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Japanese Millennials and Intersex Awareness

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Abstract:	<p>This paper investigates the awareness, attitudes, and opinions of Japanese millennials about intersex people. This research attempts to fill a gap in extant literature concerning the intersex in Asia via an exploratory analysis. The LGBTQ(I) discourse of Japan mimics that of the west; often the "I" is totally disregarded. Here, a snapshot of Japanese millennial awareness is offered using survey results collected from a convenience sample of Japanese college students. Findings suggest that the understanding of what the term "intersex" means is limited. An interesting argument addressing the differential treatment of one's sex versus one's sexuality via queering is offered, alongside proposals for further exploration using qualitative means should be done in the future. In addition, a comparison to Western awareness and understanding would be an appropriate next step.</p> <p>Keywords: intersex, Japan, sexuality, gender, culture, identity, LGBTQI</p>

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11 Japanese Millennials and Intersex Awareness
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38 Author Note
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40
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4 Abstract
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6 This paper investigates the awareness, attitudes, and opinions of Japanese millennials about
7 intersex people. This research attempts to fill a gap in extant literature concerning the intersex in
8 Asia via an exploratory analysis. The LGBTQ(I) discourse of Japan mimics that of the west;
9 often the “I” is totally disregarded. Here, a snapshot of Japanese millennial awareness is offered
10 using survey results collected from a convenience sample of Japanese college students. Findings
11 suggest that the understanding of what the term “intersex” means is limited. An interesting
12 argument addressing the differential treatment of one’s sex versus one’s sexuality via queering is
13 offered, alongside proposals for further exploration using qualitative means should be done in
14 the future. In addition, a comparison to Western awareness and understanding would be an
15 appropriate next step.
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31 *Keywords:* intersex, Japan, sexuality, gender, culture, identity, LGBTQI
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7 Japanese Millennials and Intersex Awareness
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9 As discussions, policies, and legal rulings regarding gender reaches peak intensity in the
10 west, Japan's gears are grinding more slowly but picking up speed. While the United States in
11 particular has made progress in policies regarding same-sex marriage, acceptance of (what is
12 popularly viewed as) self-determination in transgender and transsexual identity and
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14 reassignment, and—interestingly—discussion on who can use which public restroom, Japan's
15 negotiations in these areas are in preliminary stages at best.
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23 However, as Japan develops in this area, perhaps the nation will spend less time arguing over
24 the grey areas of values and morality that complicate discussions based on the concept of the
25 self-determination of gender than its North American counterpart. Instead, perhaps Japan might
26 acknowledge the factor of intersexuality; the biological variance of sex that innately challenges
27 the existence of a dichotomous system of categorization, and instead suggests that sex (and
28 therefore, gender) requires the fluidity and flexibility of a spectrum or continuum.
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38 The purpose of this paper is to gain some insight into Japanese awareness of intersexuality
39 and the population's potential ability to accept and acknowledge this minority. The research
40 presented here serves as a foundational pilot for methodology, survey design, and approach in
41 my future endeavors concerning the intersectionality of intersexuality, religion and morality, and
42 policy. I address the following questions;
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- 50 • *Do Japanese millennials know what "intersex" means?*
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- 53 • *Do Japanese millennials believe that being intersex has stigma attached to it?*
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- 56 • *Are Japanese millennials accepting of (or willing to be accepting of) intersex people?*
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- 58 • *How does intersex acceptance compare to their acceptance of homosexual people?*
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Although the extant literature concerning the existence and experiences of LGBTQ community in Japan is quite respectable, there is little to no existing literature that discusses those who identify as “intersex”; that is those who are born with biological traits that make it unclear to determine whether they are conclusively male or female (Haynes, 1999). Despite the lack of discussion concerning Japanese intersex individuals, it is undeniable that these individuals indeed exist, as some 1% to 4% of the population falls into this category (WHO,nd). Indeed, there is evidence of intersex people seen in some Japanese popular culture (e.g., 2003 manga series IS that later become a film, the 2004 manga series Nabari no Ou). However, sociological discourse on the topic is scarce. This research first addresses awareness and opinions, with hopes of building towards uncovering a narrative of the intersex experience in Japan.

Background

Intersexuality

The World Health Organization (WHO) defines intersex as a congenital variation of the reproductive system and organs. In western culture this is often dealt with using surgical or hormonal treatments to “correct” the anomaly. Since the early 20th century, this practice has been thought of as the primary method of addressing intersexuality, as influence from developments in the psychological community led medical practitioners to believe that children were born completely gender neutral, and that identity could be completely socialized (Minto et al, 2003). Today, even the most hardcore nurture-debaters would find fault in this argument. Though the progression of identity beyond Europe’s Gonadal Definition of Sex towards a recognition of the combined effects of both nature and nurture has been appreciated, regulated application of surgical sex alterations from birth still conform to the concept that a society must only have two

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4 genders to function, and that individuals must be encouraged to fit into one of those two genders,
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6 despite the acknowledgment of variations of sex (Dreger, 1999). As Dreger summarizes in her
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8 analysis of intersexuality, the practice of managing intersexuality by suggesting that gender is
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10 completely neutral at birth and can be adjusted via surgery and socialization is a reaction to the
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12 socially constructed conservative approach to gender, and not an actual recognition of the
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14 possibility of gender fluidity. Instead, this practice suggests that while the reality of a myriad of
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16 sexes exists and is acknowledged, it is still unimaginable that anything beyond a binary division
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18 of gender might exist as well. Intersex studies may be most apparent challenge to the idea that
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20 sex is the foundation of gender. Feminist theorists defy the justifications of the binary sex system
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22 and its legitimization via biology and medicine. For example, Anne Fausto-Sterling suggests that
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24 the connection between anatomy, more specifically genitalia and chromosomes, to gender
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26 identity is neither a natural or instinctive link (2012, 2000). Across the breadth of her works,
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28 Judith Butler reverberates a single statement: that restrictions and limitations binding one's body
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30 based on either sex or gender are unwarranted (2004, 1999). As Fausto-Sterling points out our
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32 use of the dual framing of gender as socially constructed and sex as biological is built on the
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34 supposition that biology itself is not a social construct and suggests that biology has been
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36 misused, and findings concerning differences in capabilities, personalities, and other traits have
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38 been exaggerated or oversimplified (2012).
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48 Minto et al suggest that the social effects of this type of surgery shows no evidence of
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50 guaranteeing a gender-sex identity match, does not increase the individual's mental or social
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52 well-being, and can dramatically alter the individual's ability to enjoy or participate in sexual
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54 activity via damage to the removed sexual organ (2003). More recently, however, changing
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attitudes towards sex selection for intersex people is becoming increasingly more determined by the patient and/or patient's family than the medical community—in the west (Gorman, 2004).

Looking at sex alone, there are several factors that affect variation, both individually and in combination: chromosomes, hormone balances, and phenotypic variations.

- Chromosomes: The majority of women have 46 XX chromosomes and the majority of men have 46 XY chromosomes. However, a relatively significant proportion of the global population, about 3 per 1,000 live births, have some other variation that does not fit into those categories. For example, some may have only a single sex chromosome (45X or 45Y) or three or more sex chromosomes (47XXX, 47XXY, and the variability goes on and on). In addition, some women are born 46XY and some men are born 46XX due to a mutation and/or variance in the Y chromosome (WHO, nd).
- Hormones:
 - Congenital Adrenal Hyperplasia is an inherited condition where not enough of the hormone cortisol is produced by the body. The body then overcompensates for this with increased production of another hormone, adrenocortical hormone; leading to androgyny.
 - Androgen Insensitivity Syndrome is seen in people who are biologically male, with 46XY chromosomes, but their bodies do not recognize male hormones. They are completely male genetically, but they develop female phenotypes, including external genitalia and breasts.
- “True hermaphroditism”: There is no real statistic for this condition—however, it is seen as a genetic condition, yet not limited to differences in the actual sex chromosomes, but is passed down through familial ties.

4 **Japan's Sexual Script**
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6 During the Edo period (1603-1868) the connection between sex and gender in Japan was
7 much more liberal than its current heteronormative culture (McLelland, 2011). In general, men
8 were allotted the freedom to participate in both opposite-sex and same-sex interaction. However,
9 the same was not true for women; the standard of morality of eroticism and sexuality differed for
10 women, giving more freedom to men. Even in "The Tale of Genji", one of Japan's earliest
11 recorded literary works, the attractiveness of youth over biological sex is ever apparent. Post Edo
12 and through the early 20th century same-sex relationships of any type began to be described as
13 "hentai" (a word currently used for sexual predators), or perverse (McLelland, 2011). During
14 World War II some approval concerning relations between men rose again, being seen as the
15 natural result of the sex-segregation of soldiers. Following the second World War Japan did
16 experience a wave of queer culture and sex exploration. In larger, more metropolitan areas of the
17 country this culture remains, and is found in bars, magazines, and even manga. Japan is highly
18 aware of the rise of challenges to gender, both within its own boundaries and abroad.
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38 In 2003 the Japanese Diet passed the Gender Identity Disorder (GID) Act; beginning in
39 2004 those receiving reassignment were also allowed to legally change their registered gender
40 (McLellan, 2011). The façade of the GID Act seems to show Japan's progressiveness in
41 confronting gender and sexuality inequalities. However, as Dr. Hiroyuki Taniguchi, professor at
42 the Takaoka University of Law, suggests, the GID Act actually reinforces the binary gender
43 norms that the society subscribes to in several ways (2013). The first hurdle transgendered and
44 intersex individuals must jump over is that of the medicalization of their identity. As the title of
45 the act suggests, these individuals must be diagnosed as having a "disorder". To receive this
46 diagnosis, the following must be achieved:
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4 The individual “...(a) *has a defined biological sex* [What does this mean for
5 intersex people? Are they not eligible?],
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9 (b) *has a persistent conviction that he or she psychologically belongs to the*
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12 *opposite sex,*

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14 (c) *has the will to make himself or herself physically and socially conform with the*
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17 *opposite sex, and,*

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19 (d) [perhaps the most off-putting] *has been diagnosed as having GID by two or*
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22 *more physicians”.* (Taniguchi, 2013)

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24 Once this stage is accomplished, the individual then must meet five additional legal
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26 requirements. Only one requirement is simple: (1) the individual must be considered a full adult
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28 by Japanese standards, currently meaning that they have reached the age of 20 years old.

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30 However, this may be problematic, considering that the vast majority of Japanese young adults
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32 begin either university study or a career immediately upon graduating from high school. Those
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34 who may want to enter this new phase of their life secure in their gender identity are deprived of
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36 that option.
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40 The other requirements are much more confounding. The individual must also (2) be
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42 unmarried at the time that they wish to make legal effort to change their gender. The purpose of
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44 this regulation to ensure that the individual’s sex change does not contradict the same-sex
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46 marriage ban. For example, if a man and woman are already married, and the man (whether
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48 intersex or transgendered) decides to seek legal gender change, he and his wife must divorce—
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50 even if she is “compliant” and consenting of remaining in the relationship. Again, despite giving
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52 GID individuals the right to change their identity, they must once again fit into the binary gender
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54 system. In addition, the individual must (3) have no minor children at the time that they are
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4 seeking reassignment. Although those who champion this rule might believe it protects the child
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6 from undue trauma and shame, as Taniguchi points out, the child may experience guilt as being
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8 the reason that their parent cannot seek reassignment, or be a source of unintentional resentment
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10 for the parent (2013). The final requirements both involve surgical treatment, and may be the
11
12 most unjust for those who are biologically intersex: the individual must (4) be sterilized (assuring
13
14 that they have no further biological children) and (5) assume the appropriate genitalia fitting their
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16 newly desired legal gender. This includes hormone therapy, hysterectomy/vasectomy, removal of
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18 breasts and gonads, and construction of genital organs. By the end of all of these highly
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20 medicalized and regulated series of procedures, the individual has once again been forced into a
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22 strict, binary gender role—and in the act of gaining the right to legally change their gender, they
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24 have given up several other rights in exchange.
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31 While there is a stark difference between conceptualizations of “intersex” and
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33 “transgender”, the insistence on viewing transgender through the lens of “disorder” reflects that
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35 of the results of this study; when a physician lends her or his medical certification, sex and/or
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37 gender identity deviance may be “forgiven”. However, outside of the sphere of biology and
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39 medicine such deviations of heteronormativity and non-binary gender systems are not approved.
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41 There is something disturbing beneath the surface of gender identity discourse in Japan: the
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43 majority of the extant literature focuses on stigma and discrimination for those who are
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45 technically defined as transsexual or transgendered. Although sometimes an “I for intersex” is
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47 added to the end of the LGBTQ acronym in research, debate, and policy, in actuality actual
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49 inquiry and discussion concerning this distinct group is lacking. Based on the lack of
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51 acknowledgment, one might think that Japan was “intersex-free”; however, medical case studies
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53 about gender reassignment surgeries and treatments for the intersex *in Japan* show that (within
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4 the medical community at least) there is an intersex population hidden within the general
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6 population. But where are they? What is their life experience? Who can *they* marry? And where
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8 do they fit in the GID Act and Japanese society overall?
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11 For a society where a simple Google search of the terms “intersex Japan” brings up on
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13 only non-human examples of intersexuality, it is indeed a large project to tackle. So I begin my
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15 exploration of the intersex in Japan with a simple inquiry into the society’s overall awareness of
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17 intersexuality, which I hope will lay ground for future studies addressing the more pertinent
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19 questions above.
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23 **Methodology**

24 **Study Sample**

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26 An online survey was delivered to a convenience sample of college aged students at
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28 Miyazaki International College (MIC) located in Miyazaki City (the capitol city of Miyazaki
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30 Prefecture in Kyushu, Japan). Prior to initiating data collection, permission from MICs TRAC
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32 review board was sought and approved. Of the 239 students enrolled in the School of
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34 International Liberal Arts sampled, an *n* of 153 participated in the survey (a response rate of
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36 64%).
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45 **Survey Instrument and Data Collection**

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47 The 12 item online survey instrument was created and distributed using the Qualtrics
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49 analytic suite. The survey was made available to all MIC students via their campus email
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51 accounts beginning in early July 2016. The survey remained open until July 20, 2016, and two
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53 reminder emails were sent to students during collection. The survey included side-by-side
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55 bilingual translation in both English and Japanese.
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The survey questionnaire was comprised of 3 sections:

- Demographic questions,
- Questions about homosexual acceptance and awareness of the intersex people, and
- Questions about attitudes towards the intersex derived from Landen and Innala's (2000) original survey.

The survey first asked for respondents' basic demographic background information, whether they had previously taken courses in sociology and/gender, and two brief questions to measure homosexual acceptance, taken from the General Social Survey. Next, respondents were asked about their levels of familiarity with the term "intersex". Regardless of their responses, the respondents were then given the below definition of intersexuality, followed by questions to measure (1) their understanding of intersex, (2) the level of stigma that they attach to intersex, and (3) their levels of comfort with intersex relationships.

Definition of Intersex Given to Respondents: "Intersex" means someone who is born with biological traits that make it hard to determine whether they are conclusively male or female (Haynes, 1999). This could mean some variance of chromosomes beyond the dichotomous 46XX or 46XY, abnormal hormone balance, or difference in appearance of genitalia."

Informed consent was requested at the very beginning of the survey, and the voluntary nature of the survey was emphasized. Students received no incentives for participation other than an offer to receive a report of the analysis if they were interested.

Statistics

Due to the exploratory nature of this investigation, a simple multivariate analysis was sufficient for creating a narrative about the intersex awareness of Japanese millennials.

4 Pearson’s chi-square test was used in search of any statistically significant relationships between
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6 variables. As the sample size was limited, a semi-conservative p-value of $p < .05$ was enforced.
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10 11 **Results**

12 13 14 **Descriptive Data and Background**

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16 As depicted in Table 1, of the 153 respondents the sample was comprised heavily of
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18 female (71%), Japanese (93%) millennials, with a mean age of 20 years old. A little over half of
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20 the sample had previously taken a sociology course (51%) and just about a third had taken a
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22 gender course (34%). When asked about their views of homosexuality (see Figure 1) the
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24 majority of respondents said that homosexuality is “not wrong at all” (53%) or “only wrong
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26 some of the time” (41%); this is similar to the 54% of the Japanese population as a whole that
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28 agreed that society should accept homosexuality, as found in a global Pew report in 2013 (Pew
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30 Research Center, 2013). Likewise, Figure 2 shows that over half of respondents believe that
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32 homosexual people should be allowed to teach kindergarten (57%), teach elementary school
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34 (57%), or have the right to marry one another (54%).
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43 **Intersex Awareness, Acceptance, and Comfort**

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45 When asked if they knew what the word “intersex” meant, less than half (40%) were
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47 familiar with the term at all (see Figure 3). Of that 40% only 17% reported knowing the meaning
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49 of “intersex”; the other 23% had only seen or heard the word previously. Sixty percent of the
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51 respondents stated that they didn’t know the word at all. This question was followed by
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53 acknowledgment that the respondents understood the provided definition of intersex (as detailed
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55 previously in Methodology). As seen in Figure 4, only 17% stated that the word meant exactly
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what they thought that it meant; the vast majority found that this was new information (78%) and a minority still remained unsure of the meaning (5%).

When it comes to their opinions about intersex people, the majority of respondents disagreed with the notion that intersex people should be treated as if they were homosexual (64%) or transgendered (52%), should be encouraged to receive hormone treatment (61%) or corrective surgery (67%), or that the intersex are disabled (89%). When it comes to whether parents of intersex children should have to choose one sex/gender for their child, the sample splits: about half disagree (52%) and a tenth agree; an additional third or so (38%) aren't completely convicted. In addition, about one-third (35%) of the sample agrees that there are "more than 2 sexes". The vast majority of the sample, about 64%, agrees that intersex people should be able to marry whomever they please. Note that this proportion is actually higher than the proportion of the same sample who believe that homosexual people should have the right to marry one another.

The level of comfort that respondents report with having hypothetical relationships with intersex people shows an expected variation in responses. As the relationships shown in Figure 6-- ranging from an intersex professor or coworker to an intersex child or significant other-- become more intimate the level of reported comfort decreases with one exception (this is acknowledged in the Discussion later). However, it is important to note that nearly half (48%) of respondents report that they would be completely comfortable with an intersex significant other.

Although the descriptive data alone provide an interesting narrative, the results of the chi square test of independence shown in Table 2 also add to the story. There is a statistically significant relationship between homosexual acceptance and one's stance on the belief that intersex people are disabled ($p < .05$), belief that parents should choose one sex of their intersex

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4 child ($p < .05$) or that intersex people should marry whomever they please ($p < .01$), and comfort
5 with an openly intersex professor ($p < .05$), an openly intersex friend ($p < .05$), an openly intersex
6 child ($p < .01$), or an openly intersex coworker ($p < .01$). Having previously taken sociology
7 showed a significant relationship with reporting knowledge of intersex prior to being given an
8 explanation ($p < .01$), belief that there are more than 2 sexes ($p < .05$), and comfort with an openly
9 intersex coworker ($p < .01$). Lastly, respondents reporting a knowledge of intersex prior to being
10 given an explanation yielded a significant relationship with one's understanding of the meaning
11 of the term ($p < .05$) and belief in more than 2 sexes ($p < .05$).
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27 **Discussion**

28 Instead of leading to generalizations, the results of this study lead to many more
29 questions and promising future extensions of this study. The homosexual acceptance measures
30 were included for possible insight into relationships between the respondents' views of gender
31 and sex identities. The results suggest that the respondents view the physical body as being fixed
32 and static, and beyond the individual's control. However, it seems that perhaps the respondents
33 view gender and sexual preference as being dynamic and under the control of one's will. The
34 proportion of the population that believes that homosexual people should have the right to marry
35 one another (54%) is actually *lower* than the proportion of the population that believe that
36 intersex people should be able to marry whomever they please (64%). Considering that there is a
37 statistically significant relationship between these two variables, this difference may have some
38 hidden reasoning not captured in this analysis; the same can be said about the significant
39 relationship between homosexual acceptance and the majority of the reported comfort levels—
40 particularly one's comfort with an openly intersexed child or significant other. Also, while the
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relationship between homosexual acceptance and comfort with having an openly intersex friend is not statistically significant, the relationship with having an openly intersex *coworker* is. Is there some emerging intersection between of the stereotypical Japanese work ethic, friendship, and sexuality, or is there some other influence altogether? These findings mimic the GID protocol; if there is an authoritative medical opinion about one's identity, then it seems that the deviance can be forgiven—after all, a physician has ruled that the body and mind are not reconciled and some biological faux pas has occurred. However, it seems that the sample is unsure of *how* to reconcile the status of the intersex; while 89% disagree with intersex being a disability, a good proportion do not completely reject perceptions of the intersex as being transgendered just over half disagree completely or needing to fit into the existing gender binary. As shown in Figure 5, for each of the aforementioned measures just over half of respondents disagree completely, leaving a good proportion up in the air or in support of labeling the intersex in some way that fits into existing sexuality discourse. And while 64% of Japanese millennials report that the intersex should be able to marry whomever they please, only 54% of the same sample believes that homosexual individuals deserve the same right. An important consideration for future research in this region is respondent's awareness of GID policies and relative events, as well as content analysis of influential media coverage concerning nonconformist gender and sex identities.

One of the obvious limitations of this data is the size of the sample. Although the response rate is relatively high, given the combined exploratory nature of the investigation, lack of supportive literature, and small sample size it really risky to attempt any advanced statistics—which may provide a more definitive story. Likewise, the overly female sample also blurs any ability to truly summarize the existence of trends among millennials. In addition, although the

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translation was refereed through three fluent, bilingual scholars, there is still a bit of ambiguity of whether respondents truly understood the difference between intersex and, say transgendered or transsexual, despite the evidence that the same percentage of people that report knowing what the term “intersex” means (17%) also reports that the given definition is “exactly what they thought” it would mean. Still, this researcher is not entirely convinced that the sample completely understood the concept based on one short definition, and would prefer to conduct a series of focus groups for reassurance. Further expansion of this study requires doubling, perhaps tripling the sample in an effort to provide regression data that offers a higher level of insight and specificity. Also, capturing a greater variation of demographics of Japanese millennials; for instance, both those who have and have not received tertiary education, a representation across all of the islands of Japan (the majority of all students at this particular college were born and raised in Kyushu, one of the most conservative islands in the country), and a representation of both urban and rural respondents.

However, conducting research of this nature on a wider scale is somewhat problematic in Japan. Research on sexuality in the country is deemed as “political”— even under the umbrella of academic scholarship and even if you are not asking about an individual’s own sexual practices. Prior to this survey being distributed, it was made clear that only the liberal arts students of the college were to receive it, and that going through the other department (a much more conservative department) would require an additional approval process that would likely be met with some reservation and hesitation. In addition, a qualitative study would have to be run as well, a triangulation of methods that may assure that the reported data accurately reflects a thorough understanding of intersex; this would require not only a sample willing to speak openly about sexuality among peers, but also moderators and interviewers with at least nearly-native

1 JAPANESE MILLENNIALS AND INTERSEX AWARENESS
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4 Japanese and English language ability; the supply of either is somewhere between low and non-
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6 existent.
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9 At this time, this research will be used as the fundamental base of a larger study of North
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11 American millennials, including enhancements in the survey instrument that will also capture
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13 religious and political background variables. While academic scholarship concerning intersex
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15 awareness, opinions, comfort levels, and even the experience of those identifying as intersex
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17 themselves is in its own right intriguing without regard to geographic locale, the additional
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19 ability to look at the intersectionality of religiosity and acceptance of intersexuality is much more
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21 accessible and offers more variability in the United States than Japan.
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25 All in all, this study accomplishes its primary goal: it does not aim to provide finite
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27 conclusions, but instead delivers a descriptive summary of Japanese millennials' awareness and
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29 acceptance of the intersex. As with much extant literature surrounding the social construction of
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31 the body, this research shows that the idea that sex is the foundation of gender is still open to
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33 debate among Japanese millennials, and that the example of the intersex can only be resourceful
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35 in challenging this dichotomy when viewed not as a deviation forced into the binary, but as a
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37 missing link existing outside of the binary. It shows that advocates like Dregger and Fausto-
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39 Sterling still have a way to go in breaking the binary identity mold, even with the perfect
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41 example of the intersex. Here, even when presented with the description of the intersex, only
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43 about one-third of Japanese millennials reported agreeing that there are more than two biological
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45 sexes; the intersex don't seem to fully represent the possibility that a binary sex framework could
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47 be a flawed social construction.
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6 Compliance with Ethical Standards
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11 Conflict of Interest: The principle investigator (Jeniece Lusk) declares that she has no conflict
12 of interest.
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18 Ethical approval: All procedures performed in studies involving human participants were in
19 accordance with the ethical standards of the institutional and/or national research committee and
20 with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.
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28 Informed consent: Informed consent was obtained from all individual participants included in
29 the study.
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Tables

Table 1

Sample Descriptive Statistics of MIC Student Sample (n=153)

Variables	%
Percent female	71
Percent Japanese nationality	93
Mean age	20 years
Percent have taken a sociology course.	51
Percent have taken a gender course	34

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Table 2
Chi Square Test of Independence (n=153)

	Homosexual Acceptance	Taken Sociology	Prior Knowledge of Intersex
Knowledge of “intersex” prior to explanation	1.48 (4)	6.98(2)**	
Understanding of “intersex” explanation	8.54(4)	4.83(2)	77.09(4)*
Believe intersex people are disabled	18.93(4)*	4.88(2)	1.23(4)
Believe intersex people should be treated as homosexuals	2.01(4)	0.18(2)	8.80(4)
Believe intersex people should be treated as transgendered	0.99(4)	0.23(2)	2.14(4)
Believe parents of intersex children should choose one sex for their child	15.70(4)*	1.21(2)	2.75(4)
Believe there are more than 2 sexes	1.11(4)	9.44(2)*	15.21(4)*
Believe intersex people should receive corrective surgery	1.97(4)	4.21(2)	1.00(4)
Believe intersex people should receive hormone therapy	7.49(4)	0.46(2)	2.67(4)
Believe intersex people should marry whomever they please	10.30(4)**	1.61(2)	5.77(4)
Comfortable with openly intersex significant other/lover	11.79(4)**	1.96(2)	2.79(4)
Comfortable with openly intersex coworker	6.21(4)	8.50(2)*	5.63(4)
Comfortable with openly intersex professor	16.18(4)*	2.99(2)	6.27(4)
Comfortable with openly intersex friend	25.42(4)*	3.30(2)	4.32(4)
Comfortable with openly intersex child	9.62(4)**	1.30(2)	2.66(4)

***p-value* < .01

**p-value* < .05

Figures

Sexual Relations Between Same Sex Adults Are...

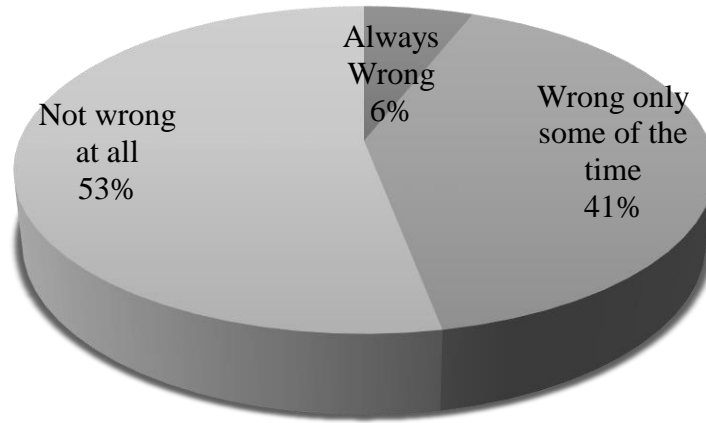


Figure 1. Views of Homosexual Acceptance

Homosexual People Should...

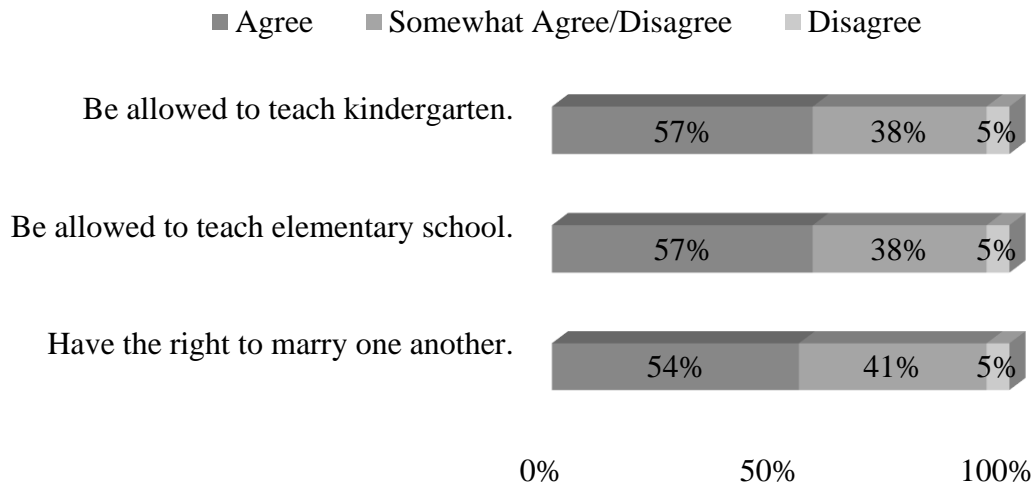


Figure 2. Views on Homosexual Rights

Do you know what the word 'intersex' means?

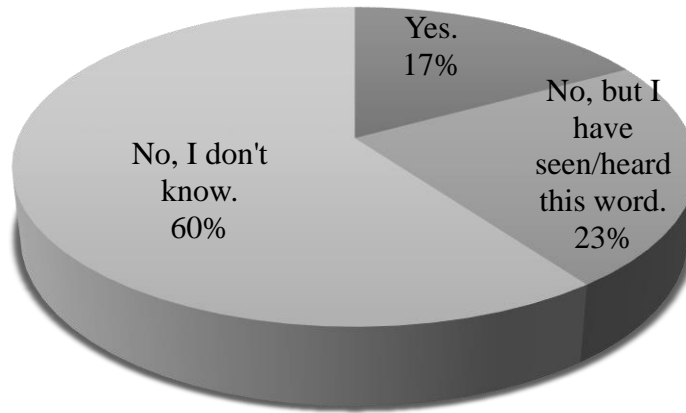


Figure 3. Awareness of Intersex

Response to Explanation of 'Intersex'

