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FROM THE JAWS OFFICERS

FROM THE SECRETARY-GENERAL	6
FROM THE TREASURER	7
FROM THE EDITORS	9

JAWS NEWS

JAWS PUBLICATION NEWS	12
JAWS CONFERENCE 2013	13

RESEARCH REPORTS	14
TOMORROW'S RESEARCHERS TODAY: A REVIEW OF PH.D. PROJECTS	21
UPCOMING CONFERENCES	23
REGISTER OF JAWS MEMBERS	34

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FROM THE SECRETARY-GENERAL

John W. Traphagan

Summer is finally ending in Texas and it has actually rained here, which is a pleasant change. Plans for the 23rd JAWS Conference, which will be held at the University of Pittsburgh on 7 - 9 March 2013 are progressing well. The website is now fully functional and open for both registration and paper/panel proposals. Please submit your proposals and register at:

https://webspace.utexas.edu/jt27/www/JAWS_2013_Conference/Welcome.html.

We are looking forward to a great conference and I hope to see many of you there. Note that the deadline for submissions is 1 November 2012. We would like to have a good idea of the program early on so that members can make plans for travel. The website will soon have a list of hotels, including those with special rates for the conference.

On another note, I want to take this opportunity to announce that I will be stepping down as Secretary General of JAWS as of the 2013 conference. I have been honored to be able to serve the association over the past three years and have enjoyed working with JAWS members to support the anthropological study of Japan. Over the past year or so, I have taken on increased administrative duties at my university and this has forced me to think about how to organize my time. Also, after three years leading JAWS, I think it is a good time for a person with different ideas to take the helm and develop new initiatives. I want to thank all who have supported the organization over the past three years and look forward to the continued prospering of JAWS in the future.

See you in Pittsburgh!

FROM THE TREASURER

Anne Mette Fisker-Nielsen

The JAWS account that is with the Co-operative Bank in the UK currently holds:

TOTAL £ 8097 (September 2012 including minus US\$107 for web fees)

(Total in March 2012 £7840)

We are currently 124 fee-paying members. I have now taken those members off the list who have not paid since 2010. If you are unsure of your payment status please contact me.

[Note from the Editors: Please, check at the end of this Newsletter, in the "Register of JAWS Members" section regarding payment of membership fees if you have been taken off the list.]

An increasing number have now signed up on line via the JAWS website. I would like to thank those who have signed up to the new system as it enables a very easy transfer of funds as well as easy access to an electronic record of payment. I hope this system have made the process of payment more convenient although I know a few have experienced a couple of problems, which have now been resolved. Once you have signed up in this way, there is an automatic yearly payment of £15.

For those who have not signed up yet, and who have not paid in 2011 or 2012, could I encourage you to do so? Yearly membership fee remains at £15.

To sign up simply go to www.japananthropologyworkshop.org and click "subscribe". When you subscribe there will be an automatic yearly withdrawal of £15 or the equivalent in your own currency from your account.

It is of course possible to pay directly into the account. If you have a UK bank account, you can set up a direct debit at no extra cost. Members outside the UK may incur extra cost for transferring money to the UK but this will depend on your bank.

If you need the bank details to set up a direct debit or transfer funds directly, please email me and I will sent you the bank details.

For new members, or for updating current membership information, there is a membership form on the website just below where you "subscribe" to pay membership fees. Please fill this in and post/or email it to me and I can add your details to the membership list. My email is af3@soas.ac.uk

If you do no longer wish to subscribe to JAWS membership, simply click “unsubscribe” on the JAWS website, and the yearly payment will automatically be cancelled.

Also, if you are not on the JAWS listserv to which all JAWS members are added, please contact John Traphagan.

Some of the funds available to us will be used to pay for the upcoming JAWS conference in 2013.

FROM THE EDITORS

Andrea De Antoni, Emma Cook, Blai Guarné

In the past Issues of the JAWS Newsletter, we focused on the outstanding array of potentialities with which ICT can provide anthropology. Particularly in the last issue (February 2012), we tried to stimulate discussion among members, with an intentionally provoking contribution, about the state-of-the-art of the anthropology of Japan. We focused on the challenges that we – as anthropologists of Japan – have to face, particularly when we have to relate to specialists of other areas, and on how the anthropology of Japan is criticized because of its supposedly relative lack of contribution to anthropological theory in general. Needless to say, this was meant to suggest that we should engage in discussions about those critiques. Yet we also implicitly wanted to provide all the members with a common ground, a concrete possibility to test the potentialities of ICT, by starting a discussion on the website.

Unfortunately, though, our call did not exactly achieve outstanding results for, in spite of our suggestions, no comment was posted in the website, nor did any of us receive any personal reply including any severe lecturing, threats, curses, or spells of misfortune (fortunately).

We are sure that these circumstances are not necessarily to be ascribed to a lack of interest in the topic of discussion, but rather to the very busy work with which members are engaged. This pushes us to move out of the hyperspace, in order to propose some considerations on the issue of the “practice of everyday life” in anthropology.

Needless to say, anthropologists all over the world have carried out a massive amount of work on the practice of anthropology, on anthropology in practice, on the anthropology of anthropology, and even on the anthropology of anthropologists. Yet, to the best of our knowledge, no extensive work has been done on how “being an anthropologist” (i.e. being involved in professional activities related to the field of anthropology, both academic and non academic) influences the production of knowledge in the field.

Most (if not all) of the members are involved in academic jobs, at various levels and to various extents. So we assume that everybody has experienced, for instance, the “very urgent and stubbornly important email you necessarily have to reply right away”, suddenly flashing into your inbox folder, just while you are about to give birth to one of the most clever ideas in the history of the discipline. Or, at least you are thinking it is. Because the email, which has been silently waiting in the dark until you got to the point, just interrupts you when you are nearly there. It appears with its flashing bold fonts, and wins. So the world will never know your wonderful idea, that would have probably changed the whole discipline, if that email... And now the idea is gone.

