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sacred mountain. Working at the intersection of anthropology, religion, and Japan studies, Ellen Schattschneider focuses on Akakura Mountain Shrine, a popular Shinto institution founded by a rural woman in the 1920s.

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In her highly acclaimed 2015 film, An

Ecstatic Experience, Gary repurposes

Black archival media and remixes it

with news footage from the Baltimore

and Ferguson uprisings alongside

overlays of an original hand-drawn

animation to meditate on,

transcendence as a means of

restoration. Here, the existence being

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transcended is the condition of being
Black and utterly disposable in
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An ethnography of female asceticism
and spiritual practice in Japan.

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

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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

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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.

By 2030, over 30% of the Japanese population will be 65 or older,

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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,

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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.

Describing sacred waters and their associated traditions in over thirty countries and across multiple time periods, this book identifies patterns in

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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,

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geography, geology, history, literature
and religious studies.

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.

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The SAGE Handbook of Cultural Anthropology is the first instalment of The SAGE Handbook of the Social Sciences series and encompasses major specialities as well as key interdisciplinary themes relevant to the field. Globally, societies are facing major upheaval and change, and the social sciences are fundamental to the analysis of these issues, as well as the development of strategies for addressing them. This handbook provides a rich overview of the discipline and has a future focus whilst using international theories and examples throughout. 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

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future of the field. Part 1: Foundations
Part 2: Focal Areas Part 3: Urgent
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Contemporary Critical Dynamics

From Country to Nation tracks the emergence of the modern Japanese nation in the nineteenth century through the history of some of its local aspirants. It explores how kokugaku (Japan studies) scholars envisioned their place within Japan and the globe, while living in a castle town and domain far north of the political capital. Gideon Fujiwara follows the story of Hirao Rosen and fellow scholars in the northeastern domain of Tsugaru. On discovering a newly "opened" Japan facing the dominant Western powers and a defeated Qing China, Rosen and other Tsugaru intellectuals embraced kokugaku to secure a place

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for their local "country" within the broader nation and to reorient their native Tsugaru within the spiritual landscape of an Imperial Japan protected by the gods. Although Rosen and his fellows celebrated the rise of Imperial Japan, their resistance to the Western influence and modernity embraced by the Meiji state ultimately resulted in their own disorientation and estrangement. By analyzing their writings—treatises, travelogues, letters, poetry, liturgies, and diaries—alongside their artwork, Fujiwara reveals how this socially diverse group of scholars experienced the Meiji Restoration from the peripheries. Using compelling firsthand accounts, Fujiwara tells the story of the rise of modern Japan, from the perspective of local intellectuals who envisioned their local "country" within

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a nation that emerged as an empire of the modern world.

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.

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Transcendence On A

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

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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 modernization. Others explore the idea that fascism's solution to alienation and exploitation lay in efforts to beautify work, the workplace, and everyday life. Still others analyze the realization of and limits to fascist aesthetics in film, memorial design, architecture, animal imagery, a military museum, and a national exposition. Contributors also assess both manifestations of and resistance to fascist ideology in the work of renowned authors including the Nobel-prize-winning novelist and short-story writer Kawabata Yasunari and the mystery writers Edogawa

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Ranpo and Hamao Shirō. In the work of these final two, the tropes of sexual perversity and paranoia open a new perspective on fascist culture. This volume makes Japanese fascism available as a critical point of comparison for scholars of fascism worldwide. The concluding essay models such work by comparing Spanish and Japanese fascisms. Contributors. Noriko Aso, Michael Baskett, Kim Brandt, Nina Cornyetz, Kevin M. Doak, James Dorsey, Aaron Gerow, Harry Harootunian, Marilyn Ivy, Angus Lockyer, Jim Reichert, Jonathan Reynolds, Ellen Schattschneider, Aaron Skabelund, Akiko Takenaka, Alan Tansman, Richard Torrance, Keith Vincent, Alejandro Yarza

Kniha uvažuje o japonských horách

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Jako o místech náboženských úkonů. Autorka čtenáři nabízí pohled na historický i současný stav náboženských praktik, přičemž nezanedbává ekonomický aspekt jejich vývoje. První tři kapitoly, věnované 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

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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 úkonům probíhajícím ve vodopádech je věnovaná poslední kapitola. Přesto, že jsou považované za marginální praktiky, komplexnost kvalit, se kterými jsou spojované, je příkladem kreativity v úsilí o jejich udržení.

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