

REVIEWS

excellent *The Opium War* (2011). It sheds light on questions of empire, the role of technology in war, as well as providing a classic example of how scholarship in China can be written to the highest international standards.

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Etsuko Takushi Crissey, translated by Steve Rabson, *Okinawa's GI Brides: Their Lives in America*. Honolulu: University of Hawaii Press, 2017. Bibliography, Notes, Tables, Photographs, pp.140. ISBN 978-082-485-648-9. Hardback. Price US\$45.00.

Etsuko Takushi Crissey's *Okinawa's GI Brides: Their Lives in America* is based on her *Okinawa: Umi o wattata beihei hanayome-tachi* (Okinawa: The G.I. Brides Who Crossed the Ocean) published in 2000. A former Okinawa Times editor and reporter, Crissey allowed her vocation to shape the book's Japanese language edition. Through the lens of the trained reporter, Crissey offered revealing, vivid narratives of Okinawan women who wed US servicemen and moved to America. The text made an obvious effort to reach a wide Japanese audience, but Crissey also dedicated her work to Okinawan-born women who became 'GI brides'.

Now, almost twenty years since her 2000 book's publication, comes Crissey's *Okinawa's GI Brides*, in a translation by Steve Rabson that features significant revisions. There is clearer organization, updated primary source material (e.g., follow-up interviews), new tables, more explanatory notes, and bibliographies. These additions raise Okinawa's GI Brides above expectations for translated works. In its English edition, Crissey's book is more valuable as a reference source for general readers and for specialist audiences whose interests centre on immigration, US political relations and military history, gender, interracial marriages and families, and ethnic identity.

A large body of scholarship on Japanese war brides in history, sociology, anthropology and psychology has taken shape over the past few decades. Of these works, the most similar to Crissey's text is *Japanese War Brides in American: An Oral History* (2010). Both books use life narratives of women who married American GIs and migrated to the US as primary sources. Although the Japanese war bride narrative is often situated in post-World War II mainland Japan, Okinawan brides are often placed under the umbrella of 'Japanese war brides'. Crissey shows how the term is problematic: 'marriage between Okinawan women and American GIs have continued to this day' (p. 2) because US military bases and personnel remain in Okinawa. Indeed, 74 percent of all US military bases in Japan are in Okinawa, which comprises 0.6 percent of the

nation's total land area and is home to less than 1 percent of Japan's population. The dominance of the US military and its long-term impact on this relatively small island isolated from mainland Japan has shaped Okinawa's experience in unique ways. By focusing on this impact, Crissey's book is one of the first to situate Okinawan war bride narratives in Okinawan, rather than Japanese, historical and socioeconomic contexts.

At the heart of *Okinawa's GI Brides* are narratives based on the interviews with and surveys of Okinawan women. Crissey collected these between 1994 and 1998 when she lived in the US. The author had help from Okinawan prefectural associations and used snowball methods to reach potential Okinawan participants in her study. Unfortunately, Crissey's data collection is questionable because she provides few details about her research methods, particularly her approach to interviewing. There are also problems with the book's use of interview data.

In Chapter 4, *Varied Experiences of International Marriage*, Crissey relies on her interviews to illustrate experiences of Okinawan women in their marriages, families, and lives in the US. This may be the most effective use of narratives in her book. By contrast, Crissey's approach in Chapter 3 is less rigorous and less successful. She misses a chance to illustrate the experiences of women in early postwar Okinawa that led to their 'long journey' to America. Chapter 5 discusses the survey from the Japanese-language edition of Crissey's book, along with follow-up interviews she conducted in 2010-2011. There is new quantitative information in Chapter 5, such as statistics on international marriages and divorces. Although the data may help readers understand Crissey's survey results in a larger context, her discussion tends toward description than analysis, another limitation of this study.

The author's stated goal in *Okinawa's GI Brides* is to provide English-speaking readers, particularly in the US, an understanding of Okinawa that goes beyond the all too common tragic (e.g., Battle of Okinawa) and militarised (e.g., US military dominance) images of the island. Okinawan military wives receive too little attention in academia. When they are mentioned in popular media, Okinawan military wives often are subject to negative portrayals, such as the hypersexualized media images that stereotype Asian women. Experiences of Okinawan military wives are diverse, but overall, Crissey's interviewees demonstrated 'extraordinary courage and resilience in coping with life in a foreign country' (p. 10), challenging the stigmas often placed on women associated with military men.

Crissey may struggle to reach an academic audience because her book lacks an index, a theoretical orientation, and systematic analyses of survey and interview data. Nonetheless, *Okinawa's GI Brides: Their Lives in America* is valuable for calling attention to US and global militarisms that facilitate racial and sexual boundary crossings

REVIEWS

between local women and American GIs, not just in Okinawa but also in many other Asian nations allied with the US. Finally, Crissey's identity as an Okinawan woman helps her address the importance of the island's culture and community, with an insider's perspective on problems and controversies that all Okinawans continue to face.

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David Alvarez and Eduard Mark, *Spying Through A Glass Darkly: American Espionage against the Soviet Union 1945-1946*. Lawrence: University of Kansas Press, 2016. xviii +pp.344. ISBN: 978-0-7006-2192-7. Hardback. Price £34.50.

It is always a pleasure to review a first-class work of historical analysis. I have no hesitation in saying that David Alvarez and the late Eduard Mark's, *Spying Through A Glass Darkly* is an excellent example of careful scholarship, which deals with an under-researched area of United States intelligence studies, the interregnum between the 1946 closure of the Office of Strategic Services (OSS), America's first world-wide intelligence service, and the creation of the Central Intelligence Agency (CIA) in 1947. Standard accounts of the end of the Second World War see a naive America dismantling the splendid intelligence apparatus created with such care by General 'Wild Bill' Donovan (much as Henry Stimson had shut down the successful American First World War code-breaking Black Chamber, with the tart observation, 'Gentlemen do not read each other's mail'), only to discover that the wicked Soviets were engaged in espionage against them throughout the conflict, especially atomic spying, and that President Truman needed, in double quick time, to undo the sin of dismantling OSS and firing its charismatic leader, and then create a brand new central intelligence organisation.

Notwithstanding, the doubtful effectiveness of OSS the book's key point is that the end of Donovan's organisation did not mean the end of America's intelligence effort. Not only did the US army's Counter Intelligence Corps (CIC) step into the breach left by disbanding OSS, but the little known Strategic Services Unit (SSU) also undertook espionage against the Soviet target. It is this group that is the real study of this wide-ranging work, which covers operations in Germany, France Hungary, Italy, the Vatican, Turkey, Iran and Greece. Moreover, it includes valuable portraits of familiar figures like James Jesus Angleton, the CIA's legendary head of counterintelligence, at that point an SSU Lieutenant in Italy, as well as useful analyses of still puzzling figures like the