

ruth benedict chrysanthemum and the sword

Ruth Benedict Chrysanthemum and the Sword: Exploring the Depths of Japanese Culture

ruth benedict chrysanthemum and the sword is more than just a phrase; it represents a landmark work in the field of cultural anthropology that has fascinated readers and scholars for decades. Ruth Benedict's 1946 book, "The Chrysanthemum and the Sword," stands as a pioneering study that delves into the complex social fabric of Japan during World War II. Through her insightful analysis, Benedict introduced Western audiences to the nuanced interplay of honor, duty, and social obligation in Japanese society, offering a perspective that was both groundbreaking and influential.

The book's title itself—chrysanthemum and the sword—symbolizes the duality Benedict perceived in Japanese culture: the delicate beauty and refinement represented by the chrysanthemum, Japan's imperial emblem, alongside the martial valor and discipline embodied by the sword. This juxtaposition captures the tension between gentleness and strength, aesthetics and power, which Benedict argued were essential to understanding Japan's national character.

Understanding Ruth Benedict's Approach

Ruth Benedict was a prominent American anthropologist, and her work on Japan was unique in that she never actually visited the country during her research. Instead, she relied on a method called "culture at a distance," collecting information from Japanese-Americans, literature, films, and government reports. This approach was innovative for its time and allowed Benedict to construct a comprehensive cultural profile despite the challenges posed by wartime restrictions.

Culture at a Distance: Methodology and Challenges

The "culture at a distance" technique meant Benedict had to interpret cultural patterns without direct immersion. This presented challenges, including the risk of relying on secondhand information or cultural stereotypes. However, her background in anthropology and careful analysis ensured that she avoided simplistic conclusions. Instead, she offered a rich, layered understanding of Japanese values, social structures, and behaviors. This method has since been used by anthropologists studying inaccessible or closed societies.

The Importance of Patterns of Culture

Central to Benedict's analysis was her concept of "patterns of culture," the idea that each society develops a unique configuration of values and behaviors that give it coherence. In "The Chrysanthemum and the Sword," she explored how Japanese society balances opposing traits—such as hierarchy and harmony, loyalty and individualism—in ways that differ markedly from Western cultures. This lens helped readers grasp why certain Japanese behaviors, such as the emphasis on honor or shame, made sense within their cultural context.

The Symbolism Behind the Chrysanthemum and the Sword

The title's symbolism is key to unlocking the themes Benedict explores throughout her book. The chrysanthemum, as the imperial crest of Japan, represents beauty, elegance, and the cultural achievements of the nation. In contrast, the sword signifies martial prowess, discipline, and the warrior code of the samurai, which underpinned many societal norms even in modern Japan.

The Chrysanthemum: A Symbol of Refinement and Order

Benedict used the chrysanthemum to illustrate the Japanese emphasis on refinement, social grace, and the maintenance of harmony. In everyday life, this manifests through rituals, etiquette, and a strong sense of social responsibility. The chrysanthemum also reflects Japan's aesthetic values, including an appreciation for subtlety and impermanence, as seen in traditional arts like tea ceremonies and flower arranging.

The Sword: The Spirit of Discipline and Honor

The sword symbolizes the samurai ethic, which stressed loyalty, courage, and a strict moral code known as bushido. Benedict argued that these values continued to influence Japan's military and social behavior during the 20th century. The sword embodies the willingness to make sacrifices for the group and to uphold one's honor, even at great personal cost, a concept that Western readers found both intriguing and, at times, difficult to fully comprehend.

Key Themes in "The Chrysanthemum and the Sword"

Beyond symbolism, Benedict's work highlights several cultural themes that help explain Japan's social dynamics and wartime behavior.

Honor and Shame

One of the most significant cultural concepts Benedict discusses is the role of honor and shame in regulating behavior. Unlike Western societies, which often rely on guilt-based ethics, Japanese culture emphasizes shame as a powerful social force. The fear of bringing dishonor to one's family or community motivates individuals to conform and act responsibly. This system shapes everything from interpersonal relationships to national loyalty.

