

Chapter 1 : Eurasian (mixed ancestry) - Wikipedia

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Hietanen Find articles by Jari K. The authors have declared that no competing interests exist. Conceived and designed the experiments: This article has been cited by other articles in PMC. Abstract Eye contact has a fundamental role in human social interaction. The special appearance of the human eye i. Empirical studies have demonstrated that faces making eye contact are detected quickly and processed preferentially i. Such sensitivity to eye contact seems to be innate and universal among humans; however, several studies suggest that cultural norms affect eye contact behaviours. For example, Japanese individuals exhibit less eye contact than do individuals from Western European or North American cultures. However, how culture modulates eye contact behaviour is unclear. The present study investigated cultural differences in autonomic correlates of attentional orienting i. Additionally, we examined evaluative ratings of eye contact with another real person, displaying an emotionally neutral expression, between participants from Western European Finnish and East Asian Japanese cultures. Our results showed that eye contact elicited stronger heart rate deceleration responses i. Instead, cultural differences in the eye contact effect were observed in various evaluative responses regarding the stimulus faces e. The rating results also revealed that gaze direction direct vs. These results suggest that cultural differences in eye contact behaviour emerge from differential display rules and cultural norms, as opposed to culture affecting eye contact behaviour directly at the physiological level. Human eyes have a wide, depigmented i. It has been suggested that the special appearance of the human eye is an adaptive consequence that implies the importance of detecting eye contact for social interaction [1]. Both faces displaying direct and averted gaze have crucial functions for social interaction. Faces displaying a direct gaze capture our visual attention, whereas faces displaying an averted gaze trigger shifts in attention toward the averted location for a review, see [2]. For example, even newborns 2â€”5 days old look at faces displaying a direct gaze longer than faces displaying an averted gaze [5] , [6]. Faces displaying direct eye contact are treated specially in adults, as well. Generally, humans tend to rate a person who makes eye contact as more likable, pleasant, intelligent, credible, and dominant as compared to a person exhibiting less or no eye contact. However, excessive eye contact may make an observer feel uncomfortable in certain situations [12] for a review. Faces displaying a direct gaze enhance performance on face-related tasks, such as gender discrimination [13] and encoding and decoding of facial identity [14]. Although sensitivity to socially significant stimuli, such as faces and eye contact, is innate to humans, there is also some variability across cultures. It has also been shown that culture affects holistic face processing; White people process own-race faces more holistically than East Asian faces, whereas East Asians holistically process both own- and other-race faces [16]. Some researchers argue that facial recognition and expression of basic emotions is universal among humans e. Specifically, East Asians tend to categorise fearful faces as surprised faces [20] â€” [22] and disgusted faces as angry faces [20]. A recent study demonstrated that cultural differences in recognition of facial expressions of fear and disgust might be due to differences in eye fixation patterns [20] ; Western Europeans fixate more on the mouth region, and East Asians fixate more on the eye region when recognising facial expressions. Another study reported that Japanese people tend to use information from the eyes, and U. Even within Western European and North American cultures, there is variability in the recognition of facial expression e. A meta-analysis showed that there is an in-group advantage in recognising facial expressions i. This effect might be due to culture-specific expression styles [25]. Cultural differences in the perception and expression of facial emotions have received much research attention e. There is some evidence to suggest cultural variability with regard to gaze behaviour. For instance, the total amount of eye contact and the length that an individual maintains eye contact seems to vary across cultures. In Western cultures, eye contact during social interaction is considered more important than in East Asian cultures. In a study investigating the importance of different rules within social relationships, results indicated that among

