

Immortal Wishes Labor And Transcendence On A Japanese Sacred Mountain

This volume intends to re-establish social gerontology as a discipline that has pragmatic links to policy and practice. Collectively, the chapters enrich public debates about the moral, cultural and economic questions surrounding aging, thereby ameliorating the “problems” associated with aging societies. This volume is uniquely cross-cultural, theory-driven and cross-disciplinary. It fills a gap in the gerontological scholarship of the global south that is predominantly descriptive and empirical. Based on original research, this volume examines in particular the sociological question of inequality and its intersection with age, gender, health, family and social relations. In the process, the studies herein highlight the unique historical, institutional and social systems that govern the subjective experience of aging in diverse contexts globally. Specifically, societies in transition including India, Lebanon, Nigeria, Japan, China, Israel and in Europe are studied while connecting the micro-social experience of aging (loneliness, wellbeing, discrimination, relationships and resilience) with larger temporal and political contexts. This exercise generates intellectual capital that reformulates links between aging research and policy in innovative ways. Overall, the volume echoes the global scientific commitment to understand the socio-cultural process of aging in transitional societies and utilizes rich opportunities for cross-fertilization of ideas, disciplines and methods to advance the gerontological promise of critical inquiry, training and practice. A multidisciplinary forum for communicating new information, new interpretations, and recent research results concerning Japan to the English-reading world.

Global Secularisms addresses the state of and prospects for secularism globally. Drawing from multiple fields, it brings together theoretical discussion and empirical case studies that illustrate "on-the-ground," extant secularisms as they interact with various religious, political, social, and economic contexts. Its point of departure is the fact that secularism is plural and that various secularisms have developed in various contexts and from various traditions around the world. Secularism takes on different social meanings and political valences wherever it is expressed. The essays collected here provide numerous points of contact between empirical case studies and theoretical reflection. This multiplicity informs and challenges the conceptual theorization of secularism as a universal doctrine. Analyses of different regions enrich our understanding of the meanings of secularism, providing comparative range to our notions of secularity. Theoretical treatments help to inform our understanding of secularism in context, enabling readers to discern what is at stake in the various regional expressions of secularity globally. While the bulk of the essays are case-based research, the current thinking of leading theorists and scholars is also included.

The Nanzan Guide to Japanese Religions has been prepared as an aid for students and scholars engaged in research

on Japanese religions. It is the first resource guide to encompass the entire field of Japanese religions and provide tools for navigating it.

In Vietnam, international remittances from the Vietnamese diaspora are quantitatively significant and contribute important economic inputs. Yet beyond capital transfer, these diasporic remittance economies offer insight into an unfolding transformation of Vietnamese society through the extension of imaginations and ontological possibilities that accompany them. *Currencies of Imagination* examines the complex role of remittances as money and as gifts that flow across, and mediate between, transnational kinship networks dispersed by exile and migration. Long distance international gift exchanges and channels in a neoliberal political economy juxtapose the increasing cross-border mobility of remittance financial flows against the relative confines of state bounded bodies. In this contradiction Ivan V. Small reveals a creative space for emergent imaginaries that disrupt local structures and scales of desire, labor and expectation. Furthermore, the particular characteristics of remittance channels and mediums in a global economy, including transnational mobility and exchangeable value, affect and reflect the relations, aspirations, and orientations of the exchange participants. Small traces a genealogy of how this phenomenon has shifted through changing remittance forms and transfer infrastructures, from material and black market to formal bank and money services. Transformations in the affective and institutional relations among givers, receivers, and remittance facilitators accompany each of these shifts, illustrating that the socio-cultural work of remittances extends far beyond the formal economic realm they are usually consigned to.

Tangible remains play an important role in our relationships with the dead; they are pivotal to how we remember, mourn and grieve. The chapters in this volume analyse a diverse range of objects and their role in the processes of grief and mourning, with contributions by scholars in anthropology, history, fashion, thanatology, religious studies, archaeology, classics, sociology, and political science. The book brings together consideration of emotions, memory and material agency to inform a deeper understanding of the specific roles played by objects in funerary contexts across historical and contemporary societies.

An ethnography of female asceticism and spiritual practice in Japan.

Specifically designed for use on a range of undergraduate and graduate courses, *Introducing Japanese Popular Culture* is a comprehensive textbook offering an up-to-date overview of a wide variety of media forms. It uses particular case studies as a way into examining the broader themes in Japanese culture and provides a thorough analysis of the historical and contemporary trends that have shaped artistic production, as well as, politics, society, and economics. As a result, more than being a time capsule of influential trends, this book teaches enduring lessons about how popular culture reflects the societies that produce and consume it. With contributions from an international team of scholars, representing a range of disciplines from history and anthropology to art

history and media studies, the book's sections include: Television Videogames Music Popular Cinema Anime Manga Popular Literature Fashion Contemporary Art Written in an accessible style by a stellar line-up of international contributors, this textbook will be essential reading for students of Japanese culture and society, Asian media and popular culture, and Asian Studies in general.