This is obviously just a perfectly objective description of a very small episode that can influence the very process of writing and production of knowledge. Yet the same could be said about what started again some weeks ago for most of us: lectures and classes, snowy mountains made of forms and paperwork, deadlines, office hours, preparation of PowerPoint presentations, more or less expected telephone calls, meetings, not to mention the relationships with different funding institutions, bureaucracy and bureaucrats, and so on. All of these, inevitably, influence the production of anthropological theory, which is supposed to be the core of our jobs. This happens to any individual researcher and, obviously, when two or more individuals relate to one another in order to discuss ideas, the influence of all those variables grows exponentially.

Of course, this could be extended to a greater or lesser degree to all the disciplines, and a growing international interest in Science and Technology Studies (STS), with its consequent focus on materiality and material culture, shows the micro-interactional processes of creation of “science” in pretty clear detail. Yet, differently from specialists of hard sciences, who mostly need to relate to technical instruments and artifacts, the particularity of anthropology is to be characterized by the very time and resource consuming practice of fieldwork. It is probably not a romantic claim to say that its endeavor does not fit easily with the current neoliberal order in academia.

When we engage in fieldwork, particularly for the first time, we find ourselves obliged to create new relationships and negotiate our roles, as well as our own “habit(u)s” not only with people informed by a “different culture”, but also with material objects and various stuff. This is due not only to the spatial distance that would separate us from that world up to that moment, but also to distance in skills. Consequently, we need to learn and develop new skills in order to relate to those new things, in a process that, eventually, changes us both as scholars/researchers and as persons. And we cannot avoid thinking about how these relationships and these changes influence the construction of our ideas.

This is not simply a consideration on reflexivity, and on the fact that the results of our fieldwork and the creation of the theoretical framework of our research are influenced by our informants and the relationships we create with them. Neither is it a suggestion to write more about how one could feel irritated by the hat of a Portuguese guy at the same time as feeling captivated by the nostalgic longing of *saudade*.

This is to say that sitting on a *tatami* floor, and writing our fieldnotes or an article on a 50 cm high table, may be felt as a constraint by someone, or as a newly acquired freedom from the Western hegemony of chairs by someone else, but it inevitably has an agency on us, on our bodies and, consequently, on our work in one way or another. In fact, tired shoulders and an aching back definitely influence concentration and performance in writing. Even those

actors that are supposed to be our allies, such as books and papers, may betray us when they relate to a six-*tatami* Japanese one-room. They occupy the space, and end up besieging us, thus leaving no room for movement and creating irritation. Yet, when we learn that we can get our room easily tidied up if we buy a massive amount of boxes that create micro-spaces at the 100 Yen shop, where our papers can lay, then we may start to construct a more livable environment. Yet, in order to do that and to relate to those new things, we need to acquire information and skills.

Relationships with material things do not only influence the very process of anthropological creation and writing, though. They also influence our fieldwork. Just think, for instance, about the agency that one of those small, round, and slightly slimy potatoes (*satoimo* in Japanese) can have. Imagine you have been working for months on the relationship with a person you suppose could be one of your “key informants”. (S)he starts to accept you, and you finally manage to have lunch together, while talking a little bit. You are excited and cannot wait to ask for some information. You buy a bento, and sit at a table, while having a more or less relevant conversation. You start eating and, when you pick up your *satoimo*, it just slips out of your chopsticks, slightly bounces a couple of times on the table leaving two small slimy and glossy stains, and sadly lies some centimeters away from your bento box. Your informant has a renewed and strong perception of you as a foreigner and (s)he decides to reconsider her position towards you. Months of work blown up by a fallen potato.

This is just an imaginary example but it shows to what extent relationships with things, as much as the practice of everyday life in anthropology, contribute to the creation and the negotiation of the discipline, and of ourselves as people in the first place, and as scholars in the second. This may probably be an interesting field of investigation and, yes, someone should definitely write a book about it.

Yet that someone is not going to be one of us, because now we have to go. Emma and Andrea have got to write applications for jobs, Blai has got a Faculty meeting, and the three of us have to do some preparation for the next classes. So, how about discussing all these issues in the website or, even better, at the next JAWS Conference in Pittsburgh, March 2013? We are really looking forward, if funds and teaching duties allow, to seeing you all there!

JAWS PUBLICATION NEWS

Joy Hendry

The JAWS series continues to attract good quality volumes and our list is becoming quite substantial – please see below. The two latest books were described in the last and previous newsletters, and are now available:

Tradition, Democracy and the Townscape of Kyoto: Claiming a Right to the Past, is Christoph Brumann's illustrated *magnum opus*, and

Religion and Politics in Contemporary Japan: Sōka Gakkai Youth and Kōmeito the revised PhD work of our treasurer Anne Mette Fisker-Nielsen.

Don't forget to use the latest password to get your discount. If you type in ARK93 that gives you 70% off the hardback title, and there should be paperbacks on demand after a year or two.

There is also a password to give JAWS members a 20% discount on all other Routledge books, and it is ARK89 (Expires 30/06/2013). This 20% discount is apparently only available on titles ordered directly from our website, and cannot be combined with any other offer or discount, so Routledge authors and readers can probably get a better deal.

There are three other books in press at the moment, and they were also described in the last newsletter. They are, with their due dates:

Genaro Castro-Vasquez, *Language, Education and Citizenship in Japan* - 16 Oct 2012 – a monograph based on fieldwork with children learning Japanese as they attend school.