respondents from the U. These rules are also reflected in overt behaviour. It has been observed that Japanese managers make less eye contact than U. These results may be partly explained by the fact that within the Japanese culture, avoidance of eye contact is a sign of respect or deference [30]. Interestingly, a recent eye-tracking study that had participants view animated faces in a laboratory revealed that British participants fixated more on the mouth, whereas Japanese participants fixated mainly on the eyes [31]. Recently, an fMRI study investigated the effect of culture on the neural processing of facial images displaying fear expressions [32]. Both Japanese and U. White participants showed enhanced activation of the amygdala to other-culture fearful faces displaying direct vs. However, cultural differences emerged in amygdala responses to own-culture fearful faces. White participants, amygdala activity was greater for averted vs. The authors suggested that the lack of differential activity to own-culture direct vs. As results from Adams et al. However, it is unknown whether these attentional effects reflect voluntary attentional control processes or more automatic modulatory signals emanating from emotion-related circuits, such as the amygdala. One way to investigate this issue is to measure amygdala-mediated autonomic responses that have been associated with the orienting of attention. Orienting of attention to external stimuli is accompanied by a rapid deceleration of heart rate HR; [34]. Lang, Bradley, and others have shown that the HR deceleration response is amplified by affectively and motivationally salient stimuli, such as unpleasant scenes or angry faces [35] – [38]. As noted above, faces displaying a direct gaze have been shown to capture and hold our visual attention [7] – [9], [39] – [40]. Thus, we should expect to find pronounced heart rate deceleration when seeing a face displaying a direct gaze. In the present study, an autonomic correlate i. In the present study, as well as in our previous studies, a computer-controlled liquid crystal window was placed between the participant and a model person for stimulus presentation. Finnish and Japanese participants faced a model person from their own cultural background. Finally, participants were also asked to evaluate the valence and arousal of their own feelings while looking at the faces, as well as rate the stimulus faces for basic emotions, dominance, approachability, and pleasantness. We predicted that seeing another person displaying a direct gaze would enhance HR deceleration as compared to when seeing a face with an averted gaze or closed eyes. However, the hypotheses based on culture were not that straightforward. On the other hand, if there are such differences in culture-related learning history between Western European and East Asian individuals that lead to differences at the level of automatic affective-motivational processing of eye contact, then differences in HR deceleration might appear. Based on available evidence, we would expect to observe more pronounced HR deceleration to eye contact in East Asian as compared to Western European participants. Less spontaneous eye contact among Japanese individuals [27] – [29] would suggest that these individuals feel that a face that is making eye contact is more unpleasant and unapproachable, but more dominant, than individuals from a Western European culture. Likewise, we would predict that Japanese participants would rate a face displaying a direct gaze as more negative than would Finnish participants. Finally, Japanese participants likely will exhibit shorter self-controlled looking-times to faces with a direct gaze as compared to Finnish participants. Materials and Methods Ethics statement Written informed consent was obtained from all the participants. Participants Twenty Finnish adults 10 females and 20 Japanese adults 10 females participated in this study see Table 1. Both Finnish and Japanese participants were university students recruited from the University of Tampere in Finland and the University of Tokyo and other universities in Japan, respectively. All Finnish and Japanese participants were nationals of their respective countries, and no one had stayed abroad for more than six months. For Finnish participants, these scales were translated into Finnish. All participants had normal or corrected-to-normal visual acuity.

Chapter 2 : Asia in the Eyes of Europe, Europe in the eyes of Asia | DiploFoundation

Led by artistic director Mikiko Kikuta, European Eyes on Japan is a visual arts project that has toured over thirty European Capitals of Culture since

