

The Seventh

# *Annual American Studies*

Network Conference

美国研究联络会第7次年会

The United States in Crisis: Financial or Cultural?

“美国的危机，经济危机还是文化危机？”



November 5-7, 2010  
Wuxi, China



Agenda & Abstracts

日程·摘要

Co-sponsored by US-China Education Trust, Jiangnan University

主办：美中教育基金会 江南大学

Hosted by School of Foreign Studies, Center for American Studies of Jiangnan University

承办：江南大学外国语学院 江南大学美国研究中心

**THE 7th ANNUAL AMERICAN STUDIES NETWORK CONFERENCE  
THE UNITED STATES IN CRISIS: FINANCIAL OR CULTURAL?**

**November 5-7, 2010**

**Co-Sponsored By:  
US-China Education Trust  
Jiangnan University**

**Friday, November 5**

14:00 **Conference Registration Opens**

18:00 **Informal Dinner**

**Saturday, November 6**

8:00 **Conference Registration Continues**

8:30 **Opening Session** [No. 8 Meeting Room, Changguangxi Hotel]  
**Chair: GU Qi-yi**, Vice Dean of the School of Foreign Studies, Jiangnan University  
**Remarks by WANG Wu**, Vice President of Jiangnan University  
**Remarks by DONG Jian-qiao**, Dean of the School of Foreign Studies, Jiangnan University

8:50 **Break and Group Photo**

9:20 **Keynote Panel** [No. 8 Meeting Room, Changguangxi Hotel]  
US-China Relations in the Obama Administration, by **Frank Lavin**, Chairman, Public Affairs, Edelman Asia Pacific; and former Undersecretary of Commerce for International Trade  
Understanding the Geopolitical Implications of the Global Financial Crisis, by **WU Xin-bo**, Professor/Deputy Dean of the Center for American Studies, Fudan University  
**Chair/ Commentator: Robert Kapp**, Member, US-China Education Trust Advisory Council; and former President, US-China Business Council

10:10 **Q & A**

10:20 **Tea/Coffee Break**

10:40 **Keynote Address** [No. 8 Meeting Room, Changguangxi Hotel]  
A Review and Prospect of American Studies in China, by **LIU Jian-feng**, Professor/Director, Center for American Studies of Jiangnan University  
[No. 8 Meeting Room, Changguangxi Hotel]  
**Chair: YANG Zu-xian**, Vice Dean of the School of Foreign Studies, Jiangnan University

11:10 **Q & A**

11:20 **Plenary Session** [No. 8 Meeting Room, Changguangxi Hotel]  
Announcements Regarding 100,000 Strong US-China Student Abroad Initiative, by **Carola McGiffert**, Special Advisor to the U.S. Department of State

**Ambassador Julia Chang Bloch**, Founder and President, US-China Education Trust

**Chair: YANG Zu-xian**, Vice Dean of the School of Foreign Studies, Jiangnan University

- 12:00 **Morning Session Concludes, Attendees Adjourn for Lunch**  
13:30 **ASN Parallel Sessions I** (4 rooms)
- 15:15 **Tea/Coffee Break**
- 15:45 **ASN Parallel Sessions II** (4 rooms)
- 17:30 **Afternoon Sessions Conclude**
- 18:00 **Welcome Banquet**
- Sunday, November 7**
- 8:00 **ASN Parallel Sessions III (Graduate Student Sessions)** (3 rooms)
- 9:15 **Tea/Coffee Break**
- 9:30 **Keynote Panel: *The Role of Religion in American Society*** [No. 8 Meeting Room, Changguangxi Hotel]  
Moderator: **LIU Peng**, Senior Fellow, Institute of American Studies, Chinese Academy of Social Sciences  
**Diane Obenchain**, Professor, Calvin College  
**TU Yi-chao**, Assistant Professor, Fudan University  
**Laura Wexler**, Professor, Yale University
- 10:40 **Q & A**
- 10:50 **A Summary of Conference Essays' Contributions & Commentary by International Participants** [No. 8 Meeting Room, Changguangxi Hotel]  
**Chair: YANG Zu-xian**, Jiangnan University  
**JEONG Sang-jun**, Director, American Studies Institute, Seoul National University  
**Lien TRUONG**, Senior Lecturer, Cantho University, Vietnam
- 11:25 **Closing Remarks and Presentation of Award for Outstanding Graduate Student Paper & Presentation** [No. 8 Meeting Room, Changguangxi Hotel]  
**Ambassador Julia Chang Bloch**, Founder and President, US-China Education Trust  
**DONG Jian-qiao**, Dean, School of Foreign Studies, Jiangnan University
- 11:30 **Morning Session Concludes, Attendees Adjourn for Lunch**
- 12:00 **Closing Lunch and ASN Business Meeting for ASN Members and Applicants to Join the American Studies Network** [No. 2 Meeting Room, Changguangxi Hotel]
- 14:00 **Attendees Adjourn for Touring in Wuxi**

## CONCURRENT PANELS

**Saturday, November 6**

**13:30 ASN Parallel Sessions I**

**Panel 1:** *Impact of the Crisis on American Soft Power*, Chair: **CAO Ling-juan**, Professor, Hainan University [Room 203, Wenhao Building]

1. Impact of the Financial Crisis on American Soft Power, CAO Ling-juan, Professor, Hainan University, WANG Bo-jia, Lecturer, Xi'an International Studies University, Xi'an.
2. Post-Crisis Era ≠ "Post-American Era"—How to Understand the Change of the United States' Power in Whole World, WANG Guo-xing, Research Fellow/Ph.D., CHENG Jing, Ph.D., Pudong Institute for the U.S. Economy, Shanghai.
3. The Great Recession and American Soft Power, LIU Hui-hua, Lecturer, Beijing Foreign Studies University.

**Panel 2:** *The US Financial Crisis: What Happened?*, Chairs: **Matthew Hosford**, Managing Director and Chief Risk Officer, Banco Santander Asia, Hong Kong & **SHEN Wen-hui**, Associate Professor, Beijing Foreign Studies University [Room 209, Wenhao Building]

1. Impact Of Financial Crisis On United States, HE Yu-ting, Professor, The Engineering Institute, Air Force Engineering University.
2. Insight into American Financial Crisis in Late 2008, WAN Xue-mei, Associate Professor, School of Foreign Languages, Jiangsu University, Zhenjiang.
3. The Tendency of US Dollar Hegemony in the Post-Financial Crisis Era and China's Countermeasures, SHEN Wen-hui, Associate Professor, Beijing Foreign Studies University.
4. American Hegemony in Decline: from the Perspective of Funding International Public Goods for Free Trade, SHEN Ben-qiu, Associate professor, Guangzhou University.

**Panel 3:** *The Effect of the Crisis on US-China Relations*, Chairs: **LI Qing-si**, Professor and Deputy Director, Center for American Studies, Renmin University & **LI Li-wen**, Associate Professor, Beijing Foreign Studies University [Room 211, Wenhao Building]

1. Impact of American Financial Crisis on the US China Policy, LI Qing-si, Ph.D., Professor, Vice Chair, Department of Diplomacy, Deputy Director, Center for American Studies, School of International Studies, Renmin University of China.
3. U.S. Energy Policy and NE Asian Energy Cooperation: A RPG Perspective, NI Jian-ping, Professor, Shanghai Institute of American Studies.
4. Have the Relations between China and the US Really Changed? —The Effect of the Crisis on the China- US Relations, SUN Ji-sheng, Professor, China Foreign Affairs University.
5. The financial Crisis and US-China Softpower Competition in Southeast Asia, GU Guo-ping, Ph.D., Beijing International Studies University.
6. Structural Change of US-China Relations: Implication for Regional Security,

Fu-Kuo Liu, Research Fellow, Institute of International Relations, National Chengchi University, Taipei (Conference Observer)

**Panel 4:** *American Culture Through Literature and the Arts*, Chairs: **Kendall Johnson**, Director of the American Studies Program and Associate Professor, Hong Kong University & **YE Ying**, Professor, Sichuan University [Room 315, Wenhao Building]

1. Cast a Gaze of Power: Pictorial Reports of Black Education in FLIN, 1966, YE Ying, Professor, Sichuan University.
2. Henry James Sees White Elephants in Newport: Sensing the Place for People in the Global Frame of Financial Capital, Kendall Johnson, PhD/Director of the American Studies Programme and Associate Professor, University of Hong Kong.
3. On Intertextuality in *Jazz*, JING Xing-mei, Lecturer, School of Foreign Studies, Jiangnan University.
4. Willa Cather's Memory Writing, LI Li, Tutor, College of Foreign Languages and Cultures, Sichuan University.

#### **15:45 ASN Parallel Sessions II**

**Panel 5:** *Reconsidering the American Dream*, Chairs: **LIANG Mao-xin**, Professor, Institute of American Studies, Northeast Normal University & **CHEN Chi-yun**, Professor of History emeritus, University of California, SantaBarbara [Room 203, Wenhao Building]

1. Is the American Dream Dying? — An Analysis of the Financial Crisis' Impact on American Culture, ZHANG Lei, Associate Professor, China Foreign Affairs University.
2. America in Crisis: A Historian's Long-term View. CHEN Chi-yun, Professor of History emeritus, University of California, SantaBarbara.
3. Impact of Financial Crisis on American Higher Education—Challenges and Opportunities, LI Yang, associate professor, Xi'an Foreign Studies University.
4. Five Crises and Chances in American History: a Cultural Interpretation. LV Qing-guang, Associate Professor, School of Law & Politics, Jiangnan University.
5. Culture in Crisis, the American Dream in the 21st Century, DING Jia-li & Terry Picket, School of Foreign Studies, Lecturers, Jiangnan University, Wuxi.
6. Obama's Medical Reform and Charity Care—A Case Study, YU Ting-ming, Maoming College.

**Panel 6:** *Media and Culture*, Chairs: **Deborah Nelson**, Professor, University of Maryland Philip Merrill College of Journalism & **Staci Ford**, Ph.D./Honorary Associate Professor, University of Hong Kong [Room 209, Wenhao Building]

1. 'Pop' Goes the Crisis: U.S. Media Representations of Economic Decline and China's Rise, Staci Ford, Ph.D./ Honorary Associate Professor, University of Hong Kong.
2. Cultural and Social Aspects of America in Crisis, Sherzad Barzani, Ph.D. /Instructor, Salahaddin University College of Languages English Dept. Erbil Kurdistan Iraq.
3. The Cultural Analysis of the United States Crisis, REN Jun, Associate Professor,

Xi'an Air Force Engineering University

4. Re-Considerations about Globalization & America in Crisis, LI Yu-feng, Ph. D /Professor, Hainan University.

5. A View on the Two Crises: Similarities, Differences and the Way out, MA Xing, Associate Professor, China Foreign Affairs University.

**Panel 7:** *Race and Gender in American Society*, Chairs: **SUN Ji-sheng**, Professor, China Foreign Affairs University & **YANG Yue**, Associate Professor, China Foreign Affairs University [Room 211, Wenhao Building]

1. A Comparative Study on Gender Implications of Financial Crisis in the US and China, YANG Yue, Associate Professor, China Foreign Affairs University.

2. The Return of Assimilation: The Societal Goal of Ethnic and Racial Relations of the US in the New Era, SHI Yi, Associate Professor, China Foreign Affairs University.

3. Rethinking the Role of History in Identity Construction of American Ethnic Individuals in the Postmodern Context, WANG Hui, Assistant Professor, China Foreign Affairs University.

4. On American Media and Antifeminist Movement, YAO Gui-gui, Associate Professor, School of Foreign Languages, Jiangnan University.

**Panel 8:** *New Ways of Thinking About the US: The Chinese Perspective*, Chairs: **JIANG Ning-kang**, Professor, Nanjing University & **FU Mei-rong**, Professor, Beijing Foreign Studies University [Room 315, Wenhao Building]

1. Ambivalence: Cultural Challenges to American Studies in China, JIANG Ning-kang, Professor, Nanjing University.

2. "How does identity travel?: Theorizing Diaspora through a Chinese-American Tour to China", LI Jin-zhao, Assistant Professor, Beijing Foreign Studies University.

3. The Duty of China's American Studies: Louder Voices & More Say, ZHANG Shu-bin, Lecturer, Department of Foreign Languages Teaching & Research, Hebei University of Economics & Business.

4. Is U.S. Science Losing its Fair Share of Chinese Talent? FU Mei-rong, Professor, American Studies Center, Beijing Foreign Studies University.

5. An Analysis of Foreign Students Immigrating to the United States and Related Conditioning Factors: 1950-1980, LIANG Mao-Xin, Professor, Institute of American Studies, Northeast Normal University.