Obligation and Group Identity

Benedict emphasized the importance of group cohesion in Japanese society. Loyalty to family,

workplace, and nation often outweighs personal desires. This collective mindset fosters cooperation and social order but can also lead to intense pressure to conform. Understanding this dynamic helps explain phenomena such as group consensus decision-making and the reluctance to openly challenge authority.

Contradictions and Dualities

A fascinating aspect of Benedict's analysis is her recognition of contradictions within Japanese culture. For example, the same society that prizes politeness and harmony also produces moments of extreme aggression or self-sacrifice. This duality, captured by the chrysanthemum and the sword, reflects the complexity and depth of cultural patterns that resist simplistic categorization.

Impact and Legacy of Ruth Benedict's Work

Since its publication, "The Chrysanthemum and the Sword" has left an indelible mark on anthropology, history, and cross-cultural studies. It was one of the first comprehensive attempts by a Western scholar to understand Japanese culture on its own terms rather than through a Eurocentric lens.

Influence on Postwar Understanding

In the aftermath of World War II, Benedict's insights helped shape American policies and attitudes toward Japan during the occupation and reconstruction. By elucidating the cultural imperatives driving Japanese behavior, her work encouraged more empathetic and effective engagement between the two nations.

Criticism and Reassessment

While groundbreaking, the book has not been without criticism. Some scholars argue that Benedict's reliance on indirect sources led to oversimplifications or reinforced stereotypes about Japan. Others contend that cultural patterns are more fluid and diverse than the book suggests. Nevertheless, it remains a foundational text that invites ongoing dialogue about culture, identity, and interpretation.

Applying Lessons from "The Chrysanthemum and the Sword" Today

For anyone interested in cross-cultural communication, international relations, or anthropology, Ruth Benedict's "The Chrysanthemum and the Sword" continues to offer valuable lessons. Understanding cultural values like honor, shame, and group loyalty can enhance interactions with Japanese individuals and organizations.

Tips for Cross-Cultural Engagement

- **Respect social harmony:** Recognize the importance of maintaining group consensus and avoid confrontational behavior.
- **Appreciate indirect communication:** Japanese communication often relies on reading between the lines rather than explicit statements.
- **Understand the role of obligation:** Be mindful of the strong sense of duty that influences decisions and relationships.
- **Recognize the value of honor:** Avoid putting others in situations where they might lose face or feel shame.

By keeping these insights in mind, one can navigate cultural differences with greater sensitivity and effectiveness.

Final Thoughts on Ruth Benedict's Cultural Exploration

Ruth Benedict's "The Chrysanthemum and the Sword" remains a compelling exploration of how culture shapes behavior and identity. Its enduring relevance lies in its invitation to look beyond surface differences and appreciate the underlying values that guide societies. In a world that is increasingly interconnected, such understanding is more important than ever, reminding us that behind every culture lies a rich tapestry of history, symbolism, and human experience waiting to be discovered.

Frequently Asked Questions

Who was Ruth Benedict and what is her significance in anthropology?

Ruth Benedict was an American anthropologist known for her pioneering work in cultural anthropology. She is significant for her studies on culture and personality and for her influential book 'The Chrysanthemum and the Sword,' which analyzes Japanese culture during World War II.

What is the main theme of 'The Chrysanthemum and the Sword'?

'The Chrysanthemum and the Sword' explores the paradoxes within Japanese culture, focusing on the contrasts between honor and shame, duty and loyalty, and the balance between beauty (chrysanthemum) and discipline (sword).

Why did Ruth Benedict write 'The Chrysanthemum and the Sword' without visiting Japan?

Due to World War II, Ruth Benedict was unable to travel to Japan, so she conducted her research through interviews with Japanese-Americans, literature, films, and other cultural artifacts to understand Japanese behavior and values.

