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**Special theme:
The Anthropological Study of Fair Trade**

Positively Eclectic! Fair Trade Studies at MINPAKU

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National Museum of Ethnology

Minpaku has conducted a series of studies on fair trade since 2004, using academic resources of the museum in various ways. In this issue of *MINPAKU Anthropology Newsletter*, I will introduce the aims and major accomplishments of these studies.

Fair trade is not yet main-stream — it is currently a social experiment for reducing economic inequality between the North and South. It is also an intellectual experiment, trying to integrate many different ideas. Thus, fair trade has many faces: a rural development project for commodity producers, a social movement for ethical consumption, and a business strategy to explore a new market.

If one adopts an essentialist perspective for fair trade, it is all too easy to find its faults. For example, for an anti-capitalist activist, fair trade can be a dubious development project that ultimately serves capital interests; for a postcolonial critic, it can be a hypocritical consumers' movement that relies on the stereotypic image of poverty-stricken farmers. These opinions are not invalid but are not exciting. Given the multifaceted or eclectic nature of fair trade, the problems and criticisms are easily predictable. Instead, we should look at the eclectic nature of fair trade positively, and explore its significance. We should ask what fair trade can do, in comparison with other social movements that claim to have more straightforward means to ends. This basic interest in diversity has guided fair trade studies at Minpaku.

The first study began in 2004. In Minpaku's core research project 'Reconstructing Knowledge in the Field of Social Movements', I was in charge of a fair trade study group. After several preliminary meetings, we held a symposium: 'The Aims of Fair Trade: Its Diversity and Challenges' on March 10, 2007. We compared two types of fair trade: one with a third party certification system and the other with direct partnership between producers and fair trade organizations. In conclusion, we suggested that mutually reinforcing relationships are desirable.

The second study was launched as an inter-university research project 'Studies on the Thought and

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Practice of "Fair Trade" in 2008. It addressed two questions: where the idea of fair trade came from and how fair trade can support people in developing countries. Inviting principal fair trade scholars in Japan, I organized twenty-two presentations over a period of three and a half years.

Although it is difficult to trace accurately its intellectual pedigree, fair trade shares a critical perspective on the capitalist market economy with a wide variety of Western socio-economic thinking. We looked at Adam Smith's 'virtue of benevolence', Edward Palmer Thompson's 'moral economy', Karl Polanyi's 'double movement' and the social models proposed by so-called utopian socialists in the early 19th century as theoretical precursors of present-day fair trade. We found difficulties for Japanese consumers to accept the idea of fair trade when presented in such historical terms. In order to promote fair trade in Japan, it is necessary to look for a Japanese folk concept that corresponds to the idea of fair trade.

To consider how fair trade can promote socio-economic development, we first examined effects of fair trade on commodity producers, such as coffee farmers in Laos (see Minoo's article in this issue), Tanzania, and Mexico, and cacao farmers in Belize. Then we looked at the politics of fair trade certification and the retail strategies of fair trade shop owners (see Nejima's article in this issue). These studies suggest that fair trade is a loose network connected by a variety of actors. Although they seem to share a common goal of establishing an alternative trade system, this is not necessarily the only goal each actor holds. The network structure explains the rapid expansion of fair trade, as

well as the necessity for coordination between different actors in order to enhance positive impacts for producers.

Our third study was carried out as another core research project at Minpaku: 'The Anthropology of Supporting: Constructing Global Reciprocity' (2009 to 2013). The major aim of the project was to visualize a global civil society as a web of international supporting activities based on citizen initiatives. We focused on fair trade as an example of such activities.

Two symposia were organized to discuss how citizens in the world can achieve solidarity through fair trade. 'Fair Trade as Global Communication: Commodities Carry Stories' was held on March 2, 2010, with the participation of fair trade practitioners, including representatives of Fairtrade Labelling Organizations International (FLO), the World Fair Trade Organization (WFTO), and the Fair Trade Federation in the USA and Canada. The symposium 'Global Ethical Consumption: New Dimensions of Fair Trade' was held on March 24 and 25, 2012, with the participation of Marco Coscione (Fundación Global Democracia y Desarrollo, Dominican Republic), Peter Luetchford (University of Sussex, UK), and Sarah Besky (University of Wisconsin, USA, see her article in this issue). These symposia emphasized fair trade as a medium of global communication and hence the need to keep on asking what both producers and consumers should know about fair trade.

In addition to these academic activities, the idea of fair trade has been diffused by means of our monthly magazine *Gekkan Minpaku*. In a column on 'Trading Multi-cultures', we have been reporting the first-hand experiences of fair trade organizations since January 2012.

Social Aspects of Fair Trade Coffee

Arihiro Minoo
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The fair trade movement is aimed at improving the terms of trade for marginalized farmers and workers, especially in developing countries — not through aid projects, but through trading the goods that the people produce. An international initiative, Fairtrade Labelling Organizations International (FLO), has been trying to construct economic, social and

environmental standards in order to implement fair transactions and provide certification for both the trader and producer organizations. According to their 2012 report, FLO has three producers' networks and nineteen national initiatives, supporting over 1.2 million farmers and workers.

Proliferation of the fair trade movement has attracted increasing

attention from several academic fields because of its implications for social and political thought, as well as its economic, environmental and social impacts on producers. Sociologists and development economists tend to focus on monetary distribution through the fair trade market, in order to understand the economic impacts for producers. Daniel Jaffee, an American sociologist who examined the impact of fair trade on coffee farmers in Oaxaca, Mexico, found that members of organizations participating in fair trade have earned approximately three times more income from coffee sales in 2002-2003 than non-members, even though they lived under similar conditions, with respect to the number of household members, and total size of land parcels used to grow coffee (*Brewing Justice: Fair Trade Coffee, Sustainability, and Survival* (University of California Press, 2007)).

While others tend to focus on the economic aspects of fair trade, anthropologists are particularly engaged in describing the diversity of producers, the social interactions between buyers and sellers, and the meanings that both sides construct through their interactions.

For example, Peter Luetchford's ethnography *Fair Trade and a Global Commodity: Coffee in Costa Rica* (Pluto Press, 2007) describes how Costa Rican coffee farmers and cooperative managers understood and engaged with fair trade. The authors give attention to social practices, moral ideas and commitments at the local and national levels. In the farming community, various agents such as landowners, laborers, and managers calmly but firmly contest with each other, in situations of uncertainty. Participants in a market economy struggle with erratic conditions, so tensions remain even though the farmers participate in fair trade. It seems that, in reality, the farming communities are not harmonious, remaining far from the idealistic image of a morally ordered community that fair trade initiatives tend to advertise, for the target audience of ethical consumers.

In contrast, in *Coffee and Community: Maya Farmers and Fair-Trade Markets* (University Press of Colorado, 2010), Sarah Lyon points out that, despite a range of economic benefits for farmers (because of the fulfillment of certification and quality requirements), cooperative managers have come to have a strong influence on members. When the managers acquire exclusive rights to negotiate with traders in developed countries,



A coffee farmer picking ripe coffee cherries in the Bolaven plateau, Lao PDR (Minoo, 2011)

relationships between the manager and general members can be disrupted. Lyon argues that the fair trade movement can distort the imagined community of producers and consumers. For example, the FLO conducts regular audits with producer groups in order to check whether they meet the standards of certification. In some cases, the audit may lead to changes in social relationships among members of the producers' community.

