영문초록 Abstract

Minorities in Japan

Toward Non-Essential and Inclusive Research on Minority | SHIN Ki Young

This article aims at presenting non-essential concepts and an inclusive methodology for minority research. The first part of this article is devoted to an overview of the historical development of the concept of 'minority' as there have been in Japan and worldwide. The second part examines the recent feminist theories on structural oppression and discrimination of minority social groups, as offered by Iris Young, Chizuko Ueno, and by Black feminist theorists. In doing so, this article discusses how Young's concepts of 'social group' and 'structural oppression', and Ueno's concept of 'complex discrimination' can help us perceive minority groups as non-essential social groups, historically constructed vis-à-vis the dominant 'majority' of their society. This study finds particularly useful the Intersectionality approach originally employed by Black feminists. This is because the Intersectionality approach can serve as a tool for analyzing the complex identity formation of the minority, as well as their structural subordination to the majority by highlighting the mutually constitutive relations among different social identities fostered by their structural positions and socially meaningful categories such as nation, ethnicity, gender, or class.

• **Keywords:** Minority, Identity, Intersectionality, Social Group, Complex Discrimination

A Study on Joseon-jok's Immigration to Japan: Japan as a Nation-State and Enterprises for Accepting Foreign Nationals | KWON Hyang Suk

This paper locates the problem of the Joseon-jok (the so-called Korean-Chinese)'s immigration to Japan in the context of Japan's acceptance of international students and foreign workers, and considers the implications thereof. Firstly, it roughly describes the current state of the Joseon-jok living in Japan, defining them as the 'Invisible Minorities.' Secondly, it considers the Joseon-jok's immigration to Japan, which started in the early 1980s in association with Japan's acceptance of international students and foreign workers. Lastly, it looks into the policies that worked in the background. In conclusion, this paper argues that the Joseon-jok's immigration to Japan is deeply tied to the Japanese legal system and its policies involving Japan's acceptance of international students and foreign workers. This means that the Joseon-jok's immigration to Japan must be understood in the context of the new set of policies of

the time, including the execution of 'the 100,000 international student' plan, the enforcement of the 'Revision Immigration Control Law,' the abolition of the personal reference system, and other policies related to the inflow of international students and illegal foreign workers, including the acceptance of foreign workers in either professional or technical fields. For now, this paper points out that the roles of the nation-state and corporate enterprises, which have not yet been thought of as a factor in the theories of immigrant studies, were important in the Joseon-jok's immigration to Japan.

Koreans of the Jeju Origin Living in Japan: As Represented in the Post-war Japanese Television Media | YANG In Sil

In recent years, the term "Koreans in Japan from Jeju (*zainichi jejujin*)" has grown popular in the academia of both Japan and South Korea. Also, a number of TV dramas and documentaries on Koreans from Jeju living in Japan have been aired over the last few years, led by local broadcasting stations in the Jeju Island and in Osaka. These TV dramas and documentaries often take up themes such as the Jeju people' smuggling themselves into Japan, their illegal residence in Japan, their attempt to apply for the refugee status; at the same time, they also deal with themes such as romance with other foreign residents in Japan, or life in the Ikuno community in Osaka (where Koreans from Jeju are concentrated in), which symbolically speaks for this group. In fact, these same themes can be found in the television documentaries made around 1965, the period when the number of illegal migration from South Korea to Japan was rapidly increasing. In this study, I discuss how these television programs have represented Koreans from Jeju in accordance with the changes in different time periods, by observing how each media depicted the Jeju 4.3 Massacre, the Jeju people's smuggling themselves into Japan, and their nostalgia for their homeland Jeju, which reveals to be different from their fellow Koreans living in Japan from different parts of Korea. These are recurring themes in the visual media where Koreans of the Jeju-origin living in Japan appear. For instance, the television texts of the 1960s use Koreans from Jeju living in Japan as subjects of heart-warming story based on familial love, while emphasizing their (direct or indirect) experiences of having crossed over to Japan after surviving the Jeju 4.3 Massacre and the Korean War, their life as illegal residents, and their feelings of regret for having made the "wrong choice" of becoming illegal residents as ex-patriots. Although recent documentaries about the first generation Korean women from Jeju present their lives as full of twists and turns, such historical contexts are often deleted when adapted to the screen. In cases where Koreans of the third or fourth immigrant generations play central characters, politics becomes their main concern, and memories possessed by the first and second immigrant generations smuggling themselves into Japan from Jeju become a lynchpin that connects them to their

