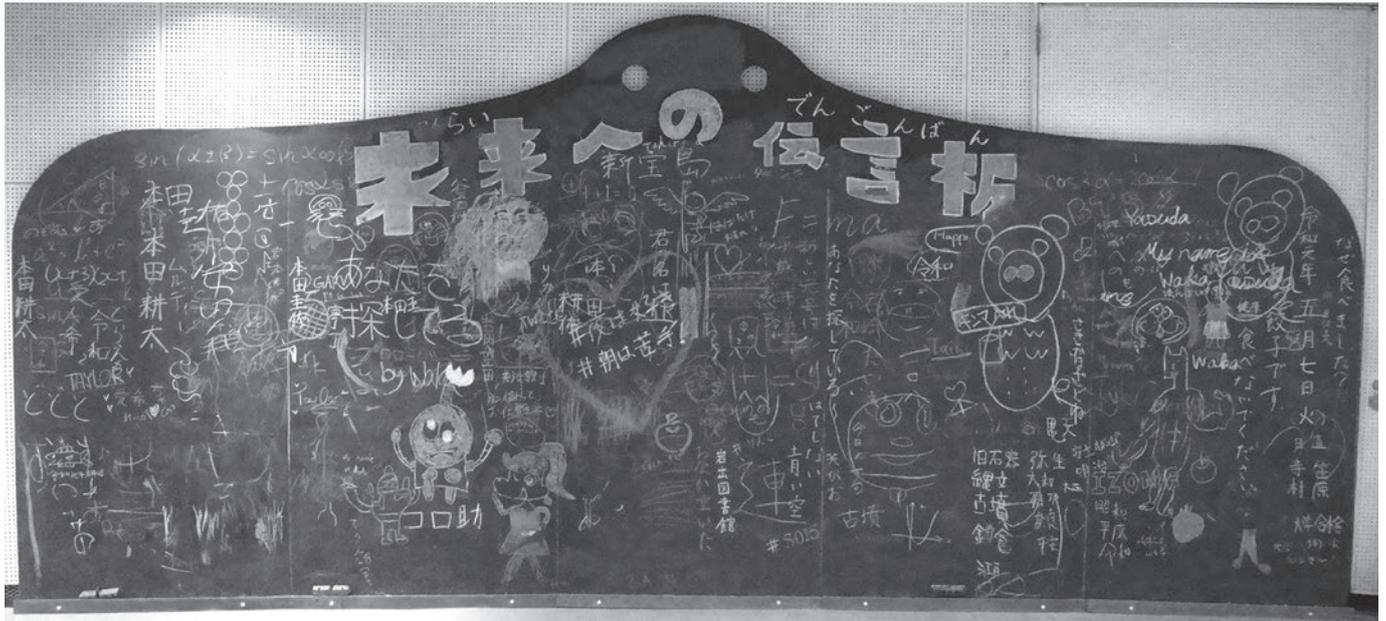
From the Meiji era onwards, Japanese society has changed significantly with the transfer of new science and technology and knowledge from abroad, enforcement of the nationally-led uniform education system nationwide, enforcement of the military system, repeated foreign wars since the Sino-Japanese War, the defeat of World War II, and other major events. These all had a great influence on how children lived and their perceptions during the first half of the 20th century.

In this special exhibition, we displayed Japanese toys from the Meiji era (1868-1912) to about the 40s of the Showa era (1965-1974), and introduced transitions in the relationship between children, adults and society through these toys.

The exhibition had six sections: 1) "Toys and the times and children", which introduced the main theme of the whole exhibition. 2) "Toys of the Edo era", briefly introducing toys in the Edo period, when the connection with locality and faith was prominent. 3) "Toys and the times", showing toys made until World War II, and the influences of knowledge, techniques and systems introduced after the Meiji era, including aspects of modern capitalism such as banks and department stores, transportation facilities such as railroads, and the new education system of elementary schools. 4) "Wars and children and toys", with displays of toys related to armed forces and weapons maintained by the country's 'strong country' policy, and related to frequent foreign wars from the Sino-Japanese War to World War II. In 5) "Postwar toys and children", we introduced toys that appeared along with the change to a democratic society, development of mass media, and high economic growth after the defeat of World War II. In 6)



The special exhibition



"Message board for the future"

"Children who keep playing", we prepared a large blackboard and blank cards, and let visitors freely write or draw their own messages on them.