## **Sunday, November 7**

8:00 **ASN Parallel Sessions III (Graduate Student Sessions)**

**Panel 9: Commentators: MEI Ren-yi**, Professor, Beijing Foreign Studies University & **MA Xing**, Associate Professor, China Foreign Affairs University [No. 2 Meeting Room, Changguanxi Hotel]

1. A Study of Hollywood's Contemporary Construction of Chinese Manhood—Racial and Gender Reading of Rush Hour Movie Series, XIAO Shuang, Graduate Student, school of English and International Studies, Beijing Foreign Studies University.

2. Michelle Obama Has Not and Is Not Going to Flout the White Standard of Beauty, ZEN Li-wen, Postgraduate, American Studies Center, Beijing Foreign Studies University.
3. A Critique on the Rationale of Haunani-Kay Trask's and the Dalai Lama's Appeals, ZHANG Peng-hui, Graduate Student, American Studies Center, Beijing Foreign Studies University.
4. Yao Ming's Misinterpreted Alternative Masculinity in NBA, TIAN Lan-shu, Postgraduate, American Studies Center, Beijing Foreign Studies University.
5. The Deferred Feminist Movement, LIU Xi, Postgraduate, Beijing Foreign Studies University.
6. Representation of Mexican Americans in the "Ugly Betty", WANG Hui-ling, Postgraduate, Beijing Foreign Studies University.
7. Canada-U.S Relationship from 1945 Till now Under the "Adjusting America" Model, ZHENG Xiang-jun, Postgraduate, Canadian Studies Centre, Beijing Foreign Studies University, Canadian Studies Centre.
8. Controlling Images of Chinese American Women on American Screen: from Anna May Wong to Lucy Liu, WANG Wei, Postgraduate, Beijing Foreign Studies University.

**Panel 10: Commentators: Staci Ford**, Honorary Associate Professor, The University of Hongkong & **LI Yu-feng**, Ph. D /Professor, Hainan University. [No. 3 Meeting Room, Changguanxi Hotel]

1. American Mulan: Powerful or Powerless? ZHAO Geng-cheng, Graduate Student, Beijing Foreign Studies University.
2. The Climate Change Policy of the United States in Crisis, YANG Qiang, Ph.D. candidate, Center for American Studies, Beijing Foreign Studies University.
3. Far from Crisis: a Perspective of American Law Export Returns in the Fields of International Economics, YUAN Ren-hui, Graduate Student, Law School, University of International Business and Economics.
4. Foreign Policy of Obama Administration under Guidance of Soft Power Theory, LI Na, Postgraduate student, College of Foreign Languages and Cultures, Sichuan University.
5. The Politics of US Climate Policy Under the Obama Administration, YU Bo-han, Graduate Student, PLA University of Foreign Languages.
6. The Financial Crisis and Implications for the Sino-American Relations, PENG Da-sen, Graduate Student, PLA University of Foreign Languages.
7. Asian American Masculinity in the TV Drama—the Big Bang Theory, SHANG Yi-tao, Postgraduate, Beijing Foreign Studies University.

**Panel 11 Commentators: WANG En-ming**, Professor, Shanghai Foreign Studies University & **JIANG Ning-kang**, Professor, Nanjing University [No. 5 Meeting Room, Changguanxi Hotel]

1. Non-business Risks and Interests' Protection on the USA's FDI ---Institutional Protection on Political Risks, JI Xiao-yu, Graduate Student, Shanghai International Studies University School of International & Diplomatic Affairs.
2. Hong Kong and Macau in Sino-US Relations 1997-2009, FENG Chun-yu,

Graduate Student, Beijing Foreign Studies University.

3. The Financial Crisis Increases U.S. Economic Reliance on China and Promotes the U.S.- China Relations, LI Dong-ye, Graduate Student, PLA University of Foreign Languages.

4. Crisis or Opportunity?--The Financial Crisis as a Catalyst for Transformation, CAI Bao-wei, Graduate student, PLA University of Foreign Languages.

5. The Financial Crisis and its Impact on Latino Americans, HU Wen-han, Graduate Student, PLA University of Foreign Languages.

6. It is Time to Turn the Corner—Future Prospect of American Studies after Global Financial Crisis, LIU Shi-meng, Graduate Student, College of Foreign Languages and Cultures, Sichuan University.

7. Gaining and Losing: Deciphering the Masculinity of “Bad Boy” Dennis Rodman, WANG Ruo-nan, Postgraduate, Beijing Foreign Studies University.



## **KEYNOTE ADDRESSES & KEYNOTE PANELS**

### ***US-China Relations in the Obama Administration* by Frank Lavin, Chairman, Public Affairs, Edelman Asia Pacific; and former Undersecretary of Commerce for International Trade**

The relations between the United States and China have faced a number of tests in recent years, from trade and currency friction, to differences on dealing with North Korea, to competing territorial claims in the South China Sea. All of this continues to take place against a backdrop of a new American president and a weak U.S. economy. How the U.S. and China work through these issues, or fail to do so, will be perhaps the greatest challenge to international relations in the 21st century. Frank Lavin will present an overview of the current state of the bilateral relations and also offer insight as to what lies ahead.

### ***Understanding the Geopolitical Implications of the Global Financial Crisis* by WU Xin-bo, Professor/Deputy Dean of the Center for American Studies, Fudan University**

From 1999-2001 the U.S. accounted for 28% of the world's GDP, but recently, due to a financial crisis that began in 2008, the United States has unmistakably shown a decline share of world production. This crisis has highlighted weaknesses in the U.S. economy, and China and other countries such as India have taken the lead in pulling the world out of an economic disaster. The undervaluing of the dollar has been just one factor that has undermined U.S. influence across the world. Wu Xinbo will explain how the global financial crisis has affected the image of the United States and what changes have taken place since the economic downturn commenced in relationships between these two nations.

### ***A Review and Prospect of American Studies in China* by LIU Jian-feng, Professor/Director, Center for American Studies, Jiangnan University**

This essay discusses the American studies lasted more than a hundred years in China from three aspects: 1. American studies in China since the "Treaty of Mong Ha" in 1844 to 1949, the foundation of the People's Republic of China; 2. American studies in China in 1950s and 1960s; 3. American studies in China since President M. Nixon's visiting China on February 21, 1972 to the present. And in this part, the essay also shows us the three characteristics of Chinese American studies in the new era: 1) . Scholars have shown keen interests in the study of the Sino-U.S. relations. 2) . Cultural study has become a hot topic in the American studies. 3) .

The research of American Literature has also been rapidly developed since the 1990s. Finally the author emphasizes that with the further development of our economy and the deepening Sino-US exchanges, the domestic demand for American Studies will definitely become increasingly urgent in reality. And the author believes that with the common efforts of US-China Education Trust, Centers for American Studies, scholars and experts of American Studies in China as well, American studies in China will have a very good time with a riot of colour.

***Get Out of the Corner: the Study of American Religion in China by LIU Peng, Senior Fellow, Institute of American Studies, Chinese Academy of Social Sciences***

American Studies has always been an attractive field for academics in China in the past thirty years. At a core of American culture and history, religion is a very important area of emphasis for American Studies. In fact, it is almost impossible for one to understand American people and society without understanding American religion. Nonetheless, although the works, articles, and studies of American issues are essentially innumerable, the study of American religion seems to be an exception – a conspicuous omission from research on the United States. The study of American religion is probably one of the weakest fields of American Studies in China, which is a huge contrast with the role and influence of religion in American society. In China, the study of American religion has never been mentioned in the same breath with politics, economy, military, diplomacy, science and technology, law, culture and education, etc. Religion, which should be studied intentionally as one of the foundations of American society and culture, has been inappropriately set aside as an afterthought. Compared with other fields or branches of American study in China, the study of American religion has scant achievement to offer. It is hard to believe that the fruits of the study done by the Chinese scholars on American religion are so little in the past decades, as except a few books and some collections of papers, the whole corpus of academic publications in China in this field can be easily counted on the fingers of one hand. Regrettably, the study of American religion has been but an unnoticed, minor part of American Studies in China.

Why has the study of American religion been so limited in China? Here are some main reasons:

1. Bias and Ignorance

In a society that adopts Marxism and atheism as official orthodox beliefs,

most of the people in China have no idea how important a role religion plays in American, and the same is true of elites and scholars. When they think about religion, they tend to think the limited position of religion in China, and measure American religion according to what they learned from textbooks based on the doctrine of Marxism – Leninism and Communism ideology. Although nobody makes serious efforts to fight or criticize religion strongly today, the religion is still widely considered as a negative element in the society. As well-educated elites, most of those who are working on American Studies usually would like to pay high attention on America's great achievements, from economy, sciences and technology, military, diplomacy to sports, fashion and entertainment; some of them may be interested in American political and legal system, but very few pay attention on American religion and want to take it as their professional career for a life-study object. As a Chinese scholar of American Studies, nobody would feel embarrassed or ashamed if she/he knows nothing about the religion in the US. This kind of secularism and materialism driven focus as a context has impacted for long time in China, it is not just in the past thirty years but also back to the 1950s and 1960s.

## 2. Utilitarian Market

In China, so called "American Studies" is different from what it is in the US. It focuses basically on the US-China relations or US foreign policy, which may include economy and military in some points, instead of social, cultural, and spiritual issues. Because the goal and demand of American Studies is mainly to service the current policy of the government, it is much easier for the Chinese scholars to be recognized for their achievements by explaining something happened superficially in the US than to do hard research as fundamental study on the domestic society such as the study of American religion. The shortage of studies on American religion has been subsumed to the rich and plentiful fruits of study on American foreign policy, military, economy and sciences, technology, etc. Such a utilitarian market-driven direction of research changed to some extent after 9·11. Some began to pay attention on religion and US foreign policy, but there has to date been no significant investment and devotion put into the field of study of American religion. The serious study of social and cultural issues in the US is still Achilles' heel---the weakness for American Studies in China, although more and more people understand its significance today.

### 3. Academic Limitation

As a subject of discipline, religion is just one common subject among many majors in school, but it is very special in China with high sensitivity. It is difficult for people to get relevant reference materials and books on American religion in China. Even for senior scholars, it is not easy to collect materials on American religion, to hold exchanges with American religious scholars and to publish their papers and books on American religion in China. With respect to external exchange, most scholars, with very few exceptions, have never attended American religious study conferences held in US, nor have their academic institutions built connections with American institutions in the field. Meanwhile, the pre-condition for someone who wants to do research on American religion is very rigorous. Training with respect to language and religious studies are essential requirements, as is general knowledge regarding the US. Unless someone could study in the US and gain experience and practice engaging with American religion, it is very hard to get a real and whole picture of American religion by only reading some books from China. Because religion is not the government's favorite topic here in China, there have never been the significant funds from the state to support young scholars on the research of American religion abroad. So far in China, there has been no institution, no organization, no journal, and no conference on the study of American religion to this point. For some decision makers of American Studies, the study of American religion has not been considered an independent branch in the American Studies field.

Although there is a long way to go to enlarge the number of Chinese scholars who are doing research on American religion and increase the quality of the study of American religion, the good thing is all of problems are clear, and nobody could or would deny the status quo in this regard. Instead, more and more people realize that religion is so essential and popular in the US among people's lives, and that it is more and more important even in the international affairs today, that it is time to think about how to improve the study of American religion in China. Crises could also create opportunity as long as we begin to move to the right direction. If we can face the problem and reality with good solution and efforts, we will get out from the corner; the study of American religion in China will become a hot and popular topic in the near future.

***Reflections on Religious Freedom and Individual Responsibility—Two Closely Related Essentials of the American Democratic Experiment, by Diane B. Obenchain, Ph.D. (Harvard University), Professor of Religious Studies, Calvin College***

The individualism that shaped the formation of institutional structures of government of the United States of America was an individualism quite different from “freedom to do whatever one wants”, a misunderstanding about “freedom” in America often expressed by contemporary American, Chinese, and other youth alike around the world. American constitutional democracy has as one of its foundations the Judeo-Christian covenant tradition, which discerns different groups or persons as being 1) equally under God’s social justice, which is normative for all of humanity, 2) equally responsible to each other for living this social justice, 3) equally without more privileged access to God on the part of a group or person over any one group or person, and 4) equally without more privileged access to institutional structures of government on the part of one group or person over any other group or person (item 4 here gives expression to the overly used and often erroneously used slogan of “separation church and state”. Covenantal thinking of this sort (often symbolized with the name “Jerusalem”) was present in the minds of America’s “Founding Fathers” along with principles coming from the western Enlightenment rationalism (often symbolized with the name “Athens). Across 250 years of the American experiment in democracy, covenantal thinking has been given on-going witness in structures of American government (for example, the Constitution and the division of powers among the Executive, Legislative, and Judiciary) and in inscribed material expressions of American government (for example, the Jefferson Monument and US treasury minted common coins). It is covenantal thinking, expressed in the Constitution and put into democratic institutional practice that generates the necessary mutual trust wherein the daily functioning of American government conforms to the intentions of the “Founding Fathers” and succeeds as democracy.

