Editor's Introduction

As the terrorists' attack on the World Trade Center and the Pentagon headquarter buildings on September 11, 2001 let loose torrents of newspapers and magazine editorials, papers and articles, and even books, it may not be inappropriate here to make an effort to seek some connections between the incident and this issue's major theme "space: real and imagined."

First of all, a sense of space differs by country, as it reflects a particular tradition or history. When I first placed myself inside an American community many years ago, I found that each home address there was determined as a location function of a nearby street. It can be said that "Where there is no road, there is no address." If this does not sound strange, you may not be familiar with the Japanese situation. In Japan, your home address is a portion of a designated area which originally was divided by overlords. You may have a home address even if there is no direct road access. In a sense, the address is a given for each resident in Japan. You can easily find a home site which has no way out to a nearby street in Japan. In such a case, the owner must buy some portion of a neighbor's land in order to reach the outside without bothering other people. This is called *Shido*, or a private lane.

American history developed as frontiersmen cleared forests, uprooted trees and made roads deep into the land previously occupied by Native Americans. For their part, Native Americans were not much concerned with making roads, because they did not find it difficult to walk or run through the uncultivated hills and mountains. When the roads or railways made by Europeans penetrated into their living space, their ability to hunt, cultivate, and live was seriously weakened. And then the familiar history of westward movement and exploitation

of natural resources by Americans would follow thereafter. There may be as many definitions of space as number of nations, in addition to these examples.

We are now experiencing the interconnections of various spaces in the modern world. Among other things, urbanization first created huge metropolitan cities characterized with a strong local flavor. Then several cities became either national (like Washington, D.C. or Edo, forerunner of Tokyo) or cosmopolitan (like New York, Paris, or London) in their orientation. Not everything about cities is desirable, as the economy of urbanization tells us. People gather around a city because if you are a trader, there are many who would buy your goods, and if you are a laborer, there are many jobs waiting for you. Since there develops a merit of accumulation in urban areas, many different consumers or entrepreneurs who did not feel a firsthand necessity to come in to the cities would gather there, too. Then from some point on, accumulation causes various demerits: bad sanitary conditions through congestion, air pollution, noise, traffic congestion and accidents, frequent crimes, etc. In progressive era America, cities like Milwaukee, Wisconsin had "sewage socialism" as citizens there demanded that the city administration improve their everyday life at various levels of public service.

Cosmopolitan (now known as global) cities like New York have attracted people all the more since the beginning of the information age in the late twentieth century. Contrary to many people's expectations, the internet or computerization cannot satisfy all the needs for information. People need to talk in person and sometimes they must read each others faces in order to plan investment or collaboration. After September 11, it is almost hindsight to say that over-crowdedness conflicted with the limited space availability of Manhattan Island, and that the twin World Trade Center buildings had been among partial answers. Some would say the terrorists criticized the globalization initiated by American financial capital because it worsened the economic cleavage between North and South nations, but the argument misses the point that New York or the World Trade Center is global rather than American in character. The image of America is consistent with flat, wide buildings or living space scattered around local communities. Historically the end of the frontier planted the notion of closed space in the heart of American people, with the 1930s depression symbolizing pessimism for the future. After World War II

American people mostly confined themselves within their own boundaries, enjoying the American dream. Gradually globalization progressed, first as an Atlantic economy (United States with Europe under Marshall Plan), then as a global capital market, and finally widening to engulf the Soviet Union and the east European nations with the end of Cold War. The image of New York as multi-ethnic city may be most closely fitted with the post Cold War era. As the reconstruction of the city proceeds, we must be careful not to make the city space exclusionary, as has often been seen in the reconstructed area of past civil wars around the globe.