How did 'The Chrysanthemum and the Sword' influence American perceptions of Japan after World War II?

The book provided Americans with a nuanced view of Japanese culture, emphasizing the importance of understanding cultural values and social structures. It influenced U.S. occupation policies by encouraging respect for Japanese traditions while promoting democratic reforms.

What methodology did Ruth Benedict use in 'The Chrysanthemum and the Sword'?

Ruth Benedict employed a culture and personality approach, synthesizing observations from various secondary sources, interviews, and cultural artifacts without direct fieldwork, focusing on patterns of behavior and values within Japanese society.

What are the cultural concepts of 'giri' and 'on' discussed in 'The Chrysanthemum and the Sword'?

'Giri' refers to a sense of social obligation or duty, while 'on' signifies a debt of gratitude. Both concepts are fundamental in Japanese social interactions, emphasizing reciprocal relationships and moral responsibilities.

What criticisms have been made about 'The Chrysanthemum and the Sword'?

Critics argue that the book relies heavily on secondhand sources and stereotypes, potentially oversimplifying Japanese culture. Some scholars believe it presents a static and generalized view, lacking the nuance of direct ethnographic research.

How does 'The Chrysanthemum and the Sword' explain the Japanese concept of shame versus guilt?

Benedict describes Japanese society as a 'shame culture,' where social harmony and external perceptions are paramount, contrasting with Western 'guilt cultures' that emphasize internal conscience and individual responsibility.

In what ways is 'The Chrysanthemum and the Sword' still relevant today?

The book remains relevant for its insights into cultural relativism, cross-cultural understanding, and

the complexities of Japanese society, serving as a foundational text in anthropology and intercultural studies.

What impact did 'The Chrysanthemum and the Sword' have on cultural anthropology?

'The Chrysanthemum and the Sword' expanded the field of cultural anthropology by demonstrating how culture shapes behavior and personality, inspiring further studies on the relationship between culture and identity.

Additional Resources

Ruth Benedict *Chrysanthemum and the Sword: An Analytical Exploration of Cultural Patterns*

ruth benedict chrysanthemum and the sword is a seminal work in the field of cultural anthropology, providing a nuanced investigation into Japanese culture during a time of global conflict. Authored by Ruth Benedict in 1946, this influential study sought to dissect the complex societal values and behavioral codes that defined Japan during World War II. Through her examination, Benedict introduced the compelling metaphor of the “chrysanthemum and the sword” to encapsulate the dualistic nature of Japanese society—its aesthetic refinement and martial discipline. This article delves into the core concepts of Benedict’s work, exploring its impact, criticisms, and continued relevance in understanding cultural psychology and intercultural relations.

An Overview of Ruth Benedict’s “Chrysanthemum and the Sword”

Ruth Benedict, a prominent American anthropologist and a student of Franz Boas, was commissioned by the U.S. government during World War II to produce an analysis of Japanese culture to aid in the Allied occupation and post-war reconstruction efforts. Unable to conduct fieldwork in Japan due to wartime restrictions, Benedict relied heavily on literature, interviews with Japanese-Americans, and Japanese cultural artifacts. The result was “The Chrysanthemum and the Sword: Patterns of Japanese Culture,” a book that portrayed Japan’s cultural fabric through a sophisticated synthesis of observed behaviors and societal norms.

Central to Benedict’s thesis is the dual symbolism of the chrysanthemum and the sword. The chrysanthemum, emblematic of beauty, refinement, and tradition, represents Japan’s artistic and ceremonial sensibilities. Conversely, the sword symbolizes the martial spirit, discipline, and honor that permeate the samurai legacy and the warrior ethos. This juxtaposition illustrates how Japanese culture balances seemingly contradictory values—gentleness and severity, harmony and conflict, loyalty and individualism.