Suzuki Hikaru, *Death and Dying in Contemporary Japan* - 12 Dec 2012 – a collection including most of the scholars in this rapidly changing field.

Carolyn Stevens, *Disability in Japan* - early 2013 – another monograph covering the field from a variety of angles: personal, professional and theoretical

We await delivery of two books also mentioned last time: by Imoto Yuki, *Becoming International in Japan: Class, Ethnicity and Early Childhood Education*, and Mark Watson, *Japan's Ainu Minority in Tokyo: Urban Indigeneity and Cultural Politics*.

Several other proposals are making their way through the vetting process, and I am pleased to announce that a volume based on the doctoral research of Sebastien Boret, entitled *Japanese Tree Burial: Innovation, Ecology and the Culture of Death* has been contracted for July 30th 2013. I'll fill you in on the detail of that one in the next newsletter when it should be about ready to reach the shelves.

If you have ideas for monographs or collections, do write and let me know, and I will send you the guidelines for making a proposal. We try to turn a decision round within a few weeks, and Routledge is quite speedy once the manuscript is delivered.

JAWS Conference 2013

“Mobility in Japan”

March 7-9, 2013, University of Pittsburgh, Pittsburgh, PA

Call For Papers (submission deadline Nov 1, 2012)

The 23rd Conference of the Japan Anthropology Workshop (JAWS) will be held from Thursday 07 March 2013 through Saturday 09 March 2013, at the University of Pittsburgh, Pittsburgh PA, USA. The website for the conference is now live and can be viewed [here](#).

The conference theme is “Mobility in Japan” although proposal topics may focus on any topic related to the anthropology of Japan. The organizers call for panel and individual paper proposals that represent Japanese contexts within the broad scope of anthropological research. Scholars also working in areas outside of but related to the anthropology of Japan are encouraged to submit either individual paper proposals or panel proposal.

Abstracts must be received no later than 1 November 2012 to be considered for inclusion in the conference program.

Individual Paper Proposals:

For individual paper proposals, please submit an abstract of no more than 250 words.

Panel Proposals:

Panel proposals must include a 250 word abstract for the entire panel, a list of all participants with their role in the panel and affiliations, and 250 word abstracts for each of the papers presented in the panel.

To submit paper and panel proposals and register for the conference, please go to the [JAWS 2013 website](#).

RESEARCH REPORTS

The Japanese Transnational New Rich Class Struggle Exemplified by Parental Choice of International Education in Tokyo and Hawai'i

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As economic globalization has increased the number of jobs that bring about more interactions with foreign others, a new form of class reproduction or social mobility through the international education route has emerged (Waters 2006). Since research on Japanese youth enrolled in the international education route has, up to this point, focused mainly on children of expatriate families (Goodman 1991), this dissertation research spotlights local Japanese families willing to enroll their children in international schools in Japan as well as those who have relocated to Hawai'i for their children's international education. Accordingly, my dissertation asks the following questions: 1) Who aspires to an international education for their children? 2) How can their educational strategies be understood in the stratification system of Japanese society?

Methodology

To answer these questions, I conducted ethnographic research in Tokyo and Hawai'i from 2008 to 2012. I mainly observed Japanese parents with their preschool-aged children because they had reached the life stage when they have to come to a decision on their children's education route, national or international. I interviewed 63 parents (particularly mothers) whose children were enrolled in English-speaking preschools, international schools in Japan and local schools in Hawai'i, as well as 25 directors, school principals and teachers of international schools and preschools in the Tokyo area. I also conducted participant observation at the preschool section of an international school in Tokyo during 6 months as a student volunteer. The school in question is well-known as a "prep-school" that enables local Japanese children to move up to international grade schools. At the end of the participant observation, I conducted additional interviews with 32 parents (out of 43 families) of Japanese children enrolled in this school, and inquired about their reasons to enroll their children in an international school and their views on their children's educational trajectories. In addition, since a trend can be observed in which Japanese children enrolled in international schools are sent to summer schools in English speaking countries (Hawai'i being the most popular

destination) accompanied by their mothers, I followed 13 families who came to Hawai'i during the summer of 2012 and observed their overseas lifestyle.

Findings

As “choice necessitates resources” (Waters 2006: 180), Japanese families enrolling their children in international schools, whose annual school fees exceed approximately 1,800,000 yen per child, are financially well-off and have benefited from the opportunities available to provide a prestigious education for their children and pursue upscale, cosmopolitan lifestyles. Throughout my four years of ethnographic research in Hawai'i and Tokyo, a Weberian sense of social class category to capture this group of Japanese families has emerged—the Japanese transnational new rich.

Most of the Japanese transnational new rich are from specific socio-economic backgrounds. Some have acquired their wealth within their own generation or from the emerging and expanding industries of a postindustrial economy such as IT and finance, strongly feeling the need for their children to acquire global skillsets. Some less-educated families with middle to high school diplomas run restaurants and real estate businesses and work in entertainment or art industries. They viewed international schools as an available alternative form of elite education to that offered by prestigious domestic private schools. Due to their negative memory of not having been able to attain higher education in Japanese schools, they perceived well-educated established Japanese families and children as both “social superiors” and “old-fashioned elites” in this changing economy. In the past two decades, the educational selection for entry into private elementary schools has become increasingly competitive in big cities like Tokyo and Osaka due to the widespread discourse on the diminishing quality of public schools, the declining birthrate and the troubled Japanese economy. In fact, the choice of going the international school route, particularly for affluent but less-educated families is made to circumvent this competitiveness, which requires of mothers an intensive commitment to their children's education, and/or to mask a lack of confidence to raise children that are academically competent in these metropolitan areas.