In this issue, eight articles are dedicated to the main theme of space, from various perspectives. Masashi Orishima in his "Immersed in Palpable Darkness: Republican Virtue and the Spatial Topography of Charles Brockden Brown's *Arthur Mervyn*," takes up Brown's novel *Arthur Mervyn*, and points out that Mervyn lacks a certain requisite for taking part in the Republican national community, because Brown's characters seem to have difficulty in seeing and imagining an outside space. From Mervyn's sense of space, it is difficult to reach out towards an "imagined community," a national space of commerce, politics, and virtue. Hiroshi Okayama in his "Analyzing 'Political Space' Two-Dimensionally: the Notion and Prospects of Interpolitical Relations," develops a new, two-dimensional approach ("interpolitical relations") in understanding segmented U.S. national politics. He advocates taking a horizontal, spatial approach in addition to considering vertical relationships between governments.

In his "Spatial Organization of Japanese Immigrant Communities: Spontaneous Settlements and Planned Colonies in the Northern San Joaquin Valley, California," Noritaka Yagasaki explores the way Japanese immigrants organized their space in the American host society by examining the settlement processes in the northern San Joaquin Valley, California. The two types of communities, spontaneous settlements and planned colonies, differed from each other in terms of settlement strategies, farming practices and land use, immigrants' organizations, and relations with surrounding white communities. These differences were reflected in their forms of spatial organization. In her "Producing Asian American Spaces: From Cultural Nation to the Space of Hybridity as Represented in the Texts by Asian American Writers," Fukuko Kobayashi examines some representative texts by Asian American writers, finding that the authors demonstrate an acute

desire to produce their own imaginary Asian American spaces that pass through three different stages: a space of cultural nationalism, of mothers and daughters, and of hybridity.

In her "Home on the Range: Space, Nation, and Mobility in the Cinema of John Ford's *The Searchers*," Julia Leyda argues that director John Ford's representations of American national identity during the 1950s are intimately bound up in questions of space, mobility, and domesticity. The Western movie *The Searchers* articulated the ideological complexities of the 1950s by constructing the family as a space both endangered and resolutely protected. In his "Is the 'Cyberspace Revolution' Really a Revolution? A Case Study: Healthcare and Modern Scientific Thought," Yoneyuki Sugita redefines the cyberspace revolution as an extension of modern scientific technology. He examines the role of information technology in the American healthcare field historically as well as theoretically and denies that the cyberspace revolution is a qualitatively new system, as is widely argued.

Simon Potter criticizes academic geographers in America in his "Another Closing Frontier? Observations on Geography in American Academe." He traces the recent controversy inside the Association of American Geographers and suggests in order to ameliorate the crisis geographers need to emphasize "spatial analysis" as the key concept in claiming a place for their discipline in the academy. In her "Across the Multiverse: How Do Aliens Travel from 'Divisional' Space to 'Network' Space?" Mari Kotani defines the "multiverse" as a multilayered network space in contrast with past divisional space. Focusing upon the rise of female science fiction and horror fiction in the 1990s, she attaches importance to the chasing game aspect linking global hypermedia and postmodern representation.

Writing on general topics, Nahoko Tsuneyama traces the history of the acceptance of Shakespeare in the U. S. from colonial days through the end of the nineteenth century in her "Americanization of Shakespeare: A Cultural History through Three Posters." According to Tsuneyama, the three posters clarify the postcolonial process of appropriation and naturalization of Shakespeare into the American theatrical scene. She suggests that the historical process might indicate that Shakespeare was received not as an elitist figure, a familiar image for us today, but as Americanized popular culture. Yuka Tsuchiya in her "Imagined America in Occupied Japan: (Re-) Educational Films Shown by the U.S. Occupation Forces to the Japanese, 1948–1952," deals with the

"re-education films" shown in occupied Japan by the U.S. armed forces. According to Tsuchiya, the American government gave considerable importance to documentary films as tools to convert the Japanese into American allies, building a consensus society along with anti-communist ideology. But she contends that the policy was only partially successful.

We welcome active responses from our readers and hope they will be encouraged to submit their work to future issues, so that the publication will continue to be an important medium for American Studies across both disciplinary and national boundaries.

Eiichi Akimoto
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 "call for papers" announcement with exact deadlines and special theme for the forthcoming issue.
5. The JAAS will accept inquiries through email: jaas@cd.inbox.ne.jp