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Special theme: Anthropology of Europe at Minpaku (II)

An Anthropological Study of Europe: What Does It Mean to be Social?

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Inter-University Research Projects promoted by Minpaku are conducted jointly by scholars of Minpaku and outside organizations. An Inter-University Research Project with the title of 'What It Means to be "Social": A Study of the Anthropology of Europe' was conducted from October 2006 to March 2010. The team included eight anthropologists, two historians, one sociologist and a scholar of religion. All members have carried out fieldwork in Europe over many years (in France, Germany, England, Spain, Sweden, Estonia, and elsewhere) and all are from institutions in Japan.

Here, I will introduce the project, our perspectives, and some discussion. Our larger concern is to bring the concept of modern society into question and consider how we should describe and analyze the contemporary world. We situated this concern as an anthropological study of Europe, and based our considerations on the experiences of our fieldwork.

Anthropologists take it upon themselves to see and describe people's lives and activities. For this task, it was previously usual for them to imagine their research object as some kind of 'community', which was very often a non-western, small-sized society. How should an anthropological study of Europe imagine its research object in order to describe people's lives and activities in modern Europe? As for modernity, there have been some arguments that relate to the concept of community. A good example would be the 'imagined community' described by Benedict Anderson. Anderson argued in the 1970s that the phenomena of nation and nationalism are rooted in an atomized polity, abstract homogeneous space, and narrative time. Following Anderson, Scott Lash argued in the 1990s that the whole notion of society in modernity is abstract, and is characterized not by the concrete and particular relationships of *Gemeinschaft*, but by abstract relationships such as impersonality, achievement, and universalism. He went on to say that further individualization in the second,

reflexive phase of modernity has set individuals free from collective and abstract structures, such as class, nation, the nuclear family, and unconditional belief in the validity of science. For Lash, the matter is 'reflexive modernity', which comes after a simple modern society that is preceded by a traditional society. The



A scene of Buneskreuzberg: Street-cleaning event with immigrants, Berlin (Mori, 2003)

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diachronic transformation of society is important for Lash and other scholars, such as Ulrich Beck and Anthony Giddens, who take up the subject of 'late modernity'.

Makoto Oda, as one of the leading scholars in Japan concerning the anthropological concept of community, noticed that the concept of 'community' itself was discovered by social scientists in the West in the 19th century. They regarded community as something that had been lost in modernity. The concept of community was set in contraposition to the concept of civil society and public sphere. Such a contraposition in itself represents a Western viewpoint, and is just one variant of Orientalism. Oda argues that much ethnography by cultural anthropologists, whose research was done in relatively small groups, showed that people's everyday lives cannot be put into a clear-cut and static diagram.

Anthropological study may open up another way to imagine late modern society. We picked up 'social' as a keyword for our research project. The word 'social' in Europe has meanings that we cannot translate into one Japanese word. For instance, German fundamental law (*Grundgesetz*), as the constitution of the Federal Republic of Germany, provides that: "The Federal Republic of Germany is a democratic and *social* federal state." (Article 20,

Paragraph 1). In Japan, we would use the words *fukushi-kokka* 'welfare state' rather than *shakai-kokka* 'social state'. The word 'social' might include a richer meaning in Europe than in Japan. When I looked up the word 'social' in the English dictionary, I found one description of the word as follows: 'pertaining, relating, or due to, connected with, etc., society as a natural or ordinary condition of human life' (Oxford English Dictionary), which may be similar in meaning to the welfare of human beings as members of society.

Regarding the concept of 'social', I have a personal experience in Germany. Once I interviewed a lady who emigrated from a village in eastern Turkey to Berlin some twenty years ago. She was introduced to me by a social worker who herself came from Turkey as a child. This social worker and I had been close friends for a couple of years. Unexpectedly, the interview continued for more than two hours. The lady had problems with her family both in Germany and in Turkey, and wanted to tell me about her experiences. When the interview came to a break, she happened to ask me, "Do you work social?" (*Arbeiten Sie sozial?*).

I thought over her words to see why she asked me so. As she told her life story, she became eager to know who might read her story and under what circumstances: Is her story to be read by social workers, university students, or people who might have had similar experiences? In Germany or in Japan? I supposed she just wanted to know whether I was engaged in welfare work. Since my research was based on academic interests, I answered "No." I asked myself, "Then, what?" and became confused. Was my answer proper? Because I am not engaged in public welfare, "No" was the only possible answer for me. However, the answer "No" might mean that social science research is not social. Is this right? Just what does it mean to be social?

I tried to introduce myself as a scholar, one who is interested in social projects as a 'social' person. However, I was not confident about the meaning of the word, and my expression was ambiguous. I felt like a very irresponsible person.

Now I have two questions: 'What does it mean to be social?' and 'Where shall my research take its position in the realm of the meaning of social?' These two are subtly intertwined with each other.

The concept of 'social' today has

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been formed in company with modernity. *Du contrat social*, by Jean Jacques Rousseau is a good example of an early usage, where the concept aspires for a value such as equality and solidarity. The concept can be found in the context of everyday life in Europe. We must consider overlapping dimensions in the usage of 'social'.

The concept of 'social' in Europe appears to serve as common ground for overlapping dimensions in society. The concept is at the core of welfare work, and is used in the realm of state policy, in grassroots movements by self-help groups, and at a spontaneous personal level, where it refers to one's lifestyle.

By means of the concept of 'social', ties to others, such as the aged, the poor, sufferers, and migrant families, are initiated. These ties are mobile, flexible, and vary in form. Some appear in narrative communications and others embody practical activities, such as care and sharing. They also vary in duration — some are passing and others constitute large networks. The ways in which all these ties are initiated and developed are worthy of consideration.

Our planned research period is reaching an end. We are now preparing articles for publication, including the following:

- ◆ Re-imagining society: An example of the farmers of Provence, France (O. Nakagawa)
- ◆ Self-representation of local community and the new operators: The case of a regional natural park in France (M. Deguchi)
- ◆ Rethinking neighborhood: A case study in Berlin Kreuzberg (A. Mori)
- ◆ Local community and social integration of Turkish immigrants in Germany (S. Ishikawa)
- ◆ An anthropological study of charities: Social activities and a change of community in the English countryside (Y. Shioji)



Kiezfest: Street festival planned by a social workers' group and sponsored by the city, Berlin (Mori, 2005)

- ◆ The horizon of *le social* opened up through self-actualization: A case study in Galicia, Spain (H. Takenaka)
- ◆ The social and the state in Sweden: Welfare for the middle class, de-familialization and religion (Y. Ooka)
- ◆ The meaning of 'social' in social integration: A case study on social segregation in Estonia (H. Komori)

This is the second research team I have organized on the issue of anthropological research in Europe. The first was active from 1999 to 2000, and the results were published as *Anthropology of Europe: Perspectives on the Modern World* (in Japanese, A. Mori ed., Shinyo-sha, 2003). Its main concern was 'What can we discover through fieldwork?' Following that, we took the meaning of 'social' in late modern Europe, and considered how to approach this through ethnography. Our next publication is expected in 2011. An international workshop is also planned for January, 2011.