*Presentation in three parts:*

1. Discussion of intentional pursuit of “religious freedom”, a) freedom from government coercion with regard to matters of faith and b) freedom to take individual and group responsibility in relating to God (or Truth or the Good) such that one’s actions come under the normative, moral imperative of doing to others as you would have them to do you.

2. Discussion of individual, religio-ethical cultivation of “self-restraint” (which religious freedom enables) that is necessary to individual “self-government” by, of, and for the people wherein the American democratic experiment operates and is successful.
3. Discussion of structures of American government that bear the imprint and on-going influence of #1 and #2 above.

***Deus Lo Vult? Christian Ethics, American Churches and the U.S. Foreign Policy by Tu Yichao, Ph.D., Assistant Professor, Center for American Studies, Fudan University, Shanghai, China***

The United States is a nation “upon the hill” with the overwhelming majority citizen who claims to be Christian. Churches play key role in American society and also have been the bellwether of world missionary movement since the end of 19th century and now have the increasingly vital influence on world Christianity with its transnational organizations and global networks. American churches have gained growing influence on the U.S. foreign policy. Numerous state actors can’t afford to neglect its multidimensional influence both at their own domestic level and at international level. To some extent, a simplified paradigm that Christian ethics is the soul of American foreign policy can’t reflect the complicated reality. My paper will (1) reveal the global outreach of American churches as the setting for American churches’ more powerful political participation; (2) explore the different hermeneutics of the Bible and their impact on political conviction; (3) examine the limited influence of American churches on the U.S. foreign policy making; (4) illustrate that American churches’ political involvement is also restrained by different organizations’ realistic interest. In this paper, the term of American churches is defined as Christian denominations, congregations and Christian faith-based organizations with catholic, protestant or orthodox traditions.

*Presentation in 4 parts:*

1. Discussion of the global engagement of American Churches through missionary societies, Christian relief and development organizations, seminaries and Christian media.
2. Discussion of the U.S. government’s support for American Churches’ outreach via congressional acts and executive orders.
3. Discussion of the American Churches’ influence on American foreign policy, including issues on relief and development, democracy and human rights, Israel-Palestine relations, war on terror, free trade, and environment.

4. Discussion of the China factor, American Churches and the U.S. foreign policy.

***Covenant, Errand and Exemplum: The Importance of Understanding the Continuity of Key Puritan Concepts in Contemporary American Culture, by Laura Wexler, Ph.D. (Columbia University), Professor of American Studies and Professor of Women's, Gender and Sexuality Studies, Co-chair, Women's Faculty Forum, Yale University, New Haven, Connecticut***

I will orient my paper in a broad way to the important role played by the framing continuity of Protestant Christian religious and ethical principles inside and outside the American state, and then I will look more specifically at each of three central concepts: covenant, errand and exemplum. Also, I will suggest some ways in which Puritan continuities can be seen in contemporary American culture. Travelers often assert that the United States is a Puritan culture, by which they mean that they find American people neurasthenic, strange about sexuality, self-righteous, and militantly acquisitive. Whatever the grain of truth in such a disagreeable characterization – and I would argue against it, of course -- serious students know that what is due to Puritanism in the culture of the United States lies elsewhere. This is a stereotype that is the historical by product of a large swing of political resentment against New England elites and Yankee internal migrations that took place in the post-Civil War period and into the early to mid-twentieth century. It also derives from a narrow reading of Max Weber's brilliant foundational study of *The Protestant Ethic and the Spirit of Capitalism*, which in itself did not so characterize the American people. But it is misleading. Rather, I will show that the Puritan character of American culture is much more fundamental, flexible, and suggestive. I will use political, Biblical, Puritan, and cultural texts to illustrate my points. Finally, I will hope to share with the audience some of the vibrant ways that current teaching within American Studies Programs in the United States includes this perspective.

*Presentation in Three Parts:*

1. Discussion of the "establishment clause" of the First Amendment of the Bill of Rights as evidence of the framers' interest in, rather than avoidance of, religious foundations, and as one reason for the free flourishing of a diversity of religious institutions and practices in the United States.
2. Discussion of the creative meaning of three key terms of Puritanism carried from the colonial era into the Early Republic and beyond, in the culture and politics of the current day United States. These terms are: covenant, errand and

exemplum.

3. Discussion of current teaching of the history of American religion in American Studies Programs at Yale and elsewhere in the United States.



## **Concurrent Presentations**

**Panel 1:** *Impact of the Crisis on American Soft Power*, Chairs: **CAO Ling-juan**, Professor, Hainan University [Room 203, Wenhao Building]

### **The Prospect of the US Economic Crisis Recovery and its Implications on the US Soft Power**

#### **Impact of the Financial Crisis on American Soft Power**

**CAO Ling-juan & WANG Bo-jia**

Professor / Lecturer

Hainan University / Xi'an International Studies University

At present, the international financial and economic crisis is spreading in depth. This centennial crisis has exerted profound impacts on the world economy, political pattern and international relationships. The financial crisis changed a lot of things, especially in America. The article introduces the causes of the financial crisis, and most importantly elaborates the impact of the financial crisis on American soft power.

In 2008, the world's financial and economic situation was influenced a lot by American financial crisis. With the spreading of sub-prime mortgage crisis, the crisis has become a global financial problem. The real economy serious impact, the United States, the Euro and the Japanese economy has all fell into the depression. Emerging economies growth is also slowing down. The world economy is faced with the most serious challenges over years.

The 2008 financial crisis is affecting millions of Americans and is one of the hottest topics in the presidential campaigns. In the last days we have seen several major financial institutions be absorbed by other financial institutions, receive government bailouts, or outright crash.

The financial crisis has a large impact on American soft power as well. Americans are proud of the post system and development model. Now more and more people doubt whether it is effective in the financial crisis. The doubt greatly hurt the American soft power.

### **"Post-Crisis Era" ≠ "Post-American Era": How to Understand the Change of the United States' Power in Whole World**

**WANG Guo-xing & CHENG Jing**

Research Fellow / Ph.D.

Pudong Institute for the U.S. Economy

After the global financial crisis, the US's economic power did indeed experience a decline, while the importance of rising powers such as China became more prominent. Some scholars believe that because of this the post-crisis era also implies the end of the "America era" and that consequently we are entering a "post-US era." Global governance will be conducted by the US and China jointly or by multiple powers. But we believe that announcing the coming of the "post-US era"

is premature. Firstly on the logic of semantics, “post-crisis era” and “post-US era” are not one and the same. Secondly is that although American economic power has been impacted, US comprehensive national power has not been fundamentally affected. Thirdly is that although the impact of the crisis was powerful, the US’s position of global leadership remains stable. Hence, the so-called “post-crisis era” is but a revision of the global order under the leadership of the United States. The US and China should seize the opportunity provided by the post-crisis era as a foundation for improving mutual relations.

## **The Great Recession and American Soft Power**

**LIU Hui-hua**

Lecturer

Beijing Foreign Studies University

The global economic crisis has led to a new round of debate over whether the United States is declining. This paper, starts from the theory of soft power put forward by Joseph Nye Jr., analyzes the impact of the current great recession on the soft power of the United States in terms of the five dimensions of soft power used by the Chicago Council in a 2008 survey. America’s soft power was at its nadir during the Bush administration, particularly after the US-led invasion of Iraq in 2003, the revelation of the Abu Ghraib torture and prisoner abuse in 2004, and the media coverage of the abuses of the detainees at the American prison camp in Guantánamo Bay, Cuba in 2005. The Great Recession perse will not hurt America’s soft power a lot, and what will hurt it is the unwise policies the United States government and local governments took, is taking and will take in the future. The current Great Recession has not had substantial impact on the five dimensions of soft power in the United States, and will not likely to do so until the recession ends.

**Panel 2:** *The US Financial Crisis: What Happened?*, Chairs: **Matthew Hosford**, Managing Director and Chief Risk Officer, Banco Santander Asia, Hong Kong & **SHEN Wen-hui**, Associate Professor, Beijing Foreign Studies University [Room 209, Wenhao Building]

## **Impact of Financial Crisis on United States**

**HE Yu-ting**

Professor

Air Force Engineering University

After revisiting the real estate crisis from mortgage companies Fannie Mae and Freddie Mac leading to the collapse of large financial institutions that triggered a financial crisis, which is considered to be the worst financial crisis since the Great Depression of the 1930s in 2008, the paper focuses the profound, long-range effects on U.S politics, economy and the relations of the United States with the rest of the world. The crisis causes the global credit tightened, so government intervention based on Keynesianism amends the original free market ideologies, enhances the supervision on financial institutions and derivatives, and rebuilds the economic system on credit, such as over \$700 billion to buy failing financial assets

authorized by Treasury Secretary Paulson and new bail-out policies put up by President Obama. Also, Obama changes Bush administration's propensity for unilateralism into multilateral, peaceful and realistic policies, and pays more attention to international cooperation. However, from the crisis, people start to think over current globalization activities and its negative effects. Both market-based and regulatory solutions have been implemented or are under consideration, so even with the gradual recovery of US economy, the tendency of commerce protectionism becomes evident because significant risks, especially the inflation (unprecedented fiscal stimulus, monetary policy expansion, and institutional bailouts taken by governments and central banks around the world), remain for the world economy over the 2010–2011 periods. In a word, the financial crisis strikes US economy in some dimensions, such as real estate and banking industries, but does not weaken her kernel parts such as service industry and high-tech industry, so her status of global leadership will not be changed, and might be consolidated in coping with the crisis. Therefore, after reviewing the former crisis in history (1857, 1929-1933, 1980-1982), we find that United States always takes effective measurements to get through it and develops even more quickly than ever before.

## **Insight into American Financial Crisis in Late 2008**

**WAN Xue-mei**

Associate Professor  
Jiangsu University

This paper thinks that American financial crisis in late 2008 is not only an economic crisis, but also a cultural one. It also considers that this crisis, like the Great Depression must have a strong influence on American civilization and human history. Further, this paper will try to examine the causes and effects of the crisis from a cultural and philosophical perspective and analyze the real potential effectiveness in curing and avoiding the American Depression, and promoting world peace and harmony if the related ideas of Confucianism, Daoism and Buddhism are learned and used by the Americans.

## **The Tendency of US Dollar Hegemony in the Post-Financial Crisis Era and China's Countermeasures**

**SHEN Wen-hui**

Associate Professor  
Hunan Institute of Engineering

US Dollar Hegemony constitutes the cornerstone of its global hegemony. Due to the current financial crisis, US Dollar hegemony has encountered a variety of challenges and thus it is declining. However, this does not mean it is to collapse because hegemony possesses comparative stability. The current financial system dominated by US Dollar still owns vitality, and no single state can contest against US in national strength in the foreseeable future. In this circumstance, for the purpose of safeguarding national interests, China ought to implement the strategy

of “hiding capacities and biding time, making some contributions and claiming no leadership”. In order to implement the strategy smoothly, China should cooperate with other nations to promote the reform of international financial system and avoid a headlong strike with US.

## **American Hegemony in Decline: from the Perspective of Funding International Public Goods for Free Trade**

**SHEN Ben-qiu**

Associate Professor  
Guangzhou University

Since the year of 2007 there has been arising many disputes concerning whether the United States’ hegemonic status is declined. From the perspective of funding international trade public goods, this paper presents an analysis on U.S. in funding international public goods. The findings are as follow: during the recent years the increasing protectionism undermined U.S.’ promise in promoting international free trade; in establishing global trade mechanism, U.S.’ excessive claims in Doha Round talks will damage the fairness for which the World Trade Organization as the provider of international public goods has been working; while at the regional level U.S. has been managing to reach bilateral agreements with many partners and actively participating in talks on Trans-Pacific Partnership Agreement. Therefore this paper concludes that U.S. is decreasing its provision in international public goods, hence, its hegemonic power is declining.

**Panel 3:** *The Effect of the Crisis on US-China Relations*, Chairs: **LI Qing-si**, Professor and Deputy Director, Center for American Studies, Renmin University & **LI Li-wen**, Associate Professor, Beijing Foreign Studies University [Room 211, Wenhao Building]

### **Impact of American Financial Crisis on the US China Policy**

**LI Qing-si**

Professor  
Renmin University of China

The financial crisis in the US since summer 2007 seriously damaged the American economy. As a big trade partner and largest creditor of the United States, China has suffered a lot from the American financial and economic problems in terms of trade shrinkage and frictions with the US, constant currency appreciation pressure from the US government and Congress, and even the entire bilateral relations between the two countries.

How does the financial and economic crisis affect the US China policy is a big topic for scholars both in China and abroad to do research, for example, does the crisis increase or decrease the White House means to deal with China, what are the countermeasures that the Chinese government seek to handle the pressure from the US? How does the world wide economic crisis affect the American and Chinese international status respectively?

