

common is intellectual authority; they are founded in profound, demonstrable knowledge of their subject matter, careful scholarship and analytical precision.

The book professes an interdisciplinary approach; this does not entail reflective epistemological engagement across disciplinary boundaries but is instead a signpost to the fact that contributors have little in common apart from that of generalized interest in the topic of the Sino-Korean border. This approach has its dangers, in that contributors interested in the topic but unfamiliar with the research context can be drawn into analytical and empirical errors. Chapter two by Elisabeth Leake, for example, asserts that “Western observers... [are] trying to place new pressure on China to regulate” the Sino-North Korean border and that the Sino-North Korean border “takes the form ... of a stark ideological and political divide within international relations” (p. 55). These comments misunderstand and, therefore, provide an inaccurate representation and misanalysis of the China–DPRK border region, which remains an international political backwater. The region has excited negligible foreign interference since the Korean War ended in 1953, largely because China and the DPRK are both highly authoritarian states and have had the means and capacity to prevent any such interference.

The book is not based around a central argument, thesis or systematic analytical framework; instead, it depends on the concept of borderlands as the singular means of providing intellectual coherence. The introduction, chapter one and chapter two, provide a signposting of theoretical and conceptual direction but the concept of borderlands is never unpacked and a demonstration of how the concept could support the analytical intent of the editors is not provided. If anything, for a book that emphasizes new research directions, its conceptual underpinnings are founded on very conventional, perhaps self-evident propositions. Chapter one provides the now commonplace notion of the border as a meeting place of two “sovereign jurisdictions,” while chapter two narrows what could have been a rather exciting discussion of borderlands as an heuristic concept to the rather dated and analytically unproductive Westphalian understanding that the Sino-North Korean “border’s importance stems from its role demarcating two national spaces” and as “a space where [China and the DPRK] can regulate and oversee their citizens’ mobility” (p. 55).

Specialist researchers can learn a lot from those chapters in this volume that demonstrate high-quality research. They will also benefit from the bibliographical references appended to each chapter, including extensive Chinese sources. As a whole, however, it is difficult to see the book finding a ready audience in either a disciplinary location, or in area studies research and teaching. The book does not aim to provide anything new to those engaged theoretically in research on borders and borderlands, and it is too intellectually uneven to appeal to scholars engaging in research on China or the DPRK, or to be useful as a teaching aid on standard China or Korean studies courses.

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Island Fantasia: Imagining Subjects on the Military Frontline between China and Taiwan

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Wei-ping Lin’s monograph *Island Fantasia* is well written and logically structured. Moreover, it is informative and persuasively argued. Its narrative analysis – guided by

the three core concepts of subjectivity, identity and social imaginary – focuses on the issue of the subjectification of the Matsu people. It addresses the interaction between these three phenomena in historical and contemporary Matsu, which was a place of rootlessness and in-betweenness. This situation compelled its people to subjectify themselves through the formation of their identity, facilitated by the social imaginary.

The introductory chapter of the monograph explicates a rationale of argument and an analytical framework, which comprises the relationship between subjectification, identity and imaginary. Lin's major object of analysis is the subjectivity of the Matsu people and the change and development of this subjectivity or the process of subjectification. Subjectivity refers to a person's or group's inner perceptions, cognition, morality, emotion and agency. It sustains the identity of the person or group, and this sustenance can be achieved through imaginaries. People have intrinsic capacity for imagination, and some individuals' imaginaries transform into certain collective imaginaries. These common imaginaries can impose significant influence on the collective's identity. For instance, Lin elucidates that national identity can be constructed by the imaginary of print capitalism. Thus, this monograph delves into imagining subjects and evaluates the active agents who initiate imaginings and how these individual imaginaries become social imaginaries.