What Can Immigrants Bring with Them? A Sociolinguistic Perspective

Hiroshi Shoji

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It was during the 1980s and 1990s, if I am correct, that the streets of Helsinki began to display more and more ethnic

color with people arriving from Africa, Middle East and South Asia. In the course of my annual visits to Finland

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over almost two decades, it was something that I had never experienced and it made me feel for the first time an on-going change in a society that had remained comparatively 'undisturbed' — unlike societies in other western European countries, particularly neighboring Sweden — by the rise of immigration after World War II.

According to 1985 statistics, foreign citizens in Finland numbered 16,478, a mere 0.3% of the population of about 5 million. People speaking languages other than the two official languages, Finnish and Swedish, corresponded roughly to the ratio of the foreign population. Finland then appeared to be rather linguistically monotonic with two official languages spoken by the vast majority of the population. By 2008, the number of foreigners grew to 155,705 — 2.9% of the total population, and an increase of almost ten times in twenty-three years.

These figures may sound trifling when compared with those of some western European states such as Germany or Sweden, where foreigners now constitute 10% or more of the population, but the changes have been enough to awaken Finns from the illusion of ethnic homogeneity. As a result, Finland has started reforming its immigration-related policies, and may even be ahead of other 'advanced' immigrant countries with its reforms.

This was the starting point of my own concern with Finnish immigration policy, and comparisons with Japan, where a similar process of ethnic diversification has also taken place in a relatively short time.

For more than a decade I have been

keenly concerned with the changing face of Japan, caused by a massive influx of foreigners. This began in the early 1990s. From 1989 to 2009, the number of registered foreign residents increased from 984,455 to 2,186,121, more than doubling in size.

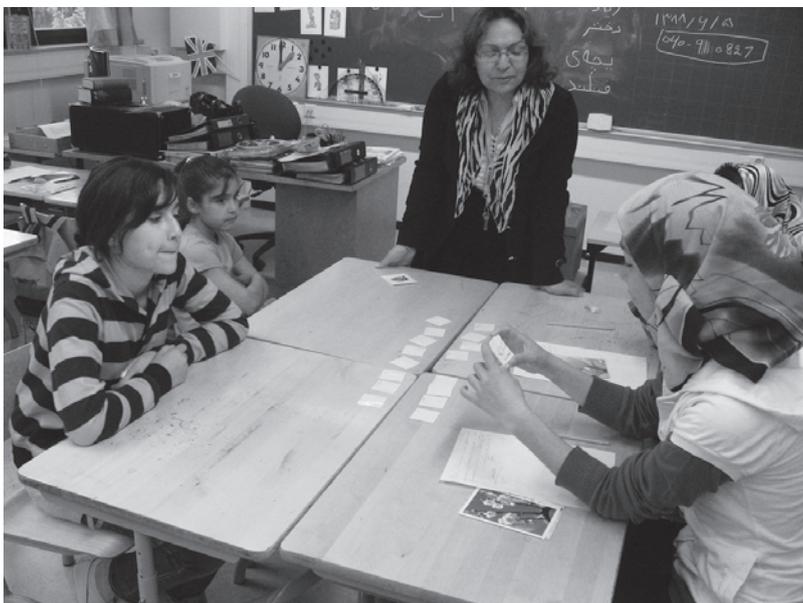
Due to Japan's large population, the percentage of foreign residents is now only 1.7%, but the emergence of foreigners in Japanese society has been felt more than the figure alone implies, owing partly to the geographically uneven distribution of immigrants. By the late 1990s, many municipalities or districts in Northern Kanto region, along the seashore of Tokai region and in the inner-cities of Tokyo (Shinjuku, for example), foreigners were found to make up 5–10% of the population.

In some places the increase of foreigners brought about negative or confused responses among the mainstream population. These arose 'directly' through face-to-face confrontations or through other less direct conflicts. One reason may be that most Japanese have never experienced a phase of sharing societal systems and resources with foreigners. The myth of ethnic homogeneity of Japan is also firm and widely held among the public. It seems that the myth strengthened after World War II, despite the presence of more than half a million Koreans, a huge minority in Japan, from the pre- and post-World War II periods. Until the first half of the 1980s, more than 60% of the settled foreigners were Koreans, but they have been a neglected minority, left almost outside the major social welfare systems until the 1980s, and placed under a strong assimilating pressure by the majority Japanese. Japanese discriminative attitudes still persist in individual negative behaviors towards Koreans, in employment, for example, and in a general opposition to continuing public financial aid for Korean schools in Japan.

Japan and Finland have both faced the reality of multiethnicism later than other industrialized countries. Both states were extremely reluctant to receive immigrants of any sort, until recently.

When the new, massive tide of foreigners overturned the monolithic myth in Japan, many social and legislative systems could not cope with the new situation. The inhabitants no longer consist of solely ethnic Japanese, Japanese passport holders, and Japanese speaking people.

Gradually, various adjustments and innovations have been made. These were often accompanied by further problems, both practical and



A mother-tongue class in Dari language, Helsinki (Shoji, 2009)

psychological. Some implementations have raised concerns about conflict with the ideal of statehood. Language policies for immigrants, for example, easily lead to such concerns, due to the emotional value of language as a symbol of nation. Mother-tongue teaching for immigrant children, particularly, presupposes a fundamental decision by the state to allow substitution of the national language by a non-indigenous immigrant language. Finland has already made a positive choice to adopt mother-tongue education for immigrant children as an official subject in public schools, in accordance with a fundamental national policy of integrating immigrants.

How and in what ways was mother-tongue teaching for immigrant children introduced and implemented in Finland? What effects has mother-tongue teaching brought both to immigrants and to the host society? I have set as objects of my study the use and retention of immigrant languages among immigrant communities, and also the possible role of immigrant languages in the host society. The results of these studies may have implications for Japanese language policy, particularly when mother-tongue education becomes a more urgent issue in Japan.

Among language politicians and sociolinguists, Finland is famous for its strict bilingual policy both in principle and practice, favoring and fostering the so-called language rights of the Swedish-speaking minority which presently consists of around 6% of the population. The peaceful dichotomy, however, began to falter once the tide of refugees and returnee immigrants from the former USSR reached the shores of Finland in the 1980s. In 2009, persons with a mother-tongue other than Finnish or Swedish made up 3.9% of the total population. The corresponding figure in the capital area has risen to 7%.

