

“ALEXANDRU IOAN CUZA” UNIVERSITY OF IAȘI
FACULTY OF LETTERS
DOCTORAL SCHOOL OF PHILOLOGY

**MAPPING CULTURAL IDENTITY:
JAPANESE NORTH-AMERICAN AUTHORS
BETWEEN MEMORY AND MYTH**

Thesis Abstract

Ph.D. Candidate:
Alina-Elena Anton

Academic Advisor:
Prof. Univ. Dr. Odette Blumenfeld

January 2014

IAȘI

The contemporary preoccupation with multiculturalism and cultural diversity has generated an increased interest, perhaps even an academic trend, in the exploration of identity phenomena, as well as a reevaluation of earlier perspectives on ethnic and cultural identity as a relatively homogeneous reality. The challenge is particularly difficult when it comes to the articulation of identity at the level of ethnic (and biological) belonging versus national identification within the borders of two countries so marked by multiculturalism as Canada and the United States.

As the title shows, the thesis *Mapping Cultural Identity: Japanese North-American Authors between Memory and Myth* aims to explore the interplay between memory and myth in a series of literary writings by contemporary Japanese Canadian and Japanese American authors. The six literary works selected for investigation—three Japanese American books (John Okada's *No-No Boy*; David Mura's *Turning Japanese: Memoirs of a Sansei*; Julie Otsuka's *The Buddha in the Attic*) and three Japanese Canadian works (Joy Kogawa's *Obasan*; Kerri Sakamoto's *The Electrical Field*; Terry Watada's *Daruma Days*)—are thematically linked by the “guiding thread” weaved through the correlation of memory and myth in the articulation of identity. Ethnicity has been of particular interest to our critical endeavour, in that we have sought to probe the manner in which ethnic identity articulates itself through the agency of memory and myth. Mention must be made, however, that identity is by no means reducible to these singular dimensions. We only selected memory and myth from the whole “sea” of constitutive elements that make up identity because they are less explored as components in dialogue and are generally more difficult to grasp individually. Consequently, our thesis started from *the main research hypothesis* that the study of identity (and particularly ethnic identity) can be enriched and becomes more comprehensive through the dialogic investigation of two catalyzing elements, memory and myth.

With respect to **memory**, our analysis was interested, on the one hand, in the possibility of the individual recuperating and appropriating memories from the collective level and, on the other hand, in the dialogic relationship between these recuperated memories and individual memory. In terms of **myth**, two aspects were particularly of interest to us: the “*model minority*” myth—an ideologically motivated fiction projected by the dominant society onto the Asian North-American community even nowadays and often absorbed into the mental articulation of individual members, with potentially destructive effects such as alienation and even madness,—and *the ancestral homeland of Japan* as a mythical dimension integrated in the construction of individual identity through an imaginative process of

narrative representation and re-creation—starting from the notion that a space can only exist culturally through an *a priori* process of imaginative representation.

Structure

With respect to structure, the thesis consists of **four main chapters**, each with up to seven **subchapters**, plus **an introduction** and **overall conclusions**. The purpose of the analysis is first explained in the opening section, followed by clarifying remarks on the introduction of an identitary model articulated around memory and myth. Memory and myth are inextricably bound with each other and play a significant role in our endeavor to generate and sustain identity.

The first part is a theoretical endeavour that aims to articulate a reference framework for the subsequent investigation of the six literary texts chosen. Since the ensuing analysis becomes truly productive only in connection with the existing corpus of research, **the first sub-chapter** of the theoretical frame consists of a presentation of the most representative Asian and Japanese North-American works, as well as an overview of Asian American studies, with a focus on the main theories and investigative directions of the field.

Section 1.2 is dedicated to investigating the relationship between the notion of “otherness” and the cultural-aesthetic authority of a minority voice. Awareness of a certain “estrangement” (*othering*) from the dominant culture is repeatedly present in the articulation of Japanese American and Japanese Canadian subjectivity. This sense of “otherness” manifested at different levels—physical, social, historical and mental—leads to a kind of “cultural authority of the Other” as “part of the political unconscious of the minority subject” (Palumbo-Liu 1994: 79). Indeed, as early as 1974, Frank Chin and the editors of the controversial anthology *Aiiieeee!* acknowledged that Asian Americans “have developed a culture and sensibility clearly dissociated from the Chinese and Japanese, as well as from the dominant American one” (12).

The last section of the theoretical chapter, **sub-chapter 1.3**, consists of a critical evaluation of the current state of Asian North-American studies, along with a discussion of the critical reception of Asian North-American literature in Europe and especially Romania. We considered that such an evaluation was necessary and significant, given that the investigation in question was conducted in geographical distance from the space in which Asian American consciousness has been historically concentrated. Our analysis noted a great disparity between the establishing of Asian North American projects as “sites of knowledge production” in the two countries where the consciousness of Asian descent has been

historically manifested. While in the United States ethnic issues arouse the interest of universities and came to be a topic of academic research as a result of the pressure imposed on the society by the civil rights movements of the 1960s (it was also now that Asian American studies first started to take shape), in Canada, the citizens of Japanese and Asian descent continue to be interesting today mainly to immigration studies. For this reason, the celebratory claim that the increased visibility of Asian Canadian literature signals a “coming to voice” of formerly silenced and marginalized groups in Canada ultimately fails to consider the potential containment of cultural difference in a multicultural context. In this sense, Anthony Chan’s pronouncement that “when it comes to Asian Canadian Studies, Canada is a failed nation” seems to be verified by the very marginal presence of such ethnic studies in Canadian universities.

In our specific area of interest, we consider it most striking that a minor in Asian Canadian literature continues to be conspicuously absent at the University of British Columbia even as we write this thesis, even if the UBC libraries contain extensive materials in Asian Canadians. In 2012, as part of its efforts to recognize Japanese Canadians affected by internment in 1942, the university called for the help of the Asian Canadian community in order to develop an interdisciplinary program that would highlight the contributions of Asian Canadians and examine anti-Asian racism that produced events like the forced removal of Japanese Canadians during the World War II. To a certain extent, the new program was supposed to function as a movement to expiate for the 76 Japanese Canadian students that UBC had unjustly expelled in 1942, after the passing of the War Measures Act. Yet the propositions developed after the community consultation failed to receive official approval from the Senate, so that the starting academic year (2013-2014) once again leaves students without access to such a valuable field. While the failure of the initiative may be attributed to organizational factors, we contend that it also bespeaks of the Japanese Canadians experiences as a still controversial topic, especially since this western province has historically exhibited a strong degree of racial antagonism towards the concentration of the Japanese community within its borders.

In Europe, these kinds of ethnic literary productions are even more marginally manifested than in Canada and the United States. Still, we contend that a wider presence of Japanese North American literature (and indeed Asian North American literary productions in general) would be both welcomed and valuable to the European framework. The door has already been opened to a certain degree, and Japanese North American literature has started to enter the European academic and cultural arena. With the internationalization of American

studies, white scholars have also become interested in American ethnic literatures, and some, like Helena Grice in the UK, have been teaching Asian American writers for a number of years. Asian North American literature has also penetrated into the academia in Germany, where we ourselves became acquainted with the field of Asian American studies and several of its representative texts. Even the Romanian university sphere has not been left untouched by this interdisciplinary field of investigation, although the texts have maintained only a marginal presence in academic courses and research—we found it difficult, for instance, to identify scholarship in this area when we first started our investigation, and the few studies available were mostly in English, a fact that limits their accessibility to academics and students specializing in English language and literatures (or cultural studies). With respect to the visibility of this literature to the general readership, however, the situation is more problematic, for very few Japanese American or Japanese Canadian works have been released on the European literary market—at least from what we have been able to find. For example, Japanese American writer Julie Otsuka’s second book *The Buddha in the Attic* will most definitely command some public European attention after having won the Femina Foreign Novel Prize in France, on November 5, 2012.

