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JAWS

Japan Anthropology Workshop

Newsletter No. 49

Autumn-Winter 2013



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JAPAN ANTHROPOLOGY WORKSHOP NEWSLETTER NO. 49

Autumn-Winter 2013

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FROM THE SECRETARY-GENERAL

John W. Traphagan

Greetings from sunny Austin, after an unusually cold winter. We actually had four “snow” days this year—which means there was .000000001cm of ice on the roads. As I write, we are approaching IUAES/ JASCA meetings in May. There will be a plenary session to celebrate the 30th anniversary of the founding of JAWS. This should prove to be a great session in which members are able to reconsider the tremendous accomplishments of JAWS over the past three decades. I hope that many of our members from around the world will be able to attend. Look to the JAWS website for information on the meetings.

This summer will also bring an end to my stint as Secretary General of JAWS. I have much enjoyed working with the wonderful people who form this fine community of Japan anthropologists and look forward to the future of JAWS. I want to thank everyone for their support over the past few years—it’s been a lot of fun and I look forward to the future.

FROM THE TREASURER

Anne Mette Fisker-Nielsen

The JAWS account with the Co-operative Bank in the UK currently holds a total of **£11,564** (as of March 20, 2014)

13 MAY 13 PayPal deposits	141.95	8,679.31
14 MAY 13 T&F ROYALTIES RJAWS001	508.78	9,188.09
5 JUN 13 INTEREST TAX PAID	0.81	9,188.90
6 JUN 13 T&F ROYALTIES RJAWS001	689.6	9,878.57
24 JUN 13 T&F ROYALTIES RJAWS001	667.97	10,546.54
5 JUL 13 INTEREST TAX PAID	0.90	10,547.44
5 AUG 13 INTEREST TAX PAID	1.05	10,548.49
5 SEP 13 INTEREST TAX PAID	1.19	10,549.68
4 OCT 13 INTEREST TAX PAID	1.05	10,550.73
5 NOV 13 INTEREST TAX PAID	1.16	10,551.89
5 DEC 13 INTEREST TAX PAID	1.09	10,552.98
11 DEC 13 CHAPS STG R00905DX UNIV OF PGH COMMON	482.06	11,035.04
3 JAN 14 INTEREST TAX PAID	1.09	11,036.13
5 FEB 14 INTEREST TAX PAID	1.25	11,037.38
20 Mar 14 PayPal deposits plus other membership fees	527.05	11,564.63

We are currently 140 members. Thank you to everyone who has paid outstanding fees and who has paid online or set up a direct debit.

There are still some outstanding fees, and some PayPal payments have been suspended. If you are in doubt about this, please contact me on af3@soas.ac.uk

Also, if you are not receiving information via the JAWS listserv, which you are entitled to as a member of JAWS, it could be that this is going into your junk mail, or that we do not have your up-to-date email address. Please contact me or John Traphagan jtrap@utexas.edu

To sign up for membership or to pay via PayPal simply go to www.japananthropologyworkshop.org and click "subscribe". There will be an automatic yearly withdrawal of £15 or the equivalent in your own currency.

It is possible to pay directly into the account. From a UK bank account, setting up a direct debit is free. Members outside the UK may incur extra cost for transferring money to the UK but this will depend on the bank.

The Co-operative bank
Account title JAPAN ANTHROPOLOGY WORKSHOP (JAWS),
Account holder (Anne Mette Fisker-Nielsen)
Sort code: 089299
Account no. 65416587

With best wishes.

FROM THE WEB MANAGER

R. Christopher Feldman

In conjunction with the EANTH listserv, the JAWS website (<http://japananthropologyworkshop.org>) is the primary location for current information on the Japan Anthropology Workshop for both the public and for JAWS members. There are a number of features available for you to share information and ideas there, and it can be much easier to navigate and work with than the conventional listservs. Some of the website's offerings include:

- The Homepage: This is the entry point for the website, and offers News, Information, Announcements, Obituaries, Job Postings, and more.
- Conferences Page: Information on upcoming events and on past conferences and workshop events.
- Discussion Page: A place for members to exchange ideas, ask questions and receive answers, request additional insight into issues, etc.
- JAWS History Page: Primarily intended for the public, this is also a useful resource for new members.
- Publications Page: Provides information on JAWS members' publishing efforts, including announcements of upcoming books or of new releases. We also provide links to the JAWS Routledge Book Series information at Routledge/Taylor & Francis.
- Membership Page: Information on JAWS membership, with a convenient link to Paypal for new/renewed membership payments.
- Officer Listings Page: Contact info for all of the JAWS Officers.
- Job Postings: A place for JAWS members to share open job listings.
- Resources Page: As selection of web links on Anthropology and Japan.