The Japanese transnational new rich are a distinctive social group because they not only share specific socioeconomic backgrounds (class), but also transnational lifestyles and worldviews (status) (Weber 1958). Their lifestyle, distinctive from that of other Japanese families, is shaped in part by the nature of these families' transnational jobs and international schools that follow the Western calendar which celebrates more Western holidays and observes a longer summer vacation period than does the Japanese school calendar. To improve children's English language abilities, families (often without the father) travel to English speaking countries for the summer and enroll their children in

local summer schools for several weeks. As Hawai'i has long been one of the most popular hedonistic and sun-seeking vacation places for Japanese, the families' extended "educational vacation" in this location offers a prime example of conspicuous consumption.

In addition, families actively employ public discourses on what international education offers and national education does not. Through schooling obtained at international school, parents expect their children to acquire "postindustrial competencies" (ex. creativity, active learning aptitude and presentation skills), "cosmopolitan orientations" (ex. cultural tolerance and willingness to engage with foreign others) and English fluency, meanwhile viewing national education only fosters "modern competencies" (ex. amount of knowledge through memorization). Such tendency of drawing boundaries against the Japanese school system and the elites pursuing their children's success via the national education route is more frequently observed among less-educated new rich families. Drawing a class boundary against nationally privileged others by available public discourse on international education enables them to acquire their own self-worth and form a class identity as "new legitimate families" in a global economy.

Thus, Japanese transnational new rich families' choice of an international education for their children can be understood as a form of distinction (Bourdieu 1979) from the old rich families. The domains of what is good for children's education, particularly parental school choice in a global economy and subsequent transnational lifestyles are the sources of class struggle in the upper layer of the Japanese social stratification system.

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“A Moving Ethnography”

Preliminary Considerations Towards an Anthropology of Osaka’s Commuter Trains

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My research concerns social interaction in the consummate urban public space – trains and train stations. The project was conceived as an experimental ethnography: the transposition of traditional fieldwork methodology to a non-traditional field site. The peculiarity of train travel – the temporariness of the interaction; the semi-anonymity which sets it apart from other realms of interaction, notably work and home, where behavior is prescribed according to stable and ascribed relational roles; the attendant dramaturgical possibilities it offers; and the contestations about what constitutes appropriate and polite behavior that inevitably arise, all contribute to its interest as a mobile site of cultural interaction in which one can glimpse subtle but meaningful indications of social change.

Because I am, at present, only six months in the field (the commuter corridor between Sakai City, Osaka proper, and Kyoto, served by the Nankai line, the Osaka municipal subway system, the JR West railway, and the Kintetsu and Hankyū lines) my findings, to date, are preliminary and somewhat speculative. Nonetheless, my regular participant observation in the form of riding trains, the comments and insights provided in the course of interviews or through surveys of my informants (regular commuters, train company employees of various types, and self-identifying *densha otaku*), and discourse analysis of online message boards, have given rise to some observations about contemporary Japan.

For one, the discourse surrounding public manners on trains is popular in both senses of the word. First, everyone to whom I mentioned the nature of my research ventured an opinion, usually apparently the result of much consideration; second, the absence of any authority to define “good train manners” conclusively (the train companies’ ongoing “manner poster” campaign notwithstanding), makes it a particularly democratic one. It demonstrates the fact that Japanese public manners remain hotly contested and of great popular interest and concern.

If there is one specific behavior that attracts a surprising level of attention and ire, it is women applying makeup on trains. It was the subject of one of the best-known “manner

posters” produced as part of Tokyo Metro’s “Do It At Home” campaign, as part of an effort explicitly to codify appropriate on-train behavior (*denshanai manā*) according to the categorical binary between public and private often claimed to lie at the core of Japanese social and spatial conceptualizations (Benedict 1946; Bachnik and Quinn 1994; Lebra 2004). The concern about women applying makeup appears to be a uniquely Japanese preoccupation. (This is despite the frequent invocation on online message boards of the apocryphal anecdote that Europeans and Americans associate this behavior with prostitutes.) Why does this almost silent and relatively unobstructive behavior trump public drunkenness or mobile phone use in their list of the most troublesome (*meiwaku na/mendokusai*) on-train behaviors?

The answer lies perhaps in the fact that in Japan as elsewhere the behavior of women, and particularly young women, is taken as a metric of cultural vitality or, more abstractly, and in the language of several informants, simply “virtue” (*ittoku*) (see also Miller and Bardsley 2005). I am currently working with the hypothesis that the concern over young women’s public grooming - to the extent that a user posting the question, “is it permissible to fix my lipstick on the train?” received over 850 responses¹ (Chiebukuro 2012a) derives from more fundamental anxieties about Japanese culture, national identity, and social change in the aftermath of the economic miracle.

This anxiety about the behavior of young women, particularly their increasing independence, often is related in terms that reveal a concern for the fate or reputation of Japan and Japanese culture. This is understandable in the context of Japan’s declining birthrate and the increasing number of women who postpone marriage, both understood as serious social problems (Doi 2003; Rosenberger 2001; Imamura 2003). This connection was made clear early on in my fieldwork during a conversation entirely unrelated to research with a woman in her sixties, and has been corroborated countless times during my interviews with regular commuters. When I suggested that Japanese women were more self-confident and assertive (*jibun no ishi wo yoku wakaru*) than their stereotype, she responded “they are more selfish (*wagamama*). They refuse to get married, and they do their makeup on the train”.

