

Xinjiang for its strategic raw materials. The simmering tension between the Chinese state and the Soviet “informal empire” finally led to the close of the Soviet–Xinjiang border and the “Three District Rebellion” against Han ethno-cultural domination in the region. The establishment of the People’s Republic of China in 1949, however, did not lead to the immediate end of the Soviet “informal empire” in Xinjiang. Soviet capital and technicians were still badly needed by the Chinese Communists. According to Kinzley, the nonferrous metal operation shipped everything it produced to the Soviet Union in the early 1950s to repay Soviet loans and technical assistance.

Furthermore, Kinzley suggests that the narrative of Xinjiang since 1949 has focused on the Production and Construction Corps, while overlooking the role of capital investments and industrial priorities (p. 152). Petroleum and nonferrous minerals have become the twin poles of resource extraction in Xinjiang. Based on the “layers” laid by the Russian and later Soviet geologists and planners, the author argues that sites such as Dushanzi have become the nodes of state power in Xinjiang, while the Production and Construction Corps have played only a supporting role. Indeed, these industrial sites deserve more attention from scholars. In addition to the comparison of state capital investments, the author’s argument would benefit from such details as the demographic changes and administrative relations to substantiate this part of his analysis.

In the conclusion, Kinzley incisively points out the connection between the economic inequalities in Xinjiang today and the spatial pattern of infrastructure shaped throughout history. The large scale state-sponsored inflow of Han migrants to those industrial and urban centers further complicated the economic disparity with ethnic tensions. There is no doubt that this solid study has successfully unveiled the historical “layers,” a geographic pattern of social and economic inequalities in Xinjiang. Yet this spatial inequality is not unique. We can see it in other parts of the world as well. Regardless of historical contingency or necessity, modern industrial systems and political forces together have shaped the world into a pattern of centers and peripheries.

The archival sources used in this work are impressive. These include archives in Beijing, Xinjiang, Moscow, and Taiwan. In addition to the voices of state leaders, local officials, industrial planners, and geologists, we are eager to hear the voices of thousands of Uyghur and Kazakh laborers, who, as Kinzley admits, are unrepresented in official archives. These archives better represent the voices of the Han Chinese people who migrated to Xinjiang to work on these mineral mines and oil fields. I believe the author would agree that the material dimension should not be restricted to the elites. It is also related to the daily life of the masses, and their voices could provide inspiration and even solutions to the socioeconomic challenges in Xinjiang.

In the end, considering the unsustainability of mineral resources and petroleum, the industrial towns in northern Xinjiang may face resource depletion and population outflow in the near future. Then a new question would emerge: will the withering of the historical “layers” foster an opportunity or another crisis for the Chinese state and Xinjiang?

Cold War Encounters in US-Occupied Okinawa: Women, Militarized Domesticity, and Transnationalism in East Asia. By MIRE KOIKARI. New York: Cambridge University Press, 2015. 245 pp. £69.99 (Cloth).

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doi:10.1017/jea.2019.28

Mire Koikari’s *Cold War Encounters in US-Occupied Okinawa* examines US occupied Okinawa (1945–1972) and situates it within the Cold War context. Through a rigorous and nuanced

investigation of women's grassroots activities in the domestic sphere of homemaking, the author engagingly demonstrates how women, through active participation, were complicit in Cold War expansionism and imperialist politics while the occupation violently transformed Okinawa into a garrison island.

In discussing the US occupation of Okinawa and its legacy, it is inevitable to examine violent incidents like the 1995 rape of a schoolgirl by three US servicemen in Okinawa. Capturing masculine US domination and feminine Japanese/Okinawan subjugation, such incidents seemingly epitomize postwar US–Okinawa relations and can effectively serve as a critiquing tool. However, Koikari challenges this binary, gendered trope because, as she points out, US dominance in Okinawa has been extraordinarily complicated, involving not only violence and coercion but also other kinds of dynamics entailing women and gender (p. 4). Instead of portraying Okinawan women as simply “victims” or “resisters” (as a reverse image of “victims”) during the occupation (p. 16), she looks at feminine and domestic activities in which they engaged during Cold War deployment of women and treats them as active participants in the occupation, or Cold War US expansionism.

Koikari argues that domesticity was central to the US occupation of Okinawa by applying Amy Kaplan's concept “manifest domesticity”—a critical line between domesticity and US imperialism—to occupied Okinawa. To this end, she examines women's social events in postwar Okinawa such as “Friendship Teas” which American and Okinawan women jointly organized in order to promote feminine affinity beyond racial and national differences. Contrary to their depoliticized appearances, Koikari discloses that they were in fact deeply linked with Cold War politics (Ch. 2). Drawing upon Christina Klein's “Cold War Orientalism,” she claims that such feminine and domestic activities in occupied Okinawa embodied the Cold War integrationist dynamic that enticed American women to reach out to non-white women (i.e., Okinawan women in this case), mutually embrace their cross-cultural encounters, and deepen their emotional bonding.