It is adults who make toys and give them to children. Adults have done this from various positions that reflect society at each time. Through adults, toys are deeply involved with society at any given time. However, children are not only given toys by adults.

Children have sometimes created new ways of playing with toys that deviate from the rules established by adults. Children's positive attitude towards toys often make adults frown, and leads to adult intervention in children's play. Toys have always been significant for adult-child relationships. So how can we realize better relationships between children, toys and play in the future? This exhibition

seemed to give a hint: The children visiting were seen playing on the blackboard with chalk, even without toys, in the last section. If children have a passion for play, everything becomes a toy by being played with. Is it too optimistic to entrust the future of toys to the child's open attitude?

Ryoji Sasahara
National Museum of Ethnology

Conference

The Logic and Conception of History: Cross-field approaches from the world

International Symposium
March 1, 2019

This international symposium was organized by the Department for Cross-Field Research of National Museum of Ethnology. Our aim is to focus on the materiality of historical records and the logic of historical construction, while integrating the disciplines of anthropology and history. We then considered the possible multiple or universal frameworks for constructing social history.

Minpaku underwent a major

reorganization in 2017, when it celebrated its 40th anniversary, and the Department of Cross-Field Research was established then. Its mission is to deepen ethnographic research by crossing regions, ethnic groups and disciplines, and thus create a field science that looks beyond the traditional concerns of anthropology.

After opening remarks by Yoshida Kenji (Director-General, Minpaku) and introductory remarks by organizer Min Han, two keynote lectures were given. Ma Guoqing (*Minzu University of China*) spoke about the intersection of anthropology and history in East Asia, Vucinic-Neskovic Vesna (*University of Belgrade*) addressed the role of history in anthropological research in Southeast Europe.

The symposium consisted of three sessions: 1) Media and Forms of Recording History, 2) Religion and Identity in Historical Perspective and 3) The Usage of History in Social Movements.

In the first session, chaired by Kashinaga Masao, three presentations were given: Yuki Konagaya on "Reconstructing Regional and Historical Images through Pictorial Records of Mongolia"; Min Han on "Family Records and Forms of Memory: An Analysis of Objects and Documentary Records from East Asia" and Peter Matthews "Plants As Records of Human History".

In the second session, Shimpei Ota spoke on "Trapped by the Subject of History and by the Sense of Belonging: Coexistence and Narrative Discontinuity of Protestant

Churches in South Korea”, and Mitsuhiro Shinmen gave a presentation on “Historical Narratives of Origin and the Awakening of National Identity – in the case of Greek Catholic’s Double Identity”.

In the last session, the three presentations were: Norio Niwa on “We are a Part of the Indigenous People: the Historical Practices of Ethnic Minorities in Fiji”; Mizuho Matsuo on “The Women’s Movement for Reproductive Health in India: Marriage, Birth Control and Sexuality”, and Taeko Udagawa on “Food Activism and Civil Movements

in Italy”.

Mamoru Sasaki (Kobe University), Akiko Mori (Minpaku), and Roman Pasca (Kanda University of International Studies) gave stimulating comments and Akiko Sugase also joined the discussion, sharing insights from her study on conflict among Christian Arab nationalists in 20th-century historical Palestine.

During the symposium, 46 researchers from China, Serbia and Japan attended. Discussions during the symposium will contribute to further understanding of

the logic and conception of history as a fundamental and a contemporary issue for humanity. Historical research helps to link the past, present and future in diverse ways and in diverse contexts. Although we could address only a small range of topics in this symposium, the apparent contrasts and connections between them provided a good starting point for thinking about the logic and conception of history.

Min HAN
National Museum of
Ethnology



Participants of the symposium at Minpaku (photo by Ruan Li, 2019)

Information

For each fiscal year, Minpaku publishes an annual survey and guide, in Japanese and English, introducing all academic staff and visitors, individual research interests and projects, museum projects, funding sources, exhibitions, the graduate school, physical access, and many other matters related to research and education at the museum. It is a very useful publication for current and potential visitors to the Museum. Our most recent guide is *Survey and Guide, 2018-2019* (National Museum

of Ethnology: Osaka. 53 pp.) For the printed version, please contact the International Cooperation Unit at Minpaku.

