

## Editor's Introduction

Since the early encounter between the English and Native people, America, as “the land of plenty,” has attracted many to its shores. Immediately after his landing in April 1584, the English explorer Arthur Barlowe reported to Walter Raleigh on the fertility of the New World soil: “The earth bringeth forth all things in abundance, as in the first creation, without toile or labour.” In the following year, John White, an English colonist and artist, emphasized food when illustrating in watercolor paintings what he saw during his voyage to Virginia. Among about forty natural product images that still survive today, more than one third are of plants or animals considered to be edible by the English in his time. These reports attracted early settlers to Virginia and New England to establish colonies for habitation, which soon became the sites of competition for survival among people in pursuit of food for their families. The theme of food is closely related to the myth of America as a New Eden. In choosing food as the main theme of this volume, we hope to open up a new perspective in the study of American society in terms of its material as well as literary culture.

The process of cultural hybridization and creolization started with actual material exchanges among the people involved and this pattern has persisted throughout American history. Although the English and Europeans soon occupied “the land of plenty,” the Native inhabitants also participated in the process of cultural hybridization. In the early image of the New World, American Indians were subjects to be observed by the colonists and Europeans. At the same time, the cultural products and artifacts produced by American Indians were also introduced in the early paintings by Europeans or carried to Europe to be presented in court, in special exhibitions and in printed books.

The first article in this volume examines the complexities of the historical-cultural hybridization by introducing Mary Sully, an anonymous Dakota Sioux artist active in the 1930s. Philip Deloria's article is based on a Presidential Address delivered at the 2009 JAAS annual meeting in Tsuda College. Deloria, former president of the American Studies Association, presents Sully's works as an example of aesthetic comments on Depression-era culture and the intellectual movements in psychology and anthropology. He argues that figures such

as Sully open up the chronology and the disciplinary sensibility of American Studies as it is commonly understood in a United States context, laying a different kind of intellectual groundwork for international partnerships and practices within the field.

The following ten articles are devoted to the special theme of this issue: food. The first four articles approach the theme from literary perspectives. Makiko Wakabayashi approaches the work of Mary E. Wilkins Freeman who often used food as a literary motif. Her analysis of the novelist's dietary discourse shows how food serves for Freeman as a discursive tool to overcome the cult of domesticity. Wakabayashi demonstrates that Freeman not only unmasks how the cult of domesticity imposes a repressive approach to food but also gives birth to gastrocentric heroines who cross the boundary drawn by a domestic ideology into a new territory of women's experience. Freeman's writings, she argues, suggest the possibility that women's use of literally realism was, in a certain sense, the revolt of female appetite against the sentimental tradition of domesticity.

Eijun Senaha employs a new historicist approach to a work by Hemingway. Senaha argues that Hemingway describes the rising food industry and the spread of "boy culture" in "Big Two-Hearted River," in which protagonist Nick Adams experiences conflict over masculinity. The article explores both food and boy culture since the end of the eighteenth century in order to demonstrate how their influence ran counter to national expectations for strong men during wartime. It concludes that the text, though it beautifully presents the boy's fishing trip, is in actuality a modernist representation of masculine negotiation that fails to create a path toward ideal manhood.

Masahiko Abe writes about another twentieth-century American writer, Bernard Malamud who is known for his strict daily routine, which is probably linked with his practice as a novelist. More importantly, however, such self-regulation reflects, Abe argues, the novelist's concern about his physical condition. For Malamud, who once suffered from stomach ulcer and whose family members had histories of illness, health control was a great issue and eating naturally formed part of his concern. Abe maintains that examination of the scenes in the story that focuses on food and eating reveal how through food-related descriptions Malamud approaches something abstract and spiritual, such as personal discipline and even ethics.

The last article from the literary perspective is Kiyomi Sasame's exploration of Margaret Atwood's attitude to food and eating in her dystopian novels, *The Handmaid's Tale* and *Oryx and Crake*. Sasame argues that food in these novels reveals not only the character of the protagonists but also the society in which they are struggling for survival. Sasame maintains that in the former work, food functions both as a metaphor for the overt power of the oppressors and the subversive power of the oppressed. The latter work studies food in an age of genetic engineering and addresses the question, "How will we eat in the twenty-first century?"

The next three articles approach the theme of food from historical perspectives and investigate how the nineteenth-century American food culture influenced both domestic and international communities. Nanami Suzuki finds that the food culture of the United States underwent great changes from the 1820s to the 1890s. At the same time, in the antebellum period, a popular health movement arose that questioned the food culture that had become so rich and so diverse. Arising in opposition to standard medicine, it became a movement of health reform that proposed new methods of healing and care that focused especially on diet. The questions it posed about health, well-being, and way of life were aimed at reforming the “bodies and souls” of Americans. Suzuki shows that fully worked-out recipes served to unify the followers of those movements, who believed that attaining good health would allow them to be key agents in a changing American society.

Takahiro Ueyama also focuses on the nineteenth-century American-born therapeutic diet movement and examines its impact in the context of Americanization across the Atlantic. Ueyama argues that in late Victorian London, the proliferation of patent medicines, health-related foods, and therapeutic diets heralded a new cultural phenomenon. People in the period began to seek these medical products and therapeutic commodities to acquire a longer, fuller, and rejuvenated life. In this new form of buying health, Ueyama finds the shadow of modern market-mechanism, which was often abhorred as “Americanization” — an intrusion of a particularly American brand of commercialism in the form of heavy advertising, market-oriented entrepreneurship, and therapeutic ideology. Ueyama notes that London was one of the first cities to experience the onslaught of hyper-commercialized advertising, the product of rough-and-tumble business competition. He argues that the permeation of market capitalism into the very private sphere of peoples’ health signifies a distinct departure from Britons’ traditional way of life in an age of incipient globalization.

Izumi Ishii takes us back to the domestic American scene, focusing on the Cherokee Indians, who, under the guidance of United States agents and missionaries, adopted various aspects of the Anglo-American lifestyle and Christianity in the early nineteenth-century Southeast. She examines the ways in which the federal government and missionaries introduced European-style agriculture into Indian societies. Many Cherokees, Ishii argues, had adopted European agricultural practices selectively and fused them with traditional farming techniques. The production of food thus mirrored the broader process of culture change in which Cherokees and other Indians adopted what was useful but maintained much of their traditional way of life. Ishii’s assessment is that by continuing traditional foodways — that is, with what they ate — Native peoples retained an important aspect of their cultures and their very identity as Indians.

The focus of the next article involves contemporary policymaking efforts to regulate the fishing industry to supply seafood for consumption while ensuring protection and conservation of natural marine resources. Takanori Ohashi analyzes U.S. efforts toward a better rights-based fisheries management to ensure a sustainable supply of seafood. Ohashi traces the shift from a traditional regime of “command and control” to one that allows the expansion of individual fishing quota (IFQ) programs and their evolution into limited access privilege programs (LAPP) to curb overfishing. Ohashi argues that conventional management schemes, combined with LAPP, can help rebuild sustainable fish stocks and ensure an increased supply of seafood to U.S. consumers.

The last two articles submitted by the JAAS members in the U.S. and in Germany respectively attest to the trend of increasing globalization among *JJAS* contributors in recent years. Both authors employ Cultural Studies approaches to the theme of food and examine intricate relations between food and culture in terms of gender, race, and ethnicity. Ai Hisano illuminates the romanticizing of homemade foods in the early twentieth-century U.S. by focusing on “Betty Crocker,” created by General Mills as a marketing figure in 1921. Hisano argues that Betty Crocker’s cooking advice and its relation to social conditions reflect gender norms and “ideal womanhood.” The social construction of a “home cooking and love” discourse was closely associated with dynamic changes in American society in the early twentieth century, namely the home economics movement, the culture of consumption, and the changes in family structures and relations. By examining how Betty Crocker materialized the sanctification of home cooking, Hisano argues that home cooking took on a gendered ideology.

In the last article of this volume, Iris-Aya Laemmerhirt focuses on the influence of Japanese food culture in general and sushi in particular on American food culture in a transnational context. Laemmerhirt demonstrates how Japan and the United States first used food as a cultural marker by differentiating themselves in terms of the food they consumed, thereby equalizing strange food with strange people and barbaric eating habits with uncivilized consumers. However, this conflation of uncivilized people with strange food has shifted over the course of history. Laemmerhirt argues that what has once been considered to be a barbaric eating habit, such as eating raw fish, has become part of American haute cuisine, and sushi can now be found in every American supermarket. The case of sushi is an example of how an originally Japanese culinary product was adopted and adapted by the American foodscape. Her article closely examines the process of hybridization of cultures demonstrated in diet practices over the centuries through trans-Pacific exchanges.

The publication of the current issue of the *JJAS* is supported in part by a grant-in-aid for the Publication of Science Research Results from the Japan Society for the Promotion of Science. We are deeply grateful for the Society’s support

for our journal, which continues to make efforts to promote international dialogue in the field of American Studies. We also want to express our deep appreciation to Ms. Katy Meigs, our copy-editor, who has worked closely with all the writers of this volume. Most articles published in the *JJAS* are accessible on the JAAS website (<http://www.jaas.gr.jp/>). We welcome responses as well as criticisms from our readers and hope that the journal will serve as a medium for American Studies beyond disciplinary as well as geographical boundaries.

SHITSUYO MASUI  
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 8000 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