International development programs strive not only to alleviate poverty but to transform people, aid workers and recipients alike. *Becoming One* grapples with this process by exploring the work of OISCA*, a prominent Japanese NGO in central Myanmar. OISCA's postwar origins at the intersection of Shinto, secularism, and rightwing politics, and its vision of inter-Asian solidarity and a sustainable future helped shape the organization's ideology and activities. By delving into the world of its aid workers—their everyday practices, discourses, and aspirations—author Chika Watanabe seeks to understand the NGO's political, social, and ethical effects. At OISCA training centers, Japanese and local staff teach sustainable agricultural skills and organic farming methods to rural youth. Much of the teaching involves laboring in the fields, harvesting produce, and caring for livestock: what they can't use themselves is sold at nearby markets. Watanabe's detailed and multi-sited ethnography shows how Japanese and Burmese actors mobilize around the idea of "becoming one" with Mother Earth and their human counterparts within a shared communal lifestyle. By exploring the tension between intentions and political effects—spanning environmentalism, cultural-nationalist ideologies of "Japaneseness," and aspirations to make the world a better place—Watanabe highlights fascinating questions and both positive and negative outcomes. *Becoming One* weaves together vivid descriptions of the intensive, intimate, and "muddy labor" of "making persons" (*hitozukuri*) with the wider historical resonances of these efforts, decentering common understandings of development, NGOs, and their moral and political promises. This engaging and thought-provoking book combines insights from anthropology, development studies, and religious studies to add to our understanding of modern Japan.

*Organization for Industrial, Spiritual and Cultural Advancement

This book is about the Ainu, the indigenous people of Japan, living in and around Tokyo; it is, therefore, about what has been pushed to the margins of history. Customarily, anthropologists and public officials have represented Ainu issues and political affairs as limited to rural pockets of Hokkaido. Today, however, a significant proportion of the Ainu people live in and around major cities on the main island of Honshu, particularly Tokyo. Based on extensive original ethnographic research, this book explores this largely unknown diasporic aspect of Ainu life and society. Drawing from debates on place-based rights and urban indigeneity in the twenty-first century, the book engages with the experiences and collective struggles of Tokyo Ainu in seeking to promote a better understanding of their cultural and political identity and sense of community in the city. Looking in-depth for the first time at the urban context of ritual performance, cultural transmission and the construction of places or 'hubs' of Ainu social activity, this book argues that recent government initiatives aimed at fostering a national Ainu policy will ultimately founder unless its architects are able to fully recognize the historical and social complexities of the urban Ainu experience.

Tracing the global circulation and consumption of Hello Kitty, Christine R. Yano analyzes the spread of Japanese "cute-cool"

culture, which she sees as combining kitsch with an ironic self-referentiality.

This book provides an extensive overview and analysis of current work on semiotics that is being pursued globally in the areas of literature, the visual arts, cultural studies, media, the humanities, natural sciences and social sciences. Semiotics—also known as structuralism—is one of the major theoretical movements of the 20th century and its influence as a way to conduct analyses of cultural products and human practices has been immense. This is a comprehensive volume that brings together many otherwise fragmented academic disciplines and currents, uniting them in the framework of semiotics. Addressing a longstanding need, it provides a global perspective on recent and ongoing semiotic research across a broad range of disciplines. The handbook is intended for all researchers interested in applying semiotics as a critical lens for inquiry across diverse disciplines.

For roughly two thousand years, the veneration of sacred fossil ammonites, called Shaligrams has been an important part of Hindu and Buddhist ritual practice throughout South Asia and among the global Diaspora. Originating from a single remote region of Himalayan Nepal, called Mustang, Shaligrams are all at once fossils, divine beings, and intimate kin with families and worshippers. Through their lives, movements, and materiality, Shaligrams then reveal fascinating new dimensions of religious practice, pilgrimage, and politics. But as social, environmental, and national conflicts in the politically-contentious region of Mustang continue to escalate, the geologic, mythic, and religious movements of Shaligrams have come to act as parallels to the mobility of people through both space and time. Shaligram mobility therefore traverses through multiple social worlds, multiple religions, and multiple nations revealing Shaligram practitioners as a distinct, alternative, community struggling for a place in a world on the edge.