For free pdf copies see: www.minpaku.ac.jp/english/aboutus/youran/2018 (English), or www.minpaku.ac.jp/aboutus/youran/2018 (Japanese)

Minpaku currently hosts three NIHU Area Studies centers funded by the National Institutes for the Humanities: the Center for Northeast Asian Area Studies, Center for South Asian Studies, and Center for Modern Middle East

Studies. Here we note a new monograph series published by the latter: *Resources for Modern Middle East Studies*. The titles are as follows.
No. 1: *Complete Texts of Umm Kulthūm's Lyrics* (N. Mizuno and T. Nishio, eds., 2017).
No. 2: *Reading Ali the Goat and Ibrahim in Arabic, English and Japanese* (H. Aishima, ed., 2019).
No. 3: *Research Source Guide for Museums in the Middle East: Islamic Republic of Iran* (K. Kuroda and T. Nishio, eds., 2019).
(See www.minpaku.ac.jp/nihu/cmmes/activities/index.html).

New Staff



Masashi Nara

Associate Professor, Department of Cross-Field Research

Nara specializes in Cultural Anthropology. He has conducted fieldwork with Hui people, a Muslim minority in China, focusing on Islamic revival in the post-Mao era, practices related to autonomy, and historical change in religiosity and ethnicity. His publications include *The "Islamic Movement" in Contemporary China: An Ethnography of Hui People Living in Difficulty* (in Japanese, Fukyosha, 2016), and 'Autonomy in Movement: Informal Islamic Pedagogical Activities among Hui Muslims in China' (*Déjà Lu* 6: 1-51, in English, 2018). He received his Ph.D. from University of Tsukuba in 2014. Before joining Minpaku in April 2019, he worked as associate professor at Hokkaido University. He received 'the 12th IISR Award' from the International Institute for the Study of Religion (IISR) (18 February, 2017) and 'the 12th JASCA Young Scholars Promotion Award' from the Japanese Society of Cultural Anthropology (JASCA) (May 28, 2017) for his anthropological studies on a Muslim minority in China.



Rintaro Ono

Associate Professor, Department of Modern Society and Civilization

Ono Rintaro specializes in Marine Archeology, Southeast Asian Study, and Pacific Archeology. His interests include the migration of *Homo sapiens* into Island Southeast Asia and Oceania, the later migrations of Austronesian speaking people, maritime adaptations, and the study of prehistoric marine exploitation through zoo-archaeological methods. He received his PhD in 2006 from Sophia University, and was a post-doctoral fellow at the Australian National University (2008-2010), lecturer at the School of Marine Science and Technology, Tokai University (2010-2014), and Associate Professor at the same School (2014-2019). He is the author of *Human History of Maritime Adaptation - Archaeology in Island Southeast Asia and Oceania* (Tokyo, Yuzankaku Press, 2018), and recipient of the 4th Encouragement Award of the Japan Society for Southeast Asian Archeology (2013).

a Ph.D. in anthropology from Washington State University. He is an anthropologist and linguist, interested in the phonological and morphological structures of signed languages and their function in Deaf communities, especially their critical role in education. Among the languages he has studied are American Sign Language, the sign language of a Mayan community, and two American Indian languages. He is co-author of "*Unlocking the Curriculum: Principles for Achieving Access in Deaf Education* (1989)," and author or co-author of numerous papers on signed language structure, function, and phonetic notation.

(May 18 - July 13, 2019)



Adi Prasetyo

Senior Lecturer, Diponegoro University, Indonesia

I work as a senior lecturer in the Department of Anthropology, Faculty of Humanities, Diponegoro University, in Semarang, Indonesia. My experience is more with NGOs for peacebuilding programs in post-conflict situations, and for conservation of indigenous habitats in Indonesia. I received a doctoral degree in anthropology from the University of Science Malaysia (2014), for a study concerning the Orang Rimba, one of the hunting-gatherer communities remaining in the Sumatran forest. My focus as a visiting scholar at Minpaku is the social resilience of hunter-gatherer groups encountering environmental degradation in Indonesia. My article, "Living Without the Forest: Adaptive Strategy of Orang Rimba" was published in *Senri Ethnological Studies* (No. 95, 2017). (September 1 - October 31, 2019)

Overseas Visiting Fellows



Robert E. Johnson

Professor Emeritus, Gallaudet University, U.S.A.