In addition to visiting the website, JAWS members have the option of setting up an RSS feed via a link on the website which will provide users' with email announcements when new information is posted to the site.

All of these pages provide opportunities for enhanced communication between JAWS members. To submit information, announcements, job postings, suggestions for new links, or to request additional features to be added to the JAWS website, simply use the Contact Form provided on the site, or email the JAWS Web Manager (Chris Feldman) at web_j_manager@japananthropologyworkshop.org.

FROM THE EDITORS

Andrea De Antoni, Emma Cook, Blai Guarné

This new issue of the Newsletter comes shortly before the Japanese Society of Cultural Anthropology (JASCA) 2014 Conference, that will be held in Chiba from the 15th to the 18th of May. Since it will be held jointly with the International Union of Anthropological and Ethnological Sciences (IUAES), and in collaboration with an outstanding number of international Associations related to anthropology, including the Anthropology of Japan in Japan (AJJ) and, needless to say, JAWS (<http://www.iuaes.org/japan2014/index.shtml>), this Conference is going to be a fundamental event for anthropologists all around the world. It aims to attract over one thousand delegates, thus adding a quantitative significance to the high level of interest that it will surely have from the many leading scholars that will be in attendance. Therefore, in this short editor's section we focus on this event to raise some points that, in our view, can be of general interest to the Members of JAWS.

In the first instance, the Conference coincides with the 50th Anniversary of JASCA and, even more importantly for us, the 30th Anniversary of JAWS. This charges the Conference with further significance from a symbolic perspective, since it seems to be the perfect opportunity for JAWS to express its status as an adult in every aspect and perhaps to learn from the experience of its elder fellow association. Indeed, as we pointed out in the last Newsletter, this Conference will provide great opportunities for discussing and exchanging perspectives and knowledge, as well as possibilities to get to know the work of our Japanese colleagues, often overlooked in the English-speaking/writing anthropological environment. Moreover, in tune with the theme of the Conference; "the Future with/of Anthropologies", this opportunity will potentially also enable the creation of new frameworks for further future collaborations, joint projects and new ideas.

In addition, the presence of Members of the IUAES will be a wonderful opportunity to get updated with the latest developments in anthropological theory. Despite the fact that most of JAWS Members already attend and give presentations at conferences that are not necessarily related to Japan, this is a rare occasion in which both anthropologists who focus on Japan and other areas can meet at the same time in one single place, while keeping their institutional identities as Japan specialists, as well as anthropologists. Therefore, on the one hand, the Conference will create the possibility to rethink some approaches and ideas that have become more or less institutionalised (if not whole

anthropological discourses) in the anthropology of Japan. On the other hand, it will be the perfect opportunity for JAWS Members to contribute to wider disciplinary debates, by bringing ethnological and anthropological knowledge created in and on Japan to a wider audience.

Last but not least, the Conference will feature a special panel, organised by Bruce White (Doshisha University), to celebrate “30 years of JAWS and 13 years of AJJ” (<http://www.nomadit.co.uk/iaaes/iaaes2014/panels.php5?PanelID=3214>). The panel will review the progress that JAWS has undergone since its foundation, and suggests the possibility of setting up a more formal link between JAWS and AJJ, as a celebration of this joint meeting. The panel will be followed by discussion among members of the two associations. In a conference whose theme is “the Future with/of Anthropologies”, talking about the past may, at first sight, slightly appear like an Orwellian strategy, where “he who controls the past controls the future”. Yet, we are all well aware that talking about the past is an active and productive way to address the challenges and complexities of an open future. Indeed, we surely know that what is (more or less purposefully and strategically) remembered or forgotten, plays a fundamental role in the construction of future aims.

Therefore we have no doubt that the Members who will attend the Conference will positively and actively contribute to the discussion with their experiences and knowledge, in order to construct an even more solid foundations embedded in the past, to create higher and brighter aims for the future of JAWS.