In Romania, general awareness of Japanese American and Japanese Canadian novels is equally limited. Our research revealed that so far only two works have commanded sufficient attention (in our estimation) to be translated into Romanian and made available to the general public. The first of these is Kerri Sakamoto’s harrowing story *The Electrical Field*, translated in 2006, eight years after the book’s release in Canada. The translation was, however, the work of a Romanian teacher of Japanese language (despite the fact that the original language of the novel was English, not Japanese), and not the endeavor of any academic specialist in the field of American Studies or even cultural studies. What is more, there are no extra-textual elements that connect the published translation of the novel to the “minor” canon of Asian North American literature and none of the reviews included on the back cover mention the internment history of Japanese Canadians. Given the oblique presence of the traumatic event in the text itself (as will be shown in a later analysis), the novel could very well pass as just another detective thriller to the uninitiated reader—albeit the work does knowingly break the conventions of the genre. Only the book’s cover, with its reproduction of Olafur Eliasson’s Tate Gallery installation *The Weather Project*—which aims to explore ideas about experience, mediation and representation—can impart to the initiated reader symbolic connections with the fragmenting and disempowering experiences of uprooting and internment, the unreliable mediation of personal memory and its representation in fiction.

The second text, Julie Otsuka's critically acclaimed novella *The Buddha in the Attic*, was only translated and published in Romania in 2013 (by Polirom), two years after the book's first release in the United States. At the extra-textual level, the tome does a much better job of evoking the topic, presenting the reader with a cover that immediately connotes Asian dimensions (a set of three kimono-clad Japanese paper dolls displayed on a cream-colored background that imitates rice paper), and including at least one review that explicitly mentions the Japanese women imported to America as picture brides. The translation itself is quite accomplished and strives to preserve the haunting and incantatory rhythm of Otsuka's poem-like book.

Chapter 2 aims to provide an overview of the historical presence and evolution of Japanese communities in North-America. Since these communities delineate themselves along generational lines, our presentation followed the same organization and looked at four generations of Japanese North-American communities: the *Issei*, or the first generation of Japanese immigrants who entered the United States and Canada at the end of the 19th century and beginning of the 20th century; the *Nisei*, or second generation which consisted of the direct descendants of the immigrants—at the time of World War II the members of this generation were in their prime years, either children or young adults, and had the misfortune of directly experiencing the internment and relocation; last but not least, the *Sansei* and *Yonsei*, the so-called third and fourth generations, which are still active or growing up today. The first generation, the *Issei*, only rarely told their life stories, partly because of a language barrier, partly because of a cultural practice of stoic dismembering the past upon emigration. To re-member the past was, for most of the *Issei*, a painful thing, made more agonizing by the events of the 1940s, during and after World War II. The term “ganbare” (lit. “to persevere, to persist, to do one's best”) which became the slogan of that time of exile, thus also extended to storytelling. One simply did not reveal one's pain. For the second generation, the *Nisei*, the events of the 1940s were not only physically traumatic, as the young *Nisei* were uprooted from homes, schools, and friends and banished to remote parts of the country. The experience was also a form of identity theft, their identity as Canadians and Americans stripped away, the capacity to remember thereafter stifled by the development of a capacity to forget. The *Nisei* are thus, in many ways, the “forgotten generation,” forgotten above all by themselves. It is therefore hardly surprising that the period of the 1940s was rarely spoken of, especially in front of children. For this reason, the third and fourth generations, the *Sansei* and *Yonsei*, emerged with a gaping hole in their past, which they continue to experience as a time dismembered, representing a loss of something that they had never had.

The second part of the paper, comprising **Chapters 3** and **4**, is predominantly analytical. It aims at completing the previously constructed theoretical framework by investigating the complex phenomenon of identity as it is manifested and imaginatively articulated in the six literary creations by Japanese American and Japanese Canadian authors, respectively. Focusing first on memory in its individual and collective dimensions, **Chapter 3**, and then on myth, **Chapter 4**—which follows the absorption and reworking of the two main myths—the “model minority” and the “ancestral homeland,” the analysis aims to establish a critical dialogue between the selected narratives.

Conclusions

Our analysis of Japanese Canadians and Japanese Americans has resorted to historical data only in as much as they helped illuminate the nature of the communities and the experiences that are narratively represented and re-created in the fictions under inquiry. The practical investigation of the selected cultural artifacts (the six novels by Japanese Canadian and Japanese American authors, respectively) was necessarily delineated by its very scope: to investigate the presence of the related concepts “memory” and “myth” in the articulation of the literary work. To this end, the sometimes succinct textual analyses included only the literary aspects that were culturally relevant to the proposed aim and focused on underlining the repeatedness of the same visions/themes in all major Japanese Canadian and Japanese American works—a prevalence which, in our opinion, makes visible the cultural fabric of the ethnic group under investigation as a weave of both memory and myth, with the ancestral homeland acting as an undercurrent (at times exploited consciously by the author, and other times willy-nilly seeping through the cracks in the author’s consciousness, like the pervasive “dust of memory” in Joy Kogawa’s and Kerri Sakamoto’s novels).

There is a plurality of approaches that explore and conceptualize memory. While the scientific literature of cognitive neuroscience and psychology focuses on the organic capacities of memory as storage for information that can be subsequently retrieved, philosophical and psychoanalytical investigations are much more preoccupied with the nature of the subjective mind/consciousness. For their part, cultural studies tend to focus on the expression or reflection of collective memory in the media, posing the processes of remembering and forgetting as core elements of memory. Remembering and forgetting are seen as cultural practices realized by means of narratives, which are themselves cultural practices. By absorbing valuable insights from memory studies, cultural studies have produced an array of rich conceptual designations such as collective memory, which has now

become “the cornerstone of cultural studies,” sites of memory and the quasi-complementary concepts of cultural memory and communicative memory. These last two notions are employed in our analysis of the way in which Japanese North-American writers turn to memory to weave their narratives.

Our conclusion is *that Japanese Canadian and Japanese American re-memories of historical experiences are posed as counter-narratives that subvert the official Canadian and American histories, at the same time that they help/are necessary to the individual (author) and the community to which he/she belongs if they are to understand and begin to articulate an identity.* Given that counter-narratives constitute forms of cultural memory in themselves, which contribute to the articulation of identities, *remembering is ascribed a central role in the Japanese North-American communities—be it unmediated remembering of personal and shared experiences, or remembering mediated through ‘memory talk’ and fiction. Japanese Canadian and Japanese American identity is ultimately constructed as fluid ‘work-in-progress,’ evolving in response to social, cultural and political changes.*

With respect to myth, in our age of the mind, the notion of myth has fallen into disrepute to a great extent. In the logocentric order of Western societies, myth has come to designate either a pre-Christian cosmogonic account of a people and/or a certain world order, or a fabricated, over-generalizing statement that promotes false or fictitious information, an unfounded belief that is sometimes used to justify particular social orders, practices and institutions. The prevalence of such reductionist frameworks, however, has not managed to eliminate the long-time fascination that myth has exerted on mankind in general, and on scholars and writers, in particular, as a result of its inherent power to signify, create meaning and foster identification. It is precisely this last characteristic that motivated the employment of myth as a significant element in our analysis of Japanese North-American identity. Myth still persists today despite the preference of modern society for purely linear, logical and historical modes of thinking. Our continued need for a general human connection and our search for a more intense and fulfilling existence beyond the material prove the fact that man has not lost his capacity for mythmaking. And it is artists and writers who most often step into the vacuum (left after the ousting of the mythical mode) and attempt to reacquaint us with the mythological dimension of existence. Since they naturally operate at the same level of consciousness as the traditional mythmakers of the past, any powerful work of art or literature they create becomes—like mythology—transformative. It breaks down the barriers of space and time, it invades the being of its receptor, and changes it forever. Given the narrative essence of mythmaking, it was inevitable that myth should seep into literature and

that the two become interwoven, albeit not completely overlapped. The most obvious manifestation of the relationship between the two notions has been the use of myths in literary works. There are, however, other maybe less evident connections between myth and literature, such as the derivation of literature from myth, or the absorption of myth and its ritualist practices into literature. However, this assumed mythic origin of literature (which is most explicitly enunciated by the renowned Canadian critic Northrop Frye in his *Anatomy of Criticism*) does not presuppose a collapsing of myth and literature into each other. On the contrary, literature is understood as an autonomous offspring and not a mere continuation of myth. It is precisely this reciprocal relationship between literature and myth which motivated the employment of myth as a significant element in our analysis of Japanese North-American identity.

