In *Cold War Encounters* Mire Koikari examines the US occupation of Okinawa through the lenses of gender, race, and empire in the decades following the Second World War. Koikari highlights how occupation authorities and US universities championed domesticity as both a site and a focus for people-to-people contact between Okinawan women and American educators and military wives. *Cold War Encounters* posits that the American use of cross-cultural exchanges that mobilized women and institutions to transform the Okinawan home was essential to maintaining America’s nascent postwar empire. These organized personal interactions constituted a form of soft influence designed to depoliticize the occupation and present the United States as democratic, advanced, and transnational.

*Cold War Encounters* offers a review of literature that engages gender studies and Cold War cultural studies and provides a basis for the two primary themes central to the author’s thesis: domesticity and integration. Victoria de Grazia’s *Irresistible Empire: America’s Advance through 20th Century Europe* (2005) positions American cultural imperialism in Europe as gendered and as the product of consumer goods, while Ann Kaplan’s *The Anarchy of Empire in the Making of U.S. Culture* (2003) frames US imperialism in the mid-nineteenth century within the language of gender and domesticity. For Kaplan the home, a feminine space, plays a role in national expansion because it masks the egregious masculine aspects of empire building through women’s morality. Both of these works demonstrate the importance of the home to imperialism. In terms of Cold War cultural studies, Christina Klein’s *Cold War Orientalism: Asia in the Middlebrow Imagina-

The primary intellectual framework in *Cold War Encounters* is Kaplan’s concept of “manifest domesticity,” which weds “manifest destiny” with the nineteenth-century “cult of domesticity.” Kaplan posits that domesticity differentiated between female and male spaces, specifically the home and the public arena of politics and business, while also serving as an effective agent for empire because of its nonpolitical orientation. For Koikari, manifest domesticity is integral to her argument that occupation authorities engaged in the highly political process of integrating Okinawan households into the social, cultural, and material fabric of the occupation through seemingly nonpolitical means.

*Cold War Encounters* is organized in five thematic chapters that address aspects of the author’s thesis. Chapter 2 focuses on the personal interactions between Okinawan women and American military wives organized by American women through their women’s clubs to promote friendship and understanding and further American occupation goals of integration. These grassroots exchanges took on a variety of forms, including tea klatches, food drives, and scholarships for needy children, as well as luncheons and dinner parties.

Chapter 3 examines the links between home economists from Michigan State University and the Uni-

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versity of the Ryukyus. In 1950 US occupation authorities established the University of the Ryukyus and in 1951 selected Michigan State University to assist in the development of the new institution. Home economists were given the ambitious tasks of organizing home economics at the University of the Ryukyus and engaging Okinawan women outside the university through local home demonstrations related to preserving, canning, and using indigenous food items. Their mandate was to function as agents of the modern home and to spread the new domesticity far and wide by training women in modern home economics. To accomplish these goals Michigan State University home economists relied on the US military for transportation, communication, food, and housing. By necessity these home economists were firmly ensconced in the power structure of the occupation. Koikari stresses that this intimate relationship militarized domesticity at the same time home economists were domesticating the military.

Chapter 4 discusses the role of Hawaii, and the East-West Center in Hawaii in integrating Okinawa into the American postwar empire. Hawaii achieved statehood in 1959 and American policymakers quickly came to see the islands as a conduit to Asia. The US government presented Hawaii as an example of American multiculturalism. In 1960 the US government created the East-West Center to educate and train Asians to further American integrationist policies. Here Koikari highlights the work of Baron Goto, who played an influential role in the East-West Center promoting technical exchanges and women’s education.

Chapter 5 examines Okinawan home economists at the University of the Ryukyus and looks at how they navigated the legacy of Japanese colonialism and the US occupation to engage in domestic science education. Koikari focuses on the efforts of Onaga Kimiyo, a woman who straddled periods of Japanese colonialism and American control of Okinawa. From 1927 to 1945 Onaga worked for the Japanese government in Korea promoting women’s education and teaching home economics. After the war, with the founding of the University of the Ryukyus, Onaga received an appointment as a faculty member and began to teach home economics in American-occupied Okinawa.

Chapter 6 explains how women in Okinawa maintained close bonds with Japanese counterparts through women’s organizations, like the Future Homemakers of Okinawa. Ultimately these close ties provided the basis for Okinawan women to openly support Okinawa’s political reversion to the Japanese mainland.

Cold War Encounters examines the US occupation of Okinawa through the interactions and education of women on both sides of the Pacific Ocean. Koikari provides a cultural understanding of postwar American hegemony and shows how tea parties, luncheons, and home economics constituted a motive for maintaining American control of Okinawa and its people. This is compelling because it ushers in a new understanding of the maintenance and use of power within a deeper social context. For US occupation authorities, domesticity and the home were essential to integrating Okinawans into the American postwar empire.

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