The Cultural Dichotomy: Giri and Ninjo

One of the critical analytical frameworks in Benedict’s study is the distinction between **giri** (duty or

obligation) and *ninjo* (human emotion or personal feelings). Japanese society, as described in her work, places significant emphasis on fulfilling social obligations and maintaining harmony within hierarchical structures. This focus on *giri* often requires individuals to suppress their personal desires in favor of group cohesion and honor.

This dynamic sheds light on behaviors that may seem paradoxical to Western observers, such as the prioritization of social duty over personal happiness. Benedict's exploration of this dichotomy has been influential in cross-cultural psychology, helping to explain interpersonal relationships, decision-making, and conflict resolution in Japanese contexts.

Impact and Influence in Anthropology and Beyond

"Chrysanthemum and the Sword" rapidly became a cornerstone text not only in anthropology but also in political science, psychology, and international relations. Its timing—immediately following World War II—meant that policymakers, educators, and military strategists sought to understand Japan beyond stereotypical or propagandistic portrayals. Benedict's work provided a framework that emphasized cultural relativism and the importance of understanding societies on their own terms.

The book's influence extends into modern intercultural communication studies, where it serves as an early example of culture-specific analysis that avoids ethnocentrism. Its detailed account of social rituals, honor codes, and family dynamics in Japan has been referenced in numerous academic disciplines and remains a foundational text in East Asian studies.

Critiques and Limitations

While "Chrysanthemum and the Sword" is widely respected, it has not escaped criticism. The primary critique concerns Benedict's lack of direct fieldwork in Japan, leading some scholars to argue that her conclusions rely too heavily on second-hand sources and wartime propaganda. Additionally, some contemporary anthropologists contend that the book oversimplifies Japanese culture by framing it within a binary metaphor, potentially glossing over regional variations and social changes.

Another significant critique involves the risk of cultural stereotyping. By emphasizing certain traits such as honor and duty, some argue that the text may inadvertently reinforce essentialist notions of Japanese identity, which can obscure the fluidity and diversity within any culture. Nonetheless, these critiques do not diminish the book's historical importance but rather highlight the need for ongoing, nuanced research.

Relevance of "Chrysanthemum and the Sword" in Contemporary Studies

Despite its age, Benedict's work continues to resonate in discussions about cultural identity, conflict, and cooperation. In a globalized world where cross-cultural interactions are frequent, understanding the intricate balance of values that shape societies remains crucial. Modern scholars and practitioners often revisit "Chrysanthemum and the Sword" to gain insights into Japanese social behaviors,

particularly in business, diplomacy, and education.

Moreover, the metaphor of the chrysanthemum and the sword remains a powerful tool for conceptualizing how societies reconcile contrasting impulses—beauty and violence, tradition and modernity, harmony and assertiveness. This framework invites ongoing reflection on how culture molds not only national identity but also individual psychology.

Key Themes and Concepts from the Book

- **Hierarchy and Authority:** The book explores Japan's hierarchical social structures and the importance placed on respecting authority figures.
- **Shame and Honor:** Benedict discusses the cultural mechanisms of shame as a social regulator, emphasizing group reputation over individual guilt.
- **Role of the Family:** The significance of family and ancestral lineage in maintaining social order is a recurring theme.
- **Non-Western Worldview:** The book challenges Western assumptions by presenting a worldview grounded in interdependence and collective responsibility.

Comparative Perspectives: Japanese Culture Through Benedict's Lens

To fully appreciate Benedict's analysis, it is instructive to compare it with other anthropological approaches to Japanese culture. For example, Emile Durkheim's theories on social cohesion align with Benedict's emphasis on duty and collective harmony. Meanwhile, more recent ethnographic studies have expanded upon her work by incorporating the voices of Japanese people themselves, revealing a more dynamic and evolving cultural landscape.

Furthermore, Benedict's focus on symbolic contrasts parallels Clifford Geertz's interpretive anthropology, which also highlights the significance of cultural symbols in shaping social reality. However, Benedict's wartime context and methodological constraints distinguish her work as a unique artifact of its era.