In this discourse surrounding young women and trains, young women become symbolically associated with Japan, and their putative moral deterioration parallels a lapse from Japan’s traditional cultural excellence. Of course this symbolic attribution is

¹ This number is especially high; although statistics like the average number of responses per thread are unavailable, as of this writing the current thread with the highest number of responses has received only 305 (Chiebukuro 2012b).

not new, nor is the anxiety about gender politics in public space (Fujimoto 2010). Alisa Freedman (2010) provides a provocative account of the way the novel presence of young females in the public space of the train excited similar anxieties in the Taisho era, while the entrée of the modern girl into public spaces prompted similar responses. This connection, between the mobility and independence of young women and the vitality of traditional culture, requires further examination. Nonetheless, the frequency with which it is invoked is telling.

This anxiety about cultural decline may be and often has been expressed to me in interviews in terms of “Americanization”, but it is almost always in socially conservative terms. It varies from the insinuated connection with prostitution to one man’s online suggestion that such behavior was understandably linked to sexual victimization.

The foregoing report focuses on one aspect of my ongoing research, which also includes the changing nature of train stations as increasingly privatized, commercial spaces and the technologies railway companies are developing to guide passengers directly to restaurants or shops to encourage commerce but discourage *flânerie*; the impact of spatial interventions on the experience of commuters with trains and train stations; gendered differences in physical comportment within these spaces (see Getreuer-Kargl 2012); and the evolving discourse concerning public manners in Japan.

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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.

X-Jendā: Gender, Identity, Performance

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I am a PhD candidate in Global Studies at Sophia University, and work under the supervision of Prof. James Farrer. My research focuses on exploring the concept of 'x-jendā' (x-gender) – a term that started surfacing in Japan in the past decade or so, and refers to a gender identity that is neither female nor male, or, depending on the definition, both. My research is primarily fieldwork based, and I seek to understand as well as analyze what it means for individuals in contemporary Japanese society to identify as x-jendā, and how it is that they define as well as live out such an existence.

X-jendā is often considered a sub-group of transgender, and this is evident in how individuals who identify as x-jendā frame their identity, using terms such as FtX or MtX. This follows how transgender individuals frame their identity, for example MtF (male to female), and FtM (female to male), denoting the transition from sex assigned at birth to sex 'transitioned' to. It may be noted that in Japan, transgender as a term is hardly used in popular discourse, and what one encounters instead are terms such as *seidouitsuseishougai* (a translation of Gender Identity Disorder, or GID), *nyuu-haafu*, and *onabe*. Since its medical legislation in 1998, GID has by far become the most dominant of these discourses, and the most well-known. Its social omnipresence has impacted not only popular social beliefs about the construction of gender identity, but also personal

and social understandings of gender, gender roles, sexuality, and identity. It is notable that the term 'x-jendā' only emerged following the establishment of GID in Japan, and some of my informants claim that x-jendā has to some extents developed as a by-product of GID.

My fieldwork consists of interviews as well as discussion groups conducted with individuals who identify as x-jendā. The aim of my research is to analyze what it means to identify as x-jendā by exploring 1) the contextual and historical underpinnings of x-jendā; 2) the various institutional discourses surrounding it (i.e. transgender discourse and the incumbent legal, medical, and academic discourses); 3) lived experience and its connotations (through interviews/discussions with individuals who explicitly self-identify as x-jendā); and 4) its ramifications for the wider transgender as well as gender discourses in Japan.

Although it may be insinuated that x-jendā is similar to other gender ambiguous or gender-bending/gender-crossing identity constructions such as the primarily Anglophone 'gender queer', I would like to maintain that the construction of these terms as well as the existences that they signify potentially differ. Although 'x-jendā' is an ostensible loan word the term 'x-gender' is not used (or rather, has not up until present been used) in cultural contexts outside of Japan. As such, it may be insinuated that x-jendā is an original Japanese term, and in order to emphasise this I use the term 'x-jendā' throughout my work, rather than rendering it into the English 'x-gender.' This is meant to highlight the cultural complexities of the term, and to emphasize that jendā may have different connotations in a Japanese context although ostensibly having the same meaning as 'gender'. As the Anglophone LGBT lexicon is becoming utilized on an increasingly international scale, I also find it important not to lose sight of the various cultural (as well as individual) differences that reside behind these initials, and I attempt to problematize this throughout my research as well.

I greatly appreciate the opportunity to communicate with individuals conducting similar research, so please feel free to contact me via email if you are interested!

UPCOMING CONFERENCES

Japan Studies Association (JSA)

"19th Annual Conference"

January 3-5, 2013, Hawaii Tokai International College, Honolulu, HI

<http://www.japanstudies.org/events/JSA2013AnnualConference.html>

Call For Papers (submission deadline Oct 1, 2012)

The Japan Studies Association is pleased to announce its nineteenth annual conference to be held on January 3-5, 2013, at Hawaii Tokai International College in Honolulu, Hawaii. We invite proposals for individual presentations and themed panels in any area of Japanese Studies, including comparative Asian and East-West explorations.

As in previous years, JSA encourages a variety of presentation formats, including moderated round table discussions; presentations on pedagogical strategies; book discussions (either a primary or secondary text); play readings or brief performances. Further details about the JSA conference can be found at the organizations webpage:

<http://www.japanstudies.org/index.html>

The program co-chairs for the upcoming conference are Dr. Tom Campbell, Wabash College, and Dr. Maggie Ivanova, Flinders University.

As many as three \$500 JSA graduate scholarships are awarded at each conference for the best graduate student papers on Japan. To be considered for the scholarship, a graduate student must submit the final paper to Maggie Ivanova by October 15. Please identify yourself as an applicant for the graduate scholarship. The scholarship committee will determine the awardees, who will be notified in early November.

