

**ANTH/WMGS 326: Issues in the Anthropology of Kinship  
Winter 2018**

**MARRIAGE AND PARTNERING:**

March 7: Finding a partner

Required readings:

Faier, Leiba (2007) "Filipina migrants in rural Japan and their professions of love." **American Ethnologist** 34(1): 148- 162.

Note references to "modernity," "labour"; these terms have shown up in earlier readings.

Faier:

Introduction:

Argument: "I argue that, when professing love for their husbands, Filipina women I knew in Central Kiso were claiming a sense of humanity, countering the stigma [\*] associated with their work in bars, and articulating a sense of themselves as cosmopolitan [☉], modern [♥], and moral [♠] women who possessed an emotional interiority. In addition, I suggest that, by enabling these women to craft moral senses of self in their married lives, love also facilitated their commitments to financially supporting their families in the Philippines and to becoming new citizen-subjects in Japan [✧]. Love was significant for them both because it engaged globally translatable languages of cosmopolitan and modern personhood and because it made the transnational ties of their lives possible [☞]." (Faier 2007: 149)

Theory: "Love in global encounter"

- emotion as socially constructed
- globalization of desire: but rather than the commodification bent of prior studies, wants to see how globalization produces gendered and sexualized subjects
- "love as a cultural discourse and a self-making term, part of those "techniques of the self" (Foucault 1990: 10-11) – those "intentional and involuntary actions" (Foucault 1990: 10) – through which women not only established and conformed to rules of conduct but also sought to transform themselves and their lives through their global encounters" (Faier 2007: 150).

Point a: "Filipina hostess bars and the transnational labor of love": context:

- this is a globalized context (Filipinas in Japan)
- Filipinas enter this work out of financial need and to help their families
- the work the Filipina hostesses are doing requires them to demonstrate "love" as part of the job description
- the customers are in a low prestige location (rural area) and tend to be in low prestige jobs (often farmers); it is therefore difficult for them to find marriage partners; for this reason, they see the hostess bars as a place to look for wives. Filipina women, viewed as poor, are assumed to be interested in marrying Japanese men, viewed as rich.
- all of this seems to set up the situation as one informed by financial prospects

Point b: Pleasures and possibilities of love: [relates to ☺ in argument]

- to resist that financial framing, the women insist that they are professional entertainers, linked to a prestigious tradition of Filipina dance performance;
- they want to "become beautiful"; to be treated as celebrities

Point c: Finding love in a hostess bar:

- the women who married Japanese men insist that they unexpectedly and romantically found love, and that they did not crassly marry for economic advantage. [relates to ♡ in argument]

Point d: The global stage of love:

- Filipinas see themselves as culturally inclined to romance, and thus modern [relates to ♡ in argument]

[http://www.youtube.com/watch?v=h\\_y9F5St4j0](http://www.youtube.com/watch?v=h_y9F5St4j0)

Point e: Managing the japayuki stigma [relates to \* in argument statement]

- women aware they are seen as akin to prostitutes, so part of the reason they insist that they love their partners is to address this.
  - notes cultural element of “unsettled debt of gratitude” in Philippines (drawing on Rafael); thus, this love is a form of self-hood that arises from their part of the reciprocal relationship with their husbands [relates to ♡ and ♪ in argument]

Point f: Maintaining transnational ties: [relates to ✨ in argument]

- ability to maintain ties to family in the Philippines fed into the gratitude, but their husbands’ support for this was central to whether they “loved” their husband.
  - the love for their husbands and the support for their family were payments on the debts they owed these people and attempts to achieve selfhood (as well as being pleasurable, etc.)

Conclusion: Love makes the world go ‘round:

- sums up argument, and returns the discussion to how this piece fits into wider discussions of globalization, thus, its significance [thus picks up on ☞ in argument]: “I illustrate how attention to the affective terms of global processes can promote understanding not only of the constraints and possibilities through which new transnational subjectivities are taking shape but also of the ways that transnational practices themselves are made possible by sentiments such as love and the gendered and sexualized subjectivities they enable.” (158)