Robert E. (Bob) Johnson, is Professor Emeritus at Gallaudet University, Washington, D.C., where, until he retired in 2012, he was Professor of Linguistics and Assistant Dean of the Graduate School and Extended Learning. He holds a B.A. in psychology from Stanford University and

Publications

Online at:
minpaku.ac.jp/publications

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Issue 4: T. Nishio and N. Okamoto, "An unedited source for the bibliography of François Pétis de La Croix"; A. de Voogt, S. Ota and J. Lang, "Work ethic in Japanese museum environment: a case study of the National Museum of Ethnology"; and N. Kamei, "Trends of museum exhibitions on "race" and "racism": cases of exhibitions by Musée de l'Homme in France and the American Anthropological Association".

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Issue 1: H. Kondo, "The actual as possessing the land: demarcation from the perspective of the Embera (Panama)"; K. Yoshida, "Inaugural address on the occasion of the 40th anniversary of the opening of the National Museum of Ethnology"; and A. Shelton, "Museums and the anthropological imagination: positioning the National Museum of Ethnology, Osaka on its Fortieth anniversary".

Issue 2: M. Togawa, "Anagarika Dharmapala's Bodhi Gaya restoration movement: from universal brotherhood to Sinhalese Buddhist nationalism"; K. Kosaka, "Context for translation of Muen, Yuen, and En: Case for Tolai Society in Papua New Guinea"; and N. Niwa, "Development and current status of Japanese cheering organizations: data analysis of four year college cheering groups, Ouendan".

Issue 3: S. Nakagawa, "Introduction: a nationalism of absence"; M. Leach, "The distinctive character of East Timorese nationalism"; A. McWilliam, "Nationalism at scale in Timor-Leste: between Rai na'in and Rai Timor"; W. Okuda, "Establishing

the legitimacy of Portuguese as an official language in Timor-Leste"; S. Fukutake, "The centre of the land, the periphery of the nation: wars and migration in Southern Tetun Society, Timor Island"; T. Ueda, "Reiterated encounter: on a reconciliation ceremony at the urban settlement in Dili, Timor Leste"; Y. Morita, "'Mice' of transborder trade in Timor Island: Timorese smugglers and 'reconciliations'"; S. Tanabe, "An animic regime subjugated: the Pu Sae Na Sae spirit cult in Chiang Mai"; C. Kamino, "Comparative study on audio recordings of Honam Udo Nongak made by the Korean musicologist Lee Bo hyung"; and D. Murakami, "A Tibetan soul retrieval ritual (bla 'gugs tshe 'gugs): translating the prayer text of a Nyingma tradition".

Issue 4: S. Uda, "Cormorant fisher breeding techniques and motivation for reproductive intervention: a case study of artificial breeding techniques maintained by cormorant fishers on Erhai Lake, Yunnan Province, China"; M. Suzuki, "Supporting fair trade: cultural anthropological study and critique"; C. Shirakawa, "Volunteers in the age of global support: a case study of community development volunteers of JOCV"; K. Kazama, "Multiple self awareness and ethnicity of urban Banabans in Fiji"; and J. Ichinosawa, "Risk of decompression sickness and dive computer: enlargement of body sensation and physical ability and risk perception among recreational divers".

Senri Ethnological Studies 100

K. Ikeya, (ed.) *The Spread of Food Cultures in Asia*. 238 pp (English).

Senri Ethnological Reports No.147:

A. Nobayashi and T. Matsuoka (eds.) *Personal Naming and Civil Registration among the Indigenous Peoples of Taiwan*. 190 pp (Japanese, Chinese).

No.148: Y. Yasugi (ed.) *The Annals of the Kaqchikels*. 736 pp (Japanese).

Forthcoming Exhibitions

National Museum of Ethnology, Osaka

Thematic Exhibition

Exploring 50 Years of Livelihood and Landscape Change in Wadi Fatima, Saudi Arabia

Ethnographic Collections of Motoko Katakura, a Japanese Female Cultural Anthropologist

June. 6 – Sep. 10, 2019

Special Exhibition

Regnum Imaginarium – Realm of the Marvelous and Uncanny

Aug. 29 – Nov. 26, 2019



(Photos by Daido, 2019)

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.

Available online at:
minpaku.ac.jp/publications

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Signed articles represent views of the authors, not official views of Museum.

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2019. ISSN 1341-7959

Printed by the General Department,
Mainichi Newspapers