The structure of Lin's monograph corresponds to her analytical framework. Part one functions as both the context for the entire monograph and an explanation for the neglected and suppressed Matsu subjectivity. Chapter one introduces the status of the Matsu islands before 1949. Matsu became a fishing outpost during Kublai Khan's rule. The islands were a stateless, fragmented and temporary stopover for nearby fishermen. Chapter two explicates the modernization of Matsu and the oppression of its people's subjectivity during the Warzone Administration. The modernization promoted by the administration socially conglomerated the Matsu islands, as fishing stations, into one whole Matsu, as an anti-communist bastion. However, the all-embracing military institutions and military reformation landscape fostered a Cold War imaginary, which suppressed the subjectivity of the Matsu people. Chapter three discusses the impact of the diminished fishing economy – owing to the military strictures – on gender relations in Matsu. Engaging in the "G.I. Joe business" – supplying goods and services to soldiers – raised the female residents' incomes and statuses. Chapter four examines the meaning and function of gambling in Matsu. Gambling was inherited from the local fishing lifestyle and became a symbol of psychological contention against the military prohibition and reign.

Part two explores how new communication technologies, particularly the internet, facilitated the transformation of individual memories and imaginaries into social and collective ones. In chapter five, the writing and publication of the stories of Tianshun Chen's childhood were discussed to demonstrate how the book and internet healed the Matsu people's psychological trauma, which was inflicted under the military reign. Chapter six discusses how *Matsu Online* helped to develop individual imaginaries and transform them into collective imageries.

Part three is based on the analysis of part two. It presents case studies to further demonstrate Lin's main argument. In chapter seven, as in chapter four, Lin indicates that gender relations in Matsu changed. Employing three cases, this chapter reveals that different generations of female residents of Matsu have subjectified through various paths, even though they still strived to balance motherhood and their careers. Chapter eight examines the role of religion and the construction of a community temple. It analyses the creation of a new community and identity through the building of the temple. This illustrates the materialization of a collective imaginary that originated from individual imaginaries. Chapter nine describes the invented myth,

“Goddess Mazu buried in Matsu,” the statue of the goddess and the pilgrimages that started from Keelung, passed through Ningde and Fuzhou and ended in Matsu. These religious practices converted and combined individual imaginaries into a collective imaginary. Chapter ten demonstrates the influence of the promotion of and opposition to the establishment of a casino resort in Matsu on the social imaginaries of the people. The support for and antagonism against the casino reveal the divisions and negotiations of the social imaginaries of the Matsu people.

In the concluding chapter, Lin clarifies her overall argument again. She examines the imagining subjects in Matsu, using various examples to demonstrate how identity and subjectivity are constructed in people’s imaginaries.

Remarkably, the in-betweenness of Matsu is a characteristic that allows the analysis and framework of this monograph to be applied to socio-political phenomena in other contexts. Although Lin conducted conventional face-to-face interviews in Matsu to collect information, her framework can be utilized in places with the attribute of in-betweenness to understand how subjectivity is obtained and developed; for example, in America between the Far East and Europe, China between the ocean and the continent, and Taiwan between the Chinese mainland and America. Furthermore, Lin’s framework can be employed to trace the historical trajectory of democratization and national identity formation in Taiwan, which can be seen as the result of Taiwanese social imaginaries desiring democracy and Taiwan’s independence. Thus, this monograph is not only insightful for anthropology scholars and people interested in Matsu but also useful for students of other branches of social science and area studies.

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Politics and Cultural Nativism in 1970s Taiwan: Youth, Narrative, Nationalism

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On 21st October 1971, the United Nations General Assembly passed Resolution 2758, with 76 votes for, 35 votes against and 17 abstentions. The Republic of China (ROC), a founding member of the United Nations, had since 1949 been reduced to ruling effectively only in Taiwan, but still maintained the fiction of ruling China. For ROC nationalists, the vocabulary was harsh, a decision to restore all rights “to the People’s Republic of China and to recognize the representatives of its Government as the only legitimate representative of China to the United Nations, and to expel forthwith the representatives of Chiang Kai-shek from the place which they unlawfully occupy at the United Nations and in all the organizations related to it.”

For everyone on Taiwan, including Chiang himself as well as the exiles and refugees who had come with him to Taiwan and the Taiwanese who had learned to accommodate the newcomers, this was a rude awakening. The American decision to include Diaoyutai (Senkaku Islands) in the 1971 Okinawa Reversion Agreement was also perceived in Taiwan as a major crisis.

Academia Sinica’s A-chin Hsiau, specialist in the sociology of Taiwanese nationalism, explores the meaning of this historical turning point to the generation that came