Lyon's study does not mention the practices of middlemen who purchase goods from farmers, then sell them to exporters. Middlemen are usually viewed as opponents of the fair trade initiatives because they are known as agents who exploit the farmers. However, they can play an important role in local transactions for goods. In my study of coffee farmers in Lao PDR, the middlemen can give farmers monetary support during times of difficulty.

Coffee middlemen in Lao PDR hold significant amounts of cash in order to purchase coffee immediately when farmers need cash. Even if the farmers can gain much more by selling coffee to a cooperative certified by FLO, they actually tend to sell it to the middlemen instead. The farmers consider that payments by the cooperative come too late. FLO demands that traders pay some percentage of a consideration in advance to the producers' organization, and the cooperative in Lao PDR can benefit from this advance payment rule. However, traders pay the remaining amount only after the container arrives at port in the importing countries, so farmers must wait a long time to receive full payment after sending their coffee beans to the warehouse.

Although the farmers are not happy with the transactions carried out by

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Cooperative staff checking the quality of coffee parchment (dried, unhulled beans) in the Bolaven plateau, Lao PDR (Mino, 2011)

middlemen, they continue to sell their coffee cherries to the middlemen because they usually do not save their money, and thus run out of cash before the next picking season when they can

receive an advance payment again. The middlemen thus meet the needs of farmers, and have established a remarkable transaction system with farmers in the coffee producing area of Lao PDR. Anthropologists need to investigate the interactions between middlemen and farmers further in order to understand the impacts of fair trade more deeply.

Although anthropological studies of the fair trade system in local farming communities may reveal complications in social interactions, such studies should not discourage the fair trade movement. Instead, fair trade initiatives and ethical consumers should move ahead by using the outcomes of anthropological studies to improve their engagement with farmers. The ethnographic data accumulated by scholars over ten years is still not enough to grasp a full picture of the fair trade movement. Ethnographic research is still needed, is under way, and will always be needed.

Fair for All? Plantations and the Future of Fair Trade

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Fair trade, organic, and shade-grown labels guide our purchasing and attest to the conditions of production of the products they adorn; conditions that we believe are *better* as the result of our purchases. Fair trade packaging, in particular, claims that purchasing such products supports 'small farmers', who receive higher monetary yields for their crops and democratically decide how these revenues are distributed. But despite their origins in Latin American coffee cooperatives, international fair trade certification agencies, the most notable being Fairtrade Labelling Organizations International (FLO), have developed a set of what they call 'hired labor' standards to bring fair trade to plantations. Since the 1990s, FLO has been certifying tea plantations in India, as well as banana and flower plantations.

'Fair trade plantation' may seem like an oxymoron, as plantation workers are not small farmers. They are laborers who live and work on land they do not own. In the late 1990s, however, tea plantations in Darjeeling, India, where I conducted my field research, became

the first plantations in the world to receive fair trade certification. Hope was high among certifying agencies that fair trade would alleviate the inequities of postcolonial tea production: that it would deliver justice. Despite these hopes, Darjeeling's plantation laborers, who produce some of the world's most expensive tea, remain some of the tea industry's worst paid workers.

How should we understand the relationship between justice and the fair trade market? Certainly, justice and its pursuit remain central to the mobilization of political movements, the articulation of inequality in the face of corporate expansion, the evaluation of development projects, experiences of marginalization, and expressions of law, yet justice is an elusive concept. Indeed, the concept of justice is perhaps most often invoked when actors perceive its absence: *injustice*. Fair trade certification not only attests to the equitable treatment of workers but also frames intermediaries as sources of injustice. In Darjeeling, fair trade projects describe Third World agriculture as ripe with purely economic

problems (farmers without income) with a purely economic solution (price minimums and premiums). Instead of questioning wage relationships, plantation hierarchy, or land rights, fair trade's corrective to plantation production is to provide money to plantation owners and select representatives of the workers. The hope is that they will then invest in development projects or provide loans to entrepreneurial plantation workers who want to invest in livestock or stores (for example).

Fair trade is not merely an economic recovery strategy. It is also a means of importing abstract ideas of justice into the global food market. In India, fair trade leaves unquestioned the basic organization of the plantation and conditions of plantation labor. Instead, proponents of fair trade are attempting to wedge the plantation into a market dominated by cooperative goods. Thus it aims to put tea workers 'in the market' for the purposes of achieving different kinds of justice. If there is a market for justice, however, then some ideas (i.e. those of owners, consumers and powerful politicians) will dominate while others (i.e. those of workers) will be suppressed.

The extension of fair trade onto plantations became newly relevant in 2012, after Fair Trade USA, the largest third-party fair trade certifier in the US, withdrew from FLO. By becoming independent, Fair Trade USA seeks to double the volume of certified goods imported into the US by 2015. Despite the blatant inequities in the fair trade system for plantations, Fair Trade USA aims to meet this goal by *extending* fair trade certification to *more plantations* across the postcolonial world, particularly coffee plantations. Fair Trade USA has branded this move as 'Fair for All' and 'more inclusive for more impact'.

Fair Trade USA's decision to certify more plantations has sparked a lively debate within the fair trade community. But why? Isn't more fair trade better than less? After all, tea, banana, and cut flower plantations have long been integrated into FLO certification. The backlash has centered on Fair Trade USA's movement to certify coffee plantations. The most vociferous opponent of the Fair Trade USA break-off is Equal Exchange, a Massachusetts-based company, which markets its own brand of fair trade products, with the slogan, 'Small Farmers, Big Change'. Equal Exchange sees the move to certify large plantations as a sign of moral degradation within the fair trade system. Equal Exchange argues that Fair Trade USA has a financial interest

in expanding certification, which would allow them to deal with large corporations, who can pay exponentially higher amounts to fair trade in certification fees. The inclusion of coffee plantations would also, Equal Exchange argues, envelop companies like Nestlé, Folgers, Starbucks, and Dunkin Donuts and enable them to market a higher percentage of their coffees as fair trade certified. In an interview with the *New York Times*, Dean Cycon, the owner of Dean's Beans, another Massachusetts-based coffee roasting company, explained, "Starbucks, Green Mountain, and other coffee companies will be able to become 100 percent fair trade not because they have changed their business practices one iota, but because Fair Trade USA has changed the rules of the game."

But the 'rules of the game' have long been manipulated to supply tea from the postcolonial world to a global market for ethically sourced goods. And it has been my observation that these manipulations, while they may enable individuals to receive material boons, do not make meaningful changes in the lives of tea plantation workers *as a community*. After years of fieldwork on fair trade Darjeeling tea plantations, I am left with the cynical opinion that the extension of fair trade to tea plantations is little more than a movement for institutions, retailers, and consumers. Fair trade's 'fairness' assumes that workers and owners share common interests, common strengths, and common weaknesses. Fair trade is selling a moral economic fetish: a dream of equitable relations in empirically unequal productive conditions. And sales are booming.