Neile Adams Eurasians are collectively called Mestizos in the Philippines. The vast majority are descendants of Spanish, Latino and American settlers who intermarried with people of indigenous Filipino descent. Aside from the more common Spanish, Latino and American mestizos, there are also Eurasians in the Philippines who have ancestries from various European countries or Australia. Significant intermarriage between Filipinos and European Americans has occurred since the United States colonial period up to the present day, as the US had numerous people stationed there at military bases. Most Eurasians of Spanish or Latino descent own business conglomerates in the real estate, agriculture, and utilities sector, whereas Eurasians of White American descent are largely in the entertainment industry which are one of the biggest industries in the Philippines working as reporters, writers, producers, directors, models, actors and actresses as modern Philippine mass media and entertainment industry was pioneered during the American colonization of the Philippines by the Americans. Many of them also works in offices and call centers; The Philippines being the call center capital of the world. As opposed to the policies of other colonial powers such as the British or the Dutch, the Spanish colonies were devoid of any anti-miscegenation laws. Moreover, the Catholic Church not only never banned interracial marriage, but it even encouraged it. The Spanish implemented incentives to deliberately entangle the various races together in order to stop rebellion: For that purpose, the Spaniards of the country, the Chinese mestizos, and the Filipinos shall be admitted with perfect equality as cadets of the military corps; the personal-service tax shall be abolished, or an equal and general tax shall be imposed, to which all the Spaniards shall be subject. This last plan appears to me more advisable, as the poll-tax is already established, and it is not opportune to make a trial of new taxes when it is a question of allowing the country to be governed by itself. Since the annual tribute is unequal, the average shall be taken and shall be fixed, consequently, at fifteen or sixteen reals per whole tribute, or perhaps one peso fuerte annually from each adult tributary person. This regulation will produce an increase in the revenue of , or , pesos fuertes, and this sum shall be set aside to give the impulse for the amalgamation of the races, favoring crossed marriages by means of dowries granted to the single women in the following manner. To a Chinese mestizo woman who marries a Filipino shall be given pesos; to a Filipino woman who marries a Chinese mestizo, 100 pesos; to a Chinese mestizo woman who marries a Spaniard, 1, pesos; to a Spanish woman who marries a Chinese mestizo, 2, pesos; to a Filipino woman who marries a Spaniard, 2, pesos; to a Spanish woman who marries a Filipino chief, 3, or 4, pesos. Some mestizo and Filipino alcaldes-mayor of the provinces shall be appointed. In a word, by these and other means, the idea that they and the Castilians are two kinds of distinct races shall be erased from the minds of the natives, and the families shall become related by marriage in such manner that when free of the Castilian dominion should any exalted Filipinos try to expel or enslave our race, they would find it so interlaced with their own that their plan would be practically impossible. Among them was Sir John Bowring , Governor General of British Hong Kong and a well-seasoned traveler who had written several books about the different cultures in Asia, who described the situation as "admirable" during a visit to the Philippines in the s. The lines separating entire classes and races, appeared to me less marked than in the Oriental colonies. I have seen on the same table, Spaniards, Mestizos Chinos cristianos and Indios, priests and military. There is no doubt that having one Religion forms great bonding. And more so to the eyes of one that has been observing the repulsion and differences due to race in many parts of Asia. And from one like myself who knows that race is the great divider of society, the admirable contrast and exception to racial discrimination so markedly presented by the people of the Philippines is indeed admirable. Sawyer, who had spent most of his life in different parts of Asia and lived in Luzon for fourteen years. His impression was that as far as racial integration and harmony was concerned, the situation in the Philippines was not equaled by any other colonial power: Spaniards and natives lived together in great harmony, and do not know where I could find a colony in which Europeans mixes as much socially with the natives. Not in Java, where a native of

position must dismount to salute the humblest Dutchman. Not in British India, where the Englishwoman has now made the gulf between British and native into a bottomless pit. As of today European genes are spread throughout the country in great but specifically unknown scale, together with Chinese genes and Indian, Arabic and Japanese genes, that evolved modern Filipinos in a distinctive Austronesian path. In a research done by Dr.

Chapter 3 : Attention to Eye Contact in the West and East: Autonomic Responses and Evaluative Ratings

Japan in the Eyes of Europe: The Sixteenth Century by Donald F Lach starting at \$ *Japan in the Eyes of Europe: The Sixteenth Century* has 1 available editions to buy at Alibris.

