

**ZAINICHI KOREANS IN THE EAST ASIAN CONTEXT**

**Diaspora Theory and *Zainichi* Koreans in the East Asian Political Context |**

SHIN Ki Young

This article aims to review the usefulness and limits of the theory of diaspora as a conceptual tool in understanding the history and the present, and the personal and group experiences of ethnic Koreans (*Zainichi* Koreans) in Japan. Neither the concept of ethnic minority nor transnational migrants fully captures the state of *Zainichi* Koreans; while they are highly assimilated to the host society culturally and economically, Koreans have kept their ethnic identity and nationality, retaining a strong emotional bond with their homeland. The conceptual framework of diaspora, focusing on triad relations of diaspora, host society, and homeland, can help us better understand the complex relationship of *Zainichi* Koreans with Japan (the host society) and two Koreas (homeland) as well as their identities. Yet a review of studies on *Zainichi* Koreans suggests that the theoretical framework of traditional diaspora needs to be reformulated to a four-party relationship in order to analyze how the competitive yet hostile relationship between two homelands shaped by Cold War politics in East Asia has affected Korean diaspora in Japan. To do this task, the article emphasizes the importance of listening to and writing multiple histories of various diasporic subjects on their experiences with the host society and homelands, and deconstructing the myth of monolithic group identity based on a shared victim history.

• **Keywords:** diaspora, *Zainichi* Koreans, East Asia, minority, diasporization

***Zainichi*-Korean Intellectual's Ethno-National Discourse in Korea since 1990s: A Critical Review on Kyung-sik Seo's Discourse for "Resistance against Colonialism" | JO Gwan Ja**

In the 1990s, Kyung-sik Seo presented the "nation of every Korean," which includes Korean diaspora. Since 2002, however, his argument has changed. He redefined the *Zainichi*-Korean as a "refugee or half-refugee" instead of a "subject of the sovereign state and the national liberation." Seo's argument shows that he has applied the current issue of Palestinians to the theory of *Zainichi*-Korean. The purpose of this paper is to critically review Kyung-sik Seo's discourse of resistance that has changed over time.

From the 1990s, Japan promoted a policy of “multicultural coexistence/symbiosis” (*Tabunka Kyōsei*). The theory of symbiosis which advocates the “multinational, multiethnic civil society” was popular in the *Zainichi*-Korean society. However, Kyung-sik Seo criticized the reality of “coexistence/symbiosis” as the policy for assimilation. He rather argued that *Zainichi* Koreans are not the “ethnic minority” but the subject that would establish the “nation of every Korean.” He further created the “myth of the origin,” that every Korean diaspora was exiled from the home country due to colonialism, and argued that colonialism still continues in Japan. Therefore, his alternative is that every Korean’s sovereign organization such as the PNC(Palestine National Council) must be established. Yet, the theory of nation of every Korean resembles Zionism of Jewish diaspora.

Kyung-sik Seo states that “there is no citizen” in the Japanese society which preserves the Emperor as the symbol of the state. However, whether it is Japan’s Emperor-centered nationalism or Korea’s anti-Japanese nationalism, both of their nationalism are similar in that they aim to criticize the present reality and overcome it. Rather than mediating political divisions and differences according to civil symbiosis, they attempted to consolidate the political wills based on the logic of “nation as the whole.” This paper inquires whether Kyung-sik Seo’s ethno-national discourse effectively contributes to Japan and Korea’s post-colonialism and further to Asia’s peace in the post-Cold War era.