Women plucking tea, Darjeeling, India (Besky, 2008)

Selling with Diversity: Fair Trade Retailers in Niigata, Japan

Susumu Nejima

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Nejima is a professor of cultural anthropology at Toyo University. He has studied Muslim NGOs, particularly in Pakistan and India. He received his PhD at Minpaku (School of Cultural and Social Studies, Graduate University for Advanced Studies). His doctoral dissertation was entitled 'Islam and development: Transformation of Ismaili community in northern Pakistan' (2000). While continuing research in South Asia, Nejima has also studied Japanese NGOs and fair traders.

Fair trade, as a new form of international cooperation, is slowly spreading in Japanese society. In Tokyo and some other big cities, several retail shops specialize in fair trade goods. They are often run by fair trade importers and wholesale dealers: People Tree, and Asante Sana (The Third World Shop) in Tokyo, Nepali Bazar in Yokohama, and so on. The situation is quite different in cities with decreasing birthrates and aging populations. Regional economies have been suffering from chronic depression. This short essay reveals how fair trade has taken root in local smaller cities in Japan.

For the last seven years, I have been taking part in a week-long fair trade event with Toyo University students, held in a local city called Tatebayashi in Gunma prefecture. Students from local junior high and high schools also participate. Before the event, they meet the press, contribute introductory essays to a local newspaper, and produce a commercial for a local cable TV. Fair trade and education have good chemistry, and students can learn a lot in and from the local community. Through this experience, I became aware of the potentiality of fair trade in local cities. It is not realistic to expect fair trade specialty shops to spread in smaller cities and boost sales. However, when combined with other valued activities, fair trade can be established anywhere in Japan. In 2009, Sayumi Ishizuki, one of my students, conducted research on fair trade retailers in Niigata prefecture, her original home. There are about 10–15 retailers of this sort in Niigata, and she interviewed eight of them. In 2010, she completed a BA thesis with the results, and I began follow-up research with her. In Niigata, we met fair trade retailers who naturally connect fair trade with many things: natural foods, music, cosmetics, and apparel. Fair trade exists alongside a range of materials and activities that they cherish.

Niigata is a mountainous prefecture located on the coast of the Sea of Japan, and has a population of 2,370,000 people (14th largest population in the 47 prefectures of

Japan). Industry and commerce sustain the prefectural economy, and Niigata is also well known as a rice-producing region. The prefectural capital is Niigata city, with a population of 810,000. We visited three shops in the city. We also visited the cities of Nagaoka (population 280,000), Shibata (100,000), and Sanjo (100,000). The following case studies are from Sanjo and Nagaoka.

Mizusumashi, established in 1992 in Sanjo, is a pioneer of fair trade in Niigata prefecture. Mizusumashi means whirligig beetle in Japanese. It is a compound word of *mizu* (water), and *sumashi* (cleaning), meaning a wish to clean up the water contaminated by a synthetic detergent or an agricultural chemical. Hatsue Kanda opened the ecology shop after working in an agricultural cooperative for twenty years. She wanted to sell organic food and additive-free detergent. Key commodities are natural foods, local vegetables, and *tofu* made from home-grown soybeans. Alongside these local goods, fair trade olive oil, coffee, tea, and accessories are also sold. When Kanda came to know about Shaplaneer, an international NGO that imports Bangladeshi handicrafts, she was quite impressed with the eco-friendly system of fair trade. In 1995, in collaboration with her friends, she arranged the first Shaplaneer seminar in Niigata. Her group also arranges lectures and movies on handicapped people, and once invited a childrens' theatrical company from the Philippines. In Sanjo, Mizusumashi is known as the hub of local NPOs in various fields such as environment, social welfare, disaster prevention, and international cooperation.

Noah House in Sanjo was very active from 2004 to 2012. It was a music office cum fair trade shop. Toshiko Uchida is a music lover and plays piano. She had planned and managed numerous music concerts in Sanjo. Uchida came to know about fair trade through Mizusumashi. Renting an old supermarket, Noah House had a large space, and began to sell fair trade goods in 2006. Uchida says 'connecting people' is a common point in music and fair trade. Music connects musicians with audience. Fair

trade connects farmers and artisans with consumers. Music and fair trade are sometimes directly connected. When her staff managed concerts for Minehaha, a Japanese singer who supported building schools in India, they also sold Indian tongue cleaners from the school project. Noah House used to sell cookies (The Third World Shop), sugar (Alter Trade Japan), clothes (Nepali Bazar), Chocolate (Zotter, an Austrian company), and so on. They added natural foods from Gaia, Alishan, and Muso when sales did not grow. Many fair trade retailers are interested with macrobiotics.

The last case is from Nagaoka, and the shop is called La Napu. Yukako Wakai, the manager, coined the name, which means 'pleasant south wind'. Her motto is 'Fun, peace, and cheerfulness'. The September 11 attacks in 2001 led her to start the fair trade shop. She was so shocked with the events, and studied the cause. Wakai read books, attended lectures, and found many unfair or unethical things happening in the world. Then, she discovered that fair trade is related to each and every important issue such as poverty alleviation, human rights, and environment. She opened a 'challenge' shop in 2004. This is a local system created in the shopping street. A shop is lent to a challenger for a fixed term. "I did not have any good plan. But I was already a shop manager when I started", she recalls. In this shop, one side is allotted for small articles and accessories made by the people in Nagaoka. On condition that Wakai looks after these goods, the shop owner charges less rent. Half the space is occupied by fair trade goods. In addition to goods from major fair traders, she also obtains goods through personal relationships. For example, the female priest of a Christian church who often visits Bangladesh brings handicrafts,



Fair trade goods displayed in Noah House (Nejima, 2010)

and an organization supporting rural development in Sri Lanka brings tea. During snowy winter days, there are very few customers. This is a typical 'shutter street', a street with many closed-down shops or offices. Even then, she is always looking for something with 'Fun, peace, and cheerfulness'. To promote fair trade, Wakai often holds events such as curry cooking, and making accessories from hemp. When I visited La Napu, she was fascinated by Michael Jackson's *This is it*. With eighty friends in around Nagaoka, she held a Dance Tribute in the city.

As shown with three case studies, fair trade has taken root in local cities as a complement to interests in environment, music, and of course, fun and peace. Other case studies in Niigata tell us that fair trade has good chemistry with art, apparel, and cosmetics. Following decreases in population, it is getting easier to open one's own shop in local cities. With the support of people holding diverse values, fair trade can be established anywhere in Japan.