What are the American financial and economic strategy to pursue its national interests? What can the Chinese learn from this crisis and especially the American financial and monetary policies? Since the US always benefited enormously in the past several world financial crisis, was 2007 financial crisis also a case that the Wall Street can make profit? Though the economic crisis spreads widely enough and the unemployment rate hits record in half century, it is still too early to see the dust set of this crisis, and the US will recover with new strength.

The financial crisis will not last long but the impact on both the US and China and their bilateral relations will not finish soon. As the two most important world economies, the US and China cooperations in trade, currency exchange rate, market accession will benefit not only themselves but the world as a whole, which, however, should not be taken for granted, since nothing can guarantee a smooth way of cooperation between them. Though it is also natural to see conflicts between a status quo power and a rising power, we need to work hard to avoid confrontations.

## **Obama's Medical Reform and Charity Care—A Case Study**

### **YU Ting-ming**

Professor  
Maoming College

A Chinese student with no medical insurance suffered from acute appendicitis in America. He received an operation and stayed for 2 days in a New Jersey hospital. The bills from the hospital, the surgeon, as well as anaesthetist totaled 19,750 USD. Whereas in Haikou or Guangzhou, China, such an operation costs about 1000 USD and the patient can stay in the hospital for one week. As the student could not pay the bills, charity care becomes the only hope to save his life. The case is of great significance for China in the medical reform and in the establishment of a system similar to charity care so as to save the lives of poor people who suffer from acute diseases.

## **U.S. Energy Policy and NE Asian Energy Cooperation: A RPG Perspective**

### **NI Jian-ping**

Professor  
Shanghai Institute of American Studies

This paper applies the concept of externalities from the theory of RPGs to investigate how the United States and other Northeast Asia (NEA) powers should advance cooperation in energy security, and centers the analysis of the powers' means and the incentive in providing a RPG in the region in the post-financial crisis era. The first section sets out a brief introduction into the complex U.S. involvement in NEA's security, followed in section two by a conceptual framework for thinking through a RPG and drawing some tentative policy implications for these major players in a potential RPG. Section three analyzes the interdependence of the United States and other NEA powers on energy security, by emphasizing the importance of a RPG provision in promoting and deepening NEA's energy security cooperation. Section four discusses the inner dynamics of U.S. policy-making on energy cooperation and recommends policies that will allow effective U.S. energy coordination in NEA. Section five concludes by suggesting that the effects of U.S. contribution towards the RPG for energy security are mainly in ways of rationalizing international relations in NEA, as most countries in the region will ensure a sustainable domestic energy supply.

## **Have the Relations between China and the US Really Changed?**

### **—The Effect of the Crisis on the China- US Relations**

**SUN Ji-sheng**

Professor

China Foreign Affairs University

The world financial crisis combined with Barrack Obama's being elected the president of the US made the 2009 relations between China and the US very optimistic to many. However, at the beginning of 2010, a few actions by the US government such as the arms sale to Taiwan, meeting with Dalai Lama, etc., cast a lot of shadow to the China- US relations. These sudden changes beg people to consider whether the financial crisis has really changed the China- US relations? What are the effects of the crisis on the China- US relations? This paper by reviewing what has happened between China and the US since the financial crisis broke out holds that the financial crisis does influence the China- US relations in short term. However, in the long run, it doesn't. On the one hand, the crisis makes the US more vigilant against China's influence. On the other hand, the crisis makes the US make more efforts to pull China onto the track of the US, G2 even being raised and accepted by some people. In the long run, the dynamism of China- US relations remains unchanged. The US foreign policy making is still influenced by both domestic and international factors. From international perspective, the US interest is always the top priority. When necessary, the US government will adjust its policy to meet the needs of its own national interest. Domestically, when facing the mid-term election in 2010, the President is very likely to be tough towards other countries. The Chinese government faced with the more cooperative US policy towards China in 2009 should still keep a low profile and meanwhile doesn't need to be too upset faced with more aggressive behavior of the US government like at the beginning of 2010.

## **The Financial Crisis and US-China Soft Power Competition in Southeast Asia**

**GU Guo-ping**

Ph.D.

Beijing International Studies University

In the wake of the 2008 financial crisis that originated in the United States, economic relations between China and Southeast Asia have deepened. In addition, China has provided timely assistances and support of various kinds to Southeast Asian countries to help them deal with the crisis. As a result, China's influence in the region has grown. In the eyes of some American scholars and policymakers, however, such developments are interpreted as China's efforts to take advantage of the crisis to exclude the United States from the region. During the Obama administration, the United States has taken a number of measures to consolidate and further its interests in the region, causing tensions with China on a number of issues. This article, by reviewing America's relations with Southeast Asia in the past decade, Southeast Asian countries' responses to the financial crisis, and America's and China's policies toward the region during the crisis, represents a challenge to the above view held by some Americans. The article finds that decrease of American influence in Southeast Asia precedes the financial crisis, and that it is not a result of Chinese policies and activities in the region; instead, the relative decline of American influence in the region has been caused by America's own policies in the past (for example, America's policy to the region in the 1997-1998 Asian financial crisis and the Bush administration's neglect of the region as a result of its anti-terrorist priorities) and Southeast Asian countries' reactions to these policies. The article stresses that in analyzing American soft power in Southeast Asia, factors such as America's own policies and Southeast Asian countries' policy orientations are more relevant than the role other big powers play in the region.

**Panel 4:** *American Culture Through Literature and the Arts*, Chairs: **Kendall Johnson**, Director of the American Studies Program and Associate Professor, Hong Kong University & **YE Ying**, Professor, Sichuan University [Room 315, Wenhao Building]

**Cast a Gaze of Power:  
Pictorial Reports of Black Education in FLIN, 1966**

**YE Ying**

Professor

Sichuan University

In the southern states of the United States, overt education for black people started during the Civil War and boomed in the Reconstruction era. Before the outbreak of the war, especially in the three decades immediately prior to the war, the mass of the blacks in the South were deprived by law the right to education. Since the war, the previously-tightly-shut door to education was gradually opened to black people. In fact, the availability of education was one of the most substantial changes that had taken place in black people's life in the post-bellum years—a significant transformation that the war had made upon the southern landscape. Being a new and conspicuous phenomenon in the south, naturally, black education caught the eyes of northern journalists.

Based on an analysis of some pictorial reports in Frank Leslie's Illustrated Newspaper (FLIN) in 1866 of freed people's schools, this paper intends to throw some light upon the role that pictorial journalism had played in southern black education. It uses Foucault's theory that gaze is a visual structure of power to examine the gaze that Northerners cast upon southern black education. It points out that the gaze was in essence an operation of power. It argues that FLIN's pictorial reports of freedmen's education were neither comprehensive nor objective, but biased and selective; that these reports on the one hand represented and on the other hand manipulated public opinion; and that they functioned as "windows" for northern whites to exercise their visual structure of power to supervise, guide and control the black education in the South.

**Henry James Sees White Elephants in Newport:  
Sensing the Place for People in the Global Frame of Financial  
Capital**

**Kendall Johnson**

Associate Professor

University of Hong Kong

Today's feeling of cultural and financial crisis in the United States is not unique but rather part of a long legacy in the Constitutional crisis over how to represent



business interests in a republican democracy. At the turn of the nineteenth century, the American writers Henry James and Mark Twain published articles in *The North American Review* that considered the global context of economic and political crises in the United States. Interestingly, in both Twain's "To the Person Sitting in the Darkness" (1901) and James's travel essay "Newport" (1906), the authors employ an elephant as their metaphor to register concern over the cultural effects of multi-national companies on a representative democracy dedicated to the protection of property. Both authors were well aware of the political compromises that shaped American culture, brought it to Civil War, and propelled it into the twentieth century. Since the nation's very beginning, compromises around slavery and Westward frontier expansion had generated many crises in how to represent the citizens of the United States. Furthermore, during the nineteenth century the so-called "artificial person" of the modern day corporation attained firmer legal footing and corresponding Constitutional rights. By the early 1900s, both Twain and James were very uneasy with the way multinational corporations were conducting business in a world where the United States was acting increasingly like an imperial power towards Japan, China, and the Philippines. In relation to James's and Twain's elephants, the financial crisis of today seems a new twist on a reoccurring theme.

## **On Intertextuality in *Jazz***

**JING Xing-mei**

Lecturer

Jiangnan University

As one of the most outstanding postmodernists in American literature, Toni Morrison made enormous achievements. *Jazz*, her sixth novel, is featured by intertextuality. Historical documentaries and the technique of anti-detective story are applied to intertextuality between texts. Intertextuality between text and history is embodied by historical events. Intertextuality between text and culture is illustrated by Jazz music. Morrison employs intertextuality to demonstrate black people's great history and to enhance epic characteristics of the novel.

## **Willa Cather's Memory Writing**

**LI Li**

Tutor

Sichuan University

This essay studies Willa Cather's writing from the perspective of cultural memory. It points out that memory is the essence and core of Willa Cather's art. She conducts a multi-layered dialogue with current ideology and material culture through memory writing. By digging up individual memory and collective memory, she wakes up people's sense of history and concern about tradition, responds actively to our living in the complicated natural and social world.

## **The Chinese Workers in Stephen King's *Desperation*(1996)**

**Azad Hamad Sharif & Ismail Mohammedfahmi Saeed**

Senior Lecturer / Assistant Professor

Salahaddin University- Iraq / Salahaddin University- Iraq

Stephen King (born 1947) is regarded as America's bestselling novelist. He is considered as the premier literary barometer of the cultural and intellectual climate in America today. Thus, his depiction of the Chinese workers is important. Stephen King's *Desperation* (1996) is one of the outstanding and profound books by this novelist. It is a horror novel that encompasses and discusses the real horror of horrors: Man's monstrous treatment of his fellow-man.

The horror presented in this book is not simply the evil spirit or the demon like creatures. It is actually the cruelty towards dozens of Chinese workers laboring in the copper-mines of Desperation Town on highway 50 Nevada. These laborers work in a place called the China-pit in the copper mine. The tragedy that befalls the Chinese workers is the subject-matter of Part IV, particularly Chapter III of that part. It tells the story of the exploitation that these workers suffered in the 19th-century. However, the consequences of that maltreatment survived and outlived the victims from China. The sins of the father visit upon the sons.

As the humane, enlighten bestselling writer in America, Stephen King is doing poetic justice to the memory of the victimized Chinese workers who died in the tragic cave-in of the mineshaft of China-pit copper mines in 1859 –September just a few months after the Chinese workers arrived in Desperation-Nevada, in 1858. It is a narrative-within-the story, which turns out to be the primary mover of events in the novel for the action that is supposed to have taken place in 1996, the chronological time of the novel. Compared with the traditional stereotypes of non-Americans in American fiction, Stephen King's presentation of the Chinese characters as brave, unselfish, work-committed, and professional, is a veritable source of distinction in an important book by one of America's best authors of today.

**Panel 5:** *Reconsidering the American Dream*, Chairs: **LIANG Mao-xin**, Professor, Institute of American Studies, Northeast Normal University & **CHEN Chi-yun**, Professor of History emeritus, University of California, Santa Barbara [Room 203, Wenhao Building]

**Is the American Dream Dying?  
—An Analysis of the Financial Crisis' Impact on American Culture**

**ZHANG Lei**

Associate Professor  
China Foreign Affairs University

Like the Great Depression, the current economic crisis has negatively impacted American culture in many ways. The American Dream, in particular, has been doubted again by many both in and out of the U. S. Promising aspiring people equal opportunity, great social mobility and economic success, this dream has long been cherished by Americans and numerous foreigners who wish to change their lives for the better in this land of opportunity. However, the crisis seemed to have shattered this beautiful dream of many people overnight with its smashing power.

Three groups of people are most severely affected during the process. First, many middle-class Americans who once felt that they had realized their American Dream lost their jobs and homes due to worsening economy and the resultant high rate of unemployment. In a sense, they were suddenly kicked out of their “paradise” and it was natural for them to feel disillusioned or even betrayed. And the weakening of the middle class who has been playing a pivotal role in modern America will definitely have profound implications for the future of American society. Second, millions of lower-class people in America who had been striving hard to materialize their American Dream also lost much and sank even deeper. Upward social mobility became increasingly unattainable and the dream which was almost within their reach now simply turned into a myth. Feeling deprived and left behind, this group tend to feel angry and may direct their anger to the convenient targets—new immigrants or even foreigners. The new immigrants (or the prospective ones) are the third group who are perhaps hardest hit. They once

ardently believed that the American Dream was open to all and they could also make it true with their efforts. But in the crisis economic opportunities have got increasingly scarce, and nativism has consequently raised its ugly head again. Calls for stricter restrictions on immigration have indicated the possibility that many of these immigrants will be shut out of the door of America and the American Dream will remain for them as a wild dream forever. Or, as some people say, the American Dream is dead in their eyes.

The American Dream is not really dead or dying, but it is now indeed facing grave challenges. And it will take much time for this idea that has shaped a powerful nation to regain its strength.