Describing sacred waters and their associated traditions in over thirty countries and across multiple time periods, this book identifies patterns in panhuman hydrolatry. Supplying life's most basic daily need, freshwater sources were likely the earliest sacred sites, and the first protected and contested resource. Guarded by taboos, rites and supermundane forces, freshwater sources have also been considered thresholds to otherworlds. Often associated also with venerated stones, trees and healing flora, sacred water sources are sites of biocultural diversity. Addressing themes that will shape future water research, this volume examines cultural perceptions of water's sacrality that can be employed to foster resilient human–environmental relationships in the growing water crises of the twenty-first century. The work combines perspectives from anthropology, archaeology, classics, folklore, geography, geology, history, literature and religious studies.

Celebrity Gods explores the interaction of new religions and the media in postwar Japan. It focuses on the leaders and founders (kyōs?) of Jiu and Tenshō Kōtai Jingu Kyō, two new religions of Japan's immediate postwar period that received substantial press attention. Jiu was linked to the popular prewar group ?motoky?, and its activities were based

on the millennial visions of its leader, a woman called Jik?son. When Jiu attracted the legendary sumo champion Futabayama to its cause, Jik?son and her activities became a widely-covered cause célèbre in the press. Tensh? K?tai Jing? Ky? (labeled odoru sh?ky?, “the dancing religion,” by the press) was led by a farmer’s wife, Kitamura Sayo. Her uncompromising vision and actions toward creating a new society—one that was far removed from what she described as the “maggot world” of postwar Japan—drew harsh and often mocking criticism from the print media. Looking back for precursors to the postwar relationship of new religions and media, Benjamin Dorman explores the significant role that the Japanese media traditionally played in defining appropriate and acceptable social behavior, acting at times as mouthpieces for government and religious authorities. Using the cases of Renmonky? in the Meiji era and ?motoky? in the Taish? and Sh?wa eras, Dorman shows how accumulated images of new religions in pre-1945 Japan became absorbed into those of the immediate postwar period. Given the lack of formal religious education in Japan, the media played an important role in transmitting notions of acceptable behavior to the public. He goes on to characterize the leaders of these groups as “celebrity gods,” demonstrating that the media, which were generally untrained in religious history or ideas, chose to fashion them as “celebrities” whose antics deserved derision. While the prewar media had presented other ky?s? as the antithesis of decent, moral citizens who stood in opposition to the aims of the state, postwar media reports presented them primarily as unfit for democratic society. *Celebrity Gods* delves into an under-studied era of religious history: the Allied Occupation and the postwar period up to the early 1950s. It is an important interdisciplinary work that considers relations between Japanese and Occupation bureaucracies and the groups in question, and uses primary source documents from Occupation archives and interviews with media workers and members of religious groups. For observers of postwar Japan, this research provides a roadmap to help understand issues relating to the Aum Shinriky? affair of the 1990s.

The SAGE Handbook of Cultural Anthropology is an essential resource for social scientists globally and contains a rich body of chapters on all major topics relevant to the field, whilst also presenting a possible road map for the future of the field.

Integrating political events with cultural, economic, and intellectual movements, *Modern Japan* provides a balanced and authoritative survey of modern Japanese history. A summary of Japan's early history, emphasizing institutions and systems that influenced Japanese society, provides a well-rounded introduction to this essential volume, which focuses on the Tokugawa period to the present. The fifth edition of *Modern Japan* is updated throughout to include the latest information on Japan's international relations, including secret diplomatic correspondence recently disclosed on WikiLeaks. This edition brings Japanese history up to date in the post 9/11 era, detailing current issues such as: the

impact of the Gulf Wars on Japanese international relations, the March 2011 earthquake, tsunami, and subsequent nuclear accident, the recent tumultuous change of political leadership, and Japan's current economic and global status. An updated chronological chart, list of prime ministers, and bibliography are also included.

By 2030, over 30% of the Japanese population will be 65 or older, foreshadowing the demographic changes occurring elsewhere in Asia and around the world. What can we learn from a study of the aging population of Japan and how can these findings inform a path forward for the elderly, their families, and for policy makers? Based on nearly a decade of research, *Aging and Loss* examines how the landscape of aging is felt, understood, and embodied by older adults themselves. In detailed portraits, anthropologist Jason Danely delves into the everyday lives of older Japanese adults as they construct narratives through acts of reminiscence, social engagement and ritual practice, and reveals the pervasive cultural aesthetic of loss and of being a burden. Through first-hand accounts of rituals in homes, cemeteries, and religious centers, Danely argues that what he calls the self-in-suspense can lead to the emergence of creative participation in an economy of care. In everyday rituals for the spirits, older adults exercise agency and reinterpret concerns of social abandonment within a meaningful cultural narrative and, by reimagining themselves and their place in the family through these rituals, older adults in Japan challenge popular attitudes about eldercare. Danely's discussion of health and long-term care policy, and community welfare organizations, reveal a complex picture of Japan's aging society.