Fair Trade Tourism: An Effective Approach to Promote Solidarity between Producers and Consumers

Motoi Suzuki

National Museum of Ethnology

Fair trade is an attempt to accomplish social justice through market

mechanisms. Because of the odd combination of means and ends, fair

trade draws the attention of scholars with diverse theoretical interests. Gavin Fridell, in his book *Fair Trade Coffee: The Prospects and Pitfalls of Market-driven Social Justice* (2007), summarizes a wide range of debate on fair trade according to concerns with shaped advantage, alternative globalization, or decommodification. The first and second concern inequalities in global trade, and proponents try to find solutions at the micro- and macro- levels, respectively. The third debate relates to cultural and moral aspects. Proponents expect fair trade to promote the spirit of solidarity, which challenges values developed in the historical process of commodification such as competition, accumulation, and profit-maximization. In this short essay, I will explore the potentials of fair trade from a decommodification perspective. More specifically I wish to ask how fair trade can nurture solidarity with producers in the South among consumers in the North.

A simple answer to this question is to provide consumers with promising stories about fair trade. A message on the package of fair trade coffee, like 'your purchase will help farmers improve their life', will encourage consumers to change the world for the better in partnership with producers. However, academic writers tend to criticize this type of advertisement strategy. De Neev *et al.*, in their book *Hidden Hands in the Market: Ethnographies of Fair Trade, Ethical Consumption, and Corporate Social Responsibility* (2008), point out the problem of 'new fetishes'. While fair trade successfully 'de-fetishizes' commodities by making production processes visible to consumers, it 're-fetishizes' commodities by constructing producers in the South as poor and

helpless, and making other producer attributes once again invisible. Moreover, fair trade goods are treated as if they are loaded with a magical power to eradicate the maladies of global capitalism. How is it possible to cultivate consumers' solidarity without relying on simplistic or stereotypic accounts of fair trade?

In this context I would suggest that fair trade tourism may be an answer. By 'fair trade tourism' I do not mean so-called 'fair trade *in* tourism', which tries to give more profit to tourist industries in the South than usual, but the tourism by which consumers visit producers of fair trade commodities. With such tourism, consumers will be able to witness the real effects of fair trade on producers' lives, which are not necessarily explainable through conventional advertising media. Direct exposure to the lives of producers will give consumers a new perspective on fair trade.

To illustrate the potential benefit of fair trade tourism, let us look at two festivals organized by cacao cooperatives that have been certified by FLO (Fairtrade Labelling Organizations International).

'Toledo Cacao Festival' in Belize, Central America, was born in 2007 and has been celebrated each year in the month of May. One of the principal organizers is Toledo Cacao Growers Association (TCGA), founded in 1984 during USAID (United States Agency for International Development)'s Accelerated Cocoa Production Project. After the collapse of the world cacao market, TCGA started fair trade with a UK organic food company, Green & Black's in 1993. Currently, TCGA has about 1,100 farmers, most of whom are Mayan indigenous people living in Toledo district.

Toledo Cacao Festival lasts for three days. It begins with a 'Wine and Chocolate' reception in the first evening. During a 'Taste of Toledo' fair held on the next day, local arts, crafts, music, dance, and foods are exhibited. A live show at Lubaantun ruins is the main attraction of the third day. During the 4th festival in 2010, which I attended, the show included the 'Monkey Dance' and a 'Three Kings of Belize' concert. I was impressed by two cultural themes. One was multi-ethnic harmony, which was exemplified by the variety of foods and crafts in the 'Taste of Toledo' fair, and by the 'Three Kings of Belize' performance, in which a Garifuna singer, Maya harpist, and Creole accordionist played music reflecting their ethnic origins. The other is the revitalization of Mayan culture. The



Monkey Dance performed at Toledo Cacao Festival on May 23, 2010 (Suzuki, 2010)

Monkey Dance was performed by a group of Mopan Maya volunteers in San Jose village for the first time in more than twenty years. Inviting musicians from Guatemala, they tried to revive the dance, an important element of their religious tradition.

The 'Organic Cacao Festival' in Bolivia is another example. It takes place every four years in the town of Sapecho, department of La Paz. The organizer is El Ceibo cooperative, founded in 1977 as an association of twelve local producer cooperatives around Sapecho, in order to increase their marketing power over cacao buyers. In 1985 El Ceibo started to export cacao products to a fair trade organization in Switzerland. In 2012 El Ceibo had about 1,200 members from forty-nine cooperatives. Most of the members are migrants and their descendants from Aymara and Quechua indigenous communities in the Andean highlands. The Mosepens, an indigenous people in the lowlands, have also formed some cooperatives.

I had a chance to visit the 5th Organic Cacao Festival on August 1, 2012. Major attractions included a dance contest between cooperatives, Miss Cacao pageant, and a commendation of the best producer and cooperative. These all represented the unique identities and creativity of El Ceibo farmers. The dance contest was particularly interesting. Dances of the highlands (e.g. *Auki Auki*, *Tarquada*, and *Waka Waka*) and lowlands

(*Macheteros* and *Jucumari*) were performed on stage. Visitors could enjoy some creative dances. The first prize of the contest went to 'Manantial de Villazon' cooperative, which performed 'Los Tujos', a new dance depicting the battle between cacao disease and pesticide — a hot topic for El Ceibo farmers who are encouraged to practice organic agriculture.

Tourists at these festivals can see how fair trade has helped cacao farmers develop and express their cultural identity. Since information on the cultural impacts of fair trade is scarce, even within the pro-fair-trade discourse, their experiences are quite valuable. In response to negative evaluations of fair trade, can we find differences between those who have personally witnessed positive effects of fair trade and those who have not? Although I have no data to prove this, it seems probable that consumers with good experiences of fair trade tourism will be less likely to lose faith when they face a critical assessment of fair trade. Rather, they may be able to respond constructively, with suggestions for improvement.

Finally I would like to add a comment for scholars of fair trade. Our role is certainly not to polish apples for the fair trade business, but to clarify how apples are produced and marketed. Scholars may find that some apples are sour, but we should also identify which apples are sweet, and how sweet they are.

Exhibition

'Zafimaniry Style: Life and Handicrafts in the Mist Forest of Madagascar'

Special Exhibition
March 14 – June 11, 2013

This exhibition is focused on handicrafting as a vital part of everyday life. During the first two weeks after opening the exhibition, I found some visitors asking me why we focused exclusively on Madagascar. To be exact, our focus area, the mist forest on the eastern tip of the central highlands, is a very small part of Madagascar Island as a

whole. The population there is estimated to be no more than ten or twenty thousand, so we never intended to introduce Malagasy culture in general. Rather, our intention is to introduce visitors to UNESCO's notion of intangible cultural heritage (ICH), in which the woodcrafting knowledge of the Zafimaniry people is included.

The year 2013 celebrates the 10th anniversary of the Convention for the Safeguarding of Intangible Cultural Heritage. In the process of drafting and adopting this convention, the Japanese government played an important role, but the notion of ICH is hardly known among people in Japan. In addition, the designated examples in Japan extend so widely from *kabuki* theatre to

traditional Aynu dance that the notion is difficult for the general public to understand. The Zafimaniry case may be a good example to promote understanding of ICH.