## **America in Crisis: A Historian's Long-term View**

**CHEN Chi-yun**

Professor

University of California

The paper will discuss the cultural roots of the re-current crises in the US, from the Vietnam war in the 1960's and the Iraqi-Afgan War in the 2000's. It will summarize my published English newspaper commentaries (in the U.S.A.) from 1970o to 2008 about America's foreign wars and her domestic crises, moral, social, economic and fiscal.

## **Impact of Financial Crisis on American Higher Education —Challenges and Opportunities**

**LI Yang**

Associate Professor

Xi'an Foreign Studies University

The deepening financial crisis that is now affecting markets and people around the globe gives new context to what the United States is facing. The nation's worsening financial crisis is rippling through nearly every sector of the economy. Higher education, usually more immune than other sectors, is no exception this time. Americans cannot think of business as usual in any sector of public or private life, including higher education.

However, to get a sense of how far-reaching and intricate the current crisis is, we turn our attention to the impact of the issue on higher education. The global economic crisis has breached America's ivory towers, with top universities like Princeton and Harvard considering steep cuts to make up for a dramatic fall in endowment funds. State and private universities also face difficult financial choices. The crisis has had an enormous impact on American colleges and universities, which have suffered from declining state support, tightening credit, and endowment losses. As a result, the financial meltdown—with its promise of a prolonged economic downturn---- prompted the increasing tuition, reducing student body and hiring freeze-up. The higher education is challenged by the crisis.

Yet, it is time to strengthen and clarify the role of colleges and universities playing in this unsettling environment. The nation is at an unprecedented moment,

one that higher education can seize as an opportunity to become a more crucial determinant of the direction taken by the United States. In effect, it is a time when more, not less, knowledge and preparation are needed to overcome national difficulties and higher education must change. What also seems clear, though, is that the national economic crisis will not affect higher education evenly. There will be winners and losers. Foremost, higher education must be ensured to adapt to the new era and to play its relevant part in sustaining the national interest in the long run.

## **Five Crises and Chances in American History: a Cultural Interpretation**

**LV Qing-guang**

Associate Professor  
Jiangnan University

Since the appearance of the USA as a nation, it has met a series of crises. Some of which were so serious that American social stability or the Union's existence became a problem. Historically, there have been five big crises in the course of American modernization. First time: crisis of confederation in the 1780s as systemic crisis; second time: civil war as political crisis; third time: great depression as economical crisis; fourth time: counterculture in the 1960s as social crisis; fifth time: today's financial crisis. In all of these we can find a common cultural root. It includes Puritanism, individualism, liberalism and pragmatism. Culture played most important role in the change of every society. In America unique culture provided a strong motive for social development. The defects and problems of systems or policies would be exposed and exploiting of renovation and better choice be supported in crisis time. A society in peril often has better future through effective reform which correct mistakes in economy, politics and society. It is the reason why American society has had a long and deep reform tradition. Undoubtedly, however, culture itself has a breaking power to social order. Sometimes its threat is mortal. So crises in American history were challenges as well as chances. Financial crisis in 2008 was economic and cultural as well. While it has created "American empire", American culture has brought profound crisis to American society. Obama's change program came of it and American society will be changed for it. We have reason to believe that American culture as soft power will make American society much better.

## **Culture in Crisis, the American Dream in the 21st Century**

**DING Jia-li & Terry Picket**

Lecturers  
Jiangnan University

The financial crisis, which began in the United States, has spread across the globe. The current crisis is the result of the interaction of a myriad of complex factors both global and domestic in nature. The crisis cannot be reduced to a simple either or question. One cannot separate finance from culture, as the financial

culture of the United States and in fact all countries, is socially and politically constructed. Having made that point this paper will attempt to identify and examine some of the key cultural factors, which lead to the current crisis with a particular focus on the role played by media representation of the "American Dream".

**Panel 6:** *Media and Culture*, Chairs: **Deborah Nelson**, Professor, University of Maryland Philip Merrill College of Journalism & **Staci Ford**, Dr. /Associate Lecturer, University of Hong Kong [Room 209, Wenhao Building]

### **'Pop' Goes the Crisis: U.S. Media Representations of Economic Decline and China's Rise**

**Staci Ford**

Ph.D.

University of Hong Kong

This paper considers some of the ways in which the recent financial crisis in the U.S. has been represented in popular culture. Americans may be spending less money, but they are spending more time in front of screens, large and small. Hollywood films such as the 2009 Academy Award Best Picture nominee *Up in the Air* tell stories of "real" American citizens losing their jobs. (It is ironic that Hollywood lures customers into theatres promising them a brief respite from their financial woes by talking about their financial woes.) Michael Moore's documentary, *Capitalism: A Love Story*, deconstructs the U.S. crisis in the context of globalization. Prime time television has been "rediscovered" by American families who are (thanks to the crisis) spending more evenings in their living rooms, and engaging in

more cross-generational, cross-cultural and cross-national “bonding” than they have, literally, for decades. Television shows such as Glee, 30 Rock, and Modern Family have increased network (over cable channel) market share concurrently critiquing, lampooning, and editorializing upon economic turmoil at home and abroad. How do we place recent developments in historical context? Drawing on cultural historian Antoinette Burton’s expansive notion of the archive, I will argue: First, popular culture is an important barometer of current anxieties about economic crisis but it must be considered in historical context. Second, popular culture is a powerful pedagogical tool in American studies in China but it is not a substitute for other types of cultural/historical evidence of U.S. attitudes/opinions. Third, despite the variety of media offerings in the U.S., references to China and Chinese culture within these media texts are sparse and quite shallow. The paper concludes with a brief discussion of how American studies scholars in China can discuss such representations both in their classrooms and in the public sphere.

## **Cultural and Social Aspects of America in Crisis**

**Sherzad Barzani**

Instructor

Salahaddin University College of Languages English Dept. Erbil Kurdistan Iraq

The American economic crisis will have a deep impact on the whole world, especially on those countries that have a close economic relation with USA. After the cold war and the collapse of Soviet Union, West and its capitalistic system was the unique power in the realm of economy but now with the emerge of new economical powers, West faces a great challenge because now American software power is vulnerable.

This economical challenge will bring up social cultural and political crisis for they are all interwoven together. This serious economic crisis can be attributed to the abandonment of constitutional principles that began long ago. The most important cause of the performance of the U.S. economy in recent decades is a very significant decline in the rate of profit for the economy as a whole. From 1950 to the mid-1970s, the rate of profit in the U.S. economy declined almost 50 percent, from around 22 to around 12 percent. This significant decline in the rate of profit appears to have been part of a general worldwide trend during this period, affecting all capitalist nations. This article analyzes the underlying causes of the current crisis, estimates how bad the crisis is likely to be...

## **The Cultural Analysis of the United States Crisis**

**REN Jun**

Associate Professor

Xi’an Air Force Engineering University

The financial crisis of 2007–2009, initially referred to in the media as a "credit crunch" or "credit crisis", began in July 2007 when a loss of confidence by investors in the value of securitized mortgages in the United States resulted in a liquidity crisis that prompted a substantial injection of capital into financial markets by the United States Federal Reserve, Bank of England and the European Central Bank.

The TED spread, an indicator of perceived credit risk in the general economy, spiked up in July 2007, remained volatile for a year, then spiked even higher in September 2008, reaching a record 4.65% on October 10, 2008. In September 2008, the crisis deepened, as stock markets world-wide crashed and entered a period of high volatility, and a considerable number of banks, mortgage lenders and insurance companies failed in the following weeks. The banking sectors of America are collapsed and they are facing the biggest challenge ever. America witnessed same crises in 1930s; today the issue is more serious and need to be rectified at lightning speed. Then what went wrong that leads to the present financial crisis? The failure of banking sectors need to be mainly criticized for the crisis? Can the strongest country in the world able to get rid of this financial crisis without much effort?

This thesis, based on the overview of American Dream-- one of the symbols in American culture, together with the illustration of consumption age, intends to clarify the deep root of the crisis by pointing out the fact that on the exterior, the crisis is financial, on the interior, it is cultural. At the same time, this thesis attempts to highlight the role of Confucius thoughts in helping drag the United States out of crisis.

## **Re-Considerations about Globalization & America in Crisis**

**LI Yu-feng**

Professor

Hainan University

Ever since the late 80s of 20th century, globalization has been one of the most hotly debated issues over the past decades. For some, it is a cover concept for global capitalism and imperialism and is accordingly condemned as another form of the imposition of the logic of capital and the market on ever more regions of the world and spheres of life. For others, it is the continuation of modernization and a force of progress, increased wealth, freedom, democracy, and happiness. Its defenders present globalization as beneficial, generating fresh economic opportunities, political democratization, cultural diversity, and the opening to an exciting new world. Its critics see globalization as harmful, bringing about increased domination and control by the wealthier overdeveloped nations over the poor underdeveloped countries, thus increasing the hegemony of the "haves" over the "have-nots". In this paper, I sketch aspects of theorizing globalization that will discuss the role of America in today's process of globalization, as well as the fundamental transformations in the world economy, politics, and culture in a dialectical framework that distinguishes between progressive and emancipatory features and oppressive and negative attributes. I argue that the key to understanding globalization is theorizing it as at once a product of technological revolution and the global restructuring of capitalism in which economic, technological, political, and cultural features are intertwined. From this perspective, it is very significant for the scholars of American studies to re-consider and re-define the role of America in the dynamics of globalization, and should also avoid both technological and economic determinism in such highly complex, contradictory, and thus ambiguous set of institutions and social relations.

## **A View on the Two Crises: Similarities, Differences and the Way out**



**MA Xing**

Associate Professor  
China Foreign Affairs University

Many people including political leaders, academics, business sector as well as others all attempt to come up with a clue of how to deal with the economic crisis. Even though there have been signs of recovery, everybody is excited about seeing the bigger GDP growth rate among the Golden Bric, hoping they could serve as the engine and lead the whole world out of this pit of financial crush. With the background of a historian studying the U.S. history in the graduate school at the University of Connecticut and currently engaged in the American studies at China Foreign Affairs University, I intend to find out similarities and differences between the Economic Crisis in the 1930s and the one the world has been facing. Hopefully, we could find out something that could be useful to handle the present situation. Also by exchanging our views with our counterparts at the conference, we could also enlarge the scope and broaden our vision in this respect.

**Panel 7:** *Race and Gender in American Society*, Chairs: **SUN Ji-sheng**, Professor, China Foreign Affairs University & **YANG Yue**, Associate Professor, China Foreign Affairs University [Room 211, Wenhao Building]

**A Comparative Study on Gender Implications of Financial Crisis in the US and China**

**YANG Yue**

Associate Professor  
China Foreign Affairs University

The current global financial crisis has gender-specific impact in both the US and China. Yet, it shows different characteristics. This paper aims to conduct a comparative study by reviewing the relevant literature on what progress both American and Chinese women have achieved before the current global economic downturn, how men and women have been affected differently in the current recession, and how both US and China governments respond to such gender-specific impact imposed by the current financial crisis. Having done this study, the author finds out there is a lot China could learn from the US when coping with the crisis, especially in terms of tackling emerging problems for women in the economic recessions. Thus, the author finally put forward some proposals on how China could ameliorate its public policy to better cope with gender issue as the slow economic growth proceeds.

## **The Return of Assimilation: The Societal Goal of Ethnic and Racial Relations of the US in the New Era**

**SHI Yi**

Associate Professor  
China Foreign Affairs University

Assimilation or multiculturalism? These two conceptions—with the latter developing from cultural pluralism—have long been debated as the societal goal of ethnic and racial relations of the US since Milton Gordon's delineation of the three models, namely, Anglo-Conformity, the Melting Pot and Cultural Pluralism, in 1964. As assimilation has fallen into disrepute with intensive critique about Gordon's first two conceptions that are highly relevant to assimilation, multiculturalism seems to be iconoclastic and pluralistic understandings of persisting diversity seems to become the conventional wisdom in the US. But since the beginning of the 21st century, this pluralistic turn in public policy as well as in social sciences has shown some signs of ebbing away. The 9/11 terrorist attack made the academic world and the public discourse stress more on the oneness of national identity; the change of the economic structure and the financial crisis led to the hourglass economy which made it a sensitive topic to still push a pluralistic policy; the racial attitude of Barack Obama clearly shows his strong sense identifying himself as "an American" and his "identity vacuum" has contributed to his belief that assimilation is much more important than ethnicity. Based on the critical review of the canonical account of assimilation and multiculturalism, the study of the long-term structural marginalization brought by macro-economic changes and the financial crisis, and Obama's racial and ethnic policy, we can discern signs of the return of assimilation. Yet this returnee is not the assimilationist understanding of assimilation in the old days of arrogant sense, but an alternative model of public discourse and public policy that is more descriptive than normative, that takes different racial and ethnic groups as well as their individuals as active subjects rather than passive objects waiting to be melted. That means though assimilation can be an indispensable part of public discourse and public policy, we need to take a rather agnostic stance—to study assimilation in various domains and various reference population, and to become concerned with assimilation without being an assimilationist.