In addition to the observation that the ideological ascription of a model minority fiction to Japanese Americans and Japanese Canadians inevitably influences the consciousness of these ethnic writers and has an impact on the literature they produce, we concluded that *myth is more or less covertly present in the consciousness of Canadian and American authors of Japanese ancestry, and inevitably manifests itself in the majority of their fictional productions. On the other hand, the ancestral homeland of Japan is articulated at times as a mythical dimension, at times as a constitutive myth that functions as a source of creativity, while elements, mores and behaviors from the Japanese cultural tradition seem to “haunt” the imagination of Japanese North-American writers, sometimes without being acknowledged, and prompt their preoccupation with the collective memory and historical experiences of their ethnic group. Volens nolens, these “ghosts” seep into the authors’ subconscious, influence their writing style and call for an exploration of the splintered identity that lurks beneath the seemingly acculturated American or Canadian self.*

To summarize, our critical endeavor positions itself interdisciplinary, at the intersection of the already established fields of Asian North American studies and cultural memory studies, two areas that the thesis attempts to engage in constructive critical dialogue. The investigation starts from the assumption that “*identity is of doing, not being,*” according to Claudio Magris’ conceptualization (2011: 57, emphasis added); identity is seen as always in process, rather than a static and rigidly fixed reality.

Interest in this field of knowledge is justified both at a personal and an academic level. On the one hand, there is a personal interest in the issue of cultural identity and the mechanisms through which it is negotiated and potentially articulated. On the other hand, the contemporaneity and thematic richness of the field under inquiry creates the possibility of

making valuable interpretative connections and meaningful contributions to the Asian North-American paradigm, as well as to the critical investigation of the field in European and Romanian contexts.

The literature selected for investigation ultimately verifies the main research hypothesis that the study of identity is enriched and becomes more comprehensive through the dialogic investigation of the two catalyzing elements of memory and myth. Japanese American and Japanese Canadian literary productions are repeatedly “haunted” by a certain sense of “estrangement”/“othering” within the framework of the dominant culture. This “cultural authority of the Other” ultimately gives rise to an awareness that if Japanese Canadian and Japanese American authors are to produce any valuable literature, they must do so—like David Mura—out of their sense of plurality, rather than “in slavish imitation of the [white] tradition” (2005: 70). To obtain any place in the world of tradition they must strive to achieve a difficult balance and imagine themselves out of their own contradictory stories. For this reason, their literary productions—and indeed most ethnic literature—will always be tinged with a socio-political awareness of the author’s own place in the world and hyphenated (ethnic) identity—which is not to say that their aesthetic achievements are in any way negligible. On the contrary, it is precisely because of their aesthetic value that these works turn out to have a profound transformational potential, not only for the ethnic readership, but for the majority of recipients.

For our part, contact with the six Japanese North American novels discussed in the present thesis and the endeavour to critically interpret them has proved greatly enriching, academically as well as personally. It has fostered a more insightful understanding of the identity phenomenon, not only within multicultural contexts, but also in the context of seemingly more unified national states (as Romania posits itself to be). What is more, we have also come to question the definition and stability of identity in relation to the academic endeavour itself. As a (white) young scholar working on a topic that cannot be articulated as the direct result of personal experience (unlike Asian North American scholars researching issues connected to their own ethnic groups), and writing in a language that is not our native tongue, we must confess to experiencing at times a rather disturbing sense of otherness. This experience has led to a re-evaluation of our own identity and, indirectly, a reassessing of the collective identity of the country we currently reside in, as well as the academic field we work in. We believe that this re-evaluation must be seen as equally significant to the critical endeavour of the thesis, if we are to talk about contributions to the field of Asian North American studies. As it is, we hope that our investigation can serve as a starting point for

future work in the area of Japanese North American studies by researchers in Romania, and potentially the larger European environment, given the current limited number of studies produced in this geographical area. To reiterate a previously expressed conviction, a wider presence of Japanese North American literature (and indeed Asian North American literary productions in general) would be both welcome and valuable to the European framework, as it would contribute to a better illumination and more nuanced investigation of “the interconnectedness of oppressions.”

BIBLIOGRAPHY

Primary Literature

- Kiyooka, Roy Kenzie. *Pacific Rim Letters*. Edmonton: NeWest Press, 2005.
- Kiyooka, Roy Kenzie. *Transcanada Letters*. Edmonton: NeWest Press, 2005.
- Kogawa, Joy. *Obasan*. New York: Anchor Books, Doubleday, 1981.
- Kogawa, Joy. *Itsuka*. New York: Anchor Books, Doubleday, 1992.
- Mura, David. *Turning Japanese: Memoirs of a Sansei*. New York: Doubleday, 2005.
- Okada, John. *No-No Boy*. Seattle: University of Washington Press, 1981.
- Otsuka, Julie. *The Buddha in the Attic*. New York: Alfred A. Knopf, 2011.
- Sakamoto, Kerri. *The Electrical Field*. New York: W.W. Norton & Company, 1998.
- Watada, Terry. *Daruma Days: A Collection of Fictionalised Biography*. Vancouver: Ronsdale Press, 1997.

Secondary literature

- Adachi, Ken. *The Enemy That Never Was: A History of the Japanese Canadians*. Toronto: McClelland and Stewart, 1976.
- Adams, Bella. *Asian American Literature*. Edinburgh: Edinburgh University Press, 2008.
- Anderson, Benedict. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. New York: Verso, 1991.
- Anderson, Wanni W., Robert G. Lee, eds. *Displacements and Diasporas: Asians in the Americas*. New York: Rutgers, 2005.
- Anton, Alina-Elena. "Articulating a Hyphenated Conscience: The Racialized Artist in Roy Kiyooka's *Pacific Rim Letters*." Variations on Community: The Canadian Space / Variations sur la Communauté : l'espace canadien. Selected papers from the 6th triennial conference of the Central European Canadianists in Bratislava, October 2012. Brno : Masaryk University, 2014 (forthcoming).
- Anton, Alina-Elena. "Betrayed by History: Redressing a Wounded Community in Keri Sakamoto's "The Electrical Field." *Linguaculture*, Volume 4 (1), "Alexandru Ioan Cuza" University of Iași, November 2013. Available at: <http://journal.linguaculture.ro/en/archive.html>
- Anton, Alina-Elena. "It's a wonderful night for eyebrows." *Romanian Journal of Artistic Creativity*, Volume I (3), New York: Addleton Academic Publishers, Autumn 2013.
- Anton, Alina-Elena. "It's getting dark, little thief of starlight!" *Romanian Journal of Artistic Creativity*, Volume I (1), New York: Addleton Academic Publishers, Spring 2013.
- Anton, Alina-Elena. "The Novel-Essay or the Essay as Fiction: Virginia Woolf's *A Room of One's Own*." In Macari, Oana, ed. *Analele Științifice ale Universității "Alexandru Ioan Cuza" din Iași, In Honorem Odette Blumenfeld*. Iași: Editura Universității "Alexandru Ioan Cuza, 2012.
- Antoni, Klaus. "Momotarō (The Peach Boy) and the Spirit of Japan: Concerning the Function of a Fairy Tale in Japanese Nationalism of the Early Shōwa Age." *Asian Folklore Studies*, Volume 50, 1991: 155-188.
- Armstrong, Karen. *A Short History of Myth*. Edinburgh: Canongate Books Ltd, 2005.