JAWS PUBLICATION NEWS

Joy Hendry

All the books I mentioned as in press last newsletter have come out, three in the last few weeks, so we have four exciting new volumes available to order. They are (in order of appearance):

Tullio Federico Lobetti's *Ascetic Practices in Japanese Religion*, a very graphic and visceral account of his field research in the heart of mountainous Japan which brings the reader into close contact with his companions in a way that has not really been achieved before, at the same time illustrating the great value of participant observation for understanding any society. Introduction by Nakamaki Hirochika.

Sebastien Penmellen Boret's *Japanese Tree Burial: Innovation, Ecology and the Culture of Death* on new forms of burial, place in the context of interesting and rather convincing ecological arguments, as well as reporting an unusually wide range of views of the family in Japan.

Mark Watson's *Japan's Ainu Minority in Tokyo: Urban Indigeneity and Cultural Politics*, addresses the subject of Ainu people, but set very much in the important contemporary context in indigenous studies of examining the seemingly counter-intuitive case of people living away from the area with which they are usually associated.

Daniel Reff, Richard Danford and Robin Gill (eds), *The First European Description of Japan, 1585: Striking Contrasts in The Customs of Europe and Japan*, by Luis Frois, S.J., translation into English of a wonderful account of Japan at the time of the arrival of the first Portuguese missionaries, edited with notes on the period and the customs of the time, compared quite assiduously with present day practice to make a fascinating resource.

Another new volume in press at the moment is *The Japanese Family: Touch, Intimacy and Feeling* by **Diana Adis Tahhan**. With an Introduction by Board member Eyal Ben Ari, this book makes a contribution to his interest in theories on body practices, and to debates on the processes of socialisation in Japan. It explores how the relationship between child and parent develops the importance of touch and physical contact for engendering intimacy and feeling, and how intimacy and feeling continue even when physical contact lessens. It relates the position in Japan to theoretical writing in both Japan and the West on body, mind, intimacy and feeling.

We have some other volumes at various prior stages, but we are always open to consider new ideas for the series, whether they be monographs, collections or translations, so do please get in touch with me (jhendry@brookes.ac.uk) if you have something to offer and I will send you the guidelines for submission of a proposal.

Don't forget to use the latest password to get your discount. If you type in JAWS14 that gives you 70% off the hardback title, and there should be paperbacks on demand eighteen months after the books first appear.

Full list in order of publication:

A Japanese View of Nature: The World of Living Things by Kinji Imanishi

Translated by Pamela J. Asquith, Heita Kawakatsu, Shusuke Yagi and Hiroyuki Takasaki; edited and introduced by Pamela J. Asquith

Japan's Changing Generations: Are Japanese Young People Creating A New Society?

Edited by Gordon Mathews and Bruce White

Community Volunteers in Japan: Everyday Stories of Social Change

Lynne Nakano

The Care of the Elderly in Japan

Yongmei Wu

Nature, Ritual and Society in Japan's Ryukyu Islands

Arne Røkkum

Dismantling the East West Dichotomy: Essays in Honour of Jan van Bremen

Edited by Joy Hendry and Dixon Wong

Psychotherapy and Religion in Japan: The Japanese Introspection Practice of Naikan

Chikako Ozawa-de Silva

Pilgrimages and Spiritual Quests in Japan

Edited by Maria Rodriguez del Alisal, Instituto de Japonologia, Madrid, Peter Ackermann, University of Erlangen, and D.P. Martinez, University of London

Japan and the Culture of Copying

Edited by Rupert Cox

Primary School in Japan: Self, individuality and learning in elementary education

Peter Cave

Globalization and Japanese Organization Culture: An Ethnography of a Japanese Corporation in France

Mitchell Sedgwick

Japanese Tourism and the Culture of Travel

Edited by Sylvie Guichard-Anguis and Okpyo Moon

Making Japanese Heritage

Edited by Christoph Brumann and Rupert Cox

Japanese Women, Class and the Tea Ceremony: The voices of tea practitioners in northern Japan

Kaeko Chiba

Home and Family in Japan: Continuity and Transformation

Edited by Richard Ronald and Allison Alexy

Abandoned Japanese in Postwar Manchuria: The Lives of War Orphans and Wives in Two Countries