For the sake of social cohesion, the issue of integration of these newcomers speaking non-indigenous languages became extremely important for the Finnish government. In 1999, after long dispute, Finland passed an integration act called *kotouttamislaki*,

thereby adopting multiculturalism as an explicit basis for its immigrant policies. The basic idea was to require immigrants to learn Finnish language and customs, while guaranteeing them the right to preserve their own languages and cultures.

Realization of the idea has not been easy, due partly to a conceptual resistance by many Finns to newcomers and partly to the problems immigrants face in adapting to Finnish language and customs. The government and responsible authorities have made great efforts to lead the majority to a general understanding about the urgent need for mother-tongue education among immigrant children. This has, I think, played a decisive role in its implementation. The results of my field observations and interviews with educational authorities, teachers, parents as well as pupils, suggest that mother-tongue teaching is now being received positively by both immigrants and the majority of Finns. This has encouraged teachers, students, and the supporters of multiculturalism.

During the early 1980s, Vietnamese volunteers in Finland began to offer mother-tongue lessons to refugee Vietnamese children at immigrant reception centers. In 1987 mother-tongue teaching was recognized as a form of immigrant children's education by the Ministry of Education. In 1994, mother-tongue teaching for immigrant children was launched as an official elective subject in the curriculum of public schools. Now municipalities can set up a mother-tongue class for any language, if at least four pupils ask for it. The class is usually given two hours a week either during or after normal school hours. As of 2007, mother-tongue classes were being provided for forty-one languages in Helsinki. Mother-tongue classes in public schools were attended by 3,231 pupils, comprising about 70% of those immigrant children entitled to mother-tongue education.

If multiculturalism is a way for a multiethnic state to survive, then mother-tongue education for immigrant children is an investment for the future. The impetus for multiculturalism, in this sense, may be what immigrants can bring with them.

Bulgarian Yogurt Traditions: Changes and Interpretations in Post-socialist Reality

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The author is a doctoral student of the Graduate University for Advanced Studies at Minpaku. Her research interests include food culture and business anthropology. By analyzing changing practices in yogurt production and consumption, and the business strategies of two companies in Bulgaria and Japan, she is trying to show how corporate culture and business strategy can influence traditional food habits and people's imagination about their national culture.

In Japan, when I introduce myself by saying I am from Bulgaria, yogurt always rises as a topic of conversation. In fact, in Japan one cannot help speaking about Bulgaria without mentioning Bulgarian yogurt. It is the creation of 'Meiji Bulgaria Yogurt', Japan's top brand of plain yogurt, which underlies this firm association between yogurt and Bulgaria in Japan. The emphasis on its Bulgarian story of origin has not only become a key to the brand's success, but has also created an image of Bulgaria as a country with beautiful pastoral scenery, a long tradition in home dairy production, and a healthy way of living. But has that dairy tradition been maintained by modern Bulgarian people, despite dramatic changes in their ways of living during socialism and after its collapse? This question is in the focus of my research at Minpaku in Japan.

The heritage of the socialist era is still a disputed topic for most people in Eastern Europe. For some of them, land collectivization and appropriation of private property were among the

most painful experiences of socialism, while others think of the industrialization of agricultural work in the state-owned cooperatives as an alleviation of the burden for village people. However, one thing is indisputable — the full-scale changes in political, social and economic life under socialism had a significant impact on the ways of living of all people in Eastern Europe. Many young people left their traditional way of life in the villages to become workers in town factories, and production of many traditional foodstuffs shifted from home and the village to industrial production in towns. However, the state cooperatives and food industry could not supply people with foodstuffs of really good quality and sufficient quantity. As a result, many people dedicated their free time to working on private garden lots (distributed by the communist party for personal use), to produce their own fruit, vegetables, milk, and meat, and forage for domestic animals. Thus the traditional techniques for preparing dairy and meat products, preserves and pickles was kept alive in the family.

Most of my elderly informants from the region of Razgrad, in north-eastern Bulgaria, think positively of the communist regime. They felt safe for themselves and their families, in conditions of full employment provided by the state. Many of them enjoyed and participated actively in cultural activities of the village. They do not think the regime interfered with their traditions except for the ban on some religious activities. They remember how three or four generations used to live together and all family members used to help each other in agricultural work and other domestic activities. There were no EU standards (as at present) and they could sell their food surplus (milk, meat, fruit, honey, etc.) to the state or in the town market. They find life now a lot more difficult, and home production traditions are threatened by huge economic emigration to Western



Traditional preparation of yogurt from sheep milk in Kazanlak region (Yotova, 2007)

Europe and the adoption of EU regulations for production and control of traditional food products.

As a matter of fact, many of these Bulgarian traditional technologies for home production of milk and meat products were equally threatened during socialism and changed a lot under its influence. Mass production and mass consumption were promoted under the industrialization doctrine of the communist party, and widespread traditional products like cheese and yogurt shifted from the domestic to the public sphere of production. With the development of new technology for yogurt production and the advancement of microbiological research, the Bulgarian dairy industry achieved much success in domestic and foreign markets. Bulgarian yogurt and its success among consumers in Japan and some other developed countries became even more a source of pride for the Bulgarian state, and for the Bulgarian people.

As a result, even today for many Bulgarians, the genuine yogurt is the plain set type produced by the 'traditional' technology that brought fame to the Bulgarian dairy industry during socialism. However, privatization of the state-owned factories and the rise of global dairy companies after the collapse of the communist regime introduced new production technologies, new hygiene standards for farmers and factories, modern marketing practices and greater product diversity. For example, the biggest player in the Bulgarian yogurt market (Danone) has made big investments in new machines and production lines; the company has introduced global standards of yogurt at all production levels and has launched new types of yogurt (fruit and drink yogurt, Bifidos yogurt, and others).

Some of my informants find these new products not only more expensive, but also less healthy and tasty than the 'traditional' Bulgarian yogurt. The criteria for their judgment is based either on memories of the yogurt produced by the Bulgarian state standard during socialism, or their nostalgic feelings towards the home-made yogurt of their grandmothers. There are many others who do not care much about this 'traditional' taste of yogurt. They are comfortable with the new yogurt market and are open to new tastes and technologies. They do not share the common concern expressed by those involved in some form of

agricultural activity. With the hard economic situation now prevailing in Bulgaria, the tradition of home-made dairy products is fading.

