Since the academic community in China began to examine how China was perceived by foreigners at the end of the last century, its focus has been on the West. From the translation and publication of a vast corpus of Western writings on China emerged an increasingly diverse field of research that featured a range of perspectives and methods. From case studies to macroscopic analyses, from summary descriptions to theoretical expositions, these works allowed a deeper understanding of the emergence and transformation of Western images of China in the context of social change in China, Sino-Western cultural interactions, and Western modernism.

By contrast, the Chinese academic community has largely overlooked how neighboring countries and regions, especially Korea, Japan and Vietnam, have viewed China. There are probably two major causes for this phenomenon. First, these countries and regions have had a long history of accommodating Chinese culture. They belong to the Sinitic cultural sphere, and share a common cultural heritage with China. For these reasons, the Chinese have for a long time not paid much attention to their writings. Second, the universalization of Western modernist perspectives and the hegemony of Western discourse have made Western perspectives seem more significant.

With the gradual discovery, collation, and publication of writings in literary
Chinese from outside China, however, Chinese academia has come to realize that a comparative perspective on China and its neighbors cannot be overlooked. In light of the rather stark differences that emerge in comparisons between China and the West, the perspectives of China’s neighbors offer another set of comparative lenses for understanding China. They can also provide deeper understanding of the distinctions and similarities among societies in East Asia and their transformations. As such, a group of scholars have begun to use these sources in literary Chinese from outside China to conduct research in these areas. Professor Xu Dongri’s *Images of China in the Eyes of Chosŏn Dynasty Tribute Envoys* is a representative work in this category.

This work employs the analytic methods of imagology and comparative literature and uses the travel journals of official envoys from Chosŏn Korea to Ming and Qing China, known as the *Choch’ŏnmok* 朝天錄 and the *Yŏnhaengnok* 燕行錄, to study the perceptions by Chosŏn literati of Chinese people and culture, their cultural attitudes and values, and the general perception of China in Chosŏn society. The author explains the dialectic relationship between these travel journals and Korean images of Chinese society. To do so, he sketches out in relative detail the images of Ming and Qing China in the writings of Korean envoys and how these images were transformed in the discourse of Chosŏn Korea, and analyzes the social and cultural factors behind the construction of these images.

The book is divided into six chapters. After giving a general introduction to Korean envoy travels and the major sources forming the basis of his study, the author devotes chapters 2 through 5, organized chronologically, to explaining the images of China in Chosŏn envoy writings in the Ming period, in late seventeenth century Qing, at the beginning of the eighteenth century, and in the latter half of the eighteenth century, respectively. In the process, the author pays attention to how relations between China and Korea affected how Korean envoys perceived the Ming and Qing dynasties. Representative pieces in the *Choch’ŏnmok* and *Yŏnhaengnok* genres serve as the basis for his analyses and discussions. In contrast to the generalizing dichotomies of "prosperity" and

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1. Imagology refers to an approach in comparative literature concerned with the construction of national stereotypes in discourse. See the foreword in Manfred Beller and Joseph Theodoor Leerssen, *Imagology: The Cultural Construction and Literary Representation of National Characters: A Critical Survey* (Amsterdam: Rodopi, 2007). The *Choch’ŏnmok* and *Yŏnhaengnok* are generic titles for travel records by Koreans who visited the Chinese capital as part of an official embassy. The former title was mainly used during the Ming dynasty, the latter in the Qing. As many Chosŏn intellectuals did not regard the Qing as a legitimate dynasty, they preferred to use simply the name of the Qing capital (Yanjing 燕京, Kor. Yŏn’gyŏng) in the title rather than the “court of the Son of Heaven” (*chaotian* 朝天, Kor. choch’ŏn).
“decline” that the study uses to explain the Ming period, its discussion of how Qing China was imagined in pre-nineteenth century Korean envoy writings is comparably deep and substantial. Taking how Qing emperors, Manchus, and Han Chinese are constructed as its point of entry, the study reveals processes of complex transformation and variation in how Chosŏn envoys imagined the Qing during different historical periods.

