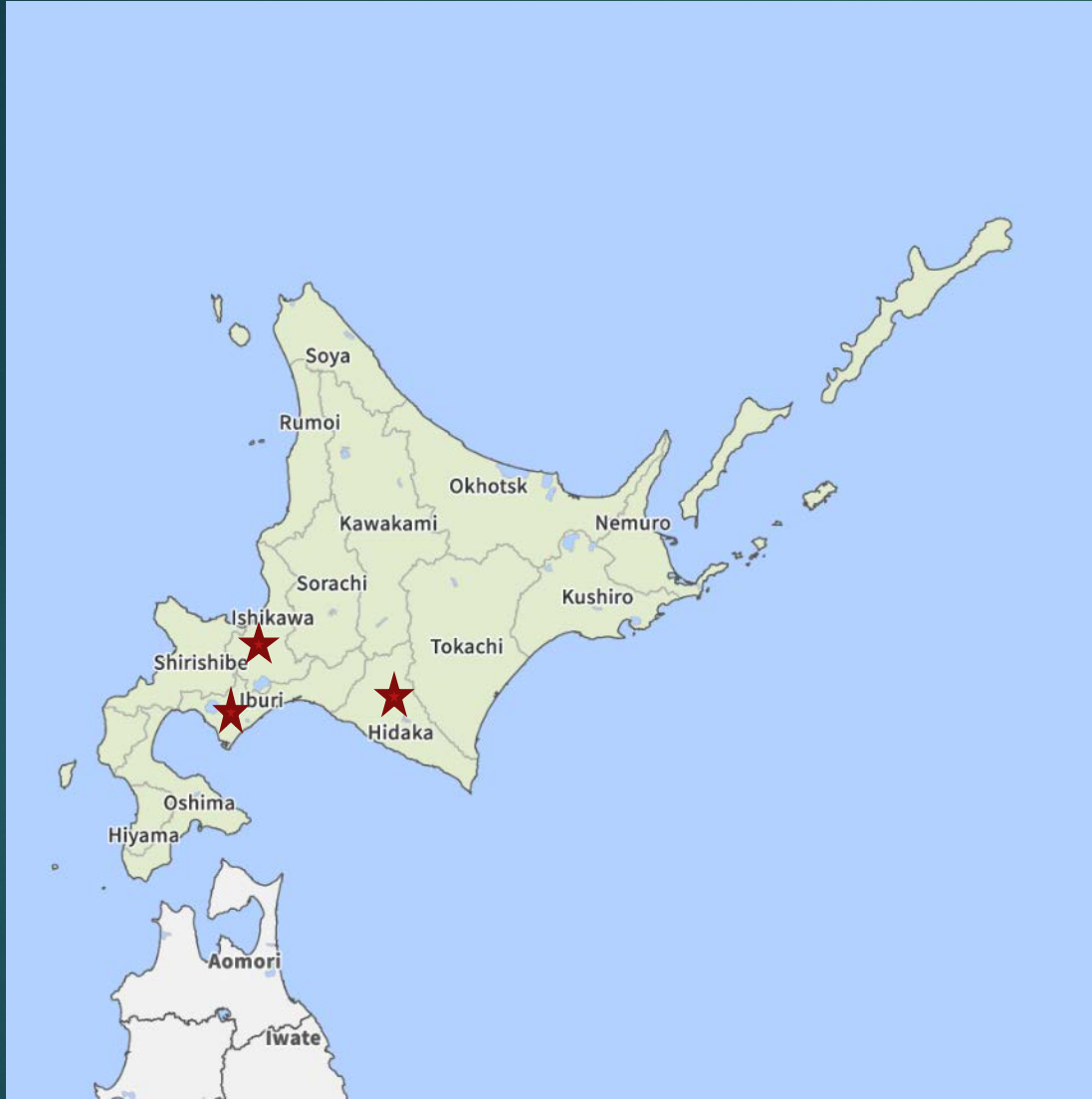


(How) Can archaeology be useful to  
Ainu groups? Indigenous Archaeology  
and Japan's Indigenous Population

JOE WATKINS

ワトキンス ジョー

MARCH 15, 2023



# Prefectures of Hokkaido

# Some results of the survey (Onai 2011)

- General
  - 70% of Ainu respondents live in Iburi, Hidaka, and Ishikari subprefectures
  - 90% born in Hokkaido
  - Less than 20% of respondents indicated both parents were Ainu
  - 10% of the respondents felt “constantly aware of their Ainu heritage;” but “reduced awareness of Ainu status” conspicuous among under 30
- Economics:
  - Ainu 3.692 million yen versus 4.406 million yen for average annual household income in Hokkaido
  - 5.2% Ainu receive public assistance versus 3.9% non-Ainu in Hokkaido
  - Additional differences between Ainu and general Hokkaido populations concerning education, educational attainment and health risk factors

# Government Acts

- 2019 Act Promoting Measures to Achieve a Society in which the Pride of the Ainu People is Respected”
  - “Ainu Measures Promotion Act of 2019 (AMPA).”
- 1997 Act on the Promotion of Ainu Culture and Dissemination and Enlightenment of Knowledge About Ainu Tradition and Their Culture
  - The Ainu Culture Promotion Act of 1997

Ishihara, Mai. 2019.