- Asakawa, Gill. *Being Japanese American: a JA sourcebook for Nikkei, Happa... & Their Friends*. Berkeley: Stone Bridge Press, 2004.
- Asakura, Takashi, Alice Murata, Walter Kawamoto, Kazuhiro Nakayama, Kyoko Asakura. "Socioeconomic Status, Acculturation, Discrimination and Health of Japanese Americans: Generational Differences." *Proceedings of Hawaii International Conference*, 2004.
- Assmann, Aleida. *Cultural Memory and Western Civilization: Functions, Media, Archives*. New York: Cambridge University Press, 2011.
- Assmann, Jan. *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination*. New York: Cambridge University Press, 2011.
- Azuma, Eiichiro. *Between Two Empires: Race, History and Transnationalism in Japanese America*, Oxford: Oxford University Press, 2005.
- Bal, Mieke, Jonathan Crewe, Leo Spitzer, eds. *Acts of Memory: Cultural Recall in the Present*. Hanover: University Press of New England, 1999.
- Baker, Chris. *The Sage Dictionary of Cultural Studies*. Thousand Oaks: Sage Publications, 2004.
- Bamberg, Michael. "Identity and Narration." In Hühn, Peter, John Pier, Wolf Schmid, Jörg Schönert, eds. *Handbook of Narratology*. Berlin: Walter de Gruyter, 2009.
- Barthes, Roland. *Mythologies*. Trans. Annette Lavers. New York: Farrar, Straus & Giroux, 1991.
- Beaugard, Guy Pierre. *Asian Canadian Literature: Diasporic Interventions in the Works of Sky Lee, Joy Kogawa, Hiromi Goto, and Fred Wah*, Edmonton: University of Alberta, 2000.
- . "After Obasan: Kogawa Criticism and Its Futures." *Studies in Canadian Literature / Études en littérature canadienne*, North America, June 2001, retrieved from: <http://journals.hil.unb.ca/index.php/SCL/article/view/12815/13818>
- . "The Emergence of 'Asian Canadian Literature': CanLit's Obscene Supplement?" *Essays on Canadian Writing*, Issue 67, Spring 1999: 53-55.
- . "Unsettled, unsettling: Review of Kerri Sakamoto's *The Electrical Field*" *Canadian Literature: A Quarterly of Criticism and Review*, Issue 163, Winter 1999: 191-193.
- . "Asian Canadian Studies: Unfinished Projects," *Canadian Literature: A Quarterly of Criticism and Review*, Issue 199, Winter 2008: 6-27.
- Beauvoir, Simone de. *The Second Sex*, 1949. Trans. H.M. Parshley. New York: Penguin 1972, retrieved from: <http://www.marxists.org/reference/subject/ethics/de-beauvoir/2nd-sex/index.htm>
- Ben-Āmōs, Dān, Liliane Weissberg. *Cultural Memory and the Construction of Identity*. Detroit: Wayne State University Press, 1999.
- Benjamin, Jessica. *Shadow of the Other: Intersubjectivity and Gender in Psychoanalysis*. New York: Routledge, 1998.
- Benjamin, Walter. *Illuminations: Essays and Reflections*. Trans. Harry Zorn. Ed. Hannah Arendt. New York: Schocken Books, 1968.
- Bhabha, Homi. "The Other Question... Homi K Bhabha Reconsiders the Stereotype and Colonial Discourse," *Screen*, Volume 24 (6), 1983: 18-36.

- Bloom, Harold, ed. *Bloom's Modern Critical Views: Asian-American Writers*. New York: Infobase Publishing, 2009.
- Bloor, Kevin. *The Definitive Guide to Political Ideologies*. Bloomington: AuthorHouse, 2010.
- Blumenfeld Odette, ed. *From Margin to Center*. Iași: Universitas XXI, 2000.
- Blumenfeld Odette, Radu Andriescu, eds. *Living In Between and On Borders*. Iași: Universitas XXI, 2003.
- Bourne, Randolph. "Trans-National America." *Atlantic Monthly* No. 118, July 1916: 86-97.
- . "Twilight of Idols." *Atlantic Monthly* No. 118, July 1916: 86-97.
- Boyer, Pascal, James V. Wertsch, eds. *Memory in Mind and Culture*. Cambridge: Cambridge University Press, 2009.
- Broadfoot, Barry. *Years of Sorrow, Years of Shame: The Story of the Japanese Canadians in World War II*. Toronto: Doubleday Canada, 1977.
- Brockmeier, Jens. "Introduction: Searching for Cultural Memory." *Culture & Psychology*, London, Thousand Oaks: SAGE Publications, Volume 8 (1), 2002: 5-14.
- Burger, Michael. *The Concept of Failure Represented by the Nisei Characters in John Okada's 'No-No Boy'*. Norderstedt: GRIN Verlag, 2010.
- Burris, Val. "Reification: A Marxist Perspective." *California Sociologist*, Volume 10 (1), 1988: 22-43.
- Caldwell, Wilber. *American Narcissism: The Myth of National Superiority*. New York: Algora Publishing, 2006.
- Caldicott, Edric, Anne Fuchs, eds. *Cultural Memory: Essays on European Literature and History*. Bern: Peter Lang AG, 2003.
- Campbell, Joseph, Bill D. Moyers. *The Power of Myth*. New York: Doubleday, 1988.
- Campbell, Neil, Alasdair Kean. *American Cultural Studies: An Introduction to American Cultural Studies*. London: Routledge, 1997.
- Carsten, Janet. *Ghosts of Memory: Essays on Remembrance and Relatedness*. Oxford: Blackwell, 2007.
- Caughey, John Walton, and LaRee Caughey. *Los Angeles: Biography of a City*. Berkeley: University of California Press, 1976.
- Cavannò, Peter F. "In the Wake of Katrina: Climate Change and the Coming Crisis of Displacement." In Steve Vanderheiden, ed. *Political Theory and Global Climate Change*. Cambridge: MIT Press, 2008.
- Chan, Sucheng. *Asian Americans: An Interpretive History*. Boston: Twayne, 1991.
- Certeau, Michel de. *Heterologies: Discourse on the Other*. Minneapolis: University of Minnesota Press, 2000.
- Cinpoș, Radu. "Paradigms in the Study of Nationalism: Self-Other and Center-Periphery Relations." *Acta Iassyensia Comparationis*, Volume 5, 2007, retrieved from: http://www.literaturacomparata.ro/acta_site/articole/acta5/acta5_cinpoes.pdf
- Chen, Tina. *Double Agency: Acts of Impersonation in Asian American Literature and Culture*. Palo Alto, California: Stanford University Press, 2005.
- Cheung, King-Kok. *Articulate Silences: Hisaye Yamamoto, Maxine Hong Kingston, Joy Kogawa*. Ithaca: Cornell University Press, 1993.

- . *An Interethnic Companion to Asian American Literature*. Cambridge: Cambridge University Press, 1997.
- . *Words Matter: Conversations with Asian American Writers*. Honolulu: University of Hawaii Press, 2000.
- Chin, Frank. "Come All Ye Asian American Writers." In Jeffery Paul Chan, Frank Chin, Lawson Fusao Inada, and Shawn Wong, eds. *The Big Aiiieeeee! An Anthology of Chinese American and Japanese American Literature*. New York: Penguin, 1991.
- Chin Frank, Jeffrey Chan, Lawson Inada, and Shawn Wong, eds. *Aiiieeeee! An Anthology of Asian-American Writers*. New York: Howard University Press, 1974.
- Chou, Rosalind S., Joe R. Feagin, eds. *The Myth of the Model Minority: Asian Americans Facing Racism*. Boulder: Paradigm Publishers, 2008.
- Chu, Garrick, Sean Gunn, Paul Yee, Ken Shikaze, Linda Uyehara Hoffman, Rick Shiomi, eds. *Inalienable Rice: A Chinese & Japanese Canadian Anthology*. Chinese Canadian Writers Workshop, 1979.
- Chuh, Kandice. *Imagine Otherwise: On Asian Americanist Critique*. Durham: Duke University Press, 2003.
- Cohen, Richard, ed. *Face to Face with Levinas*. Albany: State University of New York Press, 1986.
- Colavincenzo, Marc. *Trading Magic for Fact, Fact for Magic: Myth and Mythologizing in Postmodern Canadian Historical Fiction*. Amsterdam: Rodopi, 2003.
- Colibaba, Ștefan. *Postwar American Short Fiction: Between Modernism and Minimalism*. Iași: Editura Spiru Haret, 2003.
- Cook, Rufus. "'The Penelope Work of Forgetting': Dreams, Memory, and the Recovery of Wholeness in Joy Kogawa's *Obasan*." *College Literature*, Volume 34 (3), Summer 2007: 54-69.
- Corbey, Raymond, Joseph Theodor Leerssen, ed. *Alterity, Identity, Image: Selves and Others in Society and Scholarship*. Amsterdam: Rodopi, 1991.
- Coupe, Laurence. *Myth*, 2nd edition. London: Routledge, 2009.
- Cuder-Domínguez, Pilar. "Facing Japan: Homelands, Affiliations and Gendered Identities in North American Nikkei Authors." In Mar Gallego and Isabel Soto, eds. *The Dialectics of Diaspora: Memory, Location and Gender*. València: PUV, 2009.
- Czarniawska, Barbara. "Alterity (Otherness)." In Stewart Clegg and James R. Bailey, eds. *International Encyclopedia of Organization Studies*, Thousand Oaks: SAGE, 2007: 55-56. SAGE Reference Online. Web. 8 Aug. 2012.
- Daniels, Roger. *Prisoners without Trail: Japanese Americans in World War II*, New York: Hill and Wang, 1993.
- Dascălu, Cristina Emanuela. *Imaginary Homelands of Writers in Exile: Salman Rushdie, Bharati Mukherjee, and V.S. Naipaul*. New York: Cambria Press, 2007.
- Davey, Frank. "This Land That Is Like Every Land: *Obasan*." In Frank Davey. *Post-National Arguments. The Politics of the Anglophone-Canadian Novel since 1967*, Toronto: University of Toronto Press, 1993.
- Davis, Rocio G., Rosalia Baena. *Tricks with a Glass: Writing Ethnicity in Canada*. Amsterdam: Rodopi 2000.