The French scholar Daniel-Henri Pageaux once said that “all images proceed from an awareness, no matter how faint, of an ‘I’ in relation to an ‘Other’; of a ‘Here’ in relation to a ‘There.’” The author amply understands this point and believes that images of China from the viewpoint of these envoys were an amalgamation produced from Qing social reality and the imaginations and desires of Chosŏn society. In the conclusion of his last chapter, after having summarized the trajectory of how Chosŏn images of China changed in this period, he emphasizes the following: “[such] images of China are a mirror of Chosŏn culture, and one of the major fountainheads of Chosŏn culture was Chinese culture; as such, the China seen in these images of the Qing dynasty is on one hand China, and on the other, Chosŏn Korea itself.”

This summation deserves serious consideration in our investigation of Korean envoy records. Images of China in the Western world may comprise many more elements of imagination, and is the writing of a completely different culture, an “Other.” In contrast, Chosŏn Koreans were deeply influenced by Chinese culture. Their perceptions of Ming and Qing China contained a double recognition, of both “Other” and “Self.” If one believes that in order to systematically and deeply understand the significance of Western images of China, one needs to find it in the dynamics of Western society, then to understand the historical images of China for Chosŏn Koreans and their transformations, one must appreciate the cultural perspectives of Chosŏn society, the dynamics of Ming and Qing society, and the complex political and cultural relationships between China and Korea in different historical periods. All three dimensions are indispensable.

However, even though the author has discussed these matters, his analytical framework is somewhat inadequate, and the reader feels as if the author did not completely achieve what he set out to accomplish. Of course, to undertake a comprehensive and in-depth analysis is not a matter that one book can accomplish, and requires a substantial number of case studies. In addition, this

study is based on about only ten or so individual Korean envoy writings—a rather limited number considering that there are over five hundred different extant pieces of Choch’ønnok and Yönhaengnok. Although the author does mention that the records he used were representative of the whole, and emphasizes that the writers of these records were relatively comprehensive and incisive observers of Ming and Qing society, had he consulted other examples of these journals, his arguments would have been more persuasive. For those who wish to study the Choch’ønnok and Yönhaengnok, their burden is yet heavy and their road is yet long.

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This anthology presents English and Korean translations of the poetry of Kim Sakkat (1807-1863), a failed civil service examination candidate and an itinerant poet, whose witty compositions, mostly in literary Chinese with only one poem in vernacular Korean surviving, offer sketches of the everyday and the mundane, musings imbued with self-irony, and tongue-in-cheek comments on the pettiness of the wayside hosts to whose patronage Kim applied during his ceaseless wanderings. Kevin O’Rourke, the English-language translator and editor of the anthology, arranges the writings of Kim Sakkat thematically—since Kim’s poetry lacks an authenticated chronology of composition, this anthology’s classification serves as a useful guide that allows the reader to draw comparisons between selected poems and also to trace the central motifs in Kim Sakkat’s work.

The book contains an introduction that describes the life of Kim Sakkat—most of it is undocumented and based largely on anecdotal evidence—and offers a brief sketch of the historical background of the poet’s life that spanned the turbulent nineteenth century, a time of multifarious changes. Another section of the introduction includes a note on the written conventions of hansi, or poetry in literary Chinese of which Kim Sakkat was a master. The editor also documents in detail the extant bibliographical materials that were used in modern compilations of Kim Sakkat’s poetry. Overall, the introduction provides a good background for the reading of Kim’s poetry, although there are some
imprecisions—it must be noted here that Queen Dowager Chŏngsun was most certainly not a member of the Noron faction, even if she might well have been a strong proponent of their views. Even if swayed by factional politics, a Korean monarch could not really be a member of either party, at least by the nature of the royal station situated above factional interests.

The poems presented in the anthology are accompanied by short notes, which are very useful, since Kim Sakkat’s poetry is often based on the playful exploitation of the disparity between the literal meaning of the Chinese characters and their sounds that pun on spoken Korean, the poems thus being enriched by their auditory line superimposed on the literal, graphic meaning. A short but powerful example of this logic is the name for a house, requested of Kim Sakkat by a person who was not entirely to Kim’s liking. Kim Sakkat comes up with the name that from the literary Chinese can be translated as “The Hall of Precious Delight” or 貴樂堂. The Korean reading of the characters would be kwiraktang, which, if read in reverse order would produce tangnagwi—a Korean word for “donkey.” The anthology abounds in such examples that not only vividly embody the smart playfulness of the author, but also provide an interesting view of the connection between literary Chinese and spoken Korean that would have been felt in everyday life during the Chosŏn. Korea’s diglossic culture comprised of unspoken but written literary Chinese, the language of the official sphere, and vernacular Korean, the language used in everyday life, has claimed significant scholarly attention. Kim Sakkat’s literary exploits will certainly not shed light on the workings of power that defined the social and cultural uses of each language, but his poetry is a captivating instance of the possibilities of the cultural vocabulary born in traditional Korea’s diglossic culture.