To explore the Cold War integrationist dynamic, Koikari draws attention to Michigan State University's (MSU) project in which the university sent its home economists to Okinawa's newly established institution called the University of the Ryukyus (UR) to modernize Okinawans' home lives (Ch. 3). In particular, she focuses on MSU home economists' attempt to implement the university's philosophy emphasized by its charismatic president John Hannah: Land-grant institutions like MSU, unlike elite private universities, should realize America's mission to help emancipate the poor and uneducated of the world. At the UR, they worked closely with their Okinawan counterparts to help develop a new feminine academic space of home economics by designing new courses and curricula. Outside the university, they reached out to local women to introduce them to new methods of homemaking and performed a series of instructional domestic demonstrations throughout Okinawa. In the process, the US military was necessary for MSU economists to live and travel in the occupied islands. This collaborative endeavor between MSU and the military, as Koikari asserts, was an important part of Cold War domesticity when MSU home economists spread the gospel of modern domesticity across the frontier of Okinawa.

Koikari also addresses the “egalitarian” nature of Cold War domesticity. While distancing themselves from pre-existing racist/colonialist sentiments and practices, MSU economists carefully attempted to establish mutual “people-to-people” relations with Okinawan women through grassroots cross-cultural exchanges. For example, an MSU home economist facilitated an opportunity for Okinawan home economics teachers to actually experience American domestic life with American military wives on the base (p. 93). Koikari poignantly reveals the mechanism of Cold War manifest domesticity in which “egalitarian” feminine bonding served to conceal Cold War American empire-building and helped to sustain the legitimacy of American military rule in occupied Okinawa.

A highlight of this book is Chapter 5, which thoroughly examines Okinawan home economists at the UR. With their advocacy of the land-grant philosophy and female empowerment inspired by

MSU home economists, UR home economists attempted to contribute to the reconstruction of postwar Okinawa by establishing female leadership within and beyond academia. Particularly intriguing is a discussion of the Japanese home economist Onaga Mikiyo's professional life in relation to empire-building. Onaga's career began in colonial Korea, as a home economics teacher at a Japanese girls' high school, and then soared in occupied Okinawa as a faculty member at the UR. Koikari connects this upward mobility with Okinawa's history of "double colonialism" by Japan and the US, since Onaga's teaching experience, which she had cultivated earlier in colonial Korea by serving the Japanese empire, gave her the opportunity to renew and strengthen her commitment to domesticity in occupied Okinawa while working with the American occupiers. For Onaga and her fellow UR home economists, occupied Okinawa was an exciting space of female empowerment to articulate their concern as women, researchers, and Okinawans. Correspondingly, they passionately promoted domestic education, as they knew from experience that it enabled women to achieve female self-realization, or to "do anything and everything" (p. 159). Thus, Koikari skillfully presents the extraordinarily mobile dynamics of domesticity that crossed national borders within the contexts of Japanese and American empire-building.

Although I understand Koikari's emphasis on mutuality promoted in Cold War cross-cultural engagements, I would wish to have found a more detailed discussion of how Japanese and American women empowered themselves and improved their statuses by "civilizing" racialized Okinawan women behind "egalitarian" feminine bonding. Nevertheless, *Cold War Encounters in US-Occupied Okinawa* is a well-crafted, insightful exploration of the Cold War integrationist politics which painted the occupation as a positive occasion for multicultural understanding and mutual affinity. This volume is a significant contribution to gender and the Cold War studies. It will also appeal to a broad range of both specialists and general readers with interests in female empowerment, US imperialism, the US occupation of Japan and Okinawa, Japanese history, and Okinawan history.

World War Two Legacies in East Asia: China Remembers the War by CHAN YANG. New York: Routledge 2018. 225 pp. \$175.00 (cloth).

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doi:10.1017/jea.2019.35

The "history problem" in East Asia has already generated a vast amount of literature. Nevertheless, quality English sources on the domestic side of postwar memory making are still scarce. This applies to Japan, but even more so to Korea and China. In the latter case, only a few authoritative studies exist on the 1945–1982 period, and those that do exist were written mostly by foreign scholars. This book, by a Chinese author, is therefore a welcome addition. It is even more welcome for the open challenge it issues to the current scholarship. Yang Chan argues that Chinese war remembrance has been portrayed as too monolithic and government-centric. In Yang's view, the central authorities were never fully in control of the national memory landscape. She tells us that regional memories as well as civil society actors have had a considerable impact on how China has reminisced about the past. Furthermore, Yang strongly opposes the notion that the Chinese state tried to curb public awareness of the Japanese atrocities before the 1980s in order to buttress its relationship with Japan. And the CCP was apparently not as anti-Kuomintang as often thought either. For example, we learn that certain KMT war heroes were included in the mainland's official