There is ground for optimism, however. The development of rural and culinary tourism in recent years has been a good stimulus for keeping old family recipes and traditions in the country. Every year, at the end of July, the region of Razgrad draws much public attention with its Yogurt Festival, which glorifies the taste of dairy products prepared at home. Local grandmothers apply their traditional recipes and compete for the best tasting yogurt. In other regions, for example the Rhodope mountains where sheep-breeding was a traditional occupation for centuries, demonstrations of cheese and yogurt production at home are included in almost all tourism programs. The Yogurt Museum which was recently established in a rural region in the western part of Bulgaria is another attempt to promote regional development by focusing on local dairy traditions. Instead of souvenirs, the museum shop offers sheep yogurt prepared by local grandmothers. Tourism has given impetus to reviving the old production technologies and has become another way for both consumers and local producers to enjoy yogurt food culture. But they are not the only important factors in this process of attaching new meanings and values to yogurt.

The new practices in yogurt production and consumption are largely influenced by the business strategies of national and global companies, by images conveyed through the mass media, and by national and regional government policies. The interest from outside and especially the 'big success' of Bulgarian yogurt in Japan, as presented to the public, have also been important factors for people's attitudes towards this particular dairy product. It also accounts for the great emphasis in public discourse on the 'Bulgarian tradition' both in home and industrial yogurt production. The social life of yogurt during its production, distribution and consumption has changed in its evaluation and meaning during socialism and after its collapse. Interpreting the history and identity of 'traditional' Bulgarian yogurt may be a good way to understand the daily life of Europeans who experienced socialism, and who are now trying to make sense of a challenging post-socialist reality.

Projects

The Anthropology of Supporting: Constructing Global Reciprocity

Motoi Suzuki

National Museum of Ethnology

The author is an associate professor at Minpaku. He has conducted field research in the state of Yucatan and Chiapas of Mexico, Belize, and the Dominican Republic. At Minpaku he organized an Inter-University Research Project 'Anthropological Evaluation on Development Assistance' (2004–2008), and now heads another project 'Thought and Practice of "Fair Trade"' (2008–2012). His primary interest lies in socio-cultural transformation in contemporary Mesoamerica. He is also interested in the application of anthropological insights to international development practice. He has contributed articles to Guideline for Development Cooperation to Indigenous Peoples in Middle America (in Japanese, Japan International Cooperation Agency, 2006).

The 'Anthropology of Supporting' is a research project conducted as part of Minpaku's Core Research Project 'Anthropological Studies of Inclusion and Autonomy in the Human World'. It started in October 2009 with the aim of exploring the new life styles required for citizens of our contemporary globalizing society.

Today, the restructuring of social relationships is often driven by economic globalization. The rapid movement of capital produces both prosperity and poverty, at the same time. The resulting social differentiation is a ubiquitous and global phenomenon. Although economic development used to be regarded as a road for creating a welfare state, the welfare state itself is becoming hard to maintain in the North and far more difficult to attain in the South. A number of people are excluded from the ideal of a 'good life' promised by the welfare state model.

The phrase 'social inclusion' was coined to deal with this situation. It is, however, an empty concept, unless we consider the causes of exclusion as well as the autonomy of the excluded. Without knowing the structural causes of social exclusion, efforts to support inclusion will become only haphazard remedies. Without appreciating the desires and strategies of the excluded, social inclusion will be nothing but an assimilative force. Thus the question to be posed now is: What type of society should be constructed if we are to include the people who have been structurally excluded from the benefits of economic globalization, in order to ensure that they take ownership of their own life?

Globalization also has an upside: it has allowed rapid, global information-sharing concerning the predicament of people in many regions in the world, and this has given rise to various 'supporting' actions. In our research, casting light on different types of citizen-based supporting actions undertaken to help people suffering

from the adverse effects of globalization, we would like to see how to promote social inclusion and how to enhance the autonomy of the excluded.

To examine a particular supporting action, we would like to see three kinds of balance. The first kind is the balance between immediate problems and structural problems. To assist people with immediate problems, the direct and quick provision of resources is indispensable. To prevent further suffering, the structural problems that cause immediate problems should be addressed through a social movement and/or political advocacy. The second kind is the balance between intervention and autonomy. A certain degree of autonomy of the excluded is necessary for a successful intervention, so that people can decide how to utilize supporting resources by themselves. Too much intervention is counterproductive since it may make people dependent, while too little intervention may leave them helpless. The third kind is the balance between 'gift' and reciprocity. The word 'support' usually means a 'gift' or one-way flow of resources from the supporter to the supported. Nevertheless we are interested in visualizing support as a form of two-way flow, namely, reciprocity. As Marcel Mauss suggested in *Essai sur le don*, the gift taker feels obliged to return something. If so, with a supporting action, what can the supported return and what can the supporter receive? The answer is not necessarily tangible: the supporter may receive intangible things such as information and insight. We would also like to know if and to what extent a supporting action can be improved, in terms of sustainability and social influence, if it is consciously planned as a reciprocal exchange.

'Constructing Global Reciprocity' is the subtitle of our project. The idea of global reciprocity derives from the thesis of double movement that Karl Polanyi proposed in *Great Transformation*. He characterized

modern world history as the function of a double movement; one is expansion of the self-regulating market principle, the other is protection of society from the detrimental effects caused by market expansion. If we apply this thesis to the present globalizing world, economic globalization buttressed by neoliberalism represents undoubtedly the pro-market movement. We should ask, however, what the pro-social movement is today and how it can be built.

We do not claim that we have an answer. We only expect that the double movement will not be complete unless we have some kind of global reciprocity, in which citizens in different parts of the globe can benefit each other by exchanging not only material resources but ideas. We hypothesize that growing interest in the support of social inclusion is a symptom of global reciprocity. Our project will explore the potentials and limitations of the act of supporting.

For this purpose, we will look at diverse genres of supporting actions such as fair trade, volunteer work for international development, support for



A fair trade shop in Switzerland. Fair trade is a type of 'supporting' action in which anyone can participate (Suzuki, 2005)

stateless persons and refugees, and care for the elderly. Until 2013 we plan to organize two or three international symposia each year on these topics and the overall concept of 'supporting'.

MINDAS: Minpaku Contemporary India Area Studies

Minoru Mio

National Museum of Ethnology

A new area studies project, called the Contemporary India Area Studies (INDAS), was launched by the National Institutes for the Humanities (NIHU) in April, 2010. This research project involves a network of five Japanese universities and a research institute: Kyoto University, University of Tokyo, Hiroshima University, Tokyo University of Foreign Studies, Ryukoku University and Minpaku. Each organization has established a research center for the project in collaboration with NIHU. Minpaku Contemporary India Area Studies (MINDAS) is the title for our part of the network.

India's presence in the world has been increasing rapidly in many fields. Its globally competing human resources, a flourishing and unique urban culture, and the expansion of consumption due to a rise of the middle class are remarkable features of contemporary Indian society and

culture. The role of India in international politics is also expanding.