The book also contrasts with Western individualistic cultural models, providing a valuable counterpoint that enriches cross-cultural understanding. This comparative perspective underscores the necessity of context-sensitive analyses in global diplomacy and multicultural interactions.

The enduring legacy of Ruth Benedict's "Chrysanthemum and the Sword" lies in its pioneering attempt to decode a culture often perceived as inscrutable. By elucidating the intricate patterns of Japanese society, Benedict opened pathways for empathy, dialogue, and mutual respect between East and West—an endeavor that remains critical in today's interconnected world.

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ruth benedict chrysanthemum and the sword: *The Chrysanthemum and the Sword* Ruth Benedict, 2005 This World War II-era study paints an illuminating contrast between the culture of Japan and that of the United States.

ruth benedict chrysanthemum and the sword: The Chrysanthemum and the Sword Ruth Benedict, 2021-11-11T11:45:00Z This book is a profound and comprehensive presentation of Japanese daily manners and customs, a study and history of human thought discussing Japan's conduct of World War II. Author Ruth Benedict revealed the intricate views of the Japanese & more with political, religious and economic issues as well as sexual conduct, Geisha, prostitution, and marriage in their daily lives. A classic of cultural anthropology.

ruth benedict chrysanthemum and the sword: A Reappraisal of Ruth Benedict's 'The Chrysanthemum and the Sword'... Hitoshi Inoue, 1996

ruth benedict chrysanthemum and the sword: A Reappraisal of Ruth Benedict's 'The Chrysanthemum and the Sword' , 1996

ruth benedict chrysanthemum and the sword: *The Chrysanthemum and the Sword: Patterns of Japanese Culture* Ruth Benedict, 2021-08-31 In her seminal work, *The Chrysanthemum and the Sword: Patterns of Japanese Culture*, Ruth Benedict explores the complex fabric of Japanese society, woven through its historical, social, and cultural threads. Written during World War II, this ethnographic study is remarkable for its analytical depth and literary elegance, employing a comparative method that juxtaposes Japanese values with those of Western cultures. Benedict investigates key themes such as honor, duty, and the dualities of rigidity and flexibility in Japanese behavior, presenting a nuanced view of a nation at war, all while adhering to an accessible narrative style that engages the reader. Ruth Benedict, a pivotal figure in cultural anthropology, was influenced by her academic background under Franz Boas, who emphasized cultural relativism. Her keen insight into Japanese culture emerged from her analysis of the social dynamics that unfolded during a tumultuous era. The book reflects her belief in the importance of understanding cultural patterns to foster empathy, challenging her contemporaries to move beyond stereotypes and to recognize the internal logic of different societies. For scholars, students, and general readers alike, *The Chrysanthemum and the Sword* offers invaluable insights into Japan's enduring cultural ethos. It serves as an essential resource for anyone seeking to understand the intricate interplay of tradition and modernity within Japanese identity, making it a compelling read that resonates well beyond its historical context. In this enriched edition, we have carefully created added value for your reading experience: - A succinct Introduction situates the work's timeless appeal and themes. - The Synopsis outlines the central plot, highlighting key developments without spoiling critical twists. - A detailed Historical Context immerses you in the era's events and influences that shaped the writing. - An Author Biography reveals milestones in the author's life, illuminating the personal insights behind the text. - A thorough Analysis dissects symbols, motifs, and character arcs to unearth underlying meanings. - Reflection questions prompt you to engage personally with the work's messages, connecting them to modern life. - Hand-picked Memorable Quotes shine a spotlight on moments of literary brilliance. - Interactive footnotes clarify unusual references, historical allusions, and archaic phrases for an effortless, more informed read.