The best way to submit a proposal for an individual presentation, themed panel or another presentation format is via

<http://www.japanstudies.org/events/2013AnnualConfProposal.html>

At present, the JSA website does not provide for online submissions of proposals. To submit your proposal form, select the entire webpage, copy it to your word processing software, fill out the form, and send it as an attached email to Maggie Ivanova at

Maggie.Ivanova@flinders.edu.au

The deadline to submit proposals for individual papers or group sessions is October 1, 2012. Participants will be notified about the status of their proposals in late October.

Conference on Inter-Asian Connections IV

October 2-5, 2013, Istanbul

<http://www.ssrc.org/programs/pages/interasia-program/conference-on-inter-asian-connections-iv-istanbul-october-2-5-2013/>

Call for Workshop Proposals/Papers (submission deadline Oct 2, 2012/November 2, 2012)

The Inter-Asian Connections Conference Organizing Committee is pleased to announce an open call for proposals from faculty members at accredited universities and colleges in any world region, to organize and direct one of 4-6 thematic workshops at the international conference Inter-Asian Connections IV: Istanbul. Following on successful conferences held in Dubai in February 2008, Singapore in December 2010 and in Hong Kong in June 2012, this conference will be held in Istanbul in October 2013. This four-day conference aims to effect a paradigm shift in the study of the Asian expanse, re-conceptualized as a dynamic and interconnected historical, geographical, and cultural formation stretching from the Middle East through Eurasia, South Asia and Southeast Asia, to East Asia. Workshops will have the dual aim of showcasing innovative research from across the social sciences and related disciplines as well as exploring themes that transform conventional understandings of Asia.

The Inter-Asian conference structure and schedule have been designed to enable intensive 'working group' interactions on a specific research theme, as well as broader interactions on topics of mutual interest and concern. Accordingly, the conference will be comprised of smaller, workshop meetings and a number of larger events that bring all the conference participants together for an exchange of research agendas and ideas (including a public key note address and plenary sessions).

Proposals for this conference will be solicited and accepted in two stages. Up until October 2, 2012, the Organizing Committee will accept proposals from faculty members who wish to direct a thematic workshop that addresses one of the broadly conceived themes described below. Once these Workshop Directors have been selected, we will issue a second Call for Proposals for individual paper submissions (please look for this call in November 2012).

Anthropology of Japan in Japan (AJJ)

“Belonging in Japan and Beyond”

December 1-2, 2012, Doshisha University, Institute for the Liberal Arts, Kyoto, Japan

http://www.ajj-online.net/www.ajj-online.net/Blog/Entries/2012/8/21_Call_for_papers.html

Call For Papers (submission deadline Oct 31, 2012)

Senses of belonging are conjured from a huge variety of cultural sources, ranging from the spiritual to the nationalistic. Yet all forms of belonging involve carefully constructed and practiced narratives. And performance and ritual are ever-present in ensuring the individual feels connected to these senses of cultural/national community.

In this 2012 autumn gathering, we hope to explore how a wide variety of practices, content and forms of expression work together to give meaning to a sense of membership in the Japanese cultural/national story. While we seek to confirm established observations (such as the place of work and family life in forming the cultural/national psyche), we also seek out new conceptual maneuvers—perhaps underway by Religion State Media or Industry?—that seek new configurations of history—of local and global place—in their attempts to give meaning to their potential members.

Larger questions arising from papers and discussions might involve the place and/or power of institutions in directing the loyalties and affiliations of 21st century Japanese citizens towards their notions of what it is to be Japanese. Likewise, participants might critic the changing representations of Japaneseness inside and outside Japan in response to global social and political forces and/or movements.

We look forward to a diverse range of submissions from students and professionals. Please send a title and abstract of 300 words in English or 1000 words in Japanese by pdf to ajj.doshisha@gmail.com before midnight, 31 October 2012.

Conference on Anthropology and Sustainability in Asia (CASA)

“Anthropological Perspectives on Holistic Sustainability”

December 15-17, 2012, Bangkok, Thailand

<http://www.casa2012.org/>

Call For Papers (submission deadline Oct 31, 2012)

The 2012 Conference on Anthropology & Sustainability in Asia will be held in Asia's 'City of Angels': Bangkok, Thailand. CASA 2012 will provide a three-day interdisciplinary platform for scholars, researchers, policymakers, entrepreneurs, students, and practitioners. Set in the heart of Southeast Asia, Bangkok provides the ideal backdrop for a conference that will draw researchers and scholars from around Asia to discuss the importance of anthropology in regards to the CASA 2012 theme: Anthropological Perspectives on Holistic Sustainability.

Sustainability is a term of recent origin with widespread contemporary saliency. In its popular use, sustainability tends to focus mostly on issues of natural environment. The lens of environmental sustainability raises questions such as:

Can the natural world recover from damage caused by human activity at a rate faster than the damage is done?

Is the use of natural resources at a rate that is compatible with their regeneration?

What changes in human practice can lead to long-term availability of necessary natural resources?

Anthropological Perspectives on Holistic Sustainability will explore these and related questions, but in a way that considers sustainability beyond its ecological dimensions. Trends toward broader consideration of sustainability are in place. The World Bank and other governmental and non-governmental organizations have incorporated the concept of social sustainability into their approaches to development. The notion of a “triple bottom line” that considers profit, people and planet has entered the private sector discourse on sustainability. This conference considers the contributions that anthropology can make to expanding the horizons of sustainability.

CASA 2012 invites scholarly interactions among academics, researchers, doctoral students, and representatives from industry, as well as think tanks, non-profit / non-governmental organization professionals to submit proposals for 20 minute papers in

English. Please submit a 300-word abstract and include (1) Full name, academic rank or job title, contact information, name of institution; (2) Full name, academic rank or job title, name of institution of co-authors; (3) Title of abstract/research paper; (4) a university or institution registered E-mail address.