While reading Kim Sakkat’s poetry would require some basic knowledge of literary Chinese, necessary to understand the disparity between the visual image and the character’s pronunciation in Korean, which he exploits, the editor’s notes provide maximal support to the readers not very familiar with literary Chinese. The notes are especially handy for explaining the poems that “deconstruct the characters,” breaking the Chinese characters into their elemental graphic composites and then playing the meaning of these parts against each other. Thus, at the sleight of Kim Sakkat’s hand, Buddha, written in literary Chinese as 佛 can be understood as “not human,” as this character is comprised of two elements: 仏, a negative particle, and 人, meaning “person.”

It is, however, unclear why the anthology includes translations both into English and into Korean. The book seems to have an English-speaking audience in mind, as English is the language of the introduction. Granted, in order to
understand the full meaning of Kim Sakkat's puzzle-like compositions, knowledge of Korean verbalization of the Chinese characters is required. The translation into Korean, done by Han Kyongsim, however, does not seem to fulfill a useful function in this respect, only making the book appear less focused.

Overall, the anthology of Kim Sakkat's poetry could serve as an entertaining read for people with general interest in traditional Korea, but also as welcome reference material for a course that focuses on the culture of premodern Korea.

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This anthology offers a collection of Korean short stories in English translation, broadly ranging in themes and time of composition from the early twentieth century to the beginning of the twenty-first. A short introduction guides the reader through the major phases of development of the Korean short story and each story, in turn, comes with the translator's note—a short reference to the writer's life and work relevant to the selected piece. As the introduction suggests, the anthology's title reflects the editor's intent to promote Korea's fiction in its ascent on the world literary stage, following in the wake of the Korean wave that conquered global markets for visual and music culture.

The collection includes translations of nine stories that come from very different authors and have very different historical backgrounds. What could be seen as a unifying theme, if any, is the exploration of the spectrum of feelings of disengagement, disenchantment and loss, and the search for new home and meaning; what matters is not so much that these problems are resolved but that they are openly broached. In this manner, these works provide snapshots of the structures of feeling that defined people's experiences during Korea's most intense historical moments—the colonial era, the immediate aftermath of liberation, the years that followed the Korean War, the quickly-paced economic growth of the 1970s, and, finally, the 1990s and early 2000s—the decades of aggravated urban solitude.
Here are a few strands of meaning that help to situate this collection. The rupture between the social and economical environment and one's inner being is explored very differently by Yi Hyosǒk in his short story "In the Mountains" (1930s) and in Kim Chunghyǒk's "The Glass Shield" (2006). If Yi's protagonist, a farmhand at a local village, finds nature to be the space of ultimate respite and retreat, Kim's story centers on two main protagonists who turn job interviews into carnivalesque performances that place under ironic scrutiny the flows of a disciplined workforce in modern capitalist society.

An attempt to disarticulate the coherence of the social and moral categories can be seen in Ch'ae Mansik's story "Constable Maeng" (1946), "We Teach Shame" (1974) by Pak Wansǒ, and "Prison of the Heart" (1990) written by Kim Wǒnil. Addressing very different historical moments—the immediate post-liberation milieu, the Korean War and the 1960 April Revolution, respectively—each story probes into the boundaries and lines of cohesion between multiple roles and identities that an individual assumes and negotiates at complex moments. That multiple identities achieve at best ambiguous, and sometimes utterly tragic, consequences is shown through the lives of a police constable with a questionable understanding of his own moral stance before and after liberation, in the mid-life search for the self by a woman whose desire to survive the Korean War and the trying postwar years had suspended the question of her inner authenticity, and finally in the testimony of a middle-class intellectual who, witnessing the demise of his own brother from a terminal illness, recalls the purity of the passion that drove the minds and bodies of students during the April Revolution, only to be dissolved in the mundane comforts of a newly-improved lifestyle.