Continuous and enormous economic growth for nearly twenty years is surely one of the main reasons for the intensifying Indian presence. Remarkable economic growth has been accomplished since the Indian economy and society became directly connected with the global flow of capital, information and people.

Is Indian development, however, following the same path as in developed countries? India and South Asia generally have been areas where civilization flourished while various Eastern and Western civilizations met and fused with each other. Adapting to diverse ecological settings, from mountainous area to shore zone, from dry deserts to great wet plains, diverse ethnic groups and peoples competed with each other and cultivated the wisdom of coexistence, while creating

The author is the director of the Center for Contemporary India Area Studies at Minpaku. He has conducted intensive and extensive field research in Rajasthan and Gujarat for twenty years, and has studied the relationship between religion and nationalism in contemporary India. One of his recent articles is: 'Young men's public activities and Hindu nationalism: Naviywak Mandals and the Sangh Parivar in a western Indian town' in D. Gellner (ed.), Ethnic Activism and Civil Society in South Asia (Sage, 2009).



The blooming of an urban festival at Udaipur, India (Mio, 2007)

unique views of human life and the world. India itself might have continued being a 'mini global society'.

The recent and remarkable progress of India may be an efflorescence of a long-cultivated Indian wisdom, alongside contemporary historical conditions. To understand India may allow us to discover a new development path other than the way of the Western world or Japan. It may also give us a key to solving various social problems arising in the contemporary world.

India is also ridden with serious problems, such as an increasing divide between rich and poor, deep-rooted discrimination, erratic management of economic growth, and environmental degradation. Sudden globalization and economic development have distorted society, and have created uneasiness about national and religious identities.

Considering the increasing global presence of India, comprehensive area studies on contemporary India are indispensable for a better understanding of the dynamics of the contemporary world.

The INDAS project was started in this context. It aims to develop a comprehensive understanding of the present dynamism of India from a holistic and long-term perspective. It also aims to establish research networks in Japan and abroad in order to construct the organizational basis

necessary to develop Indian area studies. Through collaborative research, new analytical frameworks and research methods will be developed for understanding contemporary India and its future prospects.

MINDAS, as a part of the project, will elucidate the dynamism of Indian culture and religion. Contemporary Indian culture and religion are also undergoing a radical transformation. The various religious movements that originated in India have grown active in South Asia and areas overseas where Indians reside. This has been assisted by information technology such as the Internet. Mass culture, which can be seen in textiles and fashion, movies and music, acts as a medium that conveys images of India to the rest of the world. This mass culture contributes greatly to Indian soft power. The spread of the religious activities and cultural products of India throughout the world is strongly associated with the national prosperity of India.

The entanglement of religion and culture with politics and economics forms the basis of contemporary issues involving South Asia and the rest of the world. These issues are also deeply connected with the hyper-localization of life-world and the intensification of identity politics. MINDAS aims to investigate the transformation of contemporary Indian culture and religion through intensive field studies in India, and in many other parts of the world in order to consider the role of India in the wider politico-economical context. The project will introduce new approaches to the study of interactions between globalization and local or regional areas. Previous research tended to emphasize western impacts on other parts of the world.

MINDAS will also endeavor to promote international and inter-institutional research collaboration. In May, 2010, our Center began formal research collaboration with the Centre for South Asian Studies of the University of Edinburgh. A conference on 'The City in South Asia' was held at Minpaku, as a result of this collaboration (see Conference note, this issue). MINDAS is seeking international collaboration with other research institutes in the future.

Exhibition

A Fateful Journey: Africa in the Works of El Anatsui

*Special Exhibition
September 16 – December 7,
2010*

For a long time, the global art scene paid little attention to African contemporary art. It was only after the exhibition 'Magiciens de la Terre' held in Paris in 1989 that a drastic change happened. A total of seventeen African artists were invited to that exhibition and their works were shown together with those of famous Western artists such as Richard Long and Barbara Kruger. Since then, the international art-world, led by the West, began to turn its eyes to the contemporary art of Africa. Today, we can easily find works by African artists on display in any international contemporary art exhibition, including the Venice Biennale, the world famous bi-annual exhibition of contemporary art.

The sculptor El Anatsui (1944-), born in Ghana and based in Nigeria, is one of the most prominent artists in Africa today. He was invited to the Venice Biennale in 1990 and again in 2007. His wooden sculptures, wooden reliefs, and textile-like installations using waste items such as empty cans or bottle caps, depict African history and culture. They pick up scenes from traditional cultures and everyday life. When his textile installations appeared in Venice in 2007, most visitors were staggered with their monumental scale, power, and richness. This year Venice featured three works by Anatsui, two at Arsenale and the other at Palazzo Fortuny. At the latter location, the façade of a 16th century Venetian Gothic style building was almost covered with his grandiose metal fabric. It was named 'Fresh and Fading Memories'. We can surely say that El Anatsui has succeeded in

securing his own seat in the global contemporary art scene. His works can be found in the permanent exhibition halls of major museums and galleries around the world.

However, the environment surrounding African artists is still a little complex. For example, we can see Anatsui's

works in the Museum of Modern Art, New York and Centre Georges Pompidou in Paris. But the first institution to acquire any of his textile-like works for exhibition in a permanent collection was the British Museum, which is an ethnological museum, historically speaking. This seems a little curious, for I have never heard that modern artists from Europe or the USA, such as Joseph Beuys or Andy Warhol, can be seen in ethnological museums as well as in contemporary art galleries.

The place of African contemporary art in the art-world seems to have remained suspended between the ethnological museum and the art gallery, or between anthropology and art history. Perhaps this can be reconciled if we recognize the fact that art is also a contemporary cultural product. It should be possible for us to seek other ways to represent African contemporary art from the dual viewpoints of art history and cultural anthropology. By so doing, we can hope to establish a creative collaboration between art history and cultural anthropology — between art galleries and ethnological museums.

By representing the works of El Anatsui in the double context of art history and cultural anthropology, this exhibition embodies the proposal for a constructive relationship between art history, cultural anthropology, art galleries and museums of ethnology in the 21st century.



A scene from the special exhibition

Of course, I am deeply conscious that this explanation cannot answer the radical question posed by African art professionals, "Why, then, African artists, and not European or American artists?" In order to come to grips with this question seriously, we must represent the modern and contemporary artists of Europe, the USA, and Japan in the context of their time, history, and culture from multiple points of view, while searching for new sites where multiple narratives can coexist. The journey has just begun.