## **Rethinking the Role of History in Identity Construction of American Ethnic Individuals in the Postmodern Context**

**WANG Hui**

Assistant Professor  
China Foreign Affairs University

Many contemporary Asian American cultural and literary critics find the “post-” theoretical discourses empowering in that these discourses encourage a novel understanding of Asian American identity in the contemporary age in terms of diversity, hybridity and heterogeneity. However, the prevalent enthusiasm with “post-” theories among contemporary Asian American cultural and literary critics threatens to sever the connection between the present and the past and to dismiss the past of the ethnic community as a simple bygone. My reading of three pieces of literary works published in the 1990s, Shawn Wong’s *American Knees*, Fae Myenne Ng’s *Bone* and Russell Leong’s short story “Where do People Live who never Die?”, reveals that the tension and continuation between the past and the present still exist, and that history is still one significant factor with which Asian American individuals should negotiate in their construction of selfhood. The three writers all deal with the tensions between the past and the present, and the necessity to remember history and the desire for selfhood. Though exploring the similar theme, however, they resolve these contradictions in a divergent way in that Wong and Ng seek to balance these contradictions while Leong endeavors to transcend the binaries of the past and the present and to reconcile them in the spiritual sphere. This essay aims to address the problem with blindly applying “post-” theories in Asian American studies by demonstrating the relevance of history to an ethnic individual’s identity construction in the postmodern context.

## **On American Media and Antifeminist Movement**

**YAO Gui-gui**

Associate Professor  
Jiangnan University

The mainstream media has played a significant role in the American antifeminist movement ever since the mid-1970s. It has first of all demonized feminist images, including the images of the career women, the single women, and the male feminists as well. Secondly, the media has time and again announced the death of feminism by propagating the coming of “postfeminism”. Finally, by individualizing and trivializing women’s problem, by avoiding or rejecting the feminist’s stance, and by advertising consumerism, the media has successfully depoliticized feminist issues. This role of media as backlash collaborator and publicist is a manifestation of the deterioration of American journalism under the manipulation and control of the New Right, which has had great impact on the political and cultural map of America ever since the latter half of the 20th century.

**Panel 8:** *New Ways of Thinking About the US: The Chinese Perspective*,  
Chairs: **JIANG Ning-kang**, Professor, Nanjing University & **FU Mei-rong**, Professor, Beijing Foreign Studies University [Room 315, Wenhao Building]

## **Ambivalence: Cultural Challenges to American Studies in China**

**JIANG Ning-kang**

Professor

Nanjing University

Since the outbreak of the financial crisis originating from the US in 2008, the world has been perplexed by suddenly diminishing of American power and quickly rebounding of Chinese economy. These changes have made the observation of global issues even more difficult than before as the balance of economic power seems to incline toward non-Western nation-states, China in particular. In this circumstances, American Studies inside China has run into a paradoxical cross-roads at which many students of American culture have become suspicious of the credibility of American cultural values. This paper intends to discuss such issues as the encounter of Chinese tradition with American consumer culture in recent years and the possible conflict between Chinese youth's culture and American popular culture. The author of this paper envisages a new form of adaptation to these changes in terms of revitalizing Chinese tradition and reevaluating American culture in the field of American Studies in the coming years.

## **"How does identity travel?: Theorizing Diaspora through a Chinese-American Tour to China"**

**LI Jin-zhao**

Assistant Professor

Beijing Foreign Studies University

How does Chinese American identity travel from the U.S. to China? What happens to Asian-Americans' perceptions of themselves when they visit China, their ancestral land? What identity issues will surface through their contact with local Chinese? Do Chinese Americans turn diaspora through their regular tours to China?

I will address these questions with my participant observation of the 2002 and 2008 Narcissus Goodwill Tour to China. Organized by Hawaii's Chinese Chamber of Commerce as an extension of their annual Narcissus Festival and Beauty Queen Pageant, the Narcissus Goodwill Tour had lasted for 61 years. It started as a tour to U.S. Mainland, Canada, or South-East Asia; then developed into a three-week-long visit with 60-150 members to Mainland China in recent two decades. The tour in 2002 was composed of 70 people, with beauty queens, Chamber leaders, their family members, friends, and relatives. The tour of 2008 was as small as 43 people. Both tours visited Hong Kong, ancestral hometowns in Guangdong, as well as major cities in mainland China, Taiwan, and Japan.

Using field notes, interviews, and video documentation, I will summarize the

major ways the tour members represented themselves and the major changes of perception they went through about themselves during their tour in China. I will then analyze how those changes of self-perception can possibly affect their identification as Chinese Americans and Asian Americans. Finally I will use this case to reexamine the meaning of diaspora as well as the power of turning diasporic, which has been fervently celebrated by some scholars of diaspora studies.

## **The Duty of China's American Studies: Louder Voices & More Say**

**ZHANG Shu-bin**

Lecturer

Hebei University of Economics & Business

This article, on the basis of a brief analysis of the twists and turns of the Sino-U.S. relations since the financial crisis broke out in the U.S., offers the author's perspective that Chinese American studies should go great lengths to have louder voices to be heard in the world. We should not only protest the American wrongdoings against China, but also be able to put forward our own topics to obtain more say between the two nations' cooperation and conflicts. The financial crisis is in fact the American financiers' moral crisis. The Chinese academic circle and government have every reason to discuss how great the loss of China's foreign reserves will suffer because of the U.S. Dollar's depreciation and demand the United States to make up for it. The Taiwan Relations Act goes against the three Sino-U.S. Joint Communiqués and the U.S. government's proclaimed One-China policy. And it is selfish and hypocritical for the U.S. to say it will follow one-China policy while it never ceases to sell weapons according to the Taiwan Relations Act, which is just an internal law of the United States. It is not acceptable for any country to use its internal law to interfere another country's affairs. It is the responsibility of the Chinese American studies to speak clearly to the U.S. what China wants the U.S. to do and not to do in order to seek the desired result in dealing with the Sino-U.S. relations.

## **Is U.S. Science Losing its Fair Share of Chinese Talent?**

**FU Mei-rong**

Professor

Beijing Foreign Studies University

Representing 25 percent of the U.S. science and engineering workforce, immigrants are critical to the formation of the nation's technological human capital. By virtue of sheer numbers, the Chinese students, especially on graduate level, have become the foreign prototype in the U.S. for science and engineering. With its unemployment hovering around 10 percent, the crisis-hit United States is facing pressure to discourage immigration by foreigners with skills. The cases in point include the cut back in H-1B visas primarily for entry of foreign technologists and scientists, depressed venture capital and corporate spending, and tightened budgets of U.S. universities. And these occurred at a time when vigorous economic growth and enhanced opportunities and policy incentives of China are luring its

high-tech ex-pats to build the next Google or Microsoft in Beijing. Does this suggest that the United States is losing to the rising China its share of future science and technology rock stars? Drawing on statistical data and policy survey, this study finds that a number of mitigating factors could easily slow this tide. On the part of the U.S., President Obama appears intent on spending big money on big science and R&D, which could influence a large pool of Chinese scientists and technologists to stay. On the other shore of the Pacific, China has not been able to successfully entice many of its ex-pats to return home and this trend may continue. Among the major potential hurdles are political institutions, socio-cultural environment and working conditions, which pose difficulties for them to settle down for career development. As long as the U.S. keeps its door open, American science will remain a strong magnet to lots of Chinese talent.

### **An Analysis of Foreign Students Immigrating to the United States and Related Conditioning Factors: 1950-1980**

**LIANG Mao-xin**

Professor

Northeast Normal University

Since the end of World War Two, the United States initiated active measures to promote international educational exchanges and international students increased dramatically and reached a new peak in the late 1970s. During the same period, a scientific revolution took place in the U.S. which transformed American economy. Scientists and engineers were in short supply. This led to U.S. policies to allow foreign students to immigrate to the U.S. As working conditions, research facilities, salaries and living standards in home countries were inferior to those in the U.S., increasing numbers of foreign students became permanent residents in the U.S., which meant a serious loss of human capital in the form of brain drain.

**Panel 9: Commentators: MEI Ren-yi**, Professor, Beijing Foreign Studies University & **MA Xing**, Associate Professor, China Foreign Affairs University [No. 2 Meeting Room, Changguanxi Hotel]

### **A Study of Hollywood's Contemporary Construction of Chinese Manhood—Racial and Gender Reading of Rush Hour Movie Series**

**XIAO Shuang**

Graduate Student

Beijing Foreign Studies University

The Chinese image in the West has been changing ideas, changing because of its associated social economic background. Dominant ideas of a society, as Karl Marx identified, are "in every epoch" the ideas of the dominant class, the class that rules both material and intellectual forces of the society (Durham 9). In the global sense therefore, the West has hegemonic power to construct cultural images of the Oriental nations since the former possesses considerable material and intellectual superiority. This is as well true within a Western society where the dominant racial or ethnic group use this exclusive privilege to stereotype racial or ethnic minorities into cultural images. Changes in social and economic status of a certain racial or ethnic group bring about evolution of their cultural image, which however remains as ideas of the dominant racial or ethnic group.

The stereotype of Chinese manhood by Hollywood contributes as a best example to this cultural hegemony. For over a century the image of Chinese males has been stereotyped as either "the yellow peril" or "the model minority", with Fu Manchu and Charlie Chan respectively as representative early-20th-century screen characters. In order to ensure the supremacy of white males, these Hollywood movies demote the Chinese masculinity in different ways, namely, by constructing a homosexual image in the Fu Manchu case and asexual for Charlie Chan. For the recent decades there have been changes in Chinese male image, but the influence of Fu and Chan remains as long as the whites dominate Hollywood and exclude the masculinity of racial minorities from their hegemonic notion of masculine. In analyzing the relationship between masculinities, Raewyn Connell listed two types of relationship, namely, hegemony / subordination and marginalization / authorization (81). The Chinese males, for a long time marginalized as "the other" or of some unfamiliar oriental civilization, could only find their masculinity authorized as the subordinated masculinity, as long as the hegemonic power

remains in the hands of white males. The author of this paper is illustrating a recent example in Hollywood according to this power-relations principle.

## **Michelle Obama Has Not and Is Not Going to Flout the White Standard of Beauty**

**ZEN Li-wen**

Postgraduate

Beijing Foreign Studies University

In the United States, the bipolar opposition between man and woman still dominates this patriarchal society. White standard of beauty of being light-skinned, slim and wavy or straight hair have always been out of the sphere of power of women themselves. This supremacist standard, originally designed to deprive the colored women of being beautiful, has factually marginalized many white women and all the colored women.

The 2008 presidential election has pushed Michelle Obama, a child of Ivy league and slave descendant, to the forefront of the fight against this supremacist standard. Her bold choice of the colored fashion designers, her daringness to show her toned arms and her bravery to challenge this biased standard have given women, particularly the colored women, the beacon light of hope to finally throw away the yank of this demeaning standard, which is especially true after she goes into the White House with Barack Obama.

However, the course of the final liberation of women is not as rosy as it seems at the first sight, if people are willing to think twice. Michelle Obama may have flouted the the steotypical standard in a certain manner, but she actually has comformed to, or even reinforced the white standard of beauty through her images and responsibilities during and after the presidential election. Since "image" is too subjective to be exhaustible, this paper will only include Michelle Obama's submissive height, her slim and toned arms, her straight hair style and her middle-class dressing to dipict the physical image of Michelle during the election and to debunk the truthfulness of Michelle's representation of colored women. Futhermore, Michelle Obama's political concerns and her First Ladyship has also handcuffed her will, if there is any, to defy and topple down the white standard of beauty.

In the end, this paper comes to the conclusion that Michelle Obama has not and is not going to flout the white standard of beauty.

## **A Critique on the Rationale of Haunani-Kay Trask's and the Dalai Lama's Appeals**

**ZHANG Peng-hui**

Graduate Student

Beijing Foreign Studies University

The rights of indigenous people draw a lot of attention both in domestic political arena and international community. Properly defining their status and dealing with their appeals is significant to sustain national unity, social tranquility and the welfare of indigenous people.



This paper will give a comparative study of the situations of indigenous people in Hawaii and Tibet; focus on analyzing the theoretical bedrock of Haunani-Kay Trask's and the Dalai Lama's appeals and give a critique of their legitimacy and rationality respectively. First the paper will give a brief introduction of the core concepts and principles related to indigenous people (e.g. sovereignty, self-determination, autonomy etc). Then it will examine the similarities as well as differences between Hawaii and Tibet, and analyze and critique the logic and appeals of Haunani-Kay Trask and the Dalai Lama.