Palace reception near Hakodate , Hokkaido in A group of Ainu people, c. They followed a religion which was based on natural phenomena. Takeda Nobuhiro killed the Ainu leader, Koshamain. An Ainu Couple in Japan During the Edo period " the Ainu, who controlled the northern island which is now named Hokkaido, became increasingly involved in trade with the Japanese who controlled the southern portion of the island. The Tokugawa bakufu feudal government granted the Matsumae clan exclusive rights to trade with the Ainu in the northern part of the island. Later, the Matsumae began to lease out trading rights to Japanese merchants, and contact between Japanese and Ainu became more extensive. Throughout this period the Ainu became increasingly dependent on goods imported by the Japanese, and were suffering from epidemic diseases such as smallpox. Meiji Restoration and Later[edit] In the 18th century, there were 80, Ainu. The Japanese government introduced a variety of social, political, and economic reforms in hope of modernizing the country in the Western style. One innovation involved the annexation of Hokkaido. First, it was seen as a means to defend Japan from a rapidly developing and expansionist Russia. Second it offered a solution to the unemployment for the former samurai class Finally, development promised to yield the needed natural resources for a growing capitalist economy. Japanese scroll painting, c. As a result, many Ainu are indistinguishable from their Japanese neighbors, but some Ainu-Japanese are interested in traditional Ainu culture. For example, Oki , born as a child of an Ainu father and a Japanese mother, became a musician who plays the traditional Ainu instrument tonkori. Many live in Sambutsu especially, on the eastern coast. In the number of "pure" Ainu was about Ainu is the word Ainu identify themselves as from their first male ancestor Aioina. Official documents use both names. Official recognition in Japan[edit] Map of the distribution of Ainu in Hokkaido On June 6, , the Japanese Diet passed a bipartisan, non-binding resolution calling upon the government to recognize the Ainu people as indigenous to Japan , and urging an end to discrimination against the group. The resolution recognised the Ainu people as "an indigenous people with a distinct language, religion and culture". The government immediately followed with a statement acknowledging its recognition, stating, "The government would like to solemnly accept the historical fact that many Ainu were discriminated against and forced into poverty with the advancement of modernization, despite being legally equal to Japanese people. A total of 83 North Kuril Ainu arrived in Petropavlovsk-Kamchatsky on September 18, , after they decided to remain under Russian rule. They refused the offer by Russian officials to move to new reservations in the Commander Islands. Finally a deal was reached in and the Ainu decided to settle in the village of Yavin. In March , the group left Petropavlovsk and started the journey towards Yavin on foot. Four months later they arrived at their new homes. Another village, Golygino, was founded later. Under Soviet rule, both the villages were forced to disband and residents were moved to the Russian-dominated Zaporozhye rural settlement in Ust-Bolsheretsky Raion. Omelchenko, the minister for the protection of military and state secrets in the USSR, banned the press from publishing any more information on the Ainu living in the USSR. This order was revoked after two decades. The Nakamura clan South Kuril Ainu on their paternal side , the smallest group, numbers just six people residing in Petropavlovsk. On Sakhalin island, a few dozen people identify themselves as Sakhalin Ainu, but many more with partial Ainu ancestry do not acknowledge it. Most of the Japanese people living in Russia Census are of mixed Japanese-Ainu ancestry, although they do not acknowledge it full Japanese ancestry gives them the right of visa-free entry to Japan. There is no evidence of living descendants of the Kamchatka Ainu. In the Census of Russia , close to people tried to register themselves as ethnic Ainu in the village, but the governing council of Kamchatka Krai rejected their claim and enrolled them as ethnic Kamchadal. This request was also turned down. According to Alexei Nakamura, as of [update] only Ainu live in Russia up from just 12 people who self-identified as Ainu in and they along with the Kurile Kamchadals Itelmen of Kuril islands are fighting for official recognition. In the letter they blamed the Japanese, the Tsarist Russians and the Soviets for crimes against the Ainu such as killings and