Yukiya Kawaguchi
Chief Organizer
National Museum of Ethnology

Conferences

Reconsideration of the World Population of the 21st Century: Gender, Matrimony, Family in Africa

*International Forum
May 22, 2010*

This international forum, held at Minpaku, was closely linked to one of Minpaku's Core Research Projects 'The Anthropology of Life Design and Well-being: Studies on the Creation of Multifunctional Space and its Flexible Application' (April, 2008–March, 2009), directed by Nanami Suzuki.

Even though we live in a globalized world, Africa still seems to be far from Japan. The continent is occupied by fifty-three independent countries with thousands of ethnic groups, cultures and languages. This diversity is typically recognized only from curiosity about the 'primitive' world.

Stereotypic images concerning Africa are often based on depressing news about poverty and conflict in that area of the world. These have sometimes been interpreted as a reflection of population growth. The image of Africa is usually one-sided and negative.

The African continent has 850 million people spread across 30.3 million km². This population seems big, but it represents only 13.7% of the world's total population. This fact suggests a need to rethink the relationship between Africa and the rest of the world. With a discussion of population dynamics, gender and reproduction, our forum aimed to understand present-day Africa without prejudice, and to recognize African peoples as contemporaries in this world.

The first speaker, Yves Charbit (Paris Descartes University, France) is the founder and director of the Population and Development Centre at Paris Descartes University. This Centre specializes in research on demography (migration, birth, death, and matrimony) in so-called underdeveloped countries. Its interdisciplinary approach combines demography, sociology and cultural anthropology. In his presentation at our forum, Charbit dealt with the global population problem, analyzing it with rich data from many countries (including African countries) and concluded that the explosion of world population will soon end.

The second speaker, Véronique Petit, from the same Centre, has conducted much census and family planning research, and has taught analytical methods. She has also supported the Centre's training program. In our forum

she discussed the delicate problem of FGM (Female Genital Mutilation) with data from Djibouti.

The papers were discussed by two scholars, Naomi Wakasugi (University of Tsukuba) and Yukio Miyawaki (Osaka Prefecture University). Many Japanese researchers and scholars who study Africa, gender, and development also contributed to the discussion. In total, fifty-seven people including members of the public participated in the forum. The forum was an excellent opportunity to share images of contemporary Africa.

Teiko Mishima
Organizer
National Museum of Ethnology

Repatriation and the Second Life of Heritage: Return of the Masks in Kodiak, Alaska

*International Forum
June 26, 2010*

The forum and lecture on 'Repatriation and the Second Life of Heritage: Return of the Masks in Kodiak, Alaska' was an exciting opportunity to learn about the work of James Clifford, Distinguished Professor at the University of California, Santa Cruz. Clifford is a leading cultural critic and 'post-modern' anthropologist whose work has challenged conventional academic norms and methods, thus contributing to postcolonial critiques of Euro-centric epistemologies. His discussions of ethnography and ethnological museums have had great impact on the course of anthropology and museum studies since the 1980s. This was his first visit to Minpaku, and to Japan, a journey that had never been realized, though invitations were made several times. It was our long cherished desire to meet him here to debate the past, present and the future of ethnography and ethnographic museums.

The forum was held in the auditorium at Minpaku as part



Clifford at Minpaku

of a Minpaku Core Research Project, 'Anthropological Studies of Materiality' (see our *Newsletter* issue 30).

Clifford gave a stimulating lecture (same title as forum) and then joined a panel discussion with Yoshinobu Ota (University of Kyushu), Nobuhiro Kishigami (Minpaku), and Kenji Yoshida as moderator (Minpaku, and present author).

Clifford's lecture drew on research recently conducted at the Alutiiq Museum and Archaeological Repository in Kodiak, Alaska. The museum is a native administered cultural center engaged in a variety of heritage renewal programs. In 2008, a collection of ceremonial masks from the Kodiak region — acquired in 1870 by a young French linguist, Alphonse Pinart, and stored since then in a French provincial museum — returned on loan to the Alutiiq Museum. These very rare masks, of enormous iconic value for a culture that had been devastated by Russian and US colonization, play a new role in the process of 'heritage' revival. His talk described the masks' return, and explored the second life of heritage in which these repatriated artifacts became a symbol of identity for the Sugpiaq people. At issue here are the colonial legacies and post-modern formations of identity. Clifford stressed that 'ownership is not an all-or-nothing proposition'. He argued that the generous attitude to a cultural resource held in a distant city prefigures an alliance we might be prepared to call 'postcolonial'.

During the panel discussion,

Ota took up Clifford's argument and highlighted the creative character of cultural heritage, which rearticulates the relationship between the past and the present, as well as connecting different places, and forging a new form of 'localism'. Kishigami characterized the (temporary) return of Kodiak masks to the original community as an ideal case, and pointed out hurdles that challenge reciprocal relationships between indigenous people and museums.

Repatriation of cultural heritage from a museum to a source community is not an easy issue. However, relationships between what has been called central and what has been called marginal are now changing. Bilateral contact and interplay, either creative or destructive, occurs everywhere in the world. The museum is not an exception. The one-sided approach to ethnic cultures by ethnological museums is under serious attack. Museums are becoming a space where bilateral or multilateral relationships among those who are exhibiting, those who are exhibited, and those who see the exhibition, are to be constructed. Clifford's discussion indeed prefigures, or even demonstrates, a form of a museum which might be called a forum rather than a temple, if we use the term suggested by Duncan Cameron ('The museum: A temple or the forum', *Journal of World History* 4(1), 1972).

Kenji Yoshida
Moderator
National Museum of Ethnology

The City in South Asia: First International Symposium of MINDAS

*International Symposium
July 18 – 20, 2010*

An international symposium, 'The City in South Asia', was the first symposium of MINDAS, and was held at Minpaku with support from the Centre for South Asian Studies,

University of Edinburgh. MINDAS (Minpaku Contemporary India Area Studies) is a new research project at Minpaku.

The remarkable transformations of values and societies in South Asia since the 1990s are most easily discerned in cities at the forefront of globalization. In South Asian cities, ways of living and social relationships among citizens have been radically transformed. This reflects changes in the consciousness and behavior of the new and rapidly-increasing middle class, and in the meaning of locality caused by changes in communication and goods distribution. Identity politics and violence have become much more serious, for reasons that may be related to these changes. This tendency is spreading from urban to rural areas, so elucidating the dynamics of socio-cultural change in South Asian cities is important when we consider the future of the entire region.

Against this background, the symposium was planned to examine the dynamics of transformation of South Asian cities through historical inquiry into urbanity and ethnographical examination of how people negotiate with contemporary urban situations. Speakers from the fields of anthropology, history, sociology, geography, and architecture were invited from India, UK, USA, Germany and Japan.