Last the paper will reach the conclusion that the economic interests and traditional culture of indigenous people should be respected. The sovereignty integrity of a state should not be violated. Any kind of colonization is illegal and therefore should be rectified. The Kingdom of Hawaii was once an independent nation which was recognized in the international treaty. But later it was invaded and annexed by the United States of America. Thus native Hawaiians should have the rights of self-determination and autonomy. That is what Haunani-Kay Trask advocates.

Tibet is an inalienable part of China that has been under effective governance by Chinese central authority from the Yuan Dynasty, which is totally different from Hawaii in terms of sovereign status. Therefore the Dalai Lama's preach about "the Great Tibet" and "genuine autonomy" is illegal and unreasonable for it not only lacks historical foundation, but also violates the Constitution of PRC and The Agreement of the Central People's Government and the Local Government of Tibet on Measures for the Peaceful Liberation of Tibet. Furthermore, his arguments that Tibet was historically independent and the future of Tibet should be decided by Tibetans conflict with historical facts and actually imperil national sovereignty and territorial integrity. Thus it is not legitimate or reasonable. Last but not least, since he advocates the historical independence of Tibet, it is hard to say that his ultimate goal is "genuine autonomy".

### **Yao Ming's Misinterpreted Alternative Masculinity in NBA**

**TIAN Lan-shu**

Postgraduate

Beijing Foreign Studies University

American media labeled Asian Americans as "Model Minority", largely to celebrate Asian Americans' "higher achieving" in education, income, and social obedience, and at the same time, to blame other ethnic groups, especially African Americans, for their inassimilation. Dangerously, this congratulatory title triggered serious cross-racial hatred and brought Asian Americans miserable experiences. Recently, Chinese basketball player Yao Ming's entry into the NBA strengthened this tendency of "over-estimating" Asian Americans and facilitated the rise of "Model Minority" title. In the NBA world, American media interpreted Yao as an alternative masculinity different from the dominant African American Black masculinity, which had long been represented as aggressive, self-indulgent, hyper-sexual, and self-centered. Yao Ming's austere appearance, balmy temper, magnanimous character, and more important, his long-term relationship with Ye Li, all contrast sharply with African players' troublesome private lives.

This paper, however, intends to point out the hidden danger of misinterpreting Yao Ming's alternative masculinity by comparing its media representation with dominant black masculinity representation in NBA. In fact, the media omitted the influence of conservative Chinese culture on Yao, instead, they exaggerated Yao's personal characteristics and generalized the whole Asian American ethnic group.

Recently, a group of African American students in South Philadelphia High School fiercely assaulted their Chinese counterparts for no big deal, hurting twenty-seven students. This conflict is strong evidence to show that cross-racial conflicts have amounted to a high pitch and media should be very careful in their representation of blaming "bad blacks" by praising "good" Asians. The media should bear in mind the influence of ancestral culture on different ethnic groups, thus not to blame any ethnic group's "unsatisfactory" assimilation for the quality of race.

## **The Deferred Feminist Movement**

**LIU Xi**

Postgraduate

Beijing Foreign Studies University

The book *The Feminine Mystique*, written by Betty Friedan, which unveiled the deep discontent and lack of fulfillment in many females' lives in the 1960s, quickly became a hit after it was published in 1963. However, after almost 16 years, "the problem that has no name", one of the most important themes in Betty Friedan's book, still recurred in a drama film *Kramer vs. Kramer*, the sophisticated plot and motif of which were highly acclaimed by the audience.

The question is, how could a film that based on a problem which had been put up by someone 16 years ago still strike such strong sympathetic resonance in its viewers?

This paper is devoted to explaining the reasons of the deferred feminist movement in the 1970s. The first reason is that the turbulent 1960s overshadowed women's issues, making them less conspicuous. The second reason is the male chauvinism in the New Left heightened women's consciousness for their liberation. Thus on one hand, the turbulent 1960s covered the notice of Feminist Movement that it deserved. On the other hand, the movements of the New Left in late 1960s also inspired the emergence of a distinct movement in the 1970s.

## **Representation of Mexican Americans in the "Ugly Betty"**

**WANG Hui-ling**

Postgraduate

Beijing Foreign Studies University

There is a broad and persistent disparity in social achievement between Mexican Americans and the main stream Americans or other minority groups. Nevertheless, Betty, a Mexican American and the heroine of TV drama *Ugly Betty* overcomes various barriers and realizes her dream. With an analysis of the reasons for the producer to create such a character, this article intends to explore the indication and implication of the producers of *Ugly Betty* through: 1. The comparison of Betty's overachievement with her white colleague Amanda's underachievement. 2. The analysis of Betty's success in career in adverse environment. The concern here is to find out the intention and understatement of the producers, which is to persuade the audience to learn something valuable from Betty. From the comparison, the producer intends to tell us adoption of extended family is supposed to be considered as a good way to share the economic burden of

one's family during the period of economic recession. From the analysis, the implication is that the main stream Americans should exert themselves and make personal efforts just like Betty to survive the financial crisis.

With the rapid growth of Hispanic group in the United States, of which the Mexican American group is the largest one, led to a renewed necessity to research what they have done to get rid of underachievement. Ugly Betty was released after 9.11 attacks and during the economic recession, the producer's aim here is to tell the main stream Americans that they should learn something from Betty. By exploring the underlying assumption of this popular American comedy-drama television series, we can find the efforts made by the producer.

By employing comparison of the characters and analysis of the timing of the TV drama, this article focuses on the reading of Ugly Betty's implication and of what the producer wants to inform the white people.

## **Canada-U.S Relationship from 1945 Till now Under the "Adjusting America" Model**

**ZHENG Xiang-jun**

Postgraduate

Beijing Foreign Studies University

With such a superpower as its neighbor, Canada as a middle power seems to be always eclipsed from all aspects. In international affairs, Canada would rather abide by international organizations' rule while the U.S. tends to seek more closely its national interests than adhere to the rule of law. As geographical proximity binds them together, even Canada attempts to find a niche in the international stage. It is likely to be futile. However, Canadian American Foreign Policy seems to be evolving when it refused to join in the Iraq War in 2003. What kind of Foreign Policy Canada has adopted in the past few years since the cold war and how it will go in the years ahead are the things which could be considered for lessons to learn and experience to gain. Applying the "adjusting America" model to the Canada-U.S. relationship, this paper tries to unfold four periods of bilateral relationship with the rising and declining of U.S power from 1945 till now and to explore the relevant factors behind the scene. Contrary to what the special partnership model provides that between these two countries Canada is winning more, conflict is rising, U.S. capability is declining and continental integration comes and goes, the "Adjusting America" model is on the basis of three analytical foundations, namely, the primacy of the political, the primacy of the U.S and the primacy of the global system.

## **Controlling Images of Chinese American Women on American Screen: From Anna May Wong to Lucy Liu**

**WANG Wei**

Postgraduate

Beijing Foreign Studies University

In consideration of media representation, "controlling images" is often used by dominant groups to justify the social status of Chinese American women and corner them to a certain position. It exerts great influences upon the general public in their

thinking about Chinese women and, conversely, it reflects the perception of the American public about them as well. In this sense, it is sociologically significant to analyze those of Chinese American women in order to see their actual social standing. However, their identity representation does not stabilize at a certain point. Seeing assimilation into the mainstream society gradually and being recognized economically and politically, images of Chinese American women on the screen are also going through changes, from exotic otherness to the model minority, which are self-evident by the comparison of the images represented by Anna May Wong and Lucy Liu.

Looking through the whole acting life of Anna May Wong, the first Chinese Hollywood lady, she has failed to get rid of the two stereotypical images, Dragon Lady and China Doll, which have been long utilized by the America mainstream culture to justify their xenophobia. Being depicted as obedient or untrustworthy, Asian women of course become the "inassimilable alien", which helps justify the racialized social structure. However, things get changed a little bit as the progressing of social assimilation and multiculturalism over time, which can be found by exploring into the controlling images represented by Lucy Liu, the latest Chinese American woman enjoying high fame in Hollywood. Diversely, Lucy Liu presents different images from her predecessor. Wearing the label model minority more and more, making friends with white counterparts or having romantic relationship with white men, Lucy Liu's media representation takes strides in comparison with Anna May Wong.

**Panel 10: Commentators: Staci Ford**, Honorary Associate Professor, The University of Hongkong & **LI Yu-feng**, Ph. D /Professor, Hainan University [No. 3 Meeting Room, Changguanxi Hotel]

### **American Mulan: Powerful or Powerless**

**ZHAO Geng-cheng**

Graduate Student

Beijing Foreign Studies University

Mulan is a famous female figure from Chinese folklore. The heroine takes her aged father's place in the army, fought courageously for years and returned home

triumphantly. In China, there are plenty poems, novels, operas, movies and TV drama on her story. Moreover, her story also attracts attention beyond border; where it has been reconstructed into different versions with new cultural meanings. In this sense, the figure is Americanized, who is no longer merely a Chinese heroine, but also an American heroine. Due to the nature of this story, a women going to the battlefield, which is a men's domain, gender always appear as a prominent issue on the study of Mulan both home and abroad.

In the United States, the most popular two American versions of Mulan are a chapter in Maxine Hong Kingston's *The Woman Warrior: Memoirs of a Girlhood among Ghosts*, a representation of mainstream Chinese American literature; and the Disney feature film *Mulan*, a representation of quick-fixed popular culture. Using the same prototype, the two versions develop different stories in terms of theme, plot, perspectives etc. However, there are some common elements such cross-dressing, battle field, family relationship, etc. Despite their different expression, both contain a similar message, which is female empowerment and female powerlessness. By comparing these two popular versions of American Mulan's story, this paper tries to analyze the gender meaning of the figure in American reconstruction. Is this Americanized Chinese heroine powerful or powerless?

## **The Climate Change Policy of the United States in Crisis**

**YANG Qiang**

Ph.D. Candidate

Beijing Foreign Studies University

Since joining the United Nations Framework Convention on Climate Change (UNFCCC) in 1992, the U.S. government has made few real efforts to reduce the emissions of anthropogenic Greenhouse Gases (GHGs), which a super majority of the scientists in the world believe are the main cause to the global warming phenomenon. One of the reasons why the U.S. refused to make aggressive climate change policy is that limiting the emission of CO<sub>2</sub> will impose a negative impact on its economic growth. Also, the United States had been growing fast economically since the early 1990s before it fell into financial crisis in the later years of the George W. Bush administrations. So the ambitious climate change policy agenda proclaimed by the current Obama administration has, unsurprisingly, caused the suspicion of some people both within and without the U.S. Domestically, Obama has been actively promoting a cap-and-trade legislation limiting the emission of GHGs while pursuing executive regulations of CO<sub>2</sub> at the same time. Internationally, the administration has claimed that it will regain the leadership in the international climate change negotiations. What are the justifications for the new climate policy strategy of the Obama administration? What effects will the strategy, which might succeed or fail, pose on the international image and soft power of the United States? These are the questions this article intends to address.

## **Far from Crisis: a Perspective of American Law Export Returns in the Fields of International Economics**

**YUAN Ren-hui**

Graduate Student  
University of International Business and Economics

American law export means Americanization of international legal systems and/or globalization of American laws. It aims at establishing comparative advantages for its legal subjects in international competition and communication, so that American interests in the locality or across the world could be safeguarded in a predictable manner for a long time. Therefore, from a perspective of American law export, particularly in the fields of international economics, it is safe to say that American soft power has not been substantially weakened by the current financial crisis. This point can be evidenced by four kinds of American law export returns, namely, systematic, de facto, processional, and political ones. Firstly, systematic returns have still been granted and safeguarded by international economic and business treaties on a basis of stable and sustainable development. Secondly, de facto returns, which rest upon international recognition by way of international customs and usages, have not met fundamental challenge. Thirdly, processional returns, which derive from current multilateral or bilateral activities conducted by Americans in an attempt to formulate new international customs and usages, or to establish a set of mature and stable international economic or business treaties, are on the rise. Fourthly, political returns, which come from American unilateralism such as deliberate violation of its international obligations, and abuse of its advantageous status against authorized retaliation when the former three returns can not be achieved, grow more and more. The four kinds of returns come from American dominance in the formulation of international legal system, which is an important component and embodiment of soft power. Therefore, the author comes to the conclusion that America is far from crisis from a perspective of American law export returns in the fields of international economics.

## **Foreign Policy of Obama Administration under Guidance of Soft Power Theory**

**LI Na**  
Postgraduate  
Sichuan University

Due to the unilateralism of Bush Administration, especially war in Iraq and Afghanistan, it is widely viewed that the soft power of America has been severely damaged. Then, the financial crisis which began in 2008 has put American economy into recession. After taking office, besides his effort in bailout the financial system and promoting American economy, President Obama has also changed his diplomatic style, sought multilateral cooperation, and provided public products to restore America's image and Leadership under the guidance of Joseph Nye's soft power theory. Obama's foreign policies did restore America's image and win support from other countries. However, their effects are reduced and limited due to cultural factors, such as the deep rooted Manifest Destiny belief and conflicts among different cultures within American border, besides the weakness of the foreign policy itself.

