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This policy legalized the entry of Han Chinese settlers into the last of the remaining indigenous territory on the island. In order to accomplish this appropriation of lands, the Qing employed the military to “ pacify the savages.” Taiwan ' s Imagined Geography excels at showing history in all its messy complexity and dynamism. We come away from it with a more nuanced understanding of the Qing period, of how events were sometimes happenstance, how widely

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"Until 300 years ago, the Chinese considered Taiwan a "land beyond the seas," a "ball of mud" inhabited by "naked and tattooed savages." The incorporation of this island into the Qing empire in the seventeenth century and its evolution into a province by the late nineteenth century involved not only a reconsideration of imperial geography but also a reconceptualization of the Chinese domain. The annexation of Taiwan was only one incident in the much larger phenomenon of Qing expansionism into frontier areas that resulted in a doubling of the area controlled from Beijing and the creation of a multi-ethnic polity. The author argues that travelers' accounts and pictures of frontiers such as Taiwan led to a change in the imagined geography of the empire. In representing distant lands and ethnically diverse peoples of the frontiers to audiences in China proper, these works transformed places once considered non-Chinese into familiar parts of the empire and thereby helped to naturalize Qing expansionism. By viewing Taiwan-China relations as a product of the history of Qing expansionism, the author contributes to our understanding of current political events in the region."

In 1895 Japan acquired Taiwan as its first formal colony

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after a resounding victory in the Sino-Japanese war. For the next fifty years, Japanese rule devastated and transformed the entire socioeconomic and political fabric of Taiwanese society. In *Becoming Japanese*, Leo Ching examines the formation of Taiwanese political and cultural identities under the dominant Japanese colonial discourse of assimilation (*dōka*) and imperialization (*kōminka*) from the early 1920s to the end of the Japanese Empire in 1945. *Becoming Japanese* analyzes the ways in which the Taiwanese struggled, negotiated, and collaborated with Japanese colonialism during the cultural practices of assimilation and imperialization. It chronicles a historiography of colonial identity formations that delineates the shift from a collective and heterogeneous political horizon into a personal and inner struggle of "becoming Japanese." Representing Japanese colonialism in Taiwan as a topography of multiple associations and identifications made possible through the triangulation of imperialist Japan, nationalist China, and colonial Taiwan, Ching demonstrates the irreducible tension and contradiction inherent in the formations and transformations of colonial identities. Throughout the colonial period, Taiwanese elites imagined and constructed China as a discursive space where various forms of cultural identification and national affiliation were projected. Successfully bridging history and literary studies, this bold and imaginative book rethinks the history of Japanese rule in Taiwan by radically expanding its approach to colonial discourses.

In the second half of the nineteenth century, global labor migration, trade, and overseas study brought China and the United States into close contact, leading to new cross-cultural encounters that brought mixed-race families into being. Yet the stories of these families remain largely unknown. How



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did interracial families negotiate their identities within these societies when mixed-race marriage was taboo and "Eurasian" often a derisive term? In *Eurasian*, Emma Jinhua Teng compares Chinese-Western mixed-race families in the United States, China, and Hong Kong, examining both the range of ideas that shaped the formation of Eurasian identities in these diverse contexts and the claims set forth by individual Eurasians concerning their own identities. Teng argues that Eurasians were not universally marginalized during this era, as is often asserted. Rather, Eurasians often found themselves facing contradictions between exclusionary and inclusive ideologies of race and nationality, and between overt racism and more subtle forms of prejudice that were counterbalanced by partial acceptance and privilege. By tracing the stories of mixed and transnational families during an earlier era of globalization, *Eurasian* also demonstrates to students, faculty, scholars, and researchers how changes in interracial ideology have allowed the descendants of some of these families to reclaim their dual heritage with pride.

The Japanese peasant has been thought of as an obedient and passive subject of the feudal ruling class. Yet Tokugawa villagers frequently engaged in unlawful and disruptive protests. Moreover, the frequency and intensity of the peasants' collective action increased markedly at the end of the Tokugawa period. Stephen Vlastos's examination of the changing patterns of peasant protest in the Fukushima area shows that peasant mobilization was restricted both ideologically and organizationally and that peasants did not become a prime moving force in the Meiji Restoration.