Twenty-eight papers were presented in four sessions: 'City Structure and Planning', 'Urban Identity and Religious Transformation', 'The Political Economy of Space', and 'Networks, Consumption and Popular Culture'. Two documentary films that scope out the social situation in contemporary urban India were shown. These helped to deepen our discussion of identities, gender, and governance in the South Asian city.

The symposium papers will be published in the near future as a product of the research collaboration between Minpaku and the University of Edinburgh.

Minoru Mio
Organizer
National Museum of Ethnology

Business and Anthropology: Business and Sacred Space

*International Forum
July 23 – 25, 2010*

This forum was organized to maintain and expand a research network that emerged around the 'Enterprise Anthropology' section of the 16th International Congress of Anthropological and Ethnological Sciences (ICAES) held in Kunming, China, in 2009. The 2009 Congress was a great encounter for 'enterprise anthropologists' and many participants expressed their desire to come to Osaka, if an international gathering could be organized at Minpaku.

Our forum theme was 'Business and Sacred Space', and three special lectures were given: 'Metanarratives of Contemporary Connectivity: Business and Sacred Space in Saudi Arabia' by Ann Jordan (University of North Texas, USA); 'Theoretical Perspectives on Enterprise Anthropology: Corporate Feasts and Sacred Rituals' by Tomoko H. Connolly (College of William and Mary, USA); and 'Framing Values: Perspectives of the "Sacred" in the Display of the Art Works' by Brian Moeran (Copenhagen Business School, Denmark).

In fourteen presentations, the following themes were addressed: (1) workplace as a sacred space; (2) administration of Japanese enterprises in China; (3) World Expos, including the ongoing Shanghai Expo, as sacred spaces; (4) business administration and anthropology; and (5) administrative philosophies of companies in Asia (e.g. Panasonic and Yuhan Corporation). Six presentations were given by graduate students from Hong Kong and Japan.

The proceedings of this forum will be published in a volume of *Senri Ethnological Studies*.

The next IFBA meeting will

be held at Hong Kong University in July, 2011, giving us hope for future development of the forum.

Hirochika Nakamaki
Organizer
National Museum of Ethnology

Cultural Fusion in Diaspora: Ethnic Costume, Fashion, and CultureWear

*International Conference
and Performance
August 27 – 29, 2010*

CultureWear is a creative movement dedicated to designing children's attire by blending ethnic and cultural flair with modern design. The purpose is to educate and inspire not only children, but also communities world-wide, through fashion-forward cultural exchange. It is an international movement focused on increasing cultural competency.

This symposium explored the current situations and symbiotic potentials of nations and peoples through costume and clothing, and conducted new museum activities for cultural education in the wider society.

The First International Conference on the CultureWear and Diaspora Museum was held on October 23, 2009 at Sungshin Women's University, Seoul, Korea. This was the Second International Conference and there were sixteen papers altogether: seven presentations from USA, one each from Korea and India, and seven from Japan.

The first of three keynote speeches was delivered by Hesung Chun Koh (East Rock Institute, Yale University, USA) who proposed the concept of CultureWear. Her title was 'Seeking Unity in Diversity: CultureWear and Diaspora Museum'. She was followed by Diana Baird N'Diaye (Smithsonian Institution, USA) speaking on 'The Will to Adorn: African American Cultural Diversity and the Aesthetics of Dress and Personal Adornment' and Haruko Takahashi (Osaka

Shoin Women's University) on 'Collection and Database of Costume and Clothing at the National Museum of Ethnology'.

Three themes were addressed, namely, 'Diaspora as a Force for Creating New Culture', 'Exploration of CultureWear', and 'Prospects of the Business Model for CultureWear'. In the final discussion it was proposed that the next conference be held at Parsons The New School for Design, New York, in 2011.

On August 29, a CultureWear fashion show of garments modeled by Japanese children was held at the Minpaku auditorium. Thirty-two different garments, incorporating the traditional motifs of six different immigrant groups now living in Japan, were displayed. These CultureWear garments were newly designed and created by members of Sungshin Women's University's Textile and Clothing Department, Korea. A cultural explanation of each CultureWear item accompanied the runway fashion show.

Hirochika Nakamaki
Co-organizer
National Museum of Ethnology

Obituary

Mourning the Passing of Dr Tadao Umesao

The founding Director-General and Special Advisor at Minpaku, Tadao Umesao, died of natural causes on July 3, 2010, at the age of 90. When I met him in April, Umesao mentioned that he intended to write a new book entitled *The Dawn of Japanese Civilization*, which unfortunately was not completed. I have nothing but the greatest admiration for Umesao as a scholar who dedicated his life to the quest for knowledge.

Umesao worked to establish Minpaku on the Japan World Expo'70 site in 1974 and then devoted himself to developing the museum in his role as Director-General until March 1993. Construction of Minpaku



Tadao Umesao when he was 77 years old

was a culmination of the half-century long dream of the Japanese Society of Ethnology and affiliated academia. Aided by the circumstances of Japan's economic prosperity, increasing globalization, the hosting of Expo'70, and cooperation from various circles including the Ministry of Education, Umesao's intellectual prowess played a major role in realizing this dream.

Minpaku functions as a globally unique Inter-University Research Institute of cultural anthropology and ethnology, and attracts researchers from within Japan and overseas. Addressing research themes on a scale not possible at universities, Minpaku has achieved significant results through its Inter-University, Special, and Core Research Projects.

Umesao developed Minpaku into a world-class interdisciplinary research center equipped with a museum and active in cultural anthropology, ethnology and related sciences. He inspired our 60 or so academic staff with words of encouragement such as "while we are afforded freedoms in our research, failure to research is a freedom we can ill afford" and "we must not fall into the trap of becoming isolated from scrutiny and criticism". Umesao also demanded that all research outcomes be published in bulletins or journals, and that cost-benefit

accounting be performed by dividing the total number of pages in academic papers by the research costs (i.e. wages). A strict academic management policy was adopted in order to achieve national and international recognition of Minpaku's research given its infancy as a research organization.

Umesao was born in Kyoto in 1920. He majored in zoology at Kyoto University's Faculty of Science, during which time he went mountain 'wandering' and made expeditions to various regions in Japan and overseas. Following fieldwork in Inner Mongolia in 1944, Umesao began to shift from zoology to ethnology after developing a greater interest in the wonders of humanity and society. In 1955 he participated in a Kyoto University Scientific Expedition to the Karakoram and Hindukush, with which he traveled across Pakistan and India and conducted fieldwork in remote areas of Afghanistan. This was followed by intensive academic surveys in Southeast Asia, East Africa and Europe.