As the fields of anthropology and sustainability cross over into multiple areas and disciplines, authors are welcome to submit from a range of topics, perspectives, and disciplines. The range of research submissions may include conceptual, empirical, experimental, and case studies.

The Asian Conference on the Social Sciences (ACSS)

“Society, Environment and Trust: Towards Sustainable Systems of Governance”

June 6-9, 2013, Osaka, Japan

<http://acss.iafor.org/>

Call For Papers (submission deadline Feb 1, 2013)

The Asian Conference on the Social Sciences, now in its fourth year, has hosted a combined total of more than 1,000 academics and thought leaders from around the globe in a celebration of interdisciplinary study in the social sciences. In 2013 we hope to build on the conversations and partnerships we have nurtured over the past three years, and to forge new relationships as we again encourage academics and scholars to meet and exchange ideas and views in an international academic forum.

This year's conference will again include a variety of presenters representing a wide range of social science disciplines, expressing divergent views, searching for common ground, and creating the synergies that can inspire multi-disciplinary collaborations. In developing these relationships among ourselves, the role of the social sciences is strengthened as we take our place at the table, along with scholars in the STEM disciplines (i.e., science, technology, engineering, and mathematics), in seeking solutions to the complex issues and problems of the 21st century. I sincerely hope that we will use this time together, not just for intellectual discovery and discourse, but to establish a common vision and to motivate each other to do our part in the creation of a better world.

American Anthropological Association (AAA)*"Borders and Crossings"*

November 15-18, 2012, San Francisco, CA

<http://www.aaanet.org/meetings/Annual-Meeting-Theme.cfm>

The 2012 AAA Annual Meeting in San Francisco offers the perfect venue for thinking about border crossings across time, space, embodied differences, language and culture. If we have learned anything in the last decade with the increasing globalization of social movements, the election of the first black US president, and the legalization of gay marriage in five states, it is that borders—taboos, injunctions, stigmas and resource flows—are not fixed, but open to renegotiation. It is in that spirit that we dedicate this meeting to recognizing our discipline's borders and those borders' permeability to relevant transgressions. We want to acknowledge the structures, genealogies and technological changes that continue to shape our research questions, methodological choices, and subsequent interventions in the fields of archaeology, linguistics, physical anthropology and sociocultural anthropology. With respect to disciplinary exclusions and inclusions, the institutional and discursive constraints that shape what we can and cannot do are ours to own and ours to overcome.

Similar to other traditional disciplines, anthropology has increasingly become an interdisciplinary practice, but what is lost and what is gained from such borrowings? Our disciplinary contribution to the social sciences includes our scientific and interpretive methods of knowledge production. But when scholars in other fields use our methods, do we recognize their work as anthropological? And is our work recognizable across disciplines? These meetings offer a chance to reflect on the challenges and opportunities posed by both the crossings by other disciplines into what has long been viewed as our intellectual and methodological terrain as well as anthropology's incorporation of interdisciplinary strategies.

World anthropologies, engaged anthropology, and modes of scientific inquiry are three areas within our discipline that challenge questions of knowledge production at the borders of our field. "World anthropologies" reminds us that anthropology has been taken up differently outside the United States and Europe, and therefore it is important to bring scholars from all over the world together in order to develop a clearer sense of our discipline's topography. Engaged, collaborative, or applied anthropologists who are embedded with environmental, medical and other specialists, ask us to expand our notions of research objectivity and the potential of both qualitative and quantitative

research to address social problems. Finally, we continue to reflect on how anthropology sits alongside other sciences as well as how the anthropology of science is reshaping disciplinary boundaries.

Attending to the borders we construct around our discipline allows us to examine how far we can take our discipline methodologically and still recognize and value our work as anthropology. As we explore the centers and outer edges of our field, we have to ask: What keeps us from crossing over permanently into other—imagined or not—disciplinary terrains? Is it the audience we anticipate? The history of our discipline? Is it a mistrust of qualitative or quantitative data? And why do we self-censor? Is it because of funding issues? Legitimacy and translation issues? And what stories do we choose to study and why? By essentially mapping our discipline it is our hope that this meeting will offer our association a chance to celebrate our methodological and theoretical diversity, reaffirm our expertise, transcend our differences, and strengthen efforts to expand our knowledge of the human condition across sub-fields and through a variety of perspectives.

Given our Borders and Crossings theme, we are planning various ways to promote lively conversations throughout the meeting, including a new initiative to encourage reading klatches in cafés and bars to engage early anthropological texts, broadly defined. Our goal in celebrating our disciplinary roots is to remind us of how methodologically open and experimental the founders of our discipline were with respect to scientific and interpretive knowledge production.

Our discussions throughout the meeting on Borders and Crossings will help us gain a fresh sense of how anthropology remains a discipline of engagement and collaboration, and how important it is to acknowledge the indigenous epistemologies that inform our theory.

Meeting guidelines and rules for participation are available by [clicking here](#).

National University of Singapore

“Marriage in Asia: Trends, Determinants and Implications”

November 15-16, 2012, Singapore

http://www.ari.nus.edu.sg/events_categorydetails.asp?categoryid=6&eventid=1291

This conference is jointly organised by the Changing Family in Asia Cluster, Asia Research Institute, the Family, Children and Youth Cluster, Faculty of Arts and Social

Sciences, National University of Singapore, & Scientific Group on “Marriage Transition in Asia”, Asian Population Association.