“The Stolen History of Ainu ‘Liminars’.”

Cited Yasuyuki Kaneko:

- “The Ainu minzuko no longer exist”
- “by identifying themselves as ‘Ainu,’ people benefit from government welfare, including low-interest housing loans, scholarships, and support for obtaining driving licenses, as well as subsidies to the Ainu Association of Hokkaidō.”

# Nihonjinron = Jomon = Japanese persona

“the archaeology of the Jomon period manifests in Japan today through social activism that, while inspired by the archaeological past, effects change in the present.”

“typically regarded as a hunter-gatherer culture that existed approximately from 16,000 B.P. to 3,000/2,500 B.P.”

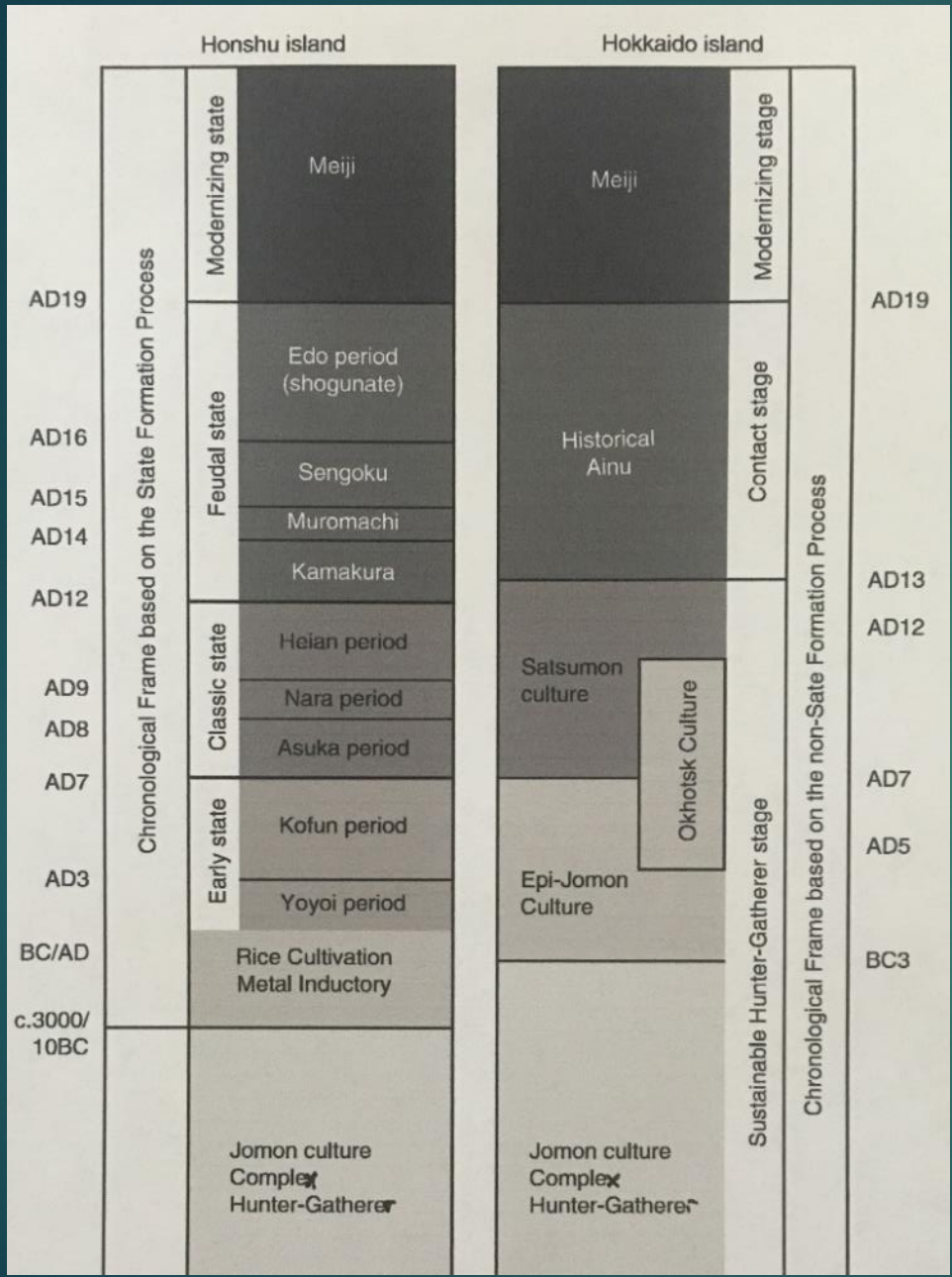
Yasuyuki Yoshida and John Ertl.

