

English-Language Works by JAAS Members 2011

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, and dissertations.

ARTICLES IN JOURNALS

Araki, Wakako. "Historical Agency and the Black Self-Emancipation Thesis: A Historiographical Approach to the Arguments of 'Who Freed Slaves.'" *Journal of International Studies and Regional Development* (Association of International Studies and Regional Development, University of Niigata Prefecture) 2 (2011): 33–42.

This article examines the "who freed slaves" debate within historiography from the black self-emancipationist viewpoint, and shows the historical agency of black people in their emancipation during the American Civil War and in the Reconstruction period.

Kiuchi, Toru. "Where Did He Go See a Woman?: Sixo's Sites of Memory in Morrison's *Beloved*." *Expressions: International Cultural Expression Studies* 7 (March 2011): 253–60.

This article focuses on Sixo's sites of memory in Toni Morrison's novel *Beloved*. It takes a close look at the meeting places where Sixo went to see a woman about fifteen miles from the plantation Sweet Home near Covington, Kentucky.

Kiuchi, Toru. "Creating African American Haiku Form: Lenard D. Moore's Poetic Artistry." *Journal of Ethnic American Literature* 1.1 (Fall 2011): 153–65.

This article examines how Lenard D. Moore creates African American haiku form as a

haiku poet. He may drop in at a deserted farm near his home in North Carolina and find a rosebud unraveling, not just opening, in the day's first misty streak of daylight. This is "true to nature," exactly as he experiences it. However, Moore's haiku is not only directly about nature but also is embedded in the history of African Americans in the South.

Shibahara, Taeko. "The Private League of Nations': The Pan-Pacific Women's Conference and Japanese Feminists in 1928." *US-Japan Women's Journal* 41 (December 2011): 3–24.

Histories of international feminist activism and Japanese middle-class feminists in the early twentieth century have shown the interplay of imperialism and the feminist movement. This article focuses on the development of feminist activism among Japanese delegates to the 1928 Pan-Pacific Women's Conference and argues that international forums such as this conference were an essential component in the formation of Japanese feminism.

Uno, Hiroko. "Emily Dickinson's Seclusion and Japan." *Kobe College Studies* (Kobe College Research Institute, Kobe College) 58.2 (December 2011): 129–50.

By referring to newspaper coverage of Japan, books of the time, and Emily Dickinson's father's politics, this article shows that American diplomatic policy of trying to pry open secluded Japan was a familiar topic in the Dickinson household in the 1850s and that it influenced Emily's withdrawal from American society.

Yui, Daizaburo. "Interpretations of the 1960s in Japan and the US: Historical Assessment and Voices from the Sixties Generation." *Essays and Studies* (Tokyo Woman's Christian University) 62.2 (September 2011): 189–202.

Comparative historiographical studies of 1960s social movements in the United States and Japan, particularly New Left movements, show interesting commonalities and differences between the two countries.

ARTICLES IN BOOKS

Kitahara, Taeko. "F. Marion Crawford's Supernatural World: The Art of Narration." *A Hundred Years After: New Light on Francis Marion Crawford*. Ed. Gordon M. Poole. Sorrento, It.: Franco Di Mauro Editore, 2011. 73–83.

This essay explores the appeal of F. Marion Crawford's narrative power through a close textual reading of his supernatural tales. The first part examines the narrative patterns in these stories. The second part offers a specific case study of two stories that employ a similar narrative method: "Man Overboard!" and "The Screaming Skull."

Kiuchi, Toru. "Zen Buddhism in Richard Wright's Haiku." *The Other World of Richard Wright: Perspectives on His Haiku*. Ed. Jianqing Zheng. Jackson: University Press of Mississippi, 2011. 72–85.

This article focuses on how Zen philosophy entered Wright's haiku through his simple life style until his death in 1960. It concludes that his love of nature since his Mississippi days, his unchanging quiet and simple lifestyle, and his preference for farm life over urban life were deeply ingrained in him long before he encountered Zen.

Kodama, Sanehide. "Japanese Influence on Richard Wright in His Last Years: English Haiku as a New Genre." *The Other World of Richard Wright: Perspectives on His Haiku*. Ed. Jianqing Zheng. Jackson: University Press of Mississippi, 2011. 122–33.

After tracing religious and formal influence of R. H. Blyth's interpretation of classical Japanese haiku on Richard Wright, the author points out that many haiku by Wright reflect his complex personal feeling toward the end of his life: loneliness and loneliness, selffulness and selflessness, dejection and hope for spiritual serenity.

Morimoto, Anri. "An Edwardsian Lost and Found: The Legacy of Jonathan Edwards in Asia." *After Jonathan Edwards: The Course of New England Theology*. Ed. Oliver D. Crisp and Douglas A. Sweeney. New York: Oxford University Press, 2012. 225–36.

This is a bibliographical essay on the reception of Jonathan Edwards in Asia. It traces the publication history of a mysterious translation in Japanese. The rare book was published in 1948 by an unknown scholar and found an unlikely place of preservation in the home of a Japanese American immigrant in Princeton, New Jersey.

DISSERTATIONS

Tsukuda, Yoko. "The Making of 'Immigrants' in the United States: Case Studies in Contemporary Japanese/Japanese American Communities." PhD diss., University of Tokyo, 2011.

This dissertation examines how the "immigrant" category as a part of the social system is produced, maintained, and reproduced by US society through case studies of Japanese/Japanese American communities in San Francisco, Los Angeles, and Southeast Texas. The Japanese American community has played an important role in preserving certain images and narratives of Japanese immigrants that support the discourse of "immigrant America."