Yeeshan Chan

Tradition, Democracy and the Townscape of Kyoto: Claiming a Right to the Past

Christoph Brumann

Religion and Politics in Contemporary Japan: Sōka Gakkai Youth and Kōmeito

Anne Mette Fisker-Nielson

Language, Education and Citizenship in Japan

Genaro Castro-Vasquez

Disability in Japan

Carolyn Stevens

Death and Dying in Contemporary Japan

Edited by Suzuki Hikaru

RESEARCH REPORTS

New farmers from non-farming families and the processes to become/be a farmer

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Waseda University

Objectives and background

In Japan, the number of workers in agriculture and farmland is decreasing, and the Ministry of Agriculture, Forestry and Fisheries (MAFF) have been implementing policies to increase farmers and farmland, and maintain the domestic output (MAFF 2013). Even though the number of farmers is decreasing and it can be argued that they are moving “backwards” in terms of job selection considering educational backgrounds and career path in their secondary or tertiary industries, the new farmers from non-farming family (hereafter, new farmers) have been entering into agriculture from another industry or after graduation from school (MAFF 2013). For my Ph.D. dissertation I am doing research on Japanese new farmers from non-farming families to understand why they entered into agriculture and keep engaging in it, asking: why do new farmers become farmers?, and how are they able to become and be a farmer?

In this dissertation, the individual processes and motivations of becoming/being a farmer are assumed to be connected deeply to the transformation of their selves because their choice of becoming and being a farmer is a choice of primary breadwinning job, in which they spend most of their lives. In addition, this dissertation assumes that selves are dynamic and multifaceted, and the dynamic and multifaceted selves are constructed under the influences of political, economical, and cultural settings (Kondo 1990). Therefore, this dissertation is also aiming at examining the political, economical, and cultural backgrounds behind the process of new farmers decisions to become and be a new farmer.

Research method

My field site is anonymously called “*mura*” (or village in English) and is located in Tokyo suburbia, 50 kilometers north of downtown Tokyo. The town that *mura* is located in is neither a rural nor urban area but can be categorized rural-urban because of the distance to and its location on the northern fringe of the commuting area of downtown

Tokyo. To utilize the advantage of location, the town government has a green city building plan and aims at maintaining the scenery of a farming village. The town government consequently supports local farmers to maintain their family businesses; however, local farmers are increasingly losing both their successors and the market. The first because of their children's preference to become *sararīmen*, and the latter because of decreased competitiveness caused by lower amounts of products the farmers in town can ship to the market. Thus, the town government built *mura* as a joint public-private venture where local farmers can sell their products, and would-be farmers are trained to become farmers. My informants are the employees of the *mura* and also self-employed farmers who became farmers after graduation from the above program of the *mura*. The people who are working as new farmers around the *mura* are mostly men, with only one woman currently employed.

My basic method consists of participant observation and semi-structured interviews covering life histories, daily life, and agricultural practices of fifteen new farmers so far, in order to investigate their working practices, their current selves and the transformations of selves. To compensate for the low number of the informants, the analysis uses secondary data such as autobiographies of new farmers and journalistic articles introducing new farmers, in order to investigate a larger picture of new farmers. In addition, I am doing archival research using the major newspapers to investigate the transformation of socio-cultural settings when the new farmers were born and raised. I am interested in how the relations of public discourses, especially those on agriculture, new farmers, and job changes, and the government policy to support new farmers is highly correlated with factors enabling new farmers to become/be a farmer.

Temporary analysis and findings

My analysis mentioned in this report concentrates only on the lifestyle of new farmers, motivations of becoming/being a farmer, and the political and economical contexts that enable new farmers to engage in farming. New farmers are financially supported by the Japanese government, and this is one of the factors that enables new farmers to become/be a farmer. MAFF provides monetary support for new farmers by giving 1,500,000 yen to each household of new farmers to purchase agricultural implements and fields etc. In addition, the development of transportation and IT technology enables new farmers to become/be a new farmer as well because access to cities and not feeling isolated is a decisive factor for them to move to their current residences.

From my initial analysis of new farmer's lifestyles, the lifestyle of new farmers tend to be "hybrid" in terms of crossing the borders of rural/urban, of working in primary/

secondary/tertiary industries, and of commune/social movements (Latour 1993). For example, a 45-year-old new farmer, Yamada, engages in agricultural activities while crossing the industrial boundaries among primary, secondary, and tertiary industries. As a farmer, Yamada produces vegetables and sells them in the market by finding the retail stores. To do so, Yamada made a group with other local farmers to share the market and the shipping responsibilities among the group members. In addition, he is doing online sales and engaging in retail by showing the added value of his products. He tells how the consumers can cook his products by utilizing the advantages of his vegetables. He is not only a producer, but also a distributor, and a retailer. He is engaging in distribution and retail not only to increase the amount of sales, but also enjoying the processes itself. By communicating with consumers during the distributing and retailing processes, Yamada believes that direct sales enables him to convey his message, which is to cherish food, and he enjoys sharing his belief with his customers.