“Archaeological Practice and Social Movements: Ethnography of Jomon Archaeology and the Public.”  
Journal of the International Center for Cultural Resource Studies 2. International Center for Cultural Resource  
Studies, Kanazawa University. 2016. p. 48



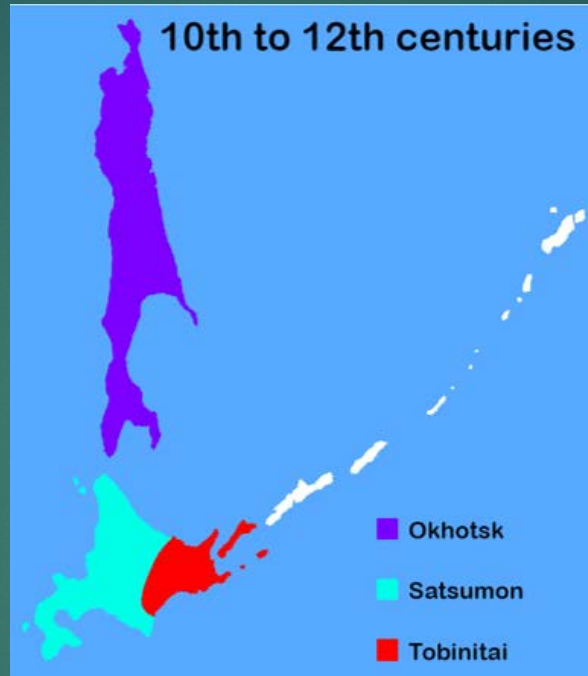
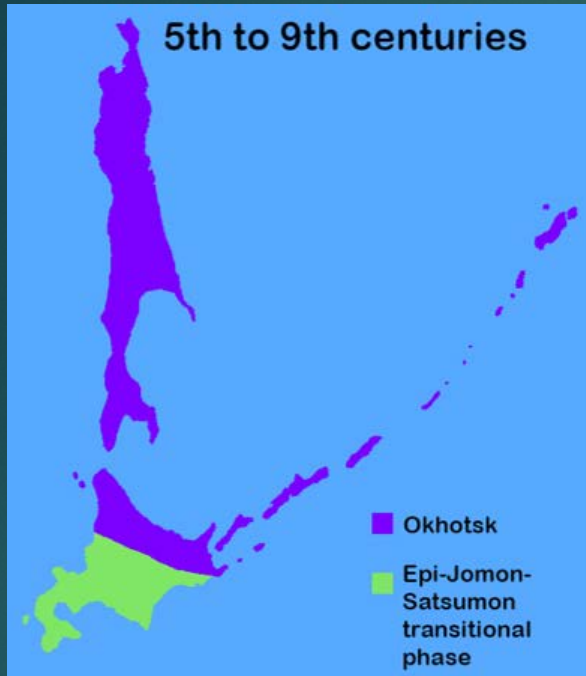
“the Jomon should not be seen as a single entity characterized by a fixed set of cultural traits”

Habu, Junko. 2008. Growth and Decline in Complex Hunter-Gatherer Societies: A Case Study from the Jomon Period Sannai Maruyama Site, Japan. *Antiquity* 82: 571–584



From Kato 2018. Hokkaido Sequence and the Archaeology of the Ainu People. Encyclopedia of Global Archaeology, Figure 1, page 4 (excerpt)







“the genetic characteristics of the Ainu are based on the Hokkaido Jomon people and the subsequent input of Lower Amur region Siberian genes through the Okhotsk culture people as well as “populations other than the Hokkaido Jomon and the Okhotsk culture people that contributed to the formation of the Ainu.”

”

Adachi, Noboru, Tsuneo Kakuda, Ryohei Takahashi, Hideaki Kanzawa-Kiriyama, and Ken-ichi Shinoda. Ethnic derivation of the Ainu inferred from ancient mitochondrial DNA data. *American Journal of Physical Anthropology* 165:139–148. 2018. p. 143.



“ an expression of archaeological theory and practice in which the discipline intersects with indigenous values, knowledge, practices, ethics, and sensibilities, and through collaborative and community-originated or -directed projects, and related critical perspectives ”

G. P. Nicholas, “Native Peoples and Archaeology,”  
Encyclopedia of Archaeology, ed. D. Pearsall  
[New York: Academic Press, 2008], 3:1660



“carry some responsibilities to ensure that they apply all anthropological ethics in their work ... while keeping alive a concern for the writing of the history of their country and all its groups.”

”

Frank Muyard, “Taiwan Archaeology and Indigenous Peoples: Cross-perspectives on Indigenous Archaeology and Interactions Between Archaeologists and Indigenous Communities in Taiwan,” in *Archaeology, History and Indigenous Peoples: New Perspectives on the Ethnic Relations of Taiwan*. Chapter: 7. Shung Ye Museum of Formosan Aborigines. Li-wan Hung, Ed. 2016. p. 254.

Thank you!