descendant generations. Moreover, while many visual texts on Koreans living in Japan in general, who have come from regions other than Jeju, tend to emphasize the ethnic identity of the first and third immigrant generations as that of "*zainichi* Koreans" (Koreans residing in Japan), such texts often present the second generation as "Others" in the story.

On the contrary, visual texts on Koreans of the Jeji origin differ from such visual texts in that they try to help the second generation Koreans from Jeju build up their confidence about their ethnic origin and roots. However, even though films on Koreans living in Japan have become increasingly diversified in terms of themes, especially those films on Koreans from Jeju, these texts still seem to be reproducing the discourse of the Japanese multiculturalism, which presents an unrealistically hopeful future while silencing the past.

- **Keywords:** Koreans in Japan from Jeju, television documantaries, smuggling, refugee, identity, multiculturalism, Jeju 4.3 Massacre

The Multiple Identities of the Japanese who Remained in China after WWII

| HYUN Moo Am

Following the normalization of diplomatic relations between China and Japan in 1972, many of Japanese who remained in China after WWII because they could not be repatriated during the postwar period returned to their homeland, especially in the 1980s. These people, known as "Japanese orphans" or "Japanese women remaining in China," are people that lived on along with the Chinese people in order to survive the aftermaths of Japan's defeat.

They were able to return to their motherland with difficulty, however, they were treated not as Japanese but as a foreigner. Therefore, as a minority, they had to struggle to receive reparation from the nation, which required having to prove their residency in Japan. In the end, the Japanese government denied the responsibilities of the state based on the 'war damage endurance theory.' At the same time, however, the government implemented the 'special policy' to support them.

This paper examines Japan's policies toward the Japanese who remained in China after WWII, which stand on the border between the 'war damage endurance theory' and the ideology of war responsibility. This paper considers the position of these people as well as the meaning that they hold in the context of 'historical consciousness' during postwar Japan.

- **Keywords:** Japanese Left-Behind in China, The support and communication center for people returning from China, war damage endurance theory, war responsibility

The Two Moons Appearing in the World of *1Q84*: Aum-Question , System, and Minority | PARK Kyu Tae

The purpose of this paper is to examine the meanings of the various mytho-magical binary oppositions present in the novel, *1Q84*, by Haruki Murakami by focusing on the two key-words, 'System' and 'Minority'. These include 'the Year of 1984 and 1Q84'; 'Mother and

Daughter'; 'Big Brother and Little People'; 'the World of Sound and Letter'; and 'Good and Evil,' all of which are best represented by 'the Two Moons.'

Aomame, a part-time assassin and a fitness instructor, and Tengo, a novelist, find that they have been transported from the real world into the fictional one of *1Q84*. Ten years old, bullied and ignored by her schoolmates, Aomame once happened to hold the hand of a Tengo, a boy in her class. That moment of innocent intimacy is what has sustained her being in a soteriological sense. Tengo shares that memory of Aomame, and this becomes the motif where all mythic stories that occur in the parallel world of *1Q84* with the two Moons begin. Meanwhile, Fuka-Eri, a seventeen-year-old girl, writes a strange confessional memoir involving Tango, which leads to the appearance of the 'Little People.'

This paper shows how the three protagonists (Aomame, Tengo, and Fuka-Eri) embody 'Minority,' while the 'Little People' represent the 'System'. In a way, *1Q84* is a distinctly Japanese response to the Orwellian themes of the unseen power and the subjugation of the individual by Big Brother, which symbolizes a 'System'. This may be equivalent to the 'Little People' in Murakami's work.