The Zafimaniry people live in a mountainous environment away from roads, and therefore must produce tools and wares for their own everyday use. Their wooden houses, bigger than the wooden houses found anywhere else in the island today, are special in that they become harder and more durable by replacing parts, and better decorated by fitting wooden windows of geometric patterns, as the owners' families grow. A durable and well-decorated house therefore signifies the owner's social success and the family's prosperity, providing a base of



A Japanese craftswoman helping visitors to experience handicrafting (Iida, 2013)

identity for people who share the value of the house. In other words, Zafimaniry house building and woodcrafting comprise an important aspect of social process. Such special significance is an essential criterion for UNESCO's recognition of an ICH.

According to the convention, ICH means the practices, representations, expressions, knowledge, and skills that communities and groups recognize as part of their cultural heritage. It is therefore transmitted from generation to generation, constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity (Article 2). So it cannot be evaluated according to universal criteria. This is the most significant difference from tangible World Heritage.

In this regard, some Japanese examples of ICH, such as *kabuki* theatre, or ICH candidates such as *washoku*, (traditional dietary cultures of the Japanese), are more commercialized and farther from the original ICH idea. In this year of the 10th anniversary of the ICH convention, we had better, I believe, turn our eyes toward Madagascar rather than Japan. Zafimaniry craftsmen do sometimes make objects for commercial reasons and to satisfy others, but they still use

their skills for their own purposes. Some handicrafts such as baskets are exchanged only locally. Basketry may not provide the base of Zafimaniry identity, but Zafimaniry handicrafts as a whole are a vital part of everyday life. These skills and knowledge are core

elements of social process, and thus closer to the original idea of the ICH than some Japanese examples of ICH.

In any case, exhibiting 'intangible' things was a challenge for us. We tried to show how Zafimaniry handicrafting is a vital part of everyday life by having visitors experience the displayed objects through five senses, and by visualizing the process of production in Madagascar. The visitors can touch many objects in the exhibition and smell grass and wood. We included many moving and still images together with the objects, and included lively, hand-drawn illustrations. During the exhibition, professional Japanese craft makers have demonstrated Zafimaniry techniques to show both the fun and difficulties involved. In our mini-theatre, a video message from the Zafimaniry to the Japanese is shown, and the audience can respond to it by writing messages.

We would like to invite readers to tell us if it is successful. The exhibition and exhibition catalogue (*Handicrafting the Intangible*, contact shop@senri-f.or.jp for purchase enquiries) are bilingual, in English and Japanese.

Taku Iida
Chief Organizer
National Museum of Ethnology

Conferences

Chinese Society and Ethnicity: Anthropological Frameworks and Case Studies

*International Symposium
November 24 – 25, 2012*

This symposium was an outcome of the Minpaku core research project: 'Generation and Dynamism of Discourses on Family, Ethnicity and State in China'. In this project, scholars from Japan, China and Korea explored the dynamics of change in concepts of family, ethnicity and nation-state in China, since the birth of the People's Republic of China and its socialist governmental regime.

After opening remarks by Ken'ichi Sudo (Director-General, Minpaku) and introductory remarks by organizer Han Min, the invited speakers gave the following presentations: Michio Suenari (Toyo University), 'The Han Chinese family and house: Results of long-term social anthropological research in East Asia'; Weng Naiqun (The Institute of Ethnology and Anthropology, IEA), Chinese Academy of Social Sciences, China) 'Minzu identity in the "nationalness" context, and ethnic identity in local discourse: Case studies in the Zang-Yi Corridor'; Kim Kwang-Ok (Seoul National University, Korea), 'State-society relations in the anthropological study of China'; Zhou Xing (Aichi University), "Strangers" and "Acquaintances": Interpersonal relationships in Chinese society'; Se Yin (IEA), 'On tourism exploitation of the intangible cultural heritage of the Mongolian: A case study on the memorial ceremony for Genghis Khan'; Hironao Kawai (Minpaku), 'Ethnic discourse and social space: The social production of Hakka space in Guangxi and Sichuan'; Zhang Jijiao (IEA), 'The relationship between enterprise and nation: A case study of two "Chinese old brand" companies

(Heniantang, Tongrentang); Chie Miyawaki (Minpaku), 'The process of ready-made production and fashion of ethnic dress: A case study of Miao (Hmong) in Wenshan, Yunnan'; Wu Fengling (IEA), 'Contemporary changes of shamanism among Daur people: A case study of Ominin ritual'; Takafumi Imanaka (Minpaku), 'The reconstruction of the ethnic minorities' concentrated residential area in the city: The case of Xian's "Hui Quarter"'; and Li Haiyan (Tokyo University of Science), 'Formation of the *Chaoxianzu*: National, societal, and ethnic perspectives'.

This symposium was also a result of international joint research based on academic agreements concluded in Beijing in August 2012 between IEA and Minpaku. During the two days, 94 researchers from Korea, China and Japan attended the symposium. Our discussions may contribute to reconstructing anthropological frameworks for the study of Chinese society and ethnicity.

Han Min
Convener
National Museum of Ethnology

Looking Beyond the States: The Changing Forms of Inclusion and Exclusion in India

*International Symposium
December 21 – 22, 2012,
Kohima, India*

This symposium was a part of the 'Contemporary India Area Studies' project and the 'Strategic Young Researcher Overseas Visits Program for Accelerating Brain Circulation'.

Questions regarding social inclusion and exclusion in India have mainly centered on the issue of reserved positions for minority social groups, over the last three decades. In the debate on this problem, the state has been assumed to be the sole arena of struggle among social groups. Procedures for the allotment of rights and interests by the

state, on behalf of various social groups, have become the main issue. However, the Indian state is now much more porous than when the reservation issue came to the forefront. In a globalizing world, the constellation of global/regional/local socio-cultural relationships of agents has been drastically changing due to the dynamic flow of persons, things, and information. In this context, the issue of inclusion and exclusion must be re-contextualized. Along with the politics of representation in the domain of the state, the politics of participation are deeply connected with inclusion and exclusion in people's everyday social lives.

The symposium, held at the Japhu Christian College, Kohima, Nagaland, with the collaboration of the college itself, Delhi University and Indian Council of Social Science Research on December 21 – 22, 2012, reexamined how the processes of inclusion and exclusion have affected interpersonal and intergroup relationships in India, against the background of recent social changes described above. Eleven papers were presented in four sessions, namely: 'territoriality', 'identity politics', 'gender dynamics, minorities and the globalizing state', and 'networks, migration, and the border'. They considered the new frontlines and ways of negotiation for inclusion and exclusion in Indian society.

People of the northeastern part of India, including Nagaland, have also been a central focus of debate regarding social and political inclusion and exclusion, ever since the independence of India. Another significance of this symposium was to shed light on this region's own problems in the Indian state government as well as global context. Indeed, this was the first social anthropological international symposium to address these problems, in this part of India. A special session was set up on the first evening, and participants had a heated discussion on the related issues of governance, economy and gender in this region.

Minoru Mio
Organizer
National Museum of Ethnology

The Ethnological Museum in the 21st Century

*International Symposium
January 15 – 16, 2013, Paris*

This symposium in Paris was co-organized by our museum and the Maison des Sciences de l'Homme (Paris), with participation by curators and researchers from the British Museum, the Tropenmuseum (Amsterdam), the Museum of Ethnology (Vienna), the Muséum d'Histoire Naturelle (Paris), the Muséum de Toulouse, and the National Center for Scientific Research (CNRS, Paris).