assimilation, and also urged him to recognize the Japanese genocide against the Ainu people—which was turned down by Putin. Also shown are Australoids, indicated by A, and Negritos, indicated by N. The Ainu have often been considered [by whom? One of their Yukar Upopo, or legends, tells that "[t]he Ainu lived in this place a hundred thousand years before the Children of the Sun came". Ainu woman with mouth tattoos and live bear Mark J. A recreation of a map made by William W. Howells, professor of anthropology at Harvard University, shows in the shaded the remnants and populations of non-Mongoloid people, appearing as N Negrito or A Australoids of Wallacea, Melanesia and Australia. The latter peoples comprise the present aboriginals of Australia and Melanesia, as shown; the interest here is their presence and remnants. Many have wavy hair, but some straight black hair. Very few of them have wavy brownish hair. Their skins are generally reported to be light brown. But this is due to the fact that they labor on the sea and in briny winds all day. Old people who have long desisted from their outdoor work are often found to be as white as western men. The Ainu have broad faces, beetling eyebrows, and large sunken eyes, which are generally horizontal and of the so-called European type. Eyes of the Mongolian type are hardly found among them. Genetics [edit] illustration of Ainu Genetic testing has shown that the Ainu belong mainly to Y-haplogroup D-M Most of the remaining individuals in this sample have been classified definitively only as belonging to macro-haplogroup M. A recent genetic study has revealed that the closest genetic relatives of the Ainu are the Ryukyuan people, followed by the Yamato people and Nivkh. Ainu language Today, it is estimated that fewer than speakers of the language remain, [60] while other research places the number at fewer than 15 speakers. The language has been classified as "endangered". Although there have been attempts to show that the Ainu language and the Japanese language are related, modern scholars have rejected that the relationship goes beyond contact, such as the mutual borrowing of words between Japanese and Ainu. No attempt to show a relationship with Ainu to any other language has gained wide acceptance, and Ainu is currently considered to be a language isolate. A single sentence in Ainu can be made up of many added or agglutinated sounds or affixes that represent nouns or ideas. The Ainu language has had no system of writing, and has historically been transliterated by the Japanese kana or Russian Cyrillic. Today, it is typically written in either katakana or Latin alphabet. The unwieldy nature of the Japanese kana with its inability to accurately represent coda consonants has contributed to the degradation of the original Ainu. For example, some words, such as Kor meaning "to hold", are now pronounced with a paragoge, as in Koro. Many of the Ainu dialects, even from one end of Hokkaido to the other, were not mutually intelligible; however, the classic Ainu language of the Yukar, or Ainu epic stories, was understood by all. Without a writing system, the Ainu were masters of narration, with the Yukar and other forms of narration such as the Uepeker Uwepeker tales, being committed to memory and related at gatherings, often lasting many hours or even days. It should be brought up to date to reflect subsequent history or scholarship including the references, if any. November This article may be expanded with text translated from the corresponding article in Japanese. June Click [show] for important translation instructions. View a machine-translated version of the Japanese article. 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Men and women alike cut their hair level with the shoulders at the sides of the head, trimmed semicircularly behind. The women tattooed their mouths, and sometimes the forearms. The mouth tattoos were started at a young age with a small spot on the upper lip, gradually increasing with size. The soot deposited on a pot hung over a fire of birch bark was used for colour. Their traditional dress was a robe spun from the inner bark of the elm tree, called attusi or attush. Various styles were made, and consisted generally of a simple short robe with straight sleeves, which was folded

around the body, and tied with a band about the waist. The sleeves ended at the wrist or forearm and the length generally was to the calves. Women also wore an undergarment of Japanese cloth. In winter the skins of animals were worn, with leggings of deerskin and in Sakhalin, boots were made from the skin of dogs or salmon. Women also wear a beaded necklace called a *tamasay*. They never ate raw fish or flesh; it was always boiled or roasted. There was no chimney, only a hole at the angle of the roof; there was one window on the eastern side and there were two doors. The house of the village head was used as a public meeting place when one was needed. The men used chopsticks when eating; the women had wooden spoons. Capital punishment did not exist, nor did the community resort to imprisonment. Beating was considered a sufficient and final penalty. However, in the case of murder, the nose and ears of the culprit were cut off or the tendons of his feet severed.

Chapter 4 : As Brexit looms, Muji eyes Germany for new European base | The Japan Times

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Chapter 5 : Asia-Europe Foundation (ASEF) - Asia In The Eyes Of Europe

This project is called "European Eyes on Japan", an artist-in-residence workshop set up thanks to an agreement made between Matera-Basilicata Foundation, EU Japan Fest and the curator in charge of the logistics and organisation of the artist-in-residence on behalf of the EU Japan Fest.

Chapter 6 : Asia-Europe Foundation (ASEF) - The EU Through the Eyes of Asia

The EU Through the Eyes of Asia: Media, Public and Elite Perceptions in China, Japan, Korea, Singapore and Thailand is a publication under ASEF's European Studies in Asia (ESiA) programme. This publication presents an in-depth analysis on Asian perceptions of the EU through media evaluation, public.

Chapter 7 : France says Europe united against U.S. tariffs as Germany eyes negotiations | The Japan Times

European Eyes on Japan Spazju Kreattiv, Valletta Led by artistic director Mikiko Kikuta, European Eyes on Japan is a visual arts project that has toured over thirty European Capitals of Culture since

Chapter 8 : European Eyes on Japan

Bibliographic Checklist of the Exhibition. Asia in the Eyes of Europe: Sixteenth through Eighteenth Centuries, an exhibition held at the University of Chicago Library, Department of Special Collections, January 23 - May 1,

Chapter 9 : European Eyes on Japan - Japan today - Pafos

DiploFoundation, in cooperation with the Federal Department of Foreign Affairs of Switzerland, Asia-Europe Foundation and the National Centre for Research on Europe (NCRE) invite you to participate at a seminar Asia in the Eyes of Europe, Europe in the Eyes of Asia.