Asian countries have witnessed significant social, political, economic and technological changes over recent decades, albeit from widely differing starting points and at vastly different rates. While similar forces continue to shape changes in Asian societies, including the institution of marriage, sharp differences in marriage patterns and systems persist throughout the region. This conference aims to explore why these differences in marriage endure in light of similar forms of social change across the region. In doing so, the conference aims to foster a more in-depth analysis of marriage. Marriage here is understood to refer more broadly to union formation which can also include both cohabitation and unions which take place without formal marriage ceremonies.

This conference aims to enhance our understanding of the processes at work in marriage and their determinants. It also seeks to investigate changing trends in marriage and the implications they are having upon the societies in which they occur. We invite submissions of papers that consider changes in marriage patterns throughout the Asian region. It is anticipated that these studies will consider issues such as age at and timing of marriage; the arrangement of marriage (considering the spectrum of self-choice to fully arranged); barriers to marriage (including caste, educational homogamy, distorted sex ratios); the influence of technology upon spouse selection; labour market, kinship and other cultural factors that influence marriage. Studies will also consider the often-neglected male perspective.

International Association for Asian Pacific Studies

“3rd Annual Conference”

November 23-24, 2012, The Chinese University of Hong Kong

<http://www5.cuhk.edu.hk/iaaps2012/>

The Asia-Pacific is undergoing enormous change as the economies of East Asia continue to grow. Part-in-parcel of this change is a global rebalancing of the economic, political and social-cultural influences in which not only capital and trade flows freely through the region but also information, ideas and importantly people. What remain unclear about these changes is their implications for states and their citizens in the region. Among the many questions that remain unanswered include:

1. What are the geo-political consequences of growing regionalism in the Asia-Pacific Region?
2. Who are the beneficiaries of the shift towards the Asia Pacific?
3. Is Asia-Pacificism merely economically centered or are there other components?
4. How is the notion of an Asia Pacific region understood by women? Men? Ethnic Groups? Businesses?

The IAAPS 2012 annual conference would like to address these above questions and many more through the conference theme of "Change in the Asia Pacific World: Challenges and Opportunities". We are looking for panels and individual theoretical or empirical papers that will provide us insights as to which challenges and opportunities lie ahead for the Asia Pacific world. Interdisciplinary panels are most welcome as we aim to discuss Change in the Asia Pacific World: Challenges and Opportunities" from the disciplines of international relations, sociology, anthropology, history, music, literature, economics, politics, linguistics, science, non-traditional security, human security etc.

International Association for Japan Studies (IAJS)

2012 Conference of the IAJS

November 24, 2012, Ritsumeikan University, Kyoto, Japan

http://www.iajs.net/call_for_proposal_2012.html

**Research Institute for Languages and Cultures of Asia and Africa (ILCAA),
Japan Society for the Promotion of Science (JSPS)**

"International Conference on Dynamics of Marriage/Divorce-related Migration in Asia"

December 15, 2012, Tokyo University, Japan

<http://www.inter-marriage.jp/conference.html>

"Marriage migration" tends to be discussed as a single-instance, one-way migration and dealt with as a matter between the "sending/home country" and the "destination country." In addition, much of the major research has focused on formally (legally) registered cross-border marriages and the resulting migration.

However, in reality, marriage-related migration tends to be not a one-way migration but rather a dynamic and complicated migration chain.

Divorce migration, for example, is much more risky and difficult than marriage migration, but it has not garnered much attention from researchers compared to marriage migration. Several aspects of migration resulting from divorce need to be researched. Cross-border divorce may induce return migration to the home country or re-migration to a third country. Migration caused by cross-border divorce often causes more problems than cross-border marriage migration with regard to nationality/ citizenship status; financial hardships; social, cultural, and identity issues; and educational difficulties for the children involved. In many cases, people are much more likely to lose or weaken their citizenship status in divorce migration than in marriage migration.

Another seldom explored field for research is the following kin (child) migrants in marriage/divorce migration. Both cross-border marriage and cross-border divorce tend to produce family migrants, consisting especially of the children from the marriage. The children of marriage/divorce migrants also often suffer from a vulnerable legal, financial, and social status. Subsequent child migrants often face problems with obtaining or choosing their education, language, identity, or legal status.

Finally, the relationship between marriage migration and population dynamics in a region has not collected much attention compared to other reasons (economic, cultural, or social) causing the marriage migration flow. The population dynamics of a region, such as aging population, decrease in the birth rate, and an unbalanced proportion in the gender of newborn babies, is now and will continue to be a push/pull factor for marriage migrants.

3rd International Conference on Applied Social Science

“ICASS 2013”

January 15-16, 2013, Taipei, Taiwan

<http://www.icass-conf.org/index.htm>

ICASS 2013 will be the most comprehensive conference focused on the various aspects of advances in Applied Social Science. This Conference provides a chance for academic and industry professionals to discuss recent progress in the area of Applied Social Science.

Furthermore, we expect that the conference and its publications will be a trigger for further related research and technology improvements in this important subject.

The goal of this conference is to bring together the researchers from academia and industry as well as practitioners to share ideas, problems and solutions relating to the multifaceted aspects of Applied Social Science.

Association for Asian Studies (AAS)

“Annual Conference”

March 21–24, 2013, San Diego, CA

<http://www.asian-studies.org/conference/>

International Convention of Asian Scholars (ICAS)

“ICAS 8”

June 24-27, Macao

<http://www.icassecretariat.org/icas-8-macao>

**The International Union of Anthropological and Ethnological Sciences
(IUAES)**

“Evolving Humanities, Emerging Worlds”

August 5-10, 2013, Manchester

<http://www.iuaes2013.org/>

NOTE FROM THE EDITORS:

We would also like to remind all the JAWS Members of the following website, thinking that can be useful: *Anthropology Conference Worldwide: Upcoming Events in Anthropology, Cultural Studies and Related Fields*:

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

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