The theme of the inarticulable nature of the self, of fissuring, and emptying out is explored in the four following works: "Weaver Woman" (1970) by O Chǒnghǔi, "The Pager" (1996) by Kim Yǒngha, "Waxen Wings" (1999) by Ha Sǒngnan and P'yǒn Hyeyǒng's "Corpses" (2004). A crippling, inexplicable absence in the protagonists' lives prohibits each of them from attaining any coherent self-identification. Such is the case of the barren woman protagonist in O's short story, who is an impossible feminine body, illegible according to the traditional gendered vocabulary. The failed gymnast in Ha's "Waxen Wings" is also an impossible, trapped body, never managing to overcome the earth's gravity. The solipsist narrator-protagonist in Kim's story dissolves into ever deeper recesses of fantasy, in which the fictionality of his mind's creations undermines the certainty of the coordinates of his own belonging. The space is similarly nebulous in P'yǒn's story, which explores the decay of memory and feelings.
Each story in the anthology is a captivating read on its own, even if the anthology remains ambiguous as a whole. The fact that all of these translations first appeared in *Acta Koreana* perhaps explains the rather tenuous selection criteria. The anthology, however, makes a welcome addition to the body of modern Korean fiction in English translation.

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In an altogether remarkable book, Pierre-Emmanuel Roux has given us a comprehensive examination of French relations with Korea from first encounters at the end of the eighteenth century to the eve of Korea’s formal opening to the non-Sinic world in the last quarter of the nineteenth. Many might be surprised to learn that the history of French encounters with Korea in just the period ca. 1780 to 1866 could fill nearly four hundred pages, but the fact that it can is evidence enough of the need for such a comprehensive survey. But Roux sets off not simply to fill a large historical gap with a single work, but also to bring a fresh perspective and new insight to Franco-Korean relations in this period. In the process he also does a great service to our understanding of the West’s interplay with Korea in general in the decades preceding Korea’s opening.

The author divides his study, which is based upon a thesis defended in 2007, into three parts. The first is an examination of France’s first encounters with Korea and largely of ambitions that never saw fulfillment; the second is an exhaustive examination of the events of that “phenomenal year” (in the words of Griffis) of 1866; while the final, and perhaps most intriguing, part examines the reasons why Korea during this period often found itself a geopolitical leverage point in the Far East, with particular focus on the Russia-China-France nexus.

Roux brings to his study some underlying critiques regarding the examination of Franco-Korean relations. One has been the tendency to place
too much emphasis on the events of 1866 and its consequences. As the author shows, the events of that year—though more explosive than any aspect of Franco-Korean relations to that point—did not occur in a vacuum and in fact came as a climax to a prolonged trajectory of French attentions regarding the peninsula. The other has been the overemphasis on Catholicism as the vehicle and motivation of French interest, influence, and action. As manifested in the book’s title, Roux brings a more nuanced picture composed of the interplay of commercial, religious, political, and even deeply subjective and personal interests. In so doing, he also seeks to demonstrate that French “policy,” such as it was, towards Korea was multi-faceted and often contradictory. Further, it was a policy in which Korea ironically took a back seat.

The book’s first section is largely a history of visions unrealized, goals unmet in terms of French relations with Korea. Personalities dominate the story of French encounters with Korea at this time: naval captain Édouard Lapierre, Counter Admiral Cécille, consul Louis-Charles de Montigny (“a hypocrite to the tip of his nails” [p. 132] and precursor to the chargé d’affaires Henri de Bellonet who would almost single-handedly initiate the invasion of 1866). Indeed, this is not a facet only of French relations. At a time when tenuous communications between the home government and far flung diplomatic and military outposts often made of the latter quasi-independent entities, the dominance of personality was not unusual. In this sense, one might almost term these relations the product of individual ambitions and visions—however misguided or misinformed they may have been—rather than “French” relations per se. In the rather cavalier behavior of French consuls Montigny and Bellonet, one is reminded, for instance, of the American consul at Amoy (Xiamen) General Legendre’s small military campaign to Formosa in 1867 in response to the murder of American castaways there. But Roux also does not view Korea in a vacuum but in the larger context of French regional interests. Characteristic of his approach as a whole, during this time the author posits that the diplomatic correspondence between French consuls in the Far East and Paris reveals a clear “a logic of interests based upon a Korea-Cochin China axis” (p. 93).