ruth benedict chrysanthemum and the sword: Why? The Chrysanthemum and The Sword (Ruth Benedict) YeaRimDang, 2021-01-04 Bunga seruni di Jepang merupakan bunga yang

melambangkan keluarga kerajaan sehingga memberikan kesan serius dan elegan. Bunga seruni dalam "The Chrysanthemum and The Sword" mengibaratkan penampilan orang Jepang yang murni dan mengutamakan kasih sayang serta keindahan. Pedang memberikan kesan bahwa orang Jepang yang memberikan penghormatan terbaik bagi pahlawan yang gugur dalam perang, sehingga Benedict memberikan judul kepada hasil laporan penelitiannya dengan "The Chrysanthemum and The Sword" yang memiliki arti dualisme kepribadian orang Jepang yang menghormati pedang dan mencintai bunga seruni. Buku ini dibuat khusus untuk memahami budaya Jepang.

ruth benedict chrysanthemum and the sword: Embracing the East Mari Yoshihara, 2003 As exemplified by Madame Butterfly, East-West relations have often been expressed as the relations between the masculine, dominant West and the feminine, submissive East. Yet, this binary model does not account for the important role of white women in the construction of Orientalism. Mari Yoshihara's study examines a wide range of white women who were attracted to Japan and China in the late nineteenth and early twentieth century and shows how, through their engagement with Asia, these women found new forms of expression, power, and freedom that were often denied to them in other realms of their lives in America. She demonstrates how white women's attraction to Asia shaped and was shaped by a complex mix of exoticism for the foreign, admiration for the refined, desire for power and control, and love and compassion for the people of Asia. Through concrete historical narratives and careful textual analysis, she examines the ideological context for America's changing discourse about Asia and interrogates the power and appeal--as well as the problems and limitations--of American Orientalism for white women's explorations of their identities. Combining the analysis of race and gender in the United States and the study of U.S.-Asian relations, Yoshihara's work represents the transnational direction of scholarship in American Studies and U.S. history. In addition, this interdisciplinary work brings together diverse materials and approaches, including cultural history, material culture, visual arts, performance studies, and literary analysis. Embracing the East was the winner of the 2003 Hiroshi Shimizu Award of the Japanese Association for American Studies (best book in American Studies by a junior member of the association).

ruth benedict chrysanthemum and the sword: *The Anthropology of Self and Behavior* Gerald Michael Erchak, 1992 Gerald Erchak's engaging book stakes out a position in the field of psychological anthropology. He addresses himself primarily to students in the field, and also to specialists who want a clearly presented approach. He argues that culture shapes the human self and behavior, and that the self and behavior are in turn adapted to culture. After defining basic concepts and debates in the field, Erchak takes up the topics of socialization, gender, sexuality, collective behavior, national character, deviance, behavioral disorder, cognition, and emotion (This new textbook contains more material about sexuality and gender than any other such text). For Erchak, psychocultural adaptation is basic to human life. Culture plays a central role in our behavior and survival. Each chapter reviews the literature, not as a scholar would, but rather to provide an overview of central issues in the field. Each chapter also provides case material, some of which is drawn from Erchak's own work on West African socialization, Micronesian social change, family violence, initiation rites, and alcoholism. His examples are drawn from the U.S. as well as non-Western cultures. This book will be of particular interest to teachers looking for new texts for undergraduate courses in anthropology, psychology, and sociology.

ruth benedict chrysanthemum and the sword: *A World made safe for differences* Christopher Shannon, 1995

ruth benedict chrysanthemum and the sword: A New Look at the Chrysanthemum and the Sword C. Douglas Lummis, 1982

ruth benedict chrysanthemum and the sword: Feminist Praxis against U.S. Militarism Wonhee Anne Joh, Nami Kim, 2019-12-04 Feminist Praxis against U.S. Militarism provides critical feminist and womanist analyses of U.S. militarism that challenge the ongoing U.S. neoliberal military-industrial complex and its multivalent violence that destroys people's lives, especially women and other vulnerable populations. It highlights the intentional critique of U.S. militarism from feminist/womanist perspectives that seek to show the ways in which gender, race/ethnicity,

sexuality, and violence intersect to threaten women's lives, especially women of color's lives, and the broader environment upon which women's lives are dependent. Most of all, this volume challenges the readers to understand the U.S. as the warfare, counterterror, carceral state and its devastating effects on the everyday lives of women, especially women of color, locally, nationally, and globally. This volume also helps readers understand the racialized gendered impacts of U.S. militarism in conjunction with the ongoing global economies of dispossession and militarized violence across the borders of nation-states. Interrogating U.S. military interventions in "other" countries can show how the U.S. War on Terror directly affects U.S. "domestic" affairs and daily lives in the United States.

