

Newly Constructed Gravel Roads: Life and Nationality of Bae Jung-do, a Second-Generation Korean in Japan, by Hyunmi Jo,
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It is expected that locality-oriented Humanities (LoH hereafter) is to integrate different types of information such as particular or general one, