

## Editor's Introduction

The year 2006 marks the fortieth anniversary of the founding of the Japanese Association of American Studies. The *Japanese Journal of American Studies*, which was inaugurated in order to disseminate scholarly works produced in Japan to a wider audience, has been in print for twenty-five years. It is fitting to remember at this juncture that the mission of the journal has changed somewhat during those years. It was once considered important to present Japanese perspectives on America and American Studies, as well as to nurture scholars specializing in American Studies in Japan. The special theme of the first issue was "United States Policy and East Asia: 1945–1950," and similar themes focusing on the relationship between Japan and the United States recur frequently during the early years of the journal.

Although these tendencies are not completely gone, the focus of the journal has shifted quite distinctively in recent years. Partly as a reflection of an increasing trend observed around the world to place American Studies in a more international, or transnational context, more authors are starting to contextualize their studies in various creative ways. They are producing more nuanced, multi-layered and multifaceted studies of America, cutting across both national and disciplinary border lines. As a result, it is becoming more and more difficult to determine what constitutes "Japanese" American Studies.

The diversity and richness of scholarship produced in Asia including Japan is the theme explored in the first essay in this volume, entitled "Asian Crossroads/Transnational American Studies," by Shelley Fisher Fishkin, former president of the American Studies Association. This paper is based on her address before the annual meeting of the Japanese Association of American Studies in 2005 and is a companion to her paper "Crossroads of Cultures: The Transnational Turn in American Studies," published in *American Quarterly* in March 2005. By introducing the array of books and papers coming out of Asia and, also, by Asian-Americans based in the United States, she demonstrates how these works can function as a guide in exploring the way in which scholars can dislocate and relocate the study of American Studies.

Ten essays in this issue are devoted to the special theme of the current issue, “gender.” In editing the volume, the question of how to conceptualize gender and what stories and lessons we should draw from our effort to comprehend the concept were left entirely to the authors. All essays, however, demonstrate each in its own way that “gender” has become one of the most critical concepts with which to analyze American history, culture and society.

The first three essays deal with the history of social movements that overtly or covertly changed the terms within which the issues of gender were constructed in the United States and elsewhere. In “The 1910s Anti-Prostitution Movement and the Transformation of American Political Culture,” Hiroyuki Matsubara examines the shifting language of the anti-vice campaign in the early twentieth century. By tracing the changes observed in the anti-prostitution movement in San Francisco and the ongoing competition among middle class reformers, he brings new insights into the transformation of American political culture at the time. In the next essay, Naoko Ono examines the gender ideology observed in the rise of obstetrics in early twentieth century America. She discusses how the medical professionals dealing with childbirth perceived themselves and issues such as women and childbirth, maternal and infant mortality, and explains how obstetrics came to gain recognition as a specialty in the medical world and in the society at large. Rumi Yasutake takes up the topic of a women’s movement promoting Christianity and temperance, and examines it from a transnational perspective. In “Men, Women, and Temperance in Meiji Japan: Engendering WCTU Activism from a Transnational Perspective,” she argues that the Woman’s Christian Temperance Union, once implanted in Japan, became split into a women’s movement led by Japanese women, and a temperance movement led by Japanese progressive men. By examining the World WCTU organizers who visited Japan in the late nineteenth century, Yasutake analyzes the process through which such transformations took place.

The essays by Yukako Hisada and Keiko Sugiyama reveal various experiences of women in American society. In “Between Factory and School: Women School Teachers in Early Nineteenth-Century New England,” Hisada discusses the social background that led to the feminization of teaching. By examining the diaries and letters of women schoolteachers, she investigates the reasons why rural young women were led to seek paid employment and why school teaching remained respectable for middle class women. Sugiyama’s “Ellen N. LaMotte, 1873–1961: Gender and Race in Nursing” traces LaMotte’s career as nurse, journalist and author. By following her activities in Baltimore, Europe and China and examining her views on motherhood, imperialism, Christianity, and miscegenation, Sugiyama highlights how an independently minded and unconventional woman observed and engaged with the problems of American society during her career.

The next two essays explore the relationship between gender and American citizenship. In "Gender and American Citizenship: The Construction of 'Our Nation' in the Early Twentieth Century," Yuko Matsumoto analyzes the Americanization movement, the anti-Japanese campaign, and the reaction of the Japanese immigrant community to such movements in early twentieth century California, and concludes that a "home built upon the American standard of living" was one of the requirements for American citizenship and that gender roles at home were critical in the construction of American nationalism. Chieko Kitagawa Otsuru's "Re-Gendering Citizenship in Post 9-11 America" suggests the relevance of a similar theme a century later. Examining the way in which the Bush administration is mobilizing society in a "war against terror," she argues that what American society is experiencing today is the stratification of the political sphere and civil society, and a move away from a gender neutral civil society to a re-gendered conception of American citizenship.

The next two contributions by Taeko Kitahara and Yoshiko Uzawa discuss gender, as well as race and sexuality, as represented in literature. In "Framing the Supernatural: Henry James and F. Marion Crawford," Kitahara deals with two pairs of "framed ghost stories" and concludes that this frame device enabled the authors not only to experiment with the supernatural genre but also to explore deeper, taboo issues related to gender and sexuality. Uzawa's paper entitled "Will White Man and Yellow Man Ever Mix? Wallace Irwin, Hashimura Togo, and the Japanese Immigrant in America" gives a multilayered analysis of the character Hashimura Togo, an imaginary Japanese schoolboy created by the Anglo-American author Wallace Irwin. She points out that by taking advantage of the minstrel tradition and utilizing the Oriental persona, Irwin sought to question the assumptions of white middle class society. Furthermore, when Hollywood actor Sessue Hayakawa personified Hashimura in a silent film, Hayakawa introduced to the character a sexuality and exoticism that was absent from the original novel, which, Uzawa points out, represented Hayakawa's effort to find a way out of American Orientalism.

The paper by Joshua Paul Dale, "Intact or Cut? Castration and the Phallus in the New Gender Politics," confronts the question of sexuality through an examination of identity politics surrounding castration and eunuchs. Employing the Lacanian concepts of the "phallus and *jouissance*," he reexamines the idea of new gender politics in the light of those people whose demand for recognition poses an ethical challenge for the rest of the community.

The last two papers, by Tomoko Nakashima and Yasuhiro Katagiri, deal with art and politics respectively. "Defining 'Japanese Art' in America" by Nakashima compares "Japanese Art" as it was conceived differently in America and in Japan. She argues that while the Japanese sought to locate their art within the western notion of "art," Americans conceived and "discovered" Japanese art

within a framework of non-Western art, thus ethnologically imagining and commercially re-creating “Japanese art” in the process. In “‘Let the Word Go Forth’: John F. Kennedy’s Presidential Rhetoric on Civil Rights during the South’s Second Reconstruction,” Katagiri examines Kennedy’s speeches along with his other remarks on issues of race in the early 1960s and concludes that although the process was not without roadblocks, Kennedy came to understand what was at stake in the civil rights movement and initiated an irreversible process for the advancement of race relations in the United States.

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FUMIKO NISHIZAKI  
Editor

For those who wish to submit a manuscript to the *Japanese Journal of American Studies*:

1. Contributors must be dues-paying members of the JAAS.
2. Contributors are expected to observe our time schedule. They must first submit the title and abstract (about 300 words) by mid-January. We are unable to accept the manuscript without this procedure.
3. The final manuscript (maximum 7000 words including notes) is due early May. The editorial committee will inform each contributor of the result of the selection process by the end of June. If accepted, the paper will be published in June the following year.
4. The fall issue of the JAAS Newsletter will carry a “call for papers” announcement with exact deadlines and the special theme for the forthcoming issue.
5. The JAAS will accept inquiries through email:  
office@jaas.gr.jp