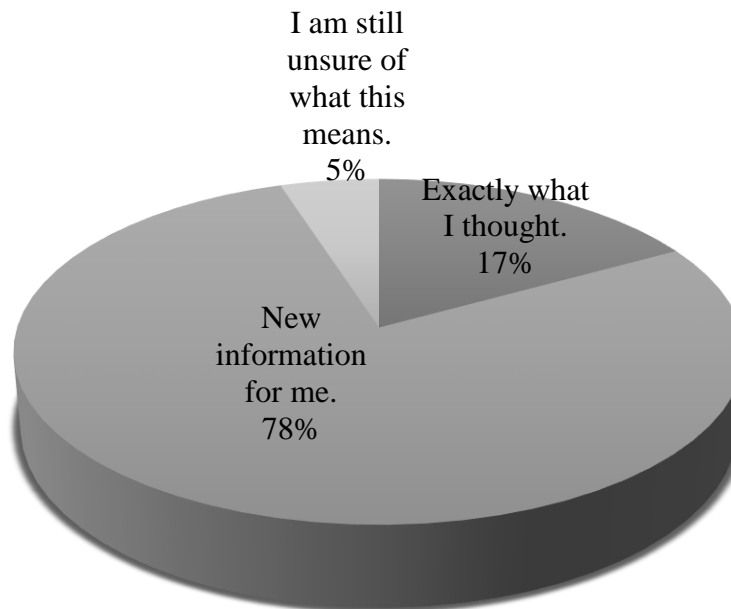


Figure 4. Understanding of Intersex Explanation

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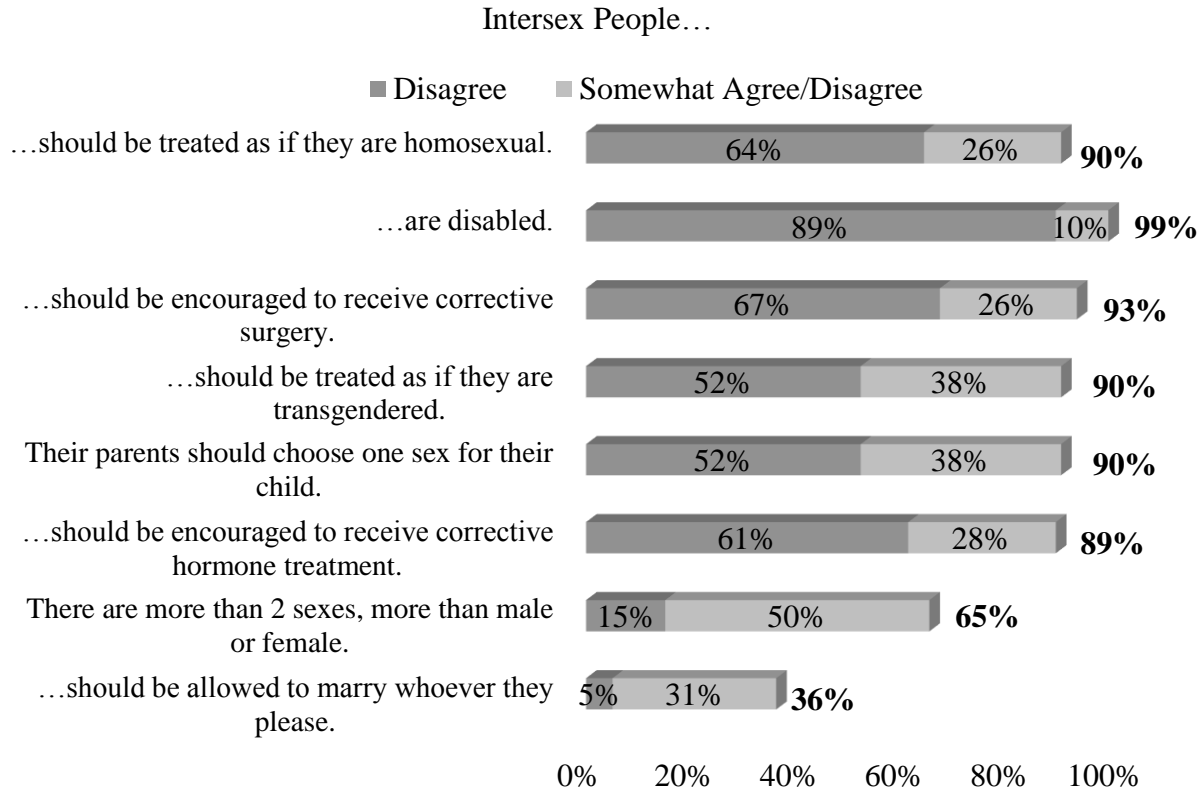


Figure 5. Opinions Concerning Intersex People

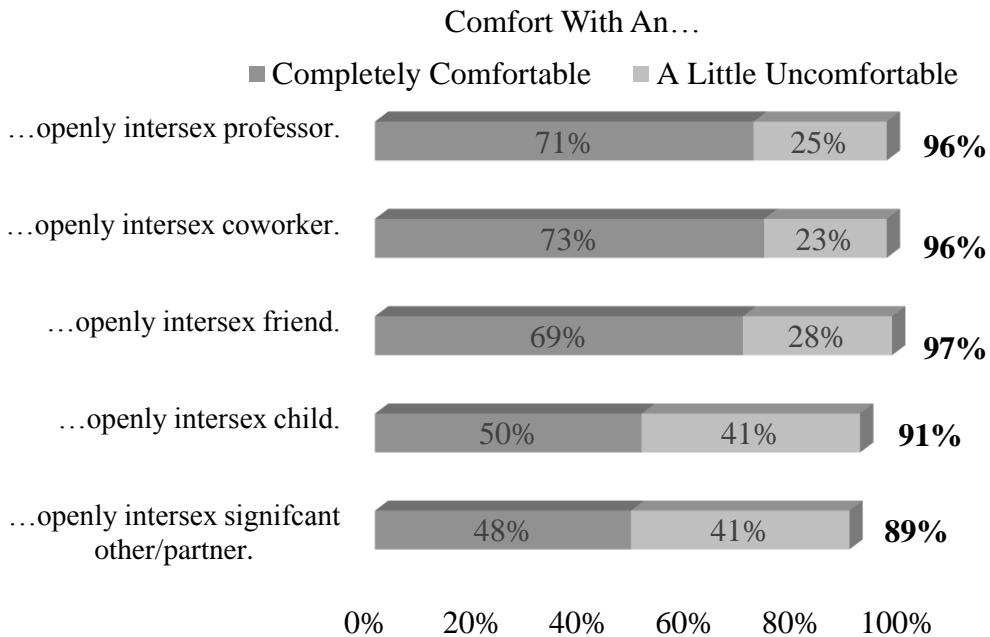


Figure 6. Level of Comfort with Potential Intersex Relationships