ruth benedict chrysanthemum and the sword: The Spectacle of Japanese American Trauma
Emily Roxworthy, 2008-07-31 In *The Spectacle of Japanese American Trauma*, Emily Roxworthy contests the notion that the U.S. government's internment policies during World War II had little impact on the postwar lives of most Japanese Americans. After the curtain was lowered on the war following the bombings of Hiroshima and Nagasaki, many Americans behaved as if the "theatre of war" had ended and life could return to normal. Roxworthy demonstrates that this theatrical logic of segregating the real from the staged, the authentic experience from the political display, grew out of the manner in which internment was agitated for and instituted by the U.S. government and media. During the war, Japanese Americans struggled to define themselves within the web of this theatrical logic, and they continue to reenact this trauma in public and private to this day. The political spectacles staged by the FBI and the American mass media were heir to a theatricalizing discourse that can be traced back to Commodore Matthew Perry's "opening" of Japan in 1853. Westerners, particularly Americans, drew upon it to orientalize—disempower, demonize, and conquer—those of Japanese descent, who were characterized as natural-born actors who could not be trusted. Roxworthy provides the first detailed reconstruction of the FBI's raids on Japanese American communities, which relied on this discourse to justify their highly choreographed searches, seizures, and arrests. Her book also makes clear how wartime newspapers (particularly those of the notoriously anti-Asian Hearst Press) melodramatically framed the evacuation and internment so as to discourage white Americans from sympathizing with their former neighbors of Japanese descent. Roxworthy juxtaposes her analysis of these political spectacles with the first inclusive look at cultural performances staged by issei and nisei (first- and second-generation Japanese Americans) at two of the most prominent "relocation centers": California's Manzanar and Tule Lake. The camp performances enlarge our understanding of the impulse to create art under oppressive conditions. Taken together, wartime political spectacles and the performative attempts at resistance by internees demonstrate the logic of racial performativity that underwrites American national identity. *The Spectacle of Japanese American Trauma* details the complex formula by which racial performativity proved to be a force for both oppression and resistance during World War II.

ruth benedict chrysanthemum and the sword: Literature among the Ruins, 1945-1955
Michael K. Bourdaghs, Richi Sakakibara, Hirokazu Toeda, Atsuko Ueda, 2018-05-07 In the wake of the disaster of 1945—as Japan was forced to remake itself from "empire" to "nation" in the face of an uncertain global situation—literature and literary criticism emerged as highly contested sites. Today, this remarkable period holds rich potential for opening new dialogue between scholars in Japan and North America as we rethink the historical and contemporary significance of such ongoing questions as the meaning of the American occupation both inside and outside of Japan, the shifting semiotics of "literature" and "politics," and the origins of what would become crucial ideological weapons of the cultural Cold War. The volume consists of three interrelated sections: "Foregrounding the Cold War," "Structures of Concealment: 'Cultural Anxieties,'" and "Continuity and Discontinuity: Subjective Rupture and Dislocation." One way or another, the essays address the process through which new "Japan" was created in the postwar present, which signified an attempt to criticize and reevaluate the past. Examining postwar discourse from various angles, the essays highlight the manner in which anxieties of the future were projected onto the construction of the past, which manifest in varying disavowals and structures of concealment.

ruth benedict chrysanthemum and the sword: The Gateway to the Pacific Meredith Oda,