Following through on his contention that too much emphasis has been placed on Catholicism in relating the history of early Franco-Korean relations, in the latter half of the book’s first part the author presents an examination of whaling interests. As the author points out, three primary factors brought whalers into contact with Korea at this time: the need to replenish water and supplies, the desertion of whalers, and shipwrecks. As background to French whaling interest, the study provides a relevant and revealing background to the global whaling industry of the period, and French whaling in particular.
Ultimately, though whaling set the stage for some colorful encounters, and the prospect of rich whaling waters off of Korea sparked the lukewarm interest of French officials (an interest whose enthusiastic champion was de Montigny, the French consul at Shanghai), the impetus was not great enough. A combination of the decline of French whaling and the opening of Japan soon placed Korea yet again in the background of the political and commercial thoughts of the French.

The book’s second part examines the causes, progress, and consequences of the 1866 French attack on Korea, the *p’yōngin yangyo*. Arriving at this section after reading the first, one comes to appreciate and understand the trajectory of French initiatives towards Korea—to be sure, some only wishful thinking on the part of ambitious French consuls—as well the larger, regional context of that attack. Though the murder of French and Korean Catholics proved the impetus for this invasion, the real causes lie more in French regional interests vis-à-vis both China and Russia.

But such larger geopolitical themes are really the focus of the book’s final section. In this sense, one may think of section two as a case study of the more theoretically driven third section. Here the author discusses two primary factors driving French interest in Korea in the mid-nineteenth century: a fear of Russia and the protection of French interests (often meaning the safety of its citizens) in China.

To cut to the core, it was really the accelerated disintegration of Qing power in the wake of the Opium Wars that set the stage for increased interest on the part of the great powers in Korea. For Franco-Korean relations, this rapid decline of Qing fortunes set up two situations that in the author’s view dictated French relations towards Korea in the mid-nineteenth century. One was the inability of the Qing—despite its concessions following the Opium Wars—to protect French nationals, namely Catholic priests, within its territories, to include, at least nominally, Korea. The other was the transference of great power rivalries to the Far East to fill the vacuum of receding Qing power. And as the author notes, French Far Eastern concerns at mid-century really resolved themselves into a concern with the Russia bear (p. 284), especially as the Russian Empire seemed to be pushing inexorably eastward as quickly as the Qing declined. In his examination of power rivalries, Roux demonstrates how each of these powers—namely Russia, Great Britain, and France—during this period, though thinking strategically acted on their respective stratagems differently. This often resulted in an “impérialisme de façade” (p. 327), a sort of aggressiveness not always aimed at territorial aggrandizement per se, but rather to send a clear message to a rival, perhaps in the hopes of fending off their
attempts at aggrandizement. In other words, an “imperialism” that ironically sought to maintain the status quo.

Roux is certainly correct when he reminds the reader, as he often does, that the history of early French-Korean relations has been lacking at both ends, that is, it has often failed to touch upon the finer nuances of those encounters (such as the personal element) and also to appreciate the larger, regional context. In this he has provided a very powerful antidote. However, it would be going a bit too far to say the work provides any radical reassessment. It is rather a thoroughly readable (for those who read French) and solidly researched history that spans material in several languages and draws heavily upon archival sources in France and Korea. Roux fills in large gaps in our understanding not only of Franco-Korean relations but of official French attitudes towards Korea in the context of larger regional rivalries and shifts. Overall, the picture Roux paints is of a French policy at once multifaceted and vacillatory. From the earliest plans of French consuls that found no official backing, to the 1866 attack—whose aims varied depending on the actor and whose results varied depending on which side you asked—to the great power rivalries of the 1860s, French views of Korea clearly took a back seat to larger concerns. But as anticlimactic as the story may sometimes seem, it is told with the thoroughness that would the envy of any historian.