The objective of the symposium was to reconsider the purpose and the *raison d'être* of ethnological museums in the 21st century. Ethnological museums today are confronted with scientific and institutional difficulties.

Originally, ethnological museums were created as scientific institutions dedicated to representation of the cultures of 'Others'. But largely since Edward Said criticized the presumed objectivity in representing 'Others', they have been obliged to reconsider to whom and for what reasons they try to represent 'Others'. Furthermore, the intensification of globalization and of immigration on the world scale has forced a revision of the relationship between us and 'Others': the peoples who were classified as 'Others' have become part of us. Focusing on these issues, the symposium discussed ways of handling the shift in perspective by ethnological museums. While some museums have changed their exhibitions to demonstrate the diversity of 'us', all museums have strengthened their relationships with museums in so-called developing countries.

Difficulties at the institutional level for ethnological museums were also discussed. The

construction and popularity of the Musée du quai Branly in Paris, defined as an art museum although it possesses all the ethnological objects of the ancient Musée de l'Homme, are putting pressure on each ethnological museum to become a kind of art museum. Of course, ethnological museums have not been indifferent to art works realized in the developing countries. For example, the African section of the British Museum displays some art works realized by modern African artists, like Kester of Mozambique and El Anatsui of Nigeria. Its juxtaposition of these works with the ethnological objects can facilitate our understanding of the cultural background and the innovative power of their art.

What should ethnological museums do to surmount these difficulties? Although the symposium could not find any answers, we could affirm the importance of continuing to meet and debate. All the presentations made in the course of the symposium will be published in a special edition of the French anthropological journal *Techniques & Culture*, in the Spring of 2014.

Shoichiro Takezawa
Organizer
National Museum of Ethnology

Cargo Cults and Contemporary Conflicts in Pacific Societies: Seeking a Path of Coexistence in the Age of Globalization

*International Symposium
January 26, 2013*

In the aftermath of the Cold War, and against the background of accelerating globalization, various conflicts associated with socio-religious movements, or religious fundamentalism have led to demonstrations, rebellions and strikes. Multiculturalism and multi-ethnic coexistence are once again vehemently debated in this context. The aims of this

symposium were to (i) reconsider the conflicts and social movements which characterize our globalized world as 'movements through which people maintain their living environment', (ii) understand how people exposed to the wave of pluralism create a symbiotic space for themselves, and (iii) examine comparatively the similarities and differences between various social movements of the colonial period and conflicts of the post-colonial period.

Many conflicts and social movements transcend temporal and geographical boundaries. They range from self-determination and national movements of the colonial period to numerous types of conflict and disturbance in the post-colonial era.

The symposium brought together four anthropologists and one political scientist whose research has a regional focus on Oceania. Oceania has witnessed a variety of political and religious movements from colonial times to the present. The socio-religious movements which took place during the colonial period have been variously interpreted as forerunners of nationalism or anti-colonial struggles, but have also been described generally as cargo cults, especially among anthropologists. In other contexts, in recent years, there has been a surge of interest in the study of social movements as a broad category. Interest is not restricted to past colonial movements — it also extends to conflicts and disturbances that affect our postcolonial and global world.

During the symposium we placed each case study in historical context and examined multiple forms of social movement from an ethnographic perspective and conceptualized them as attempts to create a spontaneous order. The analysis was also placed against the background of global processes that have promoted rapid fluctuations and reshuffling of identities. Furthermore, we compared the

ideologies and new practices arising from these movements, as well as their processes of change.

In this symposium we have rethought, from a comparative perspective, the socio-religious movements that took place during the colonial period — the period of nation-making — and the social movements currently taking place in what could be described as a global age of nation-unmaking. More specifically, we compared the cargo cults of the past with the characteristics of contemporary conflicts. While linking the two and considering the differences and continuities between them, we also gave attention to gender analysis and bridging the gap between micro- and macro-analyses of social movements and conflict, in the present context of globalization.

Norio Niwa
Convenor
National Museum of Ethnology

Conservation and Restoration of Ethnological Materials

*International Workshop
January 24 – 28, 2013*

The Minpaku core research project 'Anthropological Studies of Materiality', includes a subproject titled 'Practical research on the collection, conservation, and documentation of ethnological materials'. This is an international joint research project between the Russian Museum of Ethnography (RME) in Saint Petersburg and Minpaku and was launched in 2012. Our purpose is to reconsider the functions and the *raison d'être* of the ethnological museum in the 21st century.

As a start, we organized an international workshop, 'Conservation and Restoration of Ethnological Materials: Effective Use of Museum Backyards and Restoration of Objects Made of Natural Materials'. This was held on January 24 at the Gangoji Institute for Research



At the Gangoji Institute for Research on Cultural Properties, Nara on January 24, 2013 (Ito, 2013)

on Cultural Properties, January 25 at Nara National Museum, and January 27 – 28 at Minpaku. Three Russian scholars visited Japan to give two papers on trends at RME.

Elena Iankovskaia, the art restorer at RME, made two presentations titled 'Traditional methods with alternative applications (using the media for monumental painting restoration for restoration of ethnographic objects)' and 'Experience in restoring ethnographic objects made of organic materials: Wood, bone/tusk, grass, feathers, and shell'. Viktoria Pervak, an expert on storage and exhibition at RME, also gave two presentations: 'Management in preventive conservation: Experience of the Russian Museum of Ethnography' and 'Experience in biological pest control for museum objects: Work on eradication of insects, fungic and bacterial micro flora'. The presentation of the young scholar Anna Nikolaeva was titled 'Using the museum inner yards: Experiences of the St. Petersburg museums'. In response to these five presentations, Japanese scholars and restoration specialists explained their experiences, the guidelines of their institutions, and their work with clients requesting conservation and restoration for ethnological materials.

Participants also visited the storerooms of three Japanese institutions, and heard the commentaries of various specialists. We could recognize that materials originating from specific geographical locations and regions of flora and fauna

require unique methods. As a result, long-established and also modern techniques for storage, conservation, and restoration are usually rooted in the natural environment, history, and policies of each institution.

This project will continue until March 2015. Further domestic and international

academic exchange will address how ethnographic materials are collected, preserved, restored, catalogued, displayed, and used for educational and research purposes. We will consider physical artifacts, video, and audio records. Both the theoretical and practical aspects of museum work will be discussed for the benefit of future museum users.

Atsunori Ito
Workshop Participant
National Museum of Ethnology

The History of Mining in Mongolia

*International Symposium
February 15, 2013*

The rate of economic growth of Mongolia reached 17.3 percent in 2011. This was largely achieved by mining development. However, mining has been accomplished by environmental and social problems. Minpaku, as a center of Mongolian study in Japan, organized this symposium in order to clarify these problems.