2019-01-03 In the decades following World War II, municipal leaders and ordinary citizens embraced San Francisco's identity as the "Gateway to the Pacific," using it to reimagine and rebuild the city. The city became a cosmopolitan center on account of its newfound celebration of its Japanese and other Asian American residents, its economy linked with Asia, and its favorable location for transpacific partnerships. The most conspicuous testament to San Francisco's postwar transpacific connections is the Japanese Cultural and Trade Center in the city's redeveloped Japanese-American enclave. Focusing on the development of the Center, Meredith Oda shows how this multilayered story was embedded within a larger story of the changing institutions and ideas that were shaping the city. During these formative decades, Oda argues, San Francisco's relations with and ideas about Japan were being forged within the intimate, local sites of civic and community life. This shift took many forms, including changes in city leadership, new municipal institutions, and especially transformations in the built environment. Newly friendly relations between Japan and the United States also meant that Japanese Americans found fresh, if highly constrained, job and community prospects just as the city's African Americans struggled against rising barriers. San Francisco's story is an inherently local one, but it also a broader story of a city collectively, if not cooperatively, reimagining its place in a global economy.

ruth benedict chrysanthemum and the sword: *Primary School in Japan* Peter Cave, 2007-11-30 The balance between individual independence and social interdependence is a perennial debate in Japan. This book, based on an extended, detailed study of two primary schools in the Kinki district of Japan, discusses these debates.

ruth benedict chrysanthemum and the sword: *Love and Violence* David Richards, 2023-11-25 This book offers both a philosophical and psychological theory of an aspect of human love, first noted by Plato and used by Freud in developing psychoanalysis (transference love), namely, lovers as mirrors for one another, enabling them thus better to see and understand themselves and others. Shakespeare's art makes the same appeal—theater as a communal mirror—expressing the artist holding a loving mirror for his culture at a point of transitional crisis between a shame and guilt culture. The book shows how Shakespeare's plays offer better insights into the behavior of violent men than Freud's, based on close empirical study of violent criminals; develops a theory of violence rooted in the moral emotions of shame and guilt; and a cultural psychology of the transition from shame to guilt cultures. The work argues that violence is, contra Freud, not an ineliminable instinct in the nature of things, requiring autocracy, but arises from patriarchally inflicted cultural injuries to the love of equals that undermine democracy, and that only a therapy based on love can address such injuries, replacing retributive with restorative justice, and populist fascist autocracy with constitutional democracy. Love, thus understood, underlies a range of disparate phenomena: the appeal of Shakespeare's theater as a communal art; the role of love in psychoanalysis; in Augustine's conception of love in religion (disfigured by his patriarchal assumptions); in Kant's anti-utilitarian ethics of dignity; in a naturalistic ethics that roots ethics in facts of human psychology; the role of law in democratic cultures as a mirror and critique of such cultures; and the basis of an egalitarian theory of universal human rights (inspired by Kant and developed, more recently, by John Rawls). In all these domains, uncritically accepted forms of culture (the initiation of men and women into patriarchy) traumatize the love of equals, and thus disfigure and distort our personal and political lives.

ruth benedict chrysanthemum and the sword: *Anthropologists and the Rediscovery of America, 1886-1965* John S. Gilkeson, 2010-09-20 This book examines the intersection of cultural anthropology and American cultural nationalism from 1886, when Franz Boas left Germany for the United States, until 1965, when the National Endowment for the Humanities was established. Five chapters trace the development within academic anthropology of the concepts of culture, social class, national character, value, and civilization, and their dissemination to non-anthropologists. As Americans came to think of culture anthropologically, as a 'complex whole' far broader and more inclusive than Matthew Arnold's 'the best which has been thought and said', so, too, did they come to see American communities as stratified into social classes distinguished by their subcultures; to

attribute the making of the American character to socialization rather than birth; to locate the distinctiveness of American culture in its unconscious canons of choice; and to view American culture and civilization in a global perspective.

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