## **The Politics of US Climate Policy Under the Obama**

## **Administration**

### **YU Bo-han**

Graduate Student

PLA University of Foreign Languages

Global warming and climate changes have become a hot topic around the world in recent decades. The United States, however, have failed to make much progress in greenhouse gases reduction and clean energy development. The situation changed a lot when Obama came into the White House. The dramatic shift in the climate politics of the Executive Branch of US Government is accompanied by more incremental changes in the Congress, at the regional, state and local level, and in public opinion. Pressing economic and environmental concerns are driving rapid growth in global investments in renewable energy, energy efficiency, and other clean energy technologies. The U.S. government has an unparalleled opportunity to join forces with the private sector, international institutions, and other countries to accelerate this global clean energy market transformation. The global financial crisis creates an even more urgent need for government programs to stimulate private investment in renewable energy and energy efficiency, which will foster U.S. and international job creation and economic vitality. In short, the conditions for adopting and implementing forceful measures for addressing climate change looking far better than at any time previously. Nevertheless, some of the important circumstances that condition the development of US climate policies remain stubbornly fixed. Numerous domestic and global structural, institutional and political hurdles remain in place. For example, the American Clean Energy and Security Act of 2009 (H.R.2454) was introduced in the 111th United States Congress and was approved by the House of Representatives on June 26, 2009 by a vote 219-212. But its prospect in the Senate is hard to predict. The UNFCCC talks in Copenhagen were placed with high expectation but achieved little progress. With the mid-term election coming near, the fate of Obama administration and the climate policy agenda will also face many uncertainties. This paper reviews the development of the US climate policy during the Obama administration and analyzes the driving factors behind the climate debate.

## **The Financial Crisis and Implications for the Sino-American Relations**

### **PENG Da-sen**

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The current global financial and economic crisis is among the most severe since the Great Depression. The crisis began when the bubble in US housing industry busted, but the shock was soon felt all around the world and in almost every aspect of people's life. In addition to the job losses and stock market crashes, the crisis also has some implications for Sino-American relations that deserve our attention.

China's economy is export-oriented like some other Asian countries, and it is damaged when the crisis cut down foreign demand of Chinese commodities. Compared to the other major economic powers of the world, however, China is

emerging strongly and quickly. These changing economic realities have raised a host of questions concerning the future of the international monetary system, the rise of China and the future of US role in the Asia-Pacific. When the international crisis hit China, it took swift and decisive measures to cool the overheating economy and fight against real estate bubble. China's economic stimulus package helped it whether this crisis fairly well.

China's economy has emerged from the crisis with an impressive rebound that is beginning to turn into a broad-based recovery, while other economic powers are still busy struggling with the aftermath. In wake of this crisis, China began more concerned with US credibility in economic and financial arena. And it will seriously seek to reduce the dependence on export, which is to influence the trade relationship between China and America. The crisis is changing the international economic and political landscape in many ways, and this paper will examine its impact on the Sino-American relations.

## **Asian American Masculinity in the TV Drama —the Big Bang Theory**

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A number of frameworks have been used to classify the different gender theories. The one proposed by Howard and Hollander as a base to explain and discuss some of the gender theories is Essentialist Theory, Socialisation Theory, Social Construction Theory, and Post-structural Theory.

In Social Construction Theory, gender is actively created within specific social context, a fluid instead of fixed identity, which is always changing while social reality is created through human action and the interpretations of those actions. Therefore, 'Discourse' is an important place where the social construction of gender takes place and "televised interactions offer an unusually pointed example of this process, because they are deliberately designed to be engaging and interpretable modes of communication" (Howard and Hollander). In American mainstream media, along with white hegemonic masculinity, which is believed to be the "culturally normative ideal of male behavior", Asian men have been subjected to "racist depictions", "as asexual and as threats", "lascivious and predatory". Todd Reeser wrote "gender and race are so often connected and dependent on each other that it is difficult to talk about one without talking about the other" and "that masculinity is more visible and more fully understood in and on racially diverse bodies"

The media system of racist American society feminizes, emasculates and disempowers Asian men. In the white American discourse, Asian men have been constructed as this sinister Oriental, the model minority, the Kong Fu master and the relatively newer one: the nerd with high academic achievements. This paper analyses the Asian American masculinity represented by Raj in the TV drama the big bang theory. The 2009 American sitcom hit makes some breakthroughs in the field of projecting scientist nerds as uniquely cool and appealing instead of the traditional image of genius freaks rejected by society, however, the image of Asian American masculinity failed to be creative. Asian American is once again emasculated through Raj having the syndrome of selective mutism, which paralyses him before women and acting like a gay couple with Howard.



**Panel 11 Commentators: WANG En-ming**, Professor, Shanghai Foreign Studies University & **JIANG Ning-kang**, Professor, Nanjing University [No. 5 Meeting Room, Changguangxi Hotel]

**Non-business risks and interests' protection on the USA's FDI ---Institutional protection on political risks**

**JI Xiao-yu**

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The United States as super power in the world, whose FDI account for a considerable proportion of national economy. There have been for several tens of years that the United States to protect overseas interests of FDI. This paper will study protect of internal institution and bilateral agreement and analyze the Overseas Private Investment Corporation and Investment Guarantee Agreement.

**Hong Kong and Macau in Sino-US relations 1997-2009**

**FENG Chun-yu**

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Sino-U.S. relations are fraught with mistrust and variables which never cease to exert the power to tip the hard-achieved precarious balance between China and the U.S. The transfer of Hong Kong's sovereignty to China triggered a reconsideration of foreign policy for America with mixed feelings. On the one hand, America worried about the future of Hong Kong. On the other, with Britain gradually fading out of the picture, the vacuum of foreign influence left there provided an ideal opportunity for America to enter the area, thus the U.S. The designs America had for Hong Kong are likewise applicable to Macau as well inasmuch as the striking similitude of social institutions, geography, culture and history between Hong Kong and Macau.

In the previous scholarship of Sino-U.S. relations, Macau was almost paled into insignificance. This paper factors Macau into the analysis of the China-U.S.-Hong Kong dynamics to unfurl a more crystallized picture of the situation of the Pacific region. America enacted the United States-Hong Kong Policy Act of 1992 and the United States-Macau Policy Act of 2000 as the basis for the

policies toward the two places. Apart from the strengthening economic influence in Hong Kong and Macau, America took democracy and human rights as the reasons for interfering with the local affairs in hope of the leverage standing itself a good stead in dealing with China. The way America handles the two SARs are similar with modifications to suit each best from a flexible outlook, particularly reflected in the finessing Macau to gain advantages in the Six-Party Talks. The struggle to defend respective interests there evolved into a turf war that is potentially to expand to the larger East Asia to transform the strategic landscape of the Pacific region. Delicate measures are highly needed for all actors involved, for one slip can trigger backlashes and embarrassing aftermaths to compromise Sino-U.S. relations and beyond.

## **The Financial Crisis Increases U.S. Economic Reliance on China and Promotes the U.S.- China Relations**

**LI Dong-ye**

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PLA University of Foreign Languages

Early after the end of the Cold War, the U.S. government began to change its attitude and adjust its policies toward China, making it pragmatic rather than ideological. The U.S. government saw the huge benefits and great opportunities if the two countries ---- one as the largest developing country in the world while the other as the largest developed one ---- cooperate rather than confront. From the Clinton administration to the Obama administration, China and the U.S. have established close economic ties and the U.S. became more and more reliant on China economically. In 2007 when the financial crisis occurred, China became the largest importer, important sales market and the largest government bonds holder of the U.S.

The ever-increasing U.S. economic reliance on China plays a key role to the U.S. economic interest. Therefore, this reliance is influential in the making of U.S. policy toward China, which directly affects the bilateral relations. Simply put, the ever-increasing U.S. economic reliance on China has significant influence on the U.S.- China relations. The point is: how does this reliance influence the bilateral relations and what are the consequences that the recent financial crisis has or is going to have on this influence. By applying the method of case study and comparison, this paper proves that the financial crisis further improves the U.S.-China relations and deepens the bilateral communication, especially economically. This paper proves this assumption by concluding that the increasing U.S. economic reliance on China makes the U.S. more inclined to adopt favorable China policy, that the crisis further increases U.S. reliance on China and thus favorable to the bilateral relations and that this reliance poses no threat to the U.S. and the trend of new protectionism appeared in the Obama administration is far from necessary.

## **Crisis or Opportunity?--The Financial Crisis as a Catalyst for Transformation**

**CAI Bao-wei**

Graduate Student

PLA University of Foreign Languages

The financial crisis started in 2007 has contributed to the transformation of American economy, foreign policy and to the revision of its geopolitical and military strategy. It spurred the American economy to transform to a clean energy economy. It contributed to the readjustment of America's foreign policy, and helped the Obama administration to focus on international cooperation. It impelled the United States to revise its geopolitical and military strategy.

**The Financial Crisis and its Impact on Latino Americans****HU Wen-han**

Graduate Student

PLA University of Foreign Languages

The financial crisis has exerted influence upon every facet of American society. As the largest minorities groups in the U.S, Latinos feel the sting of the financial crisis. By applying historical facts and present statistics, this paper tries to analyze the impact of this crisis on every walk of life in Latinos and their future in American society.

**It is Time to Turn the Corner—Future Prospect of American Studies after Global Financial Crisis****LIU Shi-meng**

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Sichuan University

Global financial crisis in 2008 is largely due to the failure of Wall Street's neoliberalism ideological paradigm, which was manipulated by American banking system to maximize monetary gains, to transfer financial risks to global market, and to propaganda American ideology under the cover of globalization. In the past thirty years, the financial neoliberalism, employed as a tool of modern capitalism, neglected humanitarian values, and prevented financial undertakings from constrains of other social sectors, deliberately disregarded the inherent value of the market of tapping individual potential and its ultimate destination of benefitting human beings. It, however, aims to aggrandize the myth of instrumental reason under the background of globalization, financialization and excessive consumerism. Unfortunately, the consequence is that every human element during financial transactions have been reduced to numbers, mathematical models, and stock index, thereby the amount of profit becoming the most important standard for being successful, thus one important aspect of national characters. Social Darwinism also helps to justify the existence of polarization of the rich and the poor, meanwhile drumming for economic colonialism at the global stage. The byproduct

of American economic colonialism is the unavoidable trend of global cultural homogeneity, endangering America to be a country without national flavor. Because presently America has become the source of worldwide popular culture, just like its world currency— U.S. dollars, exporting Hollywood movies, brand culture, consumerism and network culture to every corner of the world along its economic colonialism with the aid of internet and multimedia technology. On the one hand, financial crisis has already hastened collapsing American finances and then the real economy; on the other hand it also accelerates the shift of Americanness into worldliness or borderlessness. In order to explore challenges posed by the Crisis to American Studies, this essay intends to point out the reason why the United States is on the way of losing its national culture, explain the difficulties in front of American Studies experts, finally offer some predictions about the future of American Studies.

## **Gaining and Losing: Deciphering the Masculinity of “Bad Boy” Dennis Rodman**

**WANG Ruo-nan**

Postgraduate

Beijing Foreign Studies University

Dennis Rodman, one of the most legendary players in the NBA history, was destined to be memorized not only by his basketball skills but also for the controversy intrigued by his ostensibly wild personality and open rebellion against conventionally accepted standard for judging a NBA player and the omnipresent power-system on and off NBA court. A gender perspective is indispensable when the masculinity of Dennis Rodman and the patriarchy power-system on and off NBA court are what I would like to call into question. Most African American players in NBA can be seen to be perfectly demonstrating the mobilizing dynamics of what R.W.Connell describes in his related theory on “hegemonic masculinity”, especially those who had grown up in the poverty-stricken slums and used to be deprived of opportunity, dignity, and even masculinity. By grabbing a fortuitous chance, some of those kids with a basketball talent knocked open the gate of NBA kingdom and managed to retrieve their “hegemonic masculinity” (the idealized and socially expected ways of being male) through the newly gained million dollars and fame, by exerting their skills and energies for their team and boss. It is convenient to stop our comprehension of African American’s masculinity on and off NBA court right here, however Dennis Rodman provided us another chance to further our understanding on the same subject. When Rodman abandoned the “hegemonic masculinity” he had tried so hard to establish and decided to try out a whole new expression of masculinity defined otherwise, he was not merely overcoming the psychological block of himself, but also rocking the (white) patriarchy system which was closely knitted and constructed by people and institutions behind the NBA superstars’ charisma, like team owners, CEOs, General Managers, Coaches, advertising agencies, media, and the fans. It was the combination of those strengths shaped, marketed, profited, and acquired reassurance from the “hegemonic masculinity” of the NBA good boys. By stigmatizing Rodman as a “bad

boy”, the combined force of patriarchy system on and off NBA court successfully marginalized him for the second time and reasserted the legitimacy of “hegemonic masculinity”.