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The International Union of Anthropological and Ethnological Sciences (IUAES) was established on August 23   1948   when it merged   in fact   with the International Congress of Anthropological and Ethnological Sciences (ICAES)   which was founded in 1934. The latter was the product of various Congresses of Anthropological Sciences   starting in   1865.

The IUAES is one of the member organizations of the International Social Science Council (ISSC) and also of the International Council for Philosophy and Humanistic Studies (CIPSH). The IUAES is also a member of the International Council of Scientific Uruons (ICSU). Its aim is to enhance exchange and communication among scholars of all

regions of the world   in a collective effort to expand human knowledge. In this way it hopes to contribute to a better understanding of human society   and to a sustainable future based on harmony between nature and culture. The IUAES once noted a draft statement on the future of world anthropology in “   Current Anthropology”（1979）   “The scope of

anthropology in terms of areas of human interest includes such critical issues of the contemporary world as problems of environmental management   pressure for the progressive reduction of disparities and the restructuring of the world order   the future of the nation-state   ethnic pluralism and the future of national society   and the harmonization of the roles and functions of institutions with the basic and derived biological and psychic drives of man”. The IUAES itself consists of national and institutional organizations in more than 50 countries in all parts of the world   and also includes some hund   reds of individual members. The research effort and involvement of the IUAES is principally arranged by its scientific commissions   of which currently   there are twenty-seven   and each of which concentrates on some area of anthropological interest. They included ethnic relations   aging and the aged   women   children   youth   migration epidemiology and Aids   tourism   primatology   linguistics   and so on.

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Perspectives of Aging in Diverse Cultures
Feminization of Aging and Gender Issues: Asia Region
2. Children, Youth and Childhood
Transfer of Knowledge and Children Agency:Reconstructing the
Paradigms of Socialization
Female Child Migration and Trafficking in Asia
Youth and Identity
Childhood, Child Labour and Globalization
3. Cultural Diversity
Cultural Diversity in Building a Harmonious Society
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Negotiating Cultural Diversity: Representations of Alterity,
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Enterprises Anthropology: Review and Prospect
5. Ethnic Development and Social Assessments
Making a Difference? Social Assessments and the Role of Social
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Empirical and Comparative Studies of Chinese and International
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Human Security, Disadvantaged People and Development: The
Emerging
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Religion, Communalism and Human Rights
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Human Right and Multi Cultural Society Continuum:A Global
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Four Patterns of State Response: Addressing Economic, Ecological,
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Political and Religious Problems in the Context of Legal
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Culture, Migration and Transaction in Globalizing Asia
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15. Nomadic Peoples Studies
Change and Development in Pastoral Society
Changes in Grassland Environment and Livelihood of Herders
16. Religious Studies
Pilgrimage Landscape, Cosmogram and Planning the Heritage
Cities
Ethnography of Russia and Central Asia: Inter-ethnic,
Inter-cultural and Inter-religious Relationships
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The session "Perspectives of Aging in Diverse Cultures" by the Commission on Aging and the Aged met on 29th July 2009 morning and had a fruitful session of presentations and academic exchanges. The session was attended by about 20 participants five out of the six speakers listed in the program gave presentations. One speaker Dr Mahmudul Hasan from Bangladesh was absent from the session due to the delay in his visa approval.

The session began with the presentation by Dr Marie Wallace from Pima College (USA) titled "successful Aging in Native North America A Tribal Approach to Ensuring Value of Their Aged Population". She described a successful social service model for elders in a North American Indian community which presented a sharp contrast to services offered to the elderly in mainstream US societ)r. Compared with the mainstream US society she concluded that the tribal approach is able to facilitate successful aging because they were structurally flexible and adaptable valued personal engagement between elders and workers and were culturally inflected. The successful service model in ensuring that the elderly continue to play an active role in the community as cultural transmitters provides a valuable construct to the mainstream services for the aged which often devalues the aged as they are detached from intergenerational and community connections. The second presentation by Dr Leng Leng THANG (National University of Singapore) gave an ethnographic analysis about positive changes in attitudes towards the aged among a group of college students as they went through an intergenerational service learning module. Although the students came to the course with little understanding of and interest in aging after the 13-week course which included visits to age-integrated centres and a hands-on project to design and implement an intergenerational program in the community students found that they began to "discover" the existence of the elderly around them and started to take an interest oftheir own grandparents as well. The third presentation by Dr Yuki Yokohama of Mie Chukyo Univeristy (Japan) described a traditional exchange activity in a small island called ToshiIsland in Japan. This activity called "Neyako" is a unique system available only on the island and has been in practice for more than a century. Although they have their own parents many high school students there would spend their time together living with host families called "Neyaoya" who will take care of them until the members are married. The "Neyako" tradition has received much media attention in Japan recently and this is believed to be due to the rise of communication problems among people and the trend of social isolation experienced especially by the elderly. The adoption of "Neyako" has been considered as one possible solution to the communication problems facing Japanese. The presenter enlightened the audience with visual recordings of the "Neyako" system in Toshi Island including interviews of the students and host famiLies who praise the usefulness of the system in promoting social network and communications. Dr Marsha Smith from Augustana College (USA) next presented about intergenerational tensions and exchanges between older Wuhan women and their children. The presentation was derived from a research in Wuhan with 126 women who were participants of the University of the Elderly in Wuhan. The stories revealed a strong sense of optimism about the future among them although at the same time these women expressed worries about how the changing economy and social policies in China will affect the economic and social support networks they have been maintaining with their children. ……

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