- Davis, Rocío G., Sue-Im Lee. *Literary Gestures: The Aesthetic in Asian American Writing*. Philadelphia: Temple University Press, 2006.
- Davis, Rocío G. "Asian American Stories and Literary Theory: A Reading of Chitra Divakaruni's 'The Word Love'." *American Book Review*, Volume 31 (1), Nov/Dec. 2009: 9-10.
- Day, Iyko. "Must All Asianness Be American? The Census, Racial Classification, and Asian Canadian Emergence." *Canadian Literature: A Quarterly of Criticism and Review*, Issue 199, Winter 2008: 45-70.
- Deer, Glenn. "Remapping Vancouver: Composing Urban Spaces in Contemporary Asian Canadian Writing." *Canadian Literature: A Quarterly of Criticism and Review*, Issue 199, Winter 2008: 118-144.
- Delgado, Francisco. "Neither Japanese, Nor American: Identity and Citizenship in John Okada's *No-No Boy*." *Trespassing Journal*, Issue 1, Spring 2012.
- Dong, Lan. "Turning Japanese, Turning Japanese American: David Mura's *Memoirs of A Sansei*." *The AnaChronisT*, Volume 10, 2004: 143-152.
- Dower, John W. *War without Mercy: Race and Power in the Pacific War*. New York: Pantheon, 1986.
- Eichenbaum, Howard. *The Cognitive Neuroscience of Memory: An Introduction*, 2nd edition. New York: Oxford University Press, 2011.
- Eliade, Mircea. *The Myth of the Eternal Return or Cosmos and History*, Trans. Willard R. Trask. New Jersey: Princeton University Press, 1971.
- . *Myths, Dreams and Mysteries: The Encounter between Contemporary Faiths and Archaic Realities*, Trans. Philip Mairet, London: Collins, 1960.
- Encyclopedia of Canada's Peoples*. Web. 12 March, 2012.
Retrieved from: <http://www.multiculturalcanada.ca/ecp>
- Erll, Astrid, Ansgar Nünning, Sara B. Young, eds. *Cultural Memory Studies: An International and Interdisciplinary Handbook*. Berlin: Walter de Gruyter, 2008.
- . *Gedächtniskonzepte der Literaturwissenschaft: theoretische Grundlegung und Anwendungsperspektiven*, Berlin: Walter de Gruyter, 2005.
- . *Medien des kollektiven Gedächtnisses: Konstruktivität, Historizität, Kulturspezifität*, Berlin: Walter de Gruyter, 2004.
- Espiritu, Yen Le. "Asian American Studies and Ethnic Studies: About Kin Disciplines," *Amerasia Journal* Volume 29 (2), 2003: 195-209.
- Evans, Dylan. *An Introductory Dictionary of Lacanian Psychoanalysis*. London and New York: Routledge, 1996.
- Fisher, Susan. "Our Next Neighbour across the Way: Japan and Canadian Writers." *Canadian Literature*, No. 13, Fall 2002: 29-48, Web. 20 Sept. 2012.
- Foucault, Michel. *The Archaeology of Knowledge*. London: Tavistock Publications, 1974.
- Freud, Sigmund. *New Introductory Lectures on Psychoanalysis*. London: Penguin Freud Library 2, 1933: 105-6.
- . "The Uncanny" (1919). In *The Pelican Freud Library*. Volume 14, London: Penguin Books, 1985: 335-376.
- Fukushima, Michael. *Minoru: Memory of Exile*. Short-film, 1992, available at: <http://www.nfb.ca/film/minoru-memory-of-exile>

- Fujita, Gale K. "'To Attend the Sound of Stone': The Sensibility of Silence in *Obasan*." *MELUS*12, 1985: 33-42.
- George, Rosemary Marangoly. *The Politics of Home: Postcolonial Relocations and Twentieth-century Fiction*. New York: Cambridge University Press, 1996.
- Gilman, Sander L. *Inscribing the Other*. Lincoln: University of Nebraska Press, 1991.
- Goellnicht, Donald C. "Asian Kanadian, eh?" *Canadian Literature: A Quarterly of Criticism and Review*, Issue 199, Winter 2008: 71-99.
- . "Minority History as Metafiction: Joy Kogawa's *Obasan*." *Tulsa Studies in Women's Literature* 7-8, 1998-1989: 287-306.
- Goldberg, David Theo. *Multiculturalism: A Critical Reader*. Oxford & Cambridge: Blackwell, 1994.
- Gordon, Linda, Gary Okihiro, eds. *Impounded: Dorothea Lange and the Censored Images of Japanese American Internment*. New York: W. W. Norton & Company, 2008.
- Grabes, Herbert, ed. *Literature, Literary History and Cultural Memory*. Tübingen: Gunter Narr Verlag, 2005.
- Grice, Helena. *Negotiating Identities: An Introduction to Asian American Women's Writing*. New York: Manchester University Press, 2002.
- Grice, Helena. "Teaching Asian America in Europe: Race, Pedagogy, and Inter-Cultural Engagement." *American Book Review*, Volume 31 (1), Nov/Dec. 2009: 10-11.
- Gupta, Chhanda, Debi Prasad Chattopadhyaya, eds. *Cultural Otherness and Beyond*. Leiden: Brill NV, 1998.
- Halbwachs, Maurice. *On Collective Memory*. Trans. and Ed. Lewis A. Coser. Chicago: University of Chicago Press, 1992.
- Hagedorn, Jessica Tarahata. *Charlie Chan Is Dead: An Anthology of Contemporary Asian American Fiction*. New York: Penguin Books 1993.
- . *Charlie Chan Is Dead 2: At Home in the World—An Anthology of Contemporary Asian American Fiction*. New York: Penguin Books, 2004.
- Hall, Stuart. "Cultural Identity and Diaspora." In Patrick Williams and Laura Chrisman, eds. *Colonial Discourse and Post-Colonial Theory: A Reader*. New York: Columbia University Press, 1994.
- Harada, Margaret. *The Sun Shines on the Immigrant*. New York: Vantage Press, 1960.
- Harris, Mason. "Broken Generations in *Obasan*: Inner Conflict and the Destruction of Community." *Canadian Literature*, Issue 127, 1990: 41-57.
- Hazama, Dorothy, Jane Okamoto Komeiji. *Okage Sama de: the Japanese in Hawai'i, 1885-1985*. Honolulu: Bess Press, 1986.
- Hazell, Clive. *Alterity: The Experience of the Other*. Bloomington: AuthorHouse, 2009.
- Hegel, Georg. *Phenomenology of Spirit*. Trans. A.V. Miller. Oxford: Oxford University Press, 1977.
- Heyes, Cressida. "Identity Politics." In Edward N. Zalta ed. *The Stanford Encyclopedia of Philosophy*, Spring 2012, retrieved from: <http://plato.stanford.edu/archives/spr2012/entries/identity-politics>
- Ho, Jennifer Ann. *Consumption and Identity in Asian American Coming-of-Age Novels*. London: Routledge, 2005.