The body of the work is amply augmented with mini-biographies of some sixty figures prominent in the history that is being told. Also included is a comprehensive tripartite index organized by people, subject, and places, and an extensive bibliography. This reader was especially grateful for the well-planned and executed maps accompanying the text.

Through it all Roux’s delivery is concise, eloquent, and at times humorous—the latter an essential but too often neglected quality of engaging prose. La croix, la baleine et le canon is a vanishing breed in historiography: an historical “grand tableau” that moves from the detailed to the general with equal ease. In scope and style the work brings to this reviewer’s mind John J. Stephan’s The Russian Far East (1997). The only regret is that the work is not available in English, but one hopes this will not always be the case and that an English version will do its part in eliminating Roux’s typification of Korea as “la grande absente” in our mental representations of East Asia.

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In The Cold War and nation-building: America’s role in South Korean political and economic development, 1945-1987, Liang uses the perspective of the “Cold War and development,” taking the 1945-1987 period of South Korea’s economic “take-off” and its process of political democratization as his focus. Liang puts this into context against the grand backdrop of U.S. Cold War strategy towards the Third World, and over the course of six chapters, comprehensively examines the role the U.S. played in South Korea’s nation-building process.

The first chapter, “America’s Cold War strategy in the Third World: politics and economics,” discusses American economic and political strategies during the Cold War. Politically, combating communism was the core of America’s policy in the Third World within which the U.S. therefore attached great importance to preserving political stability and promoting democracy. Economically, from the Truman to Johnson administrations, America’s economic Cold War strategy changed from the indiscriminate promotion of Western-style capitalist economic growth to the pragmatic but all-out support of economic development in the Third World. In this process, the goal of containing communist “economic expansion” did not change. The method with which to contain it, however, did.

Chapter two, “Anti-communism and financial aid: America and the division of the Korean peninsula (1945-1948),” discusses American policy towards the southern half of the Korean peninsula from 1945 to 1948. In doing so, one aspect the author discusses is the U.S. repression of the revolutionary passion of ordinary South Koreans, and United States Army Military Government in Korea (USAMGIK) efforts to support the right-wing, attack the left, and how this—objectively speaking—created the polarization of the South Korean political structure, strengthened the nation, weakened society, and both propagated and implemented American-style democratic thinking. Another aspect was that, in order to combat the spread of disease and famine, the USAMGIK supplied locals with “Government and Relief in Occupied Areas” and, furthermore, implemented land and educational reforms. Further, American and Soviet superpowers did not just use ideological warfare as a way of dividing the Korean peninsula. Instead, in the international context of a Cold War spanning both East and West, the Korean peninsula became a petri dish of sorts for experimentation on capitalist and communist systems.
Chapter three, "From limited containment to absolute containment: America’s strategic choices on the Korean peninsula (1948-1953)," discusses American policy towards South Korea from 1948 to 1953. Following the establishment of the Republic of Korea, the U.S. continued to provide it with political, economic, technological and military assistance yet, during the same period, in a move that would prove disastrous, withdrew its troops from the Korean peninsula. In June 1950, war broke out, and America immediately intervened militarily. Throughout the war, the Truman administration’s priority was to develop South Korean military strength and win the conflict. As a result, Syngman Rhee took the opportunity to strengthen his dictatorial regime, and American economic support reverted back to the level of emergency relief and aid.

Chapter four, "Prioritizing military strength: The extension of U.S. policy after the Korean War (1953-1957)," discusses American policy in South Korea from 1953 to 1957. Following the official launch of U.S. containment policy towards China and the plan to slowly [re]arm Japan, in 1954 the U.S. formulated its National Security Council report no. 5514, formally establishing the fundamental doctrine in its policy towards South Korea of "prioritizing military strength and development." Hereafter, economic development and maintaining a strong South Korean military was, for a time, America’s chief objective—followed closely by the promotion of democratic politics and the rebuilding of the economy.

Chapter five, "Preserving stability: the period of unavoidable policy transformation (1957-1961)," discusses American policy in South Korea from 1957 to 1961. During Eisenhower’s second term, U.S. national security policy as well as its policy towards Asia went through substantial revisions. Simultaneously, there were major changes in the situation on the Korean peninsula and therefore American policy towards South Korea also underwent distinct changes—putting even more importance on South Korean democratization, economic development, and rendering U.S.-South Korean relations more equal. However, since the inherent Cold War mentality of the U.S. exaggerated the threat of communism to the "free world," policy makers held a pessimistic view regarding the prospect of South Korean economic independence and the reduction in South Korean troop numbers due to national security and unemployment concerns. This brought about incomplete policy changes and, as a result, the U.S. did not completely retreat from its policy of prioritizing South Korean military strength; in terms of South Korea’s economic and political development, its priorities were limited to maintaining stability.

Chapter six, "The limitations of ‘development first’ policy: a new face and readjustment of U.S. policy (1961-1969)," discusses the period of American
policy towards South Korea from 1961 to 1968. In the 1960s, the U.S. paid more attention to internal developments within Third World countries than it had done previously, striving at all costs to push forward the political and economic take-off of developing nations within the framework of "modernization theory." In Northeast Asia, America's fundamental aim was to maintain the promotion of local political and economic progress on a foundation of stability. With regards to South Korea, on the one hand the Kennedy and Johnson administrations sought to alleviate the burden of furnishing Seoul with aid, and on the other hand sought to use aid as leverage with which to force the Park Chung Hee regime to return to democratic politics, adopt the appropriate measures for economic reform and smoothly transition South Korea towards the take-off of its economy.

Chapter seven, "Promoting democracy: the separation of goals from methods in U.S. policy (1969-1987)," discusses American policy towards South Korea from 1969 to 1987. South Korea's position as America's core ally in Northeast Asia was firm right from the start, with one of its principal functions being to serve as a display window demonstrating the superiority of the capitalist system. To this end Washington would often, by means of active encouragement on the right direction and private advice on bad decisions, the postponement of security consultation meetings, or by public criticism, push forward grassroots democracy. Generally speaking, however, under the guidance of the security-first policy, there was a clear distinction between the way in which America sought to promote South Korean democratization, and the way with which it publicly said it would implement it, fully reflecting its diplomatic pragmatism.

In researching the above issues, the author delves into the manner in which the U.S. formulated and implemented its economic and political policies towards South Korea, balances this with the way in which South Korea responded to American external influence, and strives hard to comprehensively show from a governmental level the American influence on the South Korean political and economic development process. The author believes that "South Koreans, using the outside help of Americans as they saw fit, achieved huge advancements in politics and economics. From this angle, Korea's rise as one of the 'Four Asian Tigers' could be explained by the path it took, although this does not prove that U.S. or Western models are universally applicable."

It is this unique angle that constitutes the book's main characteristic. Against the background of U.S. Cold War strategy in the Third World, it better explains U.S. policy towards South Korea relative to its policy towards Asia and the rest of the world. The author works hard to organically combine both micro-research and macro-inspection to address these issues. As Northeast Asia
research scholar Cui Pi posits, the book "provides existing research on South Korean history with a new perspective, and plays a role in furthering the understanding of Cold War history in Asia."

Detailed historical data is another of the book's strong points. The author makes full use of the Foreign Relations of the United States (FRUS) series, the Declassified Document Retrieval System (DDRS), the Digital National Security Archive (DNSA) and similarly declassified American documents, records and digitized archives.

What the book fails to sufficiently make use of, however, is historical South Korean documents to construct its argument and, moreover, use currently available research in the Korean language to more comprehensively look at the issues at hand—instead of relying excessively on American documents to decipher historical issues. The writing style, too, would benefit from being a bit more clear and concise in order to aid the reader's understanding.

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With North Korea's recall of all workers from the Kaesŏng Industrial Complex in April 2013, the last concrete remnant of the Sunshine Policy seems to have come to an end. This book, which takes stock of the legacy of Kim Dae-jung's North Korea policy, therefore could not have come at a better time. The Sunshine Policy started soon after Kim Dae-jung was inaugurated as president of South Korea in 1998, and was continued by his successor Roh Moo-hyun, but it was basically abandoned after the conservative Lee Myung-bak was inaugurated in 2008; during Lee's presidency, all exchanges with the North gradually ground to a halt.

Following the momentous summit between Kim Dae-jung and the North Korean leader Kim Jong Il in Pyongyang in 2000, hopes were high that the warm and unconditional sunrays from the South would melt the North's belligerent attitude and pave the way for a genuine thaw in relations. However, when it transpired that South Korea had transferred millions of dollars to make
the summit possible, assessments of the Sunshine Policy changed, and it has now become almost commonplace to deride it as an expensive and humiliating kowtow to the North.

Rather than looking at the problem from a political or sociological angle, however, the authors of this edited volume chose to look at how the Sunshine Policy affected the border. They argue that the policy effectuated a "de-bordering" of Korea: while the DMZ is still rightly called one of the most impenetrable borders on earth, during the decade after 1998 zones of contact emerged—the authors refer to these as "interfaces"—that effectively rendered that border more porous. Although the concept is derived from geography, the articles are not limited to a treatment of the physical border: the concept is extended into every area of human activity where contact between North and South can be made, even virtual contact—in the case of South Korean films about North Korea, for example. On the basis of an assessment of all these different interfaces, the authors contend that the Sunshine Policy did have a positive and lasting impact; even though a "re-bordering" has taken place after 2008, this retreat to earlier, Cold War positions shows how dangerous and destabilizing the de-bordering was perceived among both North and South Korean leaders (p. 9).

Part 1 focuses on the physical borders; here Valérie Gelézeau's chapter in particular serves as a very good overview of the intricate layout of the various border lines and how they affect the border regions; it was here that some of the most significant de-borderings in the literal sense (opening of the border) took place. The next two chapters, by Christian Park and Élisabeth Chabanol respectively, look at the two flagship programs of the Sunshine era: the development of Mount Kümgang as a special tourist zone and the opening of Kaesŏng to both economic investment and heritage tourism. Chabanol is interested especially in how North and South came together in their joint excavation of the site of the former Koryō palace in Kaesŏng. The final chapter in this part, by Sébastien Colin, shifts the focus to the Sino-Korean border, which became increasingly porous in the 1990s, and still functions as the main venue of informal contact between North and South Koreans.

Part 2 is dedicated precisely to such human contacts. The first two chapters, by Danielle Chubb and Eric Bidet respectively, look at the discomfiting presence of North Korean defectors/migrants within South Korean society. They show the problems of integration they face, and the ironic fact that their activism has alienated them from both progressive and conservative forces in South Korea; arguably these chapters form a counterpoint, showing the failure of the Sunshine Policy to establish an interface that works. The final chapter in this part, by Eunsil Yim, takes us to post-Soviet Kazakhstan, and the obscure machinations of
both North and South to gain the loyalty of the Korean minority there.

Part 3, then, turns to the virtual interface, the representation of the “Other Korea” in both countries. Perrine Frucht-Ramond shows that both KCNA and Yonhap are hardly neutral as news agencies; in their reports they represent rapprochement and clashes in terms that suit the political class of each country. Koen De Ceuster’s chapter is perhaps the most imaginative application of the concept of interface. Here the contact zone is between South Korean art lovers and North Korean art; ironically, it is the de-contextualizing of these works from their North Korean background that ensures their main appeal in the South. One of the most thoughtful and challenging chapters is Benjamin Joinau’s reflection on the shifting representation of North Koreans in South Korean films over the past two decades. Though often portrayed in a positive light, as expected these representations ultimately say more about the fears and aspirations of the South than the North. Finally, the chapter by Alain Delissen looks at the inevitable textbooks; it is in the heated discussions over how to depict North Korea that one can best observe South Korea’s ideological fault lines. There is also a short postscript by Charles Armstrong that again summarizes some of the main developments in North-South relations over the past two decades.

What is attractive about this volume is that it provides sorely needed information in a condensed format. Chapters are very short, and can easily be digested in an hour. The drawback is that sometimes the evidence marshaled seems too thin, as in the summary review of news agency dispatches, or leaves one wanting to know more details; for example, how did North and South Korean archeologists get along, how did they agree or disagree on how excavations were to be conducted and interpreted?

Despite the positive outlook on the Sunshine Policy legacy proclaimed in the introduction, the authors do not avoid contrary evidence. Indeed, a recurring theme is that the interfaces never lead to meaningful exchange. Unfortunately, Joinau’s moniker “autistic interface” (p. 186) is probably the most apt description of the quality of the inter-Korean exchanges that have taken place as a result of the Sunshine Policy.

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