At this symposium, Dr. Chojin KHURTS, the former Minister of Mining and currently senior advisor to the government of Mongolia, gave the keynote address. In his address he spoke about mining in socialist times and new possibilities for the Japanese investors to explore and invest in the mining sector. He also threw some light on the rise of resource nationalism among Mongols who are concerned about foreign investors. Udo Berkman of Germany, presently

professor at the National University of Mongolia, commented on the speedy development of Mongolian natural resources and mining laws, and tax policies of the Mongolian government. Projects like research on cultural preservation around the Oyu Tolgoi mines, ecosystem supported by the Research Institute for Human and Nature (RIHN, Kyoto) and the education program by the Global Collaboration Center (GLOCOL), Osaka University on the 'ninjas' (herders who do freelance mining) were very informative.

Advantages as well as disadvantages in developing the mining sector, and especially the two major mines (Oyu Tolgoi copper and gold mine in the Gobi Desert, and the Tavan Tolgoi coal mine) were discussed. The mining sector has brought the region of South Gobi new schools, scholarships, employment, part time jobs, and new sheds and animal pens for the herders. At the same time, there has been depletion of water resources, health issues for people, bad effects for animals, rapid change in life style, difficulty in maintaining traditional nomadic life, and an increase of shamanic cults that are social consequences that cannot be ignored.

Dr. Zambin BATJARGAL, a former minister of environment, was the last commentator and showed some concern regarding Mongolian government policies, mentioning the Mongolian President's address asking Mongols to return to their home in Mongolia, as the country that is getting rich. He was of the opinion that Mongols need honest reports so that they can avoid the curse of resource wealth. Mongolia should not become another Africa, which remains poor despite resource wealth. Mongolian natural resources should be used with wisdom. Mongols need not be left in debt again. Profit should be distributed equally among the people. The Mongolian natural environment should not be damaged. Concluding the symposium, he emphasized that more international

symposia of this sort should be organized, as much research remains to be done, and many problems remain to be solved.

Maqsooda S. Sarfi
Symposium Member
Kashmir University

Obituary

Remembering Komei Sasaki

The second Director-General at Minpaku, Komei Sasaki, died on April 4, 2013, at the age of 83. Sasaki had been the right-hand man of Tadao Umesao, Minpaku's first Director-General, and had played an important role in Minpaku's founding.

Sasaki was also a leader in transforming Minpaku from a new anthropological and ethnological research institute into one of the world's leading museums. During the twenty years following the museum's opening in 1977, he was the organizer of a special research project dedicated to exploring the origins of Japanese culture and cultures in the Asia-Pacific area. He invited distinguished scholars from both inside and outside Japan to participate in spirited debates whose results were immediately published,



Komei Sasaki (MINPAKU Anthropology Newsletter No.25)

enhancing the reputation of Minpaku's research.

Sasaki himself developed a grand theory of agricultural civilization spreading from the Himalayas to Japan. While still a graduate student, he conducted research on swidden agriculture in mountain villages in Japan. The scope of his meticulous fieldwork later encompassed South and Southeast Asia and China. During the 1970s, he proposed the existence in western Japan of a Jomon-period evergreen forest swidden agricultural culture based on miscellaneous grains and tubers. At the time, agriculture in Japan had been thought to have begun with Yayoi period rice cultivation. Within a few years, however, a steady stream of evidence for Jomon grain cultivation appeared, demonstrating the validity of Sasaki's hypothesis.

Sasaki also focused on the 'oak forest culture' that originated in northeast Asia, as well as the southern route of 'evergreen forest culture', and argued that the foundations of Japanese culture were constructed of multiple layers, through the acceptance, overlapping and fusion of multiple cultures. To develop his theory of agricultural origins, Sasaki worked not only with ethnologists and archeologists but also with molecular biologists and geneticists, working together within an overarching perspective that spanned the whole of Asia.

After retiring from his position as Minpaku's Director-General, Sasaki became the first director of 'the Foundation for Research and Promotion of Ainu Culture' in July, 1997, and devoted himself to the promotion and development of Aynu culture. He proposed that the study of Aynu culture was extremely important for fully understanding the diversity and richness of Japanese culture. As a result of his efforts, the Parliament formally recognized the status of the Aynu as an aboriginal people and plans were laid for a national museum dedicated to Aynu culture.

I pray that he will rest in

peace, knowing that we all will put his advice into action, and that Minpaku will remain as vigorous as he hoped.

Ken'ichi Sudo
Director-General
National Museum of Ethnology

Information

Awards

Yuki Konagaya (Department of Social Research) has recently received two prestigious awards for her distinguished academic contributions. One of these is the Medal with Purple Ribbon from the Japanese government (April 29, 2013). This medal is awarded to scholars and artists who have made prominent contributions to science and art. Konagaya also received an Excellent Scholar Medal from the government of Mongolia in recognition of her contribution to science (May 7, 2013). She is the first Japanese to receive this medal.

Itsushi Kawase (Research Center for Cultural Resources) has recently received the Takashima Prize from JANES (Japan Association for Nile-Ethiopian Studies) for his academic contributions through ethnographic film makings in Ethiopia (April 21, 2013). This prize was founded to support the activities of younger members of the Association.

In memoriam

With sadness we note the following:

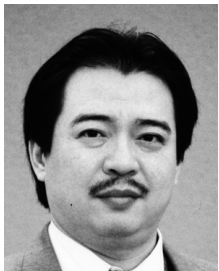
Shunkichi Nakamura, Professor Emeritus. Technology and material culture. Japan and East Asia. Minpaku 1974–1988; d. October 2, 2012;
Takao Sofue, Professor Emeritus. Psychological anthropology; ethos and personality; adjustment to culture change and to alien cultures. Japan, Korea, Eskimos and North America. Minpaku 1974–1983; d.

December 15, 2012; **Keiji Iwata**, Professor Emeritus. Culture structure and comparative study of world views and religions. Southeast Asia and Japan. Minpaku 1980–1985; d. February 17, 2013; **Motoko Katakura**, Professor Emeritus. Social anthropology and human geography. Middle East and North America. Minpaku 1981–1993; d. February 23, 2013; and **Komei Sasaki**, the second Director-General, and Professor Emeritus. Cultural and ecological history. India, Southeast Asia, China, and Japan. Minpaku 1974–1997; d. April 4, 2013.

New Staff

Masayuki Deguchi

Professor, Department of Cultural Research



Deguchi has returned to Minpaku after serving as a commissioner for the Public Interest Corporation Commission (PICC),

Cabinet Office, for three years. He was appointed by the Prime Minister upon obtaining the consent of both houses of the Diet (*Kokkai Doui Jinji*). In previous research, he specialized in third sector, nonprofit and nongovernmental organizations, or civil society organizations, including public interest corporations (*Koueki Hojins*). He has studied US foundations and is currently interested in international networking languages among NGOs, developing the theory of 'linguapolitics'. This is defined as an interdisciplinary science to investigate how political development interacts with the choice of one or more 'languages', and the availability of plural languages. 'Language' here means any set of patterned signs that may be input to or perceived by information-processing equipment or the

human brain.