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In 1,800 pages across 3 volumes, *Worldmark Encyclopedia of Religious Practices* provides information on current religious practices around the world with an emphasis on how religions impact the daily lives of their followers.

Claims of the miraculous are foundational to faith and skepticism, making and breaking religious careers and movements in their wake. Drawing on a variety of South Asian religious traditions-Hinduism, Buddhism, Islam, Christianity-this book revolves around the theme of conundrum, demonstrating how miracles offer divine proof, tenacious embarrassment, and, in many cases, both. The contributors explore not only how modern miracles are conundrums themselves but also how they make conundrums out of assumed divides between scientific and supernatural realms, modernity and tradition, the West and the rest, and ethnographer and native. Book jacket.

This book presents the essential facts of modern Japanese history. It covers a variety of important developments through the 1990s, giving special consideration to how traditional Japanese modes of thought and behavior have affected the recent developments.

Includes section "Reviews".

Kniha uvažuje o japonských horách jako o místech náboženských úkonů. Autorka nabízí pohled na historický i současný stav náboženských praktik, přičemž nezanedbává ekonomický aspekt jejich vývoje. První tři kapitoly, vnované historickému vývoji náboženských praktik v horské oblasti Tatejama, odhalují souvislost mezi horami a představami o posmrtném životě v Japonsku. Příklad poutnického místa Tatejama, populárního v období Edo, pomáhá představit si jakým způsobem fungovalo v tomto období poutnické místo a náboženský kult. Autorka přitom poukazuje na ekonomickou stránku provozu poutnického místa. Terénní výzkum a účast na náboženských praktikách v horských oblastech Tatejama a Dewa Sanzan umožnil autorce sledovat jejich současný stav. Získaný výzkumný materiál podhaluje například úlohu konceptu kulturního dědictví v úsilí o udržování náboženských praktik v současnosti. Tato část poskytuje zajímavý pohled na to, jak se poskytovatelé náboženských praktik a jejich účastníci přizpůsobují novodobým podmínkám. Novodobým asketickým úkonem probíhajícím ve vodopádech je vnovaná poslední kapitola. Přesto, že jsou považované za marginální praktiky, komplexnost kvalit, se kterými jsou spojované, je příkladem kreativity v úsilí o jejich udržení.

Ascetic practices are a common feature of religion in Japan, practiced by different religious traditions. This book looks at these ascetic practices in an inter-sectarian and inter-doctrinal fashion, in order to highlight the underlying themes common to all forms of asceticism. It does so by employing a multidisciplinary methodology, which integrates participant fieldwork – the author himself engaged extensively in ascetic practices – with a hermeneutical interpretation of the body as the primary locus of transmission of the ascetic ‘embodied tradition’. By unlocking this ‘bodily data’, the book unveils the human body as the main tool and text of ascetic practice. This book includes discussion of the many extraordinary rituals practiced by Japanese ascetics.

De nieuwe jeugdcatechismus voor de Wereldjongerendagen 2011;;;Deze jeugdcatechismus stelt de rijkdom van het geloof op een aantrekkelijke en begrijpelijke manier voor aan jongeren. Deze nieuwe jeugdcatechismus van de katholieke kerk is een publicatie waaraan pedagogen, theologen, religieuzen én jongeren gedurende vier jaar hebben samengewerkt. De taal en de kleurenillustraties zullen al wie jong van hart is aanspreken. Dit boek verschijnt naar aanleiding van de Wereldjongerendagen in Madrid in augustus 2011. Meer dan 700.000 jongeren zullen eraan deel nemen. Deze uitgave wil jongeren helpen om hun geloof beter te verwoorden en beleven. Deze uitgave geniet de steun van de Belgische en Nederlandse bisschoppenconferentie en kwam mede tot stand dankzij de Oostenrijkse kardinaal Schönborn. Every 3rd issue is a quarterly cumulation.

This bold collection of essays demonstrates the necessity of understanding fascism in cultural terms rather than only or even primarily in terms of political structures and events. Contributors from history, literature, film, art history, and anthropology describe a culture of fascism in Japan in the decades preceding the end of the Asia-Pacific War. In so doing, they challenge past scholarship, which has generally rejected descriptions of pre-1945 Japan as fascist. The contributors explain how a fascist ideology was diffused throughout Japanese culture via literature, popular culture, film, design, and everyday discourse. Alan Tansman's introduction places the essays in historical context and situates them in relation to previous scholarly inquiries into the existence of fascism in Japan. Several contributors examine how fascism was understood in the 1930s by, for example, influential theorists, an antifascist literary group, and leading intellectuals responding to capitalist