Furthermore, new farmers do not intend either to seclude themselves from the world nor to stick to radical social reform; rather, they prefer to cope with social and environmental issues through their daily efforts including their engagement in agriculture and their home life. Part of their efforts in their work and home life are saving a small amount of energy by unplugging the unused electronic devices and distributing the slightly imperfect vegetables to relatives and friends, instead of throwing them away. New farmers would rather spend their daily life and work as a farmer in an ecological way; however, they do not stick to ideological beliefs, but believe that small, continual, everyday engagements with environmental protection is good and these small sustainable efforts will protect the environment. They believe that social reform will start from these small sustainable efforts.

In this paper, I have mentioned one small part of the progress of fieldwork and initial analysis. I intend to finish writing research and writing by the end of 2014 and to defend it soon after. If you have any comments and suggestions, I would be very happy to hear it. Please contact me at my email address.

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TOMORROW'S RESEARCHERS TODAY: A REVIEW OF PH.D. PROJECTS

In its online form, the JAWS Newsletter will maintain this feature to keep members up-to-date about ongoing new research and researchers in the anthropology of Japan all over the world. The aim of this section is to give current and recently graduated Ph.D. students, who carry on anthropological-like research on Japan, the opportunity to introduce themselves and to let us know their projects. As during the previous Editorship, the students do not necessarily have to be enrolled in an anthropology programme: interdisciplinarity and any approach that is likely to provide anthropologists with suggestions and ideas are most welcome. We hope that Ph.D. students will offer their collaboration, and that supervisors encourage their students to submit.

Language and Cultural Encounters: “First meetings” with Japanese Sign Language among mainstreamed deaf and hard-of-hearing youth

Jennifer MCGUIRE

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University of Oxford

I am a DPhil candidate in anthropology at the University of Oxford researching under the supervision of Professor Roger Goodman and Dr Sho Konishi. In February 2014, I will complete 14 months of fieldwork in Japan as a visiting researcher at the National Museum of Ethnology. My research examines the process of *shuwa ni deau* or “encountering sign language” for deaf and hard-of-hearing (DHH) youth who were educated in mainstream schools. When *kowa sodachi* (or those “raised orally”) first begin learning Japanese Sign Language (JSL), they are not only introduced to a new language but also to a *cultural* and linguistic *minority group*.

Students at mainstream schools share the audiological condition of deafness but do not have the same access to the language, traditions, and social behaviours associated with the deaf community as students at schools for the deaf. Since 90% of DHH children are born to hearing parents, enculturation usually takes place outside of the home. Historically, schools for the deaf have been the primary spaces for JSL acquisition and the foundation of the deaf community. However, in the past few decades, enrolment at schools for the deaf has been rapidly falling as more and more students attend mainstream schools. These students are typically the only DHH member of their class

and frequently without a DHH peer in their school. In most cases, it is not until after entering university, vocational school, or the workplace that they first encounter Sign Language and its users.

In my dissertation, I explore the ways in which young DHH Japanese renegotiate their position and identity in the “hearing world” when they discover a new communication method and community in the “deaf world”. By joining them in social activities, retreats, deaf organization meetings, cultural events, classes, and sign language clubs, I have been able to see how they adjust to a new language, interact with DHH peers, and try to make sense of their status as “disabled” members of Japanese society. Through interviews with a diverse group of young DHH (which includes those with a cochlear implant and/or a DHH family member), I have gained deeper insight into their educational experiences, relationships with family and peers, and varying views on integration. The “youth” at the center of this study are between 18 and 24 years old, but I have also collected life histories from individuals ranging from late 20s to early 70s. This has shed light on the ways in which attitudes toward deafness and the process of becoming “culturally deaf” have shifted over time. Today the network of DHH is strengthened across Japan and even extended overseas via social media. As a result of “encountering sign language”, young DHH transition from *hitori bochi* at home and at school to being among potential *nakama*. In focusing on this dynamic process, I explore issues of language, identity, belonging, and the role of education in minority groups.

