

# Race and Ethnicity in America

Keiko Sugiyama

The year 1965 saw a dramatic change in the United States policy in terms of race and immigration. This essay reviews recent writings in the United States on its new immigrants, race relations and cultural and political landscape. Though no one vision dominates the horizon, four positions seem to emerge --- these are “Bulkanization”, “Racial Melting Pot”, “Ethnicization” which means emphasizing ethnic identification to fend off racism, and “Racialization” which means embracing racialized identity to fight against white domination. The author suggests they altogether present the need for new conceptualization avoiding narrow nationalism on the one hand and putting an end to white supremacy on the other. She also underlines the importance of bridging the divide between race and ethnicity, which has been a challenge since the year 1965.

# Welfare Reform in the United States

Makoto Sakai

This report studies the aspects of welfare reform which have been brought into being with PRWORA (the Personal Responsibility and Work Opportunity Reconciliation Act of 1996) in the United States. A review of what has occurred after reform suggests there remains something to be desired.

First, the tax system, especially EITC (Earned Income Tax Credit) for the low-income working class, should be reviewed with an eye to correcting irrationalities in the current system that weaken the incentive to climb up the economic ladder.

Second, the value of TANF (Temporary Assistance to Needy Families) should be sustained so that the time limit for TANF may work as an effective incentive to shift from welfare to work.

Third, adequate public support in such areas as child care, transportation and health care should be provided in order to eliminate barriers to employment. Moreover, they need to be supplied not only to former welfare recipients but also to other low-income workers without welfare.

However, the outlook may not be bright for either of these demographic groups. The huge wave crossing over from welfare to work will affect the low-skilled, low-wage labor markets, thereby creating increasing competition among these unfortunates and downward pressure on their wages. Welfare reform, which was intended to revive the American dream, should at least offer sufficient support for people to help themselves, so that they can recover their self-confidence and escape from poverty.

# Empowerment and Feminist Critical Pedagogy : Bringing Community into the Language Classroom

Maria Haarmans

This paper is about the linking of empowerment theory and practice in a particular classroom setting, about enabling students to empower themselves. I explain how as an educator, I approach this from two main angles. One is connected to the choice of content material and the other to classroom practice and methodology. Empowering content material provides students with examples of people [in this particular course-examples of women] empowering themselves in large-scale social situations or communities. Empowering classroom practice means encouraging collaboration, reciprocal relationships between student and teacher, providing opportunities for self-expression and sharing of lived experiences of our daily lives.

# A Study of discourse set about obligation in Japanese

Akihiro Kawai

A certain grammatical form is sometimes replaceable in other grammatical ones.

For instance, “SHINAKEREBANARANAI”- the usage of “the duty- forms in Japanese”- is reported which is replaceable in three different forms of “SEZARUWOENAI”, “SURUBEKIDA” and “SURUHAZUDA”.

(1) They were obliged to dismiss him to defend the reputation of the Ministry of Finance.

I could help giving it up now.

(2) The doctor engaged in the profession entailing a destiny that he must fight for the patient’s life, until the last.

(3) If it is true that he was born in the year of Taishou, he must have already passed the age of 60.

In the case based on situation (1), we can express in the “SEZARU- WOENAI” form.

And in the case based on situation (2), we can express in the “SURUBE- KIDA” form.

Then in the case based on situation (3), we can express in the “SERU- HAZUDA” form. However, in this paper, I clarified the question why use the “SHINAKEREBANARANAI” form to describe the situations that be expressed in the three forms / functions.

I explain the phenomenon from the viewpoint of the nature controlled from the inner / outer worlds.

## Reading *The Green Knight*

Mariko Enomoto

A masterpiece of her later years, *The Green Knight*, Iris Murdoch's second to the last novel, deserves the accolade of another "swan song," equal to her final work, *Jackson's Dilemma*.

Eizabeth Dipple described *The Green Knight* as one of Murdoch's "most compelling books," and noted that Murdoch's words in discussing her novels are infectious and continually adopted by critics. In her book *Iris Murdoch*, Ms Hirai insists that readers appreciate Murdoch's novel as a novel, and not as an illustration of philosophy.

In *The Green Knight*, Murdoch approached the worlds by Tolstoy and Austen writing an interesting story with independent and attractive characters, who exist not merely to show a certain pattern. All the main characters are sympathetically depicted and represented fully and vividly. Another strength of the book is the way in which symbols are skilfully woven into the texture and story of the novel.

When the Green Knight of the book, Peter dies and his enemy, Lucas, also disappears from the stage, readers are suddenly liberated from the simple opposition between Peter (the "other") vs Lucas (ourselves), and cannot help realizing that, "the other" is in each of us. As we read in Damian's letter to Bellamy, we are made aware of the fact that we should seek God in ourselves, not anywhere else.