Toko Fujimoto

Assistant Professor, Department of Cultural Research



Fujimoto is a cultural anthropologist specializing in religious dynamics and social reconstruction in Central Asia. She received her

PhD from Kyoto University (human and environmental studies, 2010), and has conducted several periods of fieldwork as a research fellow of the Institute of Oriental Studies in Kazakhstan. Her monograph *The Revitalization of Memorial Rituals: The Dynamics of Islam in Kazakhstan* (in Japanese, Fukyosha, 2010) explored three themes: (1) the historical dynamics of Islamization and modernization in northern Kazakhstan, (2) the revitalization of rituals as important Islamic practices among Kazakhs during the post-Soviet era, and (3) the role of Islamic practices in social reconstruction in a Kazakh village. Recently, she became interested in regional and transnational aspects of Islam in Central Asia.

Akinori Hamada

Research Fellow, Department of Advanced Studies in Anthropology



Hamada specializes in medical anthropology. He received his MA from Chiba University (2005) and PhD from Hitotsubashi

University (2012). Since 2005, he conducted field research on biomedicine, pharmaceuticals and health insurance in a rural town in southern Ghana. His dissertation examined how biomedicine as an 'apparatus (*dispositif*)' guides people's actions and attitudes in plural directions and affects mutual aid practices and concepts of

body and sickness in southern Ghana. He has worked on biopower and group making among the Akyem people in southern Ghana.

Jumpei Kaneda

Research Fellow, Research Center for Cultural Resources



Kaneda specialized in language and communication studies and received his PhD degree from Kobe University in 2008. He became

engaged in applications of multimedia technology to humanities for research and education at Kobe University (2008–2010), and was then involved in software development for educational purposes at Advanced Telecommunications Research Institute International (ATR), Kyoto (2009–2011) and Kansai University, Osaka (2010–2013). His research interests include authoring audiovisual, interactive materials or courseware for language learning and communication studies, as well as improvement of user interfaces for both printed and electronic media. At Minpaku he is participating in the development of a next-generation electronic museum guide. This will take advantage of his previous experience as a developer, and his interdisciplinary research approach.

Yukako Yoshida

Research Fellow, Department of Advanced Studies in Anthropology



Yoshida has conducted fieldwork in Bali, Indonesia since 2000, and specializes in Balinese performing arts and

rituals. She studied cultural anthropology at International Christian University (BA), Chinese University of Hong Kong (as an exchange student),

and University of Tsukuba (MA and PhD). Her doctoral dissertation examined interactions between performers and other human/non-human agents (such as audience, deities, and masks) in a Balinese masked-dance-drama called *topeng*. Her recent research centers on the agency and materiality of masks. Examining how a mask works, she is exploring a non-anthropocentric analysis of performing arts. She is also concerned with the artistic practices of disabled people. This year she has started a new research project on actors with disability in Bali theaters.

Visiting Scholar

Sarengerile

Professor, Minzu University of China, China



Born in Haixi, a Mongolian and Tibetan autonomous area in Qinghai province, China, Sarengerile graduated from the Northwest

University for Nationalities, majoring in Mongolian language and literature. In 1998, she graduated with her PhD in literature from the Chinese Academy of Social Sciences. She is now a professor at the Department of Mongolian Language and Literature of Minzu University, China. Her published monographs include *Epic of Jangar and Mongolian Culture*, *Generative Theory of the Mongolian Epics*, *Cultural Studies of Qinghai Mongolian Lama Costumes*, and *Folk Culture Materials and Interpretation of the Mongolian in Qinghai* (co-authored with Yuki Konagaya, *Senri Ethnological Reports* 30, 2002). As a prominent Mongolian, Sarengerile has given lectures and worked in Japan, South Korea, Russia, Mongolia, Denmark, and the Czech Republic. For one year, she will conduct cooperative study at

Minpaku with Yuki Konagaya.

(April 1, 2013 – March 31, 2014)

Publications

From January to June 2013, we published the following issues and articles:

Bulletin of the National Museum of Ethnology 37

Issue 2: S. Takezawa, 'Community of disaster against the tsunami: Properties of local society and its relationship to the others observable in refugee centers'; H. Kawai, 'The Hakka as spatial concept: The construction of the "homeland of Hakka" in the border districts of Guangdong, Fujian, and Jiangxi provinces'; and E. Yanagisawa, 'Present state of the traditional communal house, "Nha Rong", of ethnic minorities in the central highlands of Vietnam: A case study in Kon Tum and Gia Lai province'.

Issue 3: K. Hirai, 'The development of community museums in Thailand since the late 1980s'; T. Nobuta, 'Ideology and practice in a kinship system: The matrilineal kinship system among the Orang Asli, Malaysia'; A. Tsubakihara, 'Putting "Tehrangeles" on the map: A consideration of space and place for migrants'; M. Tamori, 'Modernization of Indian music and role of mass media: The impact of broadcasting on Hindustani music and the socio-musical life of musicians'; and N. Kishigami, 'On the "Nalukataq" whaling festival in Barrow, Alaska, USA with a focus on the communal feast and sharing of whale meat during the festival'.

Issue 4: Y. Konagaya, 'Modern origins of Chinggis Khan worship: The Mongolian response to Japanese influences'; M. Mori, 'The origin of the "Jasmine Revolution" and two concepts of modernity: "Islam and Democracy" revisited through a rereading of *Rachid Ghannouchi* by Azzam Tamimi'; and A. Ito, 'Tracing the makers: Case study on Kachina dolls labeled "Hopi" in Japanese Ethnological Museums'.

Senri Ethnological Studies

No.80: Suzuki, N. (ed.) *The Anthropology of Aging and Well-being: Searching for the Space and Time to Cultivate Life Together*. 174pp.

No.81: Mori, A. (ed.) *The Anthropology of Europe as Seen from Japan: Considering Contemporary Forms and Meanings of the Social*. 198pp.

No.82: Nakamaki, H. and M. Sedgwick (eds.) *Business and Anthropology: A Focus on Sacred Space*. 186pp.

No.83: Bolaane, M.M.M. *Chiefs, Hunters, and San in the Creation of the Moremi Game Reserve, Okavango Delta: Multiracial Interactions and Initiatives, 1956–1979*. 294pp.

Senri Ethnological Reports

No.109: Tsukada, S. (ed.) *Cultural Resources and Ethnic Groups in Southwest China*. 142pp.

No.110: Konagaya, Y. and S. Chuluun (eds.) *State-run Farms in Mongolia*. 161pp.

No.111: Konagaya, Y. and A. Hotta (eds.) *Umesao Tadao's Mongolian Fieldwork Sketchbook*. 301pp.

No.112: Konagaya, Y. and M.S. Sarfi (eds.) *Development Trajectories for Mongolian Women in and after Transition*. 129pp.

No.113: Klyagina-Kondratyeva, M.I. [Chuluun, S. and T.I. Yusupova, eds.] *Mongolian Buddhist Culture: A Study of Monasteries and Temples in Khentii and Khangai*. 209pp.

No.114: Konagaya, Y. and Si Qin (eds.) *An Oral History of the Torgud People: Stories from Mr. Noostai Khovd Province, Mongolia*. 221pp.

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: <http://www.minpaku.ac.jp/english/research/activity/publication/periodical/newsletter>

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