I would appreciate and welcome discussions with scholars and students interested in similar topics, so please feel free to contact me via email.

Men, Sex, and Love in Postmainstream Japan

Elizabeth Miles
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Yale University/Waseda University

I am a doctoral candidate in the Department of Anthropology at Yale University, currently affiliated with the Graduate School of Asia-Pacific Studies (GSAPS) at Waseda University in Tokyo. My primary research focus is on how young Japanese men are negotiating their masculinity in an era of ongoing socioeconomic instability. My field research so far (I am currently in my fifth month) has led me to rethink the nature of intimate relationships among young people and how those relationships (or lack thereof) impact contemporary manhood.

Both the mass media and the academic literature proclaim that young men in the postindustrial world are undergoing a fundamental “crisis.” Within the public sphere of the mass media and the private spaces of self and the social, there is a large-scale questioning on the place of men in the “new” Japan. Working at the intersections of Japan studies, gender and sexuality studies, and cultural anthropology, my research seeks to test three primary hypotheses concerning heterosexual masculinity in Japan today. They are: 1) the effects of postindustrial socioeconomic shifts and social precarity; 2) the production, consumption, and performance of heterosexual desire; and 3) the potential dislocation of work and family as the primary means of masculine identification. The aim is to understand how these men are negotiating their masculinity and their intimate relationships in a period of intense social and economic change.

One such arena of social life undergoing change is that of intimate relationships. The most recent Labor and Welfare Ministry (*Kōsei Rōdōsho*) White Paper (2013) on young people claims that there is less pressure within society to get married and that marriage has become just one choice for today’s young people. Yet, dating, love, and marriage are still viewed by many as necessary attainments on the path to mature personhood. However, with the transition from “arranged” (*miai*) to “love” (*renai*) marriages, many also see love and desirability as a competition (*kyōsō*). It is this sense of “competition” and “unfairness” which has led many to reject the “love-capital system” (*renaishihonshugi*). Late last year I joined one such group, the Revolutionary Alliance of Undesirable Men (*Kakumeiteki himotedōmei*) in their annual anti-Christmas Demonstration (*kurisumasu funsai demo*). Founded in 2006 by Furusawa Katsuhiro, this group bills itself as trying to make a bright future for *himote*, or “undesirable men”. In much of the *himote* literature, it is this “love-capital system” which divides men into “haves” (*moteru*) and “have nots” (*motenai*) based primarily on income and looks.

While some, including prominent feminist scholars, view *himote* as merely angry young men who objectify women as a means toward fulfillment of their masculine identity, one of the aims of my research, through interviews and participant observation, is to understand young Japanese men's changing attitudes toward sex, dating, and marriage. Are these feelings of rejection—by the “system” and by women—merely a form of nostalgia, as some have argued, for a less competitive dating market or are they a timely critique of the intimacies of money and love in contemporary Japan?

Any and all comments would be greatly appreciated.

UPCOMING CONFERENCES

113th AAA Annual Meeting

“Producing Anthropology”

December 3–7, 2014, Washington DC

<http://www.aaanet.org/meetings/index.cfm>

Call for Papers

Our association’s history suggests that anthropology was an early adopter of an alchemic interdisciplinarity. We are a scientific practice of multivocality, committed to conversations across networks, interests, and perspectives. Indeed, the American Anthropological Association introduced annual meeting themes to the program in 1991 (the inaugural theme addressed Nationalism, Ethnicity, Race and Racism), to underscore the discipline’s capacious potential to confront challenges faced by “human societies throughout the world.” The call for papers that year highlighted the planned participation of “[s]cholars from several countries”, signaling a burgeoning awareness that the borders of the United States did not and should not limit anthropological knowledge produced at the meetings. Topics from subsequent years reflect the discipline’s fault lines and doubts about our common legacies, affinities, collaborations and future, even as we assembled to collectively apply what we know to the struggles of humankind and our environment. No matter our individual position on the nature of anthropological knowledge or how best to produce it, the association’s members annually assemble to understand and transform the world around us.