*The Green Knight* lets us consider one of the great truths in life, and yet enjoy a good story. It is truly "Another Swan Song."

## Henry James's View of American People and Society (5)

Sanae Fujino

This paper aims to analyze Henry James's view of American people and society, projected in the delineation of a wealthy American girl Milly and English people interested in her, in *The Wings of the Dove*.

The story focuses on English society at the beginning of the twentieth century. James's feeling about England and English people at that time is an important milieu to understand the story. As the result of his unhappy experience of the theater at the end of the nineteenth century, James came to entertain an unfavorable view of English society. He finds people, from the rich to the poor, are keen about money. This viewpoint is projected in the characterization of Kate, Mrs. Lowder, Lord Mark, Kate's father and sister.

As a contrast, Milly, an extremely rich American, is projected as a person indifferent to money. Because of her poor health, she knows she is doomed. Still, she is eager to live a full life. James presents Milly as a tolerant, generous person, who forgives treacherous people.

We find Milly's moral beauty is presented as sustained by her wealth, as a contrast to mercenary English people. A contrastive analysis of Milly with Newman in *The American* (1876) leads to an understanding of the fact that America has acquired maturity, not only in prosperity but also in people's minds, in a quarter of a century. However, it is clear James does not put full confidence in money, as we see in Milly's life.

# Theology of the Affirmation of Life

— Existence and Courage by Paul Tillich —

Taro Iwamura

In this paper, I would like to analyse Paul Tillich's understanding of existentialism and courage. It is certain that existentialism is well known philosophical attitude to us today, however, Tillich's understanding of it is a bit different from what is called "Existentialism". When we talk about Tillich's usage of the word "Existentialism", we ought to notice that he clearly uses it as the word which is opposed to the word "Essentialism". Hence, the central problem is that the semantics of essentialism should be made clear. Moreover, his point of view of existentialism is definitely based upon Christian theism. Because there are many instances of atheistic existentialism in the world, we must remember this as the major premise. As Kant regarded mathematics as the good luck of human reason, as Hegel adopted dialectic in order to explain the process of history, Tillich regards existentialism as one of the pieces of good luck of Christian theology. Tillich has contributed to the understanding of contemporary men who are suffering from the emptiness and meaninglessness of life, since he has provided the intrinsic answer and the meaning of life for us in relation to Christianity itself. Existential questions and theological answers are interdependent in Tillich. Both are necessary. Existential questions without theological answers will lead inevitably to nihilism. In this paper, special attention is paid to how Tillich tries to affirm life in his theology.

## C. S. Lewis's Escatology (1)

— On the doctrine of the Second Coming —

Kazuo Takeno

This study is a step to a systematic presentation of C. S. Lewis's Escatology. In this paper, however, I confined myself to the doctrine of the Second Coming discussed in Lewis's 'The World's Last Night.'

In part I, I made a brief survey of Escatology in the history of the Western World so that we could grasp the heart of the doctrine and issues. As far as I can judge from an overview of a history of the doctrine of the Second Coming, it seems to me that in the foreground are the guess for the definite date of the Second Coming, the pros and cons about the millennialism, and the emphasis upon the Last Judgement.

Part II is a thoroughgoing analysis of 'The World's Last Night.' According to this essay, in the first place, he accepts as a supernaturalist the doctrine of the Second Coming. Secondly, he points out the theoretical and practical grounds for modern embarrassment about this doctrine. The theoretical embraces the problem of the apocalyptic nature of Jesus's predictions of the Second Coming, the mistaken prediction and the confession of his ignorance about the end of the world, and the uncongeniality of the doctrine to the whole evolutionary or developmental character of modern thought. The practical includes the fact that the doctrine led Christians into very great follies about the guess of 'the Day' and that the doctrine has been pressed upon our minds with the purpose of exciting fear. Lewis argues against these views by making the most of his stable logic and brilliant usage of language full of appropriate metaphors and analogies, presenting us with a convincing interpretation of the doctrine of the Second Coming.

My conclusion is that Lewis was rather concerned with *Endgeschichtliche* escatology than realized escatology, and that his escatology encourages our cultural activities and maintains moral values without disregard or denial of this world.

# Place for Criticism in the Early Period of Showa

— Concerning Hideo Kobayashi's Debut Period —

Kazuhito Gonda

In his literary debut, Hideo Kobayashi, based upon Arthur Rimbaud, criticized the writers' views of art in the Taishou period that the values of art are self-evident, and imposed upon himself the difficult task of making a positive claim of art through the equivalence between art and real life. But, after all, he made his debut as a literary critic without overcoming this difficulty. This frustration, however, made it possible for him to change his view of literature different from proletarian literature in the Taishou period and made him aware of his ideality. This awareness produced uniqueness and valuableness for Kobayashi's criticism in the early period of Showa where proletarian literature was at the zenith.