The *Authorship of Place* is the first monograph dedicated to the study of the politics, history, aesthetics, and practices of

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location shooting for Taiwanese, Mainland Chinese, and coproduced art cinemas shot in rural communities since the late 1970s. Dennis Lo argues that rural location shooting, beyond serving aesthetic and technical needs, constitutes practices of cultural survival in a region beset with disruptive and disorienting social changes, including rapid urbanization, geopolitical shifts, and ecological crises. In response to these social changes, auteurs like Hou Xiaoxian, Jia Zhangke, Chen Kaige, and Li Xing engaged in location shooting to transform sites of film production into symbolically meaningful places of collective memories and aspirations. These production practices ultimately enabled auteurs to experiment with imagining Taiwanese, Mainland Chinese, and cross-strait communities in novel and contentious ways. Deftly guiding readers on a cross-strait tour of prominent shooting locations for the New Chinese Cinemas, this book shows how auteurs sought out their disappearing cultural heritage by reenacting lived experiences of nation building, homecoming, and cultural salvage while shooting on-location. This was an especially daunting task when auteurs encountered the shooting locations as spaces of unresolved historical, social, and geopolitical contestations, tensions which were only intensified by the impact of filmmaking on rural communities. This book demonstrates how these complex circumstances surrounding location shooting were pivotal in shaping both representations of the rural on-screen, as well as the production communities, institutions, and industries off-screen. Informed by cutting-edge perspectives in cultural geography and media anthropology, *The Authorship of Place* both revises Chinese-language film history and theorizes groundbreaking approaches for investigating the cultural politics of film authorship and production. “ This extraordinary book discusses the uses of location shooting in films by contemporary Taiwanese and Mainland Chinese

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directors ranging from Li Xing to Jia Zhangke. It highlights the ways in which place, memory, and identity stances respond to social changes and geopolitical disparities. In a world full of uncertainty, the argument about the imaginary homeland as an experienced cinematic reality only renders it more urgent and universally relatable. ” —Ping-hui Liao, University of California, San Diego “ The Authorship of Place is certainly a welcome intervention into the study of Chinese cinemas and their auteurs that further contributes to the wider study of location shooting as well as cultural geographies and place-based imaginaries of film. It is rare to find a book dealing with space/place in and around cinema that is this inventive and nuanced in its methodologies. ” —Stephanie DeBoer, Indiana University

Tonio Andrade shows how European trade, protection, and occupation played a central role in Taiwan's colonization and incorporation by the Chinese empire.

Like the French Revolution, the Meiji Restoration transformed a whole society. Japan was never the same after 1868. The meaning of the events that led to the restoration has therefore profoundly concerned historians, but most Western accounts probe only the dimension of political leadership, largely ignoring the common people. In this book, George Wilson argues that the restoration was a total national event--a revolution to redeem the whole realm of Japan--accomplished by samurai and commoners alike. This study foregrounds the classic contest of agency versus structure, focusing on the actors in Meiji Restoration history rather than the institutions through which they acted. Wilson argues that the samurai who triumphed sought not only the patriotic goal of defending the realm against the external threat of Western imperialism but also the redemptive goal

# Download Free Taiwans Imagined Geography Chinese Colonial Travel Writing of rescuing the realm from the bakufu's failures The common people no less than the samurai elite wanted to save Japan in its time of troubles. According to Wilson, redemption complemented patriotism as a motive for both the elite and the general public, contributing a double force to Japan's rising nationalism.

On April 30, 1975, the Hanoi government of North Vietnam took control over the South. South Vietnamese, particularly "intellectuals" and those thought to have been associated with the previous regime, underwent terrible punishment, persecution and "re-education." Seeking their freedom, thousands of South Vietnamese took to the sea in rickety boats, often with few supplies, and faced the dangers of nature, pirates, and starvation. While the sea and its danger claimed many lives, those who made it to the refugee camps still faced struggle and hardships in their quest for freedom. Here are collected the narratives of nineteen men and women who survived the ordeal of escape by sea. Today, they live in the United States as students, professors, entrepreneurs, scientists, and craftspeople who have chosen to tell the stories of their struggles and their triumph. Each narrative is accompanied by biographical information. Instructors considering this book for use in a course may request an examination copy here.

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