Producing Anthropology, the 2014 annual meeting theme, offers a provocation to examine the truths we encounter, produce and communicate through anthropological theories and methods. As a discipline built on blending archives of narratives, actions, sediment and bone, anthropology has well-established methods for grappling with complex, multidimensional artifacts. But what are our epistemological commitments to the ways we make scientific knowledge today? What impact do our epistemic convictions and predilections have, intended or not? What goals do we want to set for ourselves? What partnerships should we build? What audiences should we seek? And how will the truths we generate change as we contend with radical shifts in scholarly publishing, employment opportunities, and labor conditions for anthropologists, as well as the politics of circulating the anthropological records we produce?

Washington DC, the host city for our 2014 AAA Annual Meeting, provides us with an excellent venue for this pivotal conversation. It affords rich opportunities to bring together political, cultural, and educational constituencies from the city, the region, the United States, and the world. DC is also a center for producing memories and narratives of humanity, culture, language, history, prehistory and the natural world. It even serves as the residence of a particularly well-known son of an anthropologist—Barack Obama.

In addition to the familiar, productive formats of individual papers, organized panels, screenings, roundtables and Section-sponsored events, we will work to expand Installations—performances, recitals, conversations, author-meets-critic roundtables, salon reading workshops, oral history recording sessions and other alternative, creative forms of intellectual expression. We continue our efforts to challenge how anthropology conceptualizes and experiences scholarly communication, both deeply engaging local Washington DC audiences and extending the reach of the meeting to those interested in joining the conversation from afar. We hope these conversations will challenge what we take for granted as anthropological ways of knowing, seeing and communicating our scholarship.

The Asian Conference on Arts & Humanities 2014

April 3-6, 2014, Rihga Royal Hotel, & The Osaka International Conference Center, Osaka,
Japan

<http://iafor.org/iafor/conferences/acah2014/>

International Conferences

“Deciphering the Social DNA of Happiness: Life Course Perspectives from Japan”

April 24-26, 2014, University of Vienna, Department of East Asian Studies/Japanese Studies, in collaboration with the German Institute for Japanese Studies Tokyo

<http://www.univie.ac.at/happiness-in-japan/>

BAJS Symposium 2014

“Symposium on Risk, Society and Politics in Contemporary Japan”

May 24-25, 2014, Shiga University Faculty of Economics, Japan

<http://www.philipseaton.net/british-association-for-japanese-studies-japan-branch/bajs-symposium-24-5-may-2014/>

The Royal Anthropological Institute

“Anthropology and Photography 2014”

May 29-31, 2014, British Museum, Clore Centre

<http://www.therai.org.uk/conferences/anthropology-and-photography>

The Asian Conference on Asian Studies 2014

“Borderlands of Becoming, Belonging and Sharing”

May 29-June 1, 2014, Osaka, Japan

<http://iafor.org/iafor/conferences/the-asian-conference-on-asian-studies-2014/>

The Asian Conference on the Social Sciences 2014

“Individual, Community & Society: Conflict, Resolution & Synergy”

June 12-15, 2014, Rihga Royal Hotel, Osaka, Osaka Prefecture, Japan

<http://iafor.org/iafor/conferences/the-asian-conference-on-the-social-sciences-2014/>

Asian Studies Conference Japan (ASCJ)

June 21–22, 2014, Sophia University, Tokyo

<http://www.meijigakuin.ac.jp/~ascj/>

Inaugural AAS-in-ASIA Conference

“Asia in Motion: Heritage and Transformation”

July 17–19, 2014, The National University of Singapore,

<http://www.aas-in-asia.org/>

ASAA 2014 Biennial Conference

“Asiascapes: Contesting Borders”

July 8-10, 2014, University of Western Australia, Perth

<http://www.asaa2014.com/>

European Association for Japanese Studies (EAJS)

August 27-30, 2014, Ljubljana, Slovenia

<http://aas.ff.uni-lj.si/eajs>

5th IAAPS Annual Conference

"Regional Integration in the Asia Pacific Region."

27-28 November, 2014, Incheon, Republic of Korea

<http://www.apu.ac.jp/iaaps/modules/events/content0017.html>

NOTE FROM THE EDITORS:

We would also like to remind all the JAWS Members of the following websites:

Anthropology Conference Worldwide – Upcoming Events in Anthropology, Cultural Studies and Related Fields:

<http://www.conferencealerts.com/anthropology.htm>

More Conferences in Asian Studies:

<https://www.asian-studies.org/conferences/regionals.htm>

Japanese Studies Conferences and Workshops:

<http://www.eajs.eu/index.php?id=297>

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