• **Keywords:** symbiosis, Korean diaspora, Palestine National Council, multiethnic civil society, nation as the whole

### **30 Years Trend in Occupational Status of *Zainichi*-Koreans: Analyzing Data of Population Census, 1980-2010 | HIGUCHI Naoto**

*Zainichi*-Koreans are known to be limited in the labor market because of discrimination in employment. Yet, the discrimination has been mitigated since the 1980s. Then, how has the occupational structure (or status) of *Zainichi* Koreans changed? This paper seeks to analyze the changes in the occupation structure of the past 30 years, using the census data from 1980 to 2010. The three types of changes—(1) ethnic enclave, (2) economic assimilation, (3) intra-ethnic polarization—are set as hypothesis and tested with the following results: (1) Ethnic enclave is maintained in a sense that ethnic businesses (enterprises) over a certain size continue to survive with the participation of younger generations while self-employed businesses decline. (2) Economic assimilation has developed as most of post-1966 generations are employed as white-collar workers in Japanese firms and the occupational gap between *Zainichi*-Koreans and Japanese decreases. (3) Those who are born between 1946 and 1965 have experienced downward mobility due to the closure of self-employed businesses and the increase in unemployment rate. Yet, except the high unemployment rate that still continues, the overall trend shows that the intra-ethnic polarization has not occurred. For younger generations, it is still true that unemployment rate remains higher, but the overall effect of

the ethnic enclave and the economic assimilation has narrowed down the occupational gap between *Zainichi*-Koreans and Japanese.

• **Keywords:** *Zainichi* Koreans, social class (strata), employment discrimination

### **The Status of Korean Professionals in Japan: Case of Lawyers and Scholars**

| YOO Hyuck Soo

After WWII, Koreans have strived to raise their status in Japanese society by taking advantage of ethnic economy such as accumulating and distributing the ethnic community's information under the huge barriers of legal/institutional discriminations and oppressive societal or economic discriminations. Professor Higuchi contends that Koreans can be defined as a "model minority," who is characterized by a high level of education and a large percentage of white-collared workers, despite the fact that they had to endure a longer period of time (one more generation) than Korean Americans did due to discriminations in employment. If we apply Higuchi's definition to a group of Korean professionals, what kind of conclusions can we get?

The purpose of this paper is to address the contemporary status of Koreans within Japanese society by examining the current situation of the professional workers, particularly lawyers and scholars, under the assumption that an increase in number of professional workers is closely related with the socio-economic status of an ethnic minority. What made Kyung-Duk Kim's advent such a significant event, and what kind of significance does the lawyer's presence bear in the history of Koreans' society? What is the status of Korean lawyers in the contemporary Japanese society and Korean society, and what is its implication? What is the difference between the society of Korean lawyers and that of other scholars? Furthermore, if we apply Higuchi's definition of Koreans to a group of Korean professionals, what kind of conclusions or implications can we get? To answer these questions, the paper analyzed the context and status of Korean professionals from diverse perspectives, based on the author's questionnaires and interviews with Korean lawyers and particularly on his personal experience and reflection on Korean Scholars' Forum in Japan, which the author established in 2008. Finally, the paper comes to a conclusion that although the concept of "model minority" can be a valid claim, Korean society in Japan, which is still small in size and unstable, has to make an intentional effort to confront the legal and institutional discriminations that have remained since the 1990s.

• **Keywords:** professional, workers, lawyer, scholar, model minority, Korean Scholars' Forum in Japan

### **Perspectives on the Identity of *Zainichi* Koreans: Insight into the Historicity of Doubles' Discoures** | LEE Hong Jang

This article presents the viewpoint we should take in understanding identities of the so-called "Doubles," the people born between *Zainichi* Koreans and Japanese. In this regard, we

consider the Doubles' actual narrations, in referring to their discursive practices.

The Doubles are forced to be conflicted on their standpoints, caught between the dualism of assailants and victims commonly shared between the Japanese and Korean societies. However, their reality exists as either the discrimination or liquidation of the past history. Thus, it becomes difficult to describe the “ambiguous” standpoints since they might be interpreted as a discourse that forgets the history of *Zainichi* Koreans.

However, when we examine the actual narratives of Doubles, we find the perspectives referring to the history without relying on the dualism of assailants and victims. Additionally, the style and manner prevent their narratives from being stereotyped into certain categories in interacting with others. These discursive practices provide viewpoints that overcome the barren discussions of essentialism and constructionism that previous identity studies have fallen into. Also, it could be considered as an indication of creating a public sphere that makes sharing experiences about history possible.

• **Keywords:** *Zainichi* Koreans, Doubles, diaspora, identity, historicity

### ***Joseon-jok's* Immigration to Japan and the Settlement Process since 1990s: Scattering and Reunion of Families | KWON Hyang Suk**

The purpose of this paper is to highlight the reality and the characteristics of *Joseon-jok* residing across various East Asian countries by looking at their immigration and settlement process from a particular viewpoint of the scattering and reunion of families. The advent of *Joseon-jok* in Japan has started in the early 1980s when foreign students came to study in Japan with the Chinese government's sponsorship. The number of *Joseon-jok* immigrants significantly increased in the 1990s and since then, the history of *Joseon-jok's* immigration to Japan has reached more than a quarter of the century. The financial support of parent generations who decided to go to South Korea for work has played an important role in the immigration process of the foreign students who are the core members of the *Joseon-jok* society in Japan. Therefore, when analyzing and studying *Joseon-jok's* immigration to Japan and their society in Japan today, it is necessary to understand not only the *Joseon-jok* students who came to Japan but also the role of their parent generations. In other words, *Joseon-jok's* migration to both Japan and South Korea has to be comprehensively understood in the context of organic connection between two generations of families. For them, the scattering and reunion of families is their survival strategy and life practice itself. Therefore, its implication can be grasped from a transnational and regional perspective.

• **Keywords:** scattering and reunion of families, survival strategy of families, migration, immigration to Japan, settlement process

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## ARTICLES

### The Poetic Form of Extension and of Intension:

#### A Comparative Analysis of Korean *Sijo* and Japanese *Haiku* | JANG Gyung Ryul

*Sijo*, a traditional Korean poetic form, is often mentioned side by side with what may be termed its Japanese counterpart, *haiku*; and these two poetic forms have frequently served as objects of comparative studies. Indeed, it is fair to say that they are positively comparable in many aspects; however, *sijo* and *haiku* are more different than similar poetic forms. Most important of all, while *sijo* introduces poetic images through the four steps in composition, *i.e.*, introduction, development, turn, and conclusion, *haiku* presents them through the superimposition of one image on another. Based on this distinction, I have attempted a comparative analysis of the historical and inherent characteristics of the two poetic forms. My conclusion is as follows: first, *sijo* may be described as the poetic form of *extension* that has been developed from *dansijo* to *sasolsijo* to new-style *yonsijo*, while *haiku* as that of *intension* that has been developed from *renga*, evolved from *tanka*, to *haiku*; second, *sijo* can be defined as the poetic form of *temporality*, whereas *haiku* as that of *a-temporality*. Faced with my argument, one might be suspicious of value-judgments; however, my conclusion as well as my analysis is neither intended nor meant for any kind of value-judgment. I simply want to make clear the relative characteristics of the two poetic forms, *sijo* and *haiku*.

• **Keywords:** *sijo*, *haiku*, extension, intension, temporality, a-temporality

### The Change of the Japanese Economic System under the Structural Reforms during the Long Recession of 1990s | CHUNG Jin Sung

In the early 1990s, the Japanese government had advanced the structural reforms aiming to transform the old relationship-oriented economic system into the new market-oriented system, as the major policies to revitalize the sluggish Japanese economy during the long recession. As the result of the reforms, until about 2000, the major reforms were achieved in the areas of employment system, financial system and corporation governance. However, around 2010, we could yet observe coexisting plural systems based on the different mode. And it is not clear whether the system will converge on the market-oriented system due to reasons such as: the institutional complementarity, difficulty of change in certain systems such as education-and-training system, and households' persistent preference for riskless asset.

• **Keywords:** structural reform, Japanese economic system