'Aum-Question,' as a tool for pursuing the meanings of the above-mentioned binary oppositions, places certain mental situations of the contemporary Japanese society in the age of post-Aum forced upon by the Aum Shinrikyo cult, the same cult responsible for the 1995 Tokyo subway gas attack, that which is the subject of Murakami's non-fiction book *Underground*.

All in all, this paper will ask and seek to answer questions on how *1Q84* can be a myth about Minority, and why Murakami's novel is both a 'History' and a 'Monogatari(物語)' in the age of post-Aum, especially in relation to the 'Aum Question'.

• **Keywords:** Murakami Haruki, *1Q84*, Aum Shinrikyo, System, Minority, Myth, History,
  Monogatari

ARTICLES

Japanese Employment Practices and Gender: The Case of Post-Marriage Retirement of Women | ENOKI Kazue

This paper examines the relationship between Japanese labor-management relationships and gender by tracking the origin of the system for retirement after marriage. In Japan, the female workforce appeared before World War II, and has been advancing since. Thus, no system had ever imposed coercive retirement on married women. It was only when the modern lifestyle that politically sets up married women, or wives, as the primary worker within the household, that the common practice of limiting female employment to young and unmarried women became established. This practice, which continued to be in effect during the post-war times, persists in practice even today.

The institutionalization of post-marriage retirement was implemented also because the labor market worsened in terms of job opportunity during Japan's rapid economic growth period. The institutionalized practice can be seen as a result of the circumstances of the post-WWII times that sought the formation of a long-term employment system, in order to secure work for full-time. For companies that were equipped with a developing internal labor market, it was 'necessary' to exclude in advance those women who were deemed likely to retire early upon marriage. Accordingly, this system maintained its economic logic and persisted as an unwritten code in the workplace, notwithstanding the disappearance of its legal support. Considering historical records, Japanese companies have consistently sought workers who could devote themselves exclusively to the production labor, without any consideration given to their familial responsibilities. It can be said that ideas of gender distinctions inherent in Japan's employment practices continue to persist in effect today in ways unseen.

The Revitalization Policies for Coal-Mining Areas in Japan during the 1960s
| CHUNG Jin Sung

During 1961~1962, the Japanese government introduced the revitalization policies for coal-mining areas, as the decline of the coal-mining industry resulted in the population decrease and impoverishment of the areas. Initially, the revitalization policies were established in order to adjust the industrial structure of the coal-mining areas—for instance, to change the dominant industry of the areas from a coal-mining industry to a manufacturing one. Some of the important tasks included tasks such as building infrastructure and inviting manufacturing companies and offering financial aids to the municipalities of the areas. However, after the establishment of the third revitalization plan in December 1971, the revitalization policies changed in nature from that of initial structural adjustment policies to that of area development policies, made to resolve various economic, social and cultural problems. This transition is visible in: certain new points that are emphasized in the third plan; the connection between the revitalization policies and the comprehensive national development plans; the betterment of the inhabitants' living conditions; the fostering of various business enterprises appropriate to the areas and of manufacturing.

Japanese Views on the Increase of Foreigner Population in Japan:
An Analysis of the 2000~2008 Japanese General Social Survey (JGSS)
| KIM Bum Soo

By analyzing the Japanese General Social Surveys (JGSS), planned and conducted by the
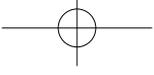
JGSS Research Center at Osaka University of Commerce in collaboration with the Institute of Social Science at the University of Tokyo, this article examines the general Japanese view on the increase of foreigner population and the factors that affect the formation of this view. Specifically, by analyzing the 2000~2008 JGSS data, this article demonstrates that factors such as age, political orientation, household income level, the degree of emotional attachment to his/her town of residence, openness of his/her living area to foreigners (measured in terms of the opportunity rate to encounter foreigners in the area), level of English oral communication etc. are statistically meaningful, as they affect the views of the surveyees on the increase of foreigner population. This article aims at understanding the foreigner problem in Japan, as well as at finding a general policy solution that will help achieve ethnic integration in the multicultural society of Japan.