In writing his papers, Umesao emphasized evidence-based, original ideas and theories based on his own fieldwork, experiences, and thoughts. In 1967 he penned *An Ecological View of History: Japanese Civilization in the World Context* (in Japanese, and republished in English in 2003), which caused a major sensation with the hypothesis that Western civilization and Japanese civilization have evolved virtually along the same path. Umesao subsequently authored *The World of Hunting and Nomadism* in 1976 (in Japanese). His ideas concerning the position of nomadic societies in human history were highly acclaimed for their originality. Umesao also received attention for his 1963 work 'Information industry theory' (in Japanese), which predicted the advent of our modern information-intensive society.

After his appointment as Director-General of Minpaku, Umesao chaired and organized international symposia on civilizations for ten years,

developing frameworks and theories for the comparative study of civilizations based on research in this field. He also published numerous works on understanding Japanese culture and civilization, including *The Formation and Development of Modern Japanese Civilization* in 1986 (in Japanese). Several of these works were well received internationally following their translation into Italian and French.

Despite losing his eyesight in 1986, Umesao went on to publish *Collected Works of Tadao Umesao* (in Japanese), consisting of twenty-three volumes completed in 1994. He also continued his academic endeavors with a multitude of new works including *Japanese Civilization in the Modern World: Comparative Study of Civilization* in 2000 (in Japanese).

In recognition of his achievements, Umesao was awarded *Commandeur dans l'Ordre des Palmes Académiques* (Commandeur, Order of Academic Palms) by the Republic of France in 1987. In Japan he was awarded *Shiju-hosho* (Medal with Purple Ribbon) in 1988, *Bunka-koroshi* (Person of Cultural Merit) in 1991 and *Bunka-kunsho* (Order of Culture) in 1994.

'Explorer of knowledge', 'intellectual giant' and 'brilliant genius' are but a few of the seemingly endless homages to his efforts. Umesao's death has also been described as 'the passing of a great man', in tribute to his unique aesthetics, philosophy and imagination as well as his organizational skills, persuasiveness and political ingenuity. We pray that Tadao Umesao, the great founding ancestor of Minpaku, may rest in peace.

I close by saying that I will continue to develop Minpaku in the direction started by Umesao.

Ken'ichi Sudo
Director-General
National Museum of Ethnology

Information

Awards

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

Taku Iida (Research Center for Cultural Resources) received the African Studies Promotion Awards for his recent publication, *The Know-how to Survive on the Coast: An Eco-anthropological Study in a Madagascar Fishing Village* (in Japanese, Sekaishisoshia, 2008). This award is given annually by Japan Association for African Studies in order to recognize and support young researchers in the area of African area studies (May 30, 2010).

Naoko Sonoda (Research Center for Cultural Resources) received the JSCCP Meritorious Award for her extensive contributions to conservation science. This award is given to researchers in recognition for theoretical and technological development in the area of cultural property conservation (June 13, 2010).

Yuriko Yamanaka (Department of Cultural Research) received the Japan Comparative Literature Association Prize for her recent publication, *The Allegoresis of Alexander the Great: From Antiquity to Medieval Islam* (in Japanese, The University of Nagoya Press, 2009). This award is given annually by the Japan Comparative Literature Association to a young researcher as recognition for the best publication of the year in the area of comparative literature and comparative cultural studies (June 19, 2010).

In memoriam

With regret we note the following:

Tadao Umesao, the first Director-General, Special Advisor, and Professor Emeritus

(ethnology and comparative study of civilizations). Minpaku 1974–2010; d. July 3, 2010.

Visiting Scholars

Madhavi Kolhatkar

Professor, Deccan College, India



Madhavi Kolhatkar has been working in the Sanskrit Dictionary Project, Deccan College for the last thirty-seven

years. Though the College name immediately suggests to the Deccan plateau, it has nothing to do with it. It is taken from Sanskrit Dakṣiṇā, meaning the sacrificial fees given to priests. With such giving, the Peshavas encouraged Vedic studies. Under British rule, Elphinstone continued the grants but started a degree College instead on October 6, 1821. On March 5, 1990 it was deemed to be a University. The Dictionary Project started in 1948 with the words from almost 2,000 Sanskrit titles. Its speciality is to classify words and assign meanings on historical principles. Consider, for example, the word *Lakshmi*: in the later Puranas she is the goddess of wealth and beauty, but a careful study by the author shows that in Vedic times, the word also meant 'livestock marked as possession'. At Minpaku, she is concentrating on study of the *Nishpannayogavali*, a Sanskrit text.

(August 2, 2010 – July 31, 2011)

Maria Stanyukovich

Chair, Department of Australia, Oceania and Indonesia, Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Science, St-Petersburg, Russia

Stanyukovich specializes in Philippine anthropology, folklore, and shamanism. She



has been working on Philippine epics for over thirty years, and lectured in the Tagalog Department at St-Petersburg University. She has also

conducted fieldwork in Uzbekistan, Dagestan, Cuba, Kazakhstan and Turkmenistan. Her core research interest concerns the *hudhud*, a living epic tradition of the Ifugao, with particular reference to its ritual shamanistic connections, agricultural and funeral rites. She has authored publications on the history of anthropology, anthropology of childhood, traditional food, symbolism of material culture, etiquette, gender, ethnobotany, and Philippine ethnographic collections. She has collected widely for Kunstkamera. In 2009 she organized the First International Philippine Studies Conference in St-Petersburg. She is a member of EUROSEAS (European Association for South-East Asian Studies), the International Advisory Board of Ateneo University Center for Asian Studies, Philippines, the Advisory Board of the World Oral Literature Project 'Voices of Vanishing Worlds', University of Cambridge, UK, and other international organizations. At Minpaku she collaborates with Ritsuko Kikusawa and Lawrence Reid on the issue of South-Cordilleran influences in the language of *hudhud*, and she is finalizing her book, *The Male World through Female Eyes: Ifugao Hudhud*.

(August 2, 2010 – January 31, 2011)

Publications

From July to December 2010, we published the following:

Bulletin of the National Museum of Ethnology 35

Issue 1: Anon. (comp.) 'Memorial review of the career and works of Tadao Umesao'; Y.

Konagaya, 'The history of agricultural development in Mongolia: Seeking a tradeoff between development and conservation'; Narangerel, 'The living reality of the People's Army in Mongolia from the 1960s to the 1980s: A clue to modernity in Mongolia'; and H. Suzuki, 'Dialectal position of Lamdo [Langdu] Tibetan spoken in Shangri-La county'.

Senri Ethnological Reports

No.93: Jacques, G. and Z. Chen [Y. Nagano, ed.] *Une Version Rgyalrong de l'Épopée de Gesar* (Gyarong Studies 1). 272pp.

No.94: Hijikata, H. [K. Sudo and H. Shimizu, eds.] *The Diary of Hisakatsu Hijikata (III)*. 468pp.

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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