- Hollinger, David A. "Authority, Solidarity, and the Political Economy of Identity: The Case of the United States." *Diacritics*, Volume 29 (4), Baltimore: The John Hopkins University Press, 1999.
- Holtorf, Cornelius J. "Towards a Chronology of Megaliths: Understanding Monumental Time and Cultural Memory." *Journal of European Archaeology*, Volume 4, 1996: 119-152.
- Hosokawa, Bill. *Nisei: The Quiet Americans*. Boulder: University Press of Colorado, 2002.
- Houston, Jeanne Wakatsuki. *Farewell to Manzanar*. New York: Bantam Books, 1983.
- Hutcheon, Linda. *A Poetics of Postmodernism: History, Theory, Fiction*. New York: Routledge, 1988.
- Hutcheon, Linda, Marion Richmond, eds. *Other Solitudes: Canadian Multicultural Fictions*. Toronto: Oxford University Press, 1990.
- Ichioka, Yuji. *The Issei: The World of the First Generation Japanese Immigrants, 1885-1924*. New York: Free Press, 1988.
- Inada, Lawson Fusao, ed. *Only What We Could Carry: The Japanese American Internment Experience*. Berkeley: Heyday Books, 2000.
- Irigaray Luce, Noah Guynn. "The Question of the Other." *Yale French Studies*, No, 87, *Another Look, Another Woman: Retranslations of French Feminism*, 1995: 7-19. retrieved from: <http://links.jstor.org/sici?sici=0044-0078%281995%290%3A87%3C7%3ATQOTO%3E2.0.CO%3B2-7>
- Iwama, Marilyn. "If You Say So: Articulating Cultural Symbols of Tradition in the Japanese Canadian Community." *Canadian Literature: A Quarterly of Criticism and Review*, Issue 140, Spring 1994.
- Jan Mohamed, Abdul R. "The Economy of Manichean Allegory." In Bill Ashcroft, Gareth Griffiths, and Helen Tiffin, eds. *The Post-Colonial Studies Reader*. London: Routledge, 1995: 18-23
- Jenkins, Richard. *Social Identity*. London and New York: Routledge, 2012.
- . *Rethinking Ethnicity: Arguments and Explorations*. Thousand Oaks: SAGE Publishing, 1997.
- Jervis, John. *Transgressing the Modern: Explorations in the Western Experience of Otherness*. London: Blackwell, 1999.
- Jung, Carl Gustav. *The Archetypes and the Collective Unconscious*. Princeton: Princeton University Press, 1981.
- Kearney, Richard, ed. "Emmanuel Levinas." In *Dialogues with Contemporary Continental Thinkers: the Phenomenological Heritage*. Manchester: Manchester University Press, 1984: 47-70.
- Kella, Elizabeth. *Beloved Communities: Solidarity and Difference in Fiction by Michael Ondaatje, Toni Morrison, and Joy Kogawa*. Acta Universitatis Upsaliensis, 2000.
- Kelly, R. Gordon. "Literature and the Historian." In Madox, Lucy, ed. *Locating American Studies: The Evolution of a Discipline*. Baltimore & London: The John Hopkins University Press, 1999.
- Kim, Elaine H. *Asian American Literature: An Introduction to the Writings and Their Social Context*. Philadelphia: Temple University Press, 1982.
- Kirchmayer, Katharina. *Sites of Resistance in Alice Walker and Leslie Silko*. München: GRIN Verlag, 2010.

- Kitagawa, Muriel, Roy Miki. *This is my own: Letters to Wes & Other Writings on Japanese Canadians, 1941-1948*. Vancouver: Talonbooks, 1985.
- Kiyooka, Roy Kenzie. *Transcanada Letters*. Edmonton: NeWest Press, 2005.
- Knaff, Devorah. *The City's Voice: Pioneer Prose and Poetry from the Overland Monthly*. Norco: Santa Ana River Press, 2004.
- Kobayashi, Audrey. "Birds of passage or squawking ducks: Writing across generations of Japanese-Canadian Literature." In Russell King, John Connell, and Paul White, eds. *Writing Across Two Worlds: Literature and Migration*. London: Routledge, 1995: 216-228.
- Kobayashi, Karen M. "The Nature of Support from Adult *Sansei* (Third Generation) Children to Older *Nisei* (Second Generation) Parents in Japanese Canadian Families." *Journal of Cross-Cultural Gerontology*, No. 15, 2000: 185-200.
- Kogawa, Joy. "Every Certainty Must Be Surrounded by Doubt." Interview with Val Ross. *Globe and Mail*, 21 March 1992: C1, C15.
- Koshy, Susan. "The Fiction of Asian American Literature." In Jean Yu-Wen Shen Wu and Min Song, eds. *Asian American Studies: A Reader*. New Brunswick, N.J.: Rutgers University Press, 2000: 467-95.
- Kröller, Eva-Marie. *The Cambridge Companion to Canadian Literature*. Cambridge: Cambridge University Press, 2004.
- Kruk, Laurie. "Voices of Stone: The Power of Poetry in Joy Kogawa's *Obasan*." *ARIEL: A Review of International English Literature*, Volume 30 (4), October 1999.
- Kunow Rüdiger, Wilfried Raussert. *Cultural Memory and Multiple Identities*. Münster: LIT Verlag, 2008.
- Kurashige, Lon. *Japanese American Celebration and Conflict: A History of Ethnic Identity and Festival, 1934-1990*. Berkley: University of California Press, 2002.
- Kurotsuchi Inkelas, Karen. *Racial Attitudes and Asian Pacific Americans: Demystifying the Model Minority*. New York: Taylor & Francis, 2006.
- Kymlicka, Will. *Multicultural Citizenship*. New York: Oxford University Press, 1995.
- . *The Current State of Multiculturalism in Canada and Research Themes on Canadian Multiculturalism 2008-2010*, report commissioned by the Department of Citizenship and Immigration, Minister of Public Works and Government Services Canada, 2010. Retrieved from: <http://www.cic.gc.ca/english/pdf/pub/multi-state.pdf>
- Lacan, Jacques. *Écrits*. Paris: Éditions du Seuil, 1966.
- . *The Seminar of Jacques Lacan: Book III: The Psychoses 1955-1956*. Trans. R. Grigg, Ed. J.-A. Miller. London: Routledge, 1993.
- Le Doeuff, Michèle. *Hipparchia's Choice: An Essay Concerning Women, Philosophy, etc.* New York: Columbia University Press, 2007.
- Lee, Christopher. "Enacting the Asian Canadian," *Canadian Literature: A Quarterly of Criticism and Review*. Issue 199, Winter 2008: 28-44.
- Lee, Jason Edward. *Fluid Identities: Ethnicity in the Japanese Canadian Community*. MA Thesis, University of Calgary. Ann Arbor: ProQuest/UMI, 1995.
- Lee, Jae Hyun (Julia). *Asian American Perceived Racism: Acculturation, Racial Identity, Social Context, and Sociopolitical Awareness as Predictors of Asian American Perceived Racism*. MA Thesis, Georgia State University, 2007.

- Lévinas, Emmanuel. *Totality and Infinity*. Pittsburgh: Duquesne University Press, 1969.
- Lévinas, Emmanuel, Nidra Poller. *Humanism of the Other*. Champaign: University of Illinois Press, 2003.
- Lévi-Strauss, Claude. *Myth and Meaning*. London: Routledge, 2001.
- Li, David Leiwei. *Imagining the Nation: Asian American Literature and Cultural Consent*, Palo Alto: Stanford University Press, 2000.
- Li, Xiaoping. *Voices Rising: Asian Canadian Cultural Activism*. Vancouver: The University of British Columbia Press, 2007.
- Lim, Shirley Geok-lin. "Asian American Daughters Reviewing Asian Maternal Texts." In Shirley Hune, Kim Hyung-chan, Stephen S. Fugita, and Amy Ling, eds. *Asian Americans: Comparative and Global Perspectives*. Pullman: Washington State University Press, 1991.
- Lim, Shirley Geok-lin. "Assaying the Gold: Or, Contesting the Ground of Asian American Literature." *New Literary History*, Volume 24 (1), Winter 1993: 147-169.
- Lim, Shirley Geok-lin. "Japanese American Women's Life Stories: Maternity in Monica Sone's *Nisei Daughter* and Joy Kogawa's *Obasan*." *Feminist Studies* Volume 16 (2), 1990: 289-311.
- Lim, Shirley Geok-lin, Amy Ling, eds. *Reading the Literatures of Asian America*. Philadelphia: Temple University Press, 1992.
- Ling, Jinqi. *Narrating Nationalisms: Ideology and Form in Asian American Literature*. Oxford: Oxford University Press, 1998.
- Lipsitz, George. "'To Tell the Truth and Not Get Trapped': Why Interethnic Antiracism Matters Now." In Kandice Chuh and Karen Shimakawa, eds. *Orientations: Mapping Studies in Asian Diaspora*. Durham: Duke University Press, 2001.
- Liu, Eric. *The Accidental Asian: Notes of a Native Speaker*. New York: Random House, 1998.
- Lowe, Lisa. *Immigrant Acts: On Asian American Cultural Politics*. Durham: Duke University Press, 1996.
- Lundgren-Gothlin, Eva. *Sex and Existence: Simone de Beauvoir's "The Second Sex."* London: The Athlone Press, 1996.
- Lye, Colleen. *America's Asia: Racial Form and American Literature, 1882-1945*. Princeton: Princeton University Press, 2004.
- Magris, Claudio. "Identità ovvero incertezza." *Lettere Italiane*, Volume 55 (4): 519-27.
- Magris, Claudio. "The Self that Writes." 2008, retrieved from: http://almostisland.com/monsoon_2008/essay/pdfs/the_self_that_writes.pdf
- Makabe, Tomoko. *The Canadian Sansei*. Toronto: University of Toronto Press, 1998.
- Marx, Leo. "American Studies. A Defense of an Unscientific Method." *New Literary History*. Volume 1, October 1969: 75-90.
- McAllister, Kirsten E. "Narrating Japanese Canadians In and Out of the Canadian Nation: A Critique of Realist Forums of Representation [Minoru: Memory of Exile]." *Canadian Journal of Communication* No. 24(1), 1999: 79-103.
- . "Between Generations: Landscapes of Memory." *West Coast Line*, Volume 42 (2), Summer 2008: 126-159.

- McGonegal, Julie. *Imagining Justice: the Politics of Postcolonial Forgiveness and Reconciliation*. Montréal: McGill-Queen's University Press, 2009.
- McGowan, Miranda Oshige, James Lindgren. "Testing the 'Model Minority Myth'." *Northwestern University Law Review*, Volume 100 (1), 2006.
- McWilliams, Carey. *Factories in the Field: The Story of Migratory Farm Labor in California*, Berkeley: University of California Press, 1939.
- Middleton, Peter, Tim Woods. *Literatures of Memory: History, Time, and Space in Postwar Writing*. Manchester: Manchester University Press, 2000.
- Miki, Roy, Cassandra Kobayashi. *Justice in Our Time: the Japanese Canadian Redress Settlement*. Toronto: Talonbooks, 1991.
- Miki, Roy. *Broken Entries: Race, Subjectivity, Writing*. Toronto: The Mercury Press, 1998.
- . *Redress: Inside the Japanese Canadian Call for Justice*. Vancouver: Raincoast Books, 2004.
- . "Global Drift: Thinking the Beyond of Identity Politics." *Canadian Literature: A Quarterly of Criticism and Review*, Issue 199, Winter 2008: 145-157.
- Miller, J. Hillis. *Fiction and Repetition: Seven English Novels*. Cambridge: Harvard University Press, 1982.
- Miyamoto, Frank S. "Problems of Interpersonal Style among the Nisei." *Amerasia Journal* Volume 13, 1987: 29-45.
- Montero, Darrel. *Japanese Americans: Changing Patterns of Ethnic Affiliation over Three Generations*. Boulder: Westview Press, 1980.
- Moore, John Hartwell, ed. *Encyclopedia of Race and Racism*, vol.1. Detroit: Thomson Gale, 2008.
- . *Encyclopedia of Race and Racism*, vol.2. Detroit: Thomson Gale, 2008.
- Mori, Kyoko. *Polite Lies: On Being A Woman Caught between Cultures*. New York: Ballantine Publishing Group, 1999.
- Morita, Katsuyoshi. *Powell Street Monogatari*. Burnaby: Live Canada Publishing, 1988.
- Moyn, Samuel. *Origins of the Other: Emmanuel Levinas between Revelation and Ethics*. New York: Cornell University Press, 2007.
- Mudure, Michaela. *Coveting Multiculturalism*. Cluj-Napoca: NapocaStar, 2000.
- Mudure, Michaela. *Ethnic America*. Cluj-Napoca: NapocaStar, 2008.
- Mura, David. *Where the Body Meets Memory: An Odyssey of Race, Sexuality, and Identity*. New York: Anchor Books, 1996.
- Nalbantian, Suzanne. *Memory in Literature: from Rousseau to Neuroscience*. Armonk, New York: Palgrave Macmillan, 2003.
- Narbonne, Jean-Marc. *Levinas and the Greek Heritage*. Leuven: Peeters Publishers, 2006.
- Neal, Arthur G. *National Trauma and Collective Memory: Major Events in the American Century*. New York: M.E. Sharpe, 1998.
- Neumann, Brigit. *Einnerung – Identität – Narration: Gattungstypologie und Funktionen kanadischer „Fictions of Memory“*. Berlin: Walter de Gruyter, 2005.
- Neumann, Iver B. *Uses of the Other: The "East" in European Identity Formation*. Manchester: Manchester University Press, 1999.
- Niiya, Brian. *Japanese-American History: An A-to-Z Reference from 1868 to the Present*. Japanese American National Museum (Los Angeles, Calif.): VNR AG, 1993.

- Niro, Brian. *Race*. New York: Palgrave Macmillan, 2003.
- O'Brien, David J., Stephen S. Fugita. *The Japanese American Experience*. Bloomington: Indiana University Press, 1991.
- Oh, Seiwoong. *Encyclopedia of Asian American Literature*. New York: Infobase Publishing, 2007.
- Ohama, Linda. *Obachan's Garden*. Montréal, Québec: National Film Board of Canada, 2001.
- Ōiwa, Keibō. *Stone Voices: Wartime Writings of Japanese Canadian Issei*. Montréal: Véhicule Press, 1991.
- Okamura, Jonathan Y. "Asian American Studies in the Age of Transnationalism: Diaspora, Race, Community." *Amerasia Journal* 29, No. 2, 2003: 171–193.
- Okihiro, Gary Y. *Cane Fires: The Anti-Japanese Movement in Hawaii, 1865-1945*. Philadelphia: Temple University Press, 1992.
- . *Margins and Mainstreams: Asians in American History and Culture*. Seattle: University of Washington Press, 1994.
- . *Whispered Silences: Japanese Americans and World War II*. Seattle: University of Washington Press, 1996.
- Olick, Jeffrey K. "Collective Memory." In *International Encyclopedia of the Social Sciences*, 2nd edition. Detroit: Macmillan Reference USA, November 2007: 7-8.
- . "Collective Memory: The Two Cultures." *Sociological Theory*, Volume 17 (3), November 1999.
- Omatsu, Maryka. *Bittersweet Passage: Redress and the Japanese Canadian Experience*. Toronto: Between the Lines, 1992.
- Opp, James, John C. Walsh, eds. *Placing Memory and Remembering Place in Canada*. Vancouver: University of British Columbia Press, 2010.
- Otsuka, Julie. *When the Emperor Was Divine*. New York: Alfred A. Knopf, 2002.
- Ozaki, Yei Theodora. "Momotaro, or the story of the Son of a Peach." *The Japanese Fairy Book*. London: Archibald Constable & Co, 1903.
- Palumbo-Liu, David. "The Minority Self as Other: Problematics of Representation in Asian American Literature." *Cultural Critique*. No. 28, Autumn 1994: 75-102.
- . "Model Minority Discourse and the Course of Healing." *Asian/American: Historical Crossings of a Racial Frontier*. Stanford: Stanford University Press, 1999: 395-416.
- Pelt, Tamise van. *Otherness*. Idaho State University, 2000, retrieved from: <http://pmc.iath.virginia.edu/text-only/issue.100/10.2vanpelt.txt>
- Polster, Michael R., Lynn Nadel, and Daniel L. Schacter. "Cognitive Neuroscience Analyses of Memory: A Historical Perspective." *Journal of Cognitive Neuroscience*, Volume 3 (2), 1991: 95-116.
- Portis, Larry. "Otherness, Orientalism and Objectivity in the United States." *Divergences: Multinational Libertarian Review*, No. 15, June 2009, retrieved from: <http://divergences.be/spip.php?article1486&lang=fr>
- Reading, Anna. "Identity, Memory and Cosmopolitanism: The Otherness of the Past and A Right to Memory?" *European Journal of Cultural Studies*. Volume 14 (4), 2011: 379 – 394, retrieved from: <http://ecs.sagepub.com/content/14/4/379> .
- Ricoeur, Paul. *Oneself as Another*. Chicago: University of Chicago Press, 1992.

- Rizzoli, Renato. *Representation and Ideology in Jacobean Drama: The Politics of the Coup De Theatre*. New York: The Edwin Mellen Press, 1999.
- Roberts, Kathleen Glenister. *Alterity & Narrative: Stories and the Negotiation of Western Identities*. New York: SUNY Press, 2008.
- Robinson, Greg. *A Tragedy of Democracy: Japanese Confinement in North America*. New York: Columbia University Press, 2009.
- Rodriguez, Jeanette, Ted Fortier. *Cultural Memory: Resistance, Faith, and Identity*. Austin: University of Texas Press, 2007.
- Rose, Marilyn Russell. "Politics into Art: Kogawa's *Obasan* and the Rhetoric of Fiction." *Mosaic*. Volume 21.2 (3), 1988: 215-226.
- Rossington, Michael. *Theories of Memory: A Reader*. Edinburgh: Edinburgh University Press, 2007.
- Roy, Patricia E. *Mutual Hostages: Canadians and Japanese during the Second World War*. Toronto: University of Toronto Press, 1990.
- . *The Triumph of Citizenship: The Japanese and Chinese in Canada 1941-67*. Vancouver: UBC Press, 2007.
- Rubin, David C., ed. *Remembering Our Past: Studies in Autobiographical Memory*. Cambridge: Cambridge University Press, 1996.
- Sack, Robert David. *Homo Geographicus: A Framework for Action, Awareness, and Moral Concern*. Baltimore: The Johns Hopkins University Press, 1997.
- Said, Edward W. *Orientalism*. New York: Vintage Books, 1988.
- Sakamoto, Arthur, Kimberly A. Goyette, and ChangHwan Kim. "Socioeconomic Attainments of Asian Americans." *The Annual Review Sociology*, No. 35, 2009: 255–76.
- Sakamoto, Kerri. *Câmpul Electric*. Trans. Roman Pașca, București: Nemira, 2006.
- Schaefer, Richard T. *Racial and Ethnic Groups*, 11th ed. New Jersey: Pearson Educational, 2008.
- Segal, Robert A. *Myth: A Very Short Introduction*. New York: Oxford University Press, 2004.
- Seidel, Michael. *Exile and the Narrative Imagination*. New Haven: Yale University Press, 1986.
- Selden, Raman. *A Reader's Guide to Contemporary Literary Theory*, 3rd edition. Lexington: University Press of Kentucky, 1993.
- Shankman, Steven. *Other Others: Levinas, Literature, Transcultural Studies*. New York: State University of New York Press, 2010.
- Shimabukuro, Robert Sadamu. *Born in Seattle: The Campaign for Japanese American Redress*. Seattle: University of Washington Press, 2001.
- Sims, Chantéle. *Otherness Matters: Beauvoir, Hegel and the ethics of recognition* (MPhil Thesis), Stellenbosch University 2009, retrieved from: <http://scholar.sun.ac.za/handle/10019.1/1948>
- Smith, Jeanne Rosier. *Writing Tricksters: Mythic Gambols in American Ethnic Fiction*. Berkeley: University of California Press, 1997. Available at: <http://ark.cdlib.org/ark:/13030/ft7199p0zh/>

- Spickard, Paul R. *Japanese Americans: The Formation and Transformations of An Ethnic Group*. New York: Twayne Publishers, 1996.
- Srikanth, Rajini, Esther Yae Iwanaga. *Bold Words: A Century of Asian American Writing*. New Brunswick: Rutgers University Press, 2001.
- Stanciu, Virgil. *Războiul gândului cu literele. Eseuri de literatură engleză și americană*. Cluj-Napoca: Tribuna Cluj-Napoca, 2004.
- Staszak, Jean-François. "Other/Otherness." In Kitchin, R., and Thrift N., eds. *International Encyclopaedia of Human Geography*, vol. 8. Oxford: Elsevier, 2008: 43-49.
- Sugiman, Pamela. "Memories of Internment: Narrating Japanese Canadian Women's Life Stories." *Canadian Journal of Sociology / Cahiers canadiens de sociologie*, Volume 29 (3), 2004: 359-388.
- Sunahara, Ann Gomer. *The Politics of Racism: The Uprooting of Japanese Canadians during the Second World War*. Toronto: James Lorimer and Company Publishers, 1981/2000.
- Susman, Warren I. "History and the American Intellectual: Uses of a Usable Past." In Madox, Lucy, ed. *Locating American Studies: The Evolution of a Discipline*. Baltimore & London: The John Hopkins University Press, 1999.
- Sutton, John, "Memory." In Zalta, Edward N., ed. *The Stanford Encyclopedia of Philosophy*. Summer 2010, retrieved from:
<http://plato.stanford.edu/archives/sum2010/entries/memory>
- Suzuki, David T., Keibō Ōiwa. *The Other Japan: Voices beyond the Mainstream*. Golden: Fulcrum Pub., 1999.
- Takahashi, Jere. *Nisei/Sansei: Shifting Japanese American Identities and Politics*. Philadelphia: Temple University Press, 1997.
- Takaki, Ronald T. *Strangers from a Different Shore: A History of Asian Americans*. Boston: Little Brown and Company, 1998.
- Takezawa, Yasuko. *Breaking the Silence: Redress and Japanese American Ethnicity*. Ithaca: Cornell University Press, 1995.
- . "Children of Inmates: The Effects of the Redress Movement among Third Generation Japanese Americans." *Qualitative Sociology*, Volume 14 (1), 1999: 39-56.
- Taylor, Gordon O. "The country I had thought was my home: David Mura's Turning Japanese and Japanese-American Narrative since World War II." *Connotations*. Volume 6 (3), 1996/97: 283-309.
- Tuan, Yi-Fu. *Topophilia: A Study of Environmental Perception, Attitudes, and Values*. New York: Columbia University Press, 1990.
- Ty, Eleanor Rose. *The Politics of the Visible in Asian North American Narratives*. Toronto: University of Toronto Press, 2004.
- Ty, Eleanor Rose, Donald C. Goellnicht, eds. *Asian North American Identities: Beyond the Hyphen*. Bloomington: Indiana University Press, 2004.
- United States Commission on Civil Rights. *Success of Asian Americans: Fact or Fiction?* Clearinghouse Publication 64, September 1980.
- Valsiner, Jaan. "Editorial: The first six years: Culture's adventures in psychology." *Culture & Psychology*, No. 7 (1), 2001: 5-48.

- Velicu, Adrian. "Cultural Memory between the National and the Transnational." *Journal of Aesthetics & Culture*, Volume 3, May 2011, retrieved from: <http://www.aestheticsandculture.net/index.php/jac/article/view/7246>
- Vidal, Hernán. "The Notion of Otherness within the Framework of National Cultures." *GESTOS*, April 1991.
- Visvis, Vikki. "Trauma Remembered and Forgotten: the Figure of the Hysteric in Kerri Sakamoto's *The Electrical Field* (Critical essay)." *Mosaic*. September 1, 2007.
- Vladislava Felbabov, Jelena Novaković, eds. *Other Language—Otherness in Canadian Culture / L'Autre langue – l'altérité dans la culture canadienne*. Beograd, Yugoslav Association for Canadian Studies, 2005.
- Von Hendy, Andrew. *The Modern Construction of Myth*. Bloomington: Indiana University Press, 2001.
- Weiss, Richard. *The American Myth of Success: From Horatio Alger to Norman Vincent Peale*. New York: Basic Books, 1969.
- Wong, Sau-ling C., Jeffrey J. Santa Ana. "Gender and Sexuality in Asian American Literature." *Signs*. Volume 25 (1), Autumn 1999: 171-226.
- Woodrum, Eric. "An Assessment of Japanese American Assimilation, Pluralism and Subordination." *American Journal of Sociology*. Volume 87 (1), July 1981.
- Wu, Frank H. *Yellow: Race in America beyond Black and White*. New York: BasicBooks, 2003.
- Wu, Jean Yu-wen Shen, Min Song. *Asian American Studies: A Reader*. New Brunswick: Rutgers University Press, 2000.
- Xia, Yan, Kieu Ahn Do, Xiaolin Xie. "The Adjustment of Asian American Families to the U.S. Context: The Ecology of Strengths and Stress." *Faculty Publications, Department of Child, Youth, and Family Studies*. Paper 80, University of Nebraska, January 2013.
- Yanagisako, Sylvia. *Transforming the Past: Tradition and Kinship among Japanese Americans*. Stanford: Stanford University Press, 1985.
- Young, Iris Marion. *Intersecting Voices: Dilemmas of Gender, Political Philosophy, and Policy*. Princeton: Princeton University Press, 1997.
- Zevallos, Zuleyka Dr. "What is Otherness." *The Other Sociologist*. Weblog entry, retrieved from: <http://othersociologist.wordpress.com/otherness-resources>
- Zia, Helen. *Asian American Dreams: The Emergence of an American People*. New York: Farrar, Straus, and Giroux, 2001.