English-Language Works by JAAS Members

2008

The following citations and abstracts introduce recent publications and dissertations, written in English by the members of the Japanese Association for American Studies, on topics related to American Studies. The works are listed in the order of articles in journals, articles in books, books, and dissertations.

ARTICLES IN JOURNALS


This was originally the keynote speech at the international conference of the same name, held December 15–16, 2007, at Chiba University. The article deals with the definition of the New Economy as distinguished from the Old Economy. Although the New Economy has been on the horizon for some twenty years in the United States, there is still a long way to go to find a new accord between management, labor, and government.


The main question this article deals with is how Japanese media and the experts determine how “we” see China as the other and its impact on public opinion in Japan. It focuses on the mechanism of the discursive construction of Japanese national identity and its relevance to the image of China.

This essay examines the intertextuality of Crawford’s *Corleone* and Mario Puzo’s *The Godfather*, showing Puzo’s possible borrowings from the popular nineteenth-century writer. The analysis also indicates Crawford’s work as a precursor to the genre of the “mob” narrative and, later, the contemporary genre of gangster fiction and films.


_Falling Man* (2007), the latest novel by Don DeLillo, crystallizes in narrative form the terrorist attacks of September 11, 2001, and their traumatic effect on people all over the world. There is a close relationship between terror and inauthentic being, and this article analyzes the ways in which terror impels those living in the twenty-first century to become terminally inauthentic.


This article investigates the construction of space in media for writings by Japanese women living in the United States; it asks how these writings were constructed in the largest Japanese immigrant newspaper, *The Nichibei [Japanese American Daily]*, in the early twentieth century, especially in relation to settlement and social reform among Japanese immigrants.


The writer researches her Japanese American family’s internment experiences, focusing on the recording and verification of her father’s oral history using WRA (War Relocation Authority) and DOJ (Department of Justice) files obtained in 2006. She concludes by noting her increasing awareness of her own internal “identity shift” within her being.


This article examines the relocation and employment-assistance programs that the Bureau of Indian Affairs of the Department of Interior conducted from the 1950s to the mid-1970s and explores how relocated Native Americans in Denver, Colorado, created their own community to survive in an alien metropolitan society.

At fifteen Dickinson encountered Chinese culture, especially the concept of “annihilation,” at the Chinese Museum. The images of the East connected with her own religious conflicts in her imagination. This article concludes that both her appreciation of negative existences and her renunciation of society in her later life were connected with those experiences.


This article analyzes the status, role, and mission of black women in the South from the late nineteenth century through the early twentieth century. Black women, who got higher education in the church-related school (later named Spelman College) founded by Northern female philanthropists pursued their careers in a different way than their Southern white counterparts. Their education and subsequent lives were defined both in terms of race and gender.

### ARTICLES IN BOOKS


To counter anti-Japanese sentiments in Hawai‘i, Issei (Japanese immigrants), local white elites, Japanese diplomats, and social leaders in Tokyo established an international/interracial partnership and secretly cooperated to promote a twofold agenda during the 1920s. While attempting to “educate” the general public about Japan and about the Issei to eliminate bias and exclusionist thinking, they also encouraged local Japanese residents to adopt “American” manners and customs. The four parties, however, had different reasons and goals in working together in this reformist endeavor.


A chapter contribution to a joint research project organized by Washington State University and International Christian University on the reconciliation of old enmities left over from past wars in East Asia.

This essay deals with two Issei leaders in Hawai‘i, the Christian minister Okumura Takie and the Buddhist bishop Imamura Yemyo. It examines the two men’s responses to the critical issues facing the Japanese American community in the 1920s and 1930s: Americanization, citizenship, nationalism, Japanese-language schools, and the Second Oahu Strike.

**BOOKS**


This book provides a comprehensive introduction to the study of Asian American participation in US politics. Using “the politics of identity” as a key concept, it covers historical and cultural context, political behavior and attitudes, interest groups and parties, elected officials, and public policies that have an important impact on Asian Americans.


This book examines the role of alcohol among the Cherokees between the colonial period and Oklahoma statehood in 1907. Revealing the complexity of Cherokee drinking, it provides a new historical framework within which to study the meeting between Native Americans and Europeans in the New World and the impact of alcohol on Native American communities.

**DISSERTATIONS**

This dissertation examines the concept of “local food” and its discourses that played a significant role during Kentucky’s agricultural restructuring. It investigates the meanings of Kentucky’s “local food” discourse development in four dimensions: (1) the political economy of tobacco production, (2) processes of adopting “local food,” (3) marketing “local food” at farmers markets, and (4) the symbolization of “local food” at county food festivals.


This dissertation discusses the yellow peril in Britain in its reciprocal relationships with America and the Orient, particularly the Far East. It indicates how the idea of racial conflict, which was deeply influenced by anti-Chinese immigration propaganda in America, began to be consumed as an entertainment in British novels such as The Mystery of Dr. Fu Manchu.


This dissertation revises accounts in American literature and in cultural theory that narrate the post–World War II American city as a “city in crisis,” characterized by alienation, fragmentation, paranoia, or postmodern dispossession. It proposes an alternative matrix of women’s writing from the late 1950s to the present and recognizes the problems in the postindustrial city but also envisions the city as a site of matrilineal empowerment, creative connections, multicultural catalytic energies, and diasporic homecoming. Drawing on a diverse range of U.S. ethnic and Asian Anglophone women writers, it posits a specifically female lens on urban literature and urban theory that, in and through reconfigurations of female identity in city space, embraces and anticipates the problematics of American ethnicity, transnationalism, and the globalization of the city.


This dissertation is an ethnography of African American Muslims in Harlem, New York. Based on fieldwork carried out principally from 2002 to 2004, it depicts the everyday experience of the Muslim individuals and explores the relationship between their senses of reality, their narratives, and the community “shared” among them, seeking to clarify the relationship and the gap between their language and action.

This dissertation examines how African American men and women who were stationed in occupied Japan achieved a racialized and nationalized sense of empowerment in gender-specific ways through their encounter with Japanese citizens, as well as their investment in racial, gender, sexual, and class dynamics within the U.S. Army and in American society at large.


This dissertation examines the history of the Native American community and the lives of Native Americans in Denver, Colorado, since the mid-twentieth century and reveals the continuity and transformation of the Denver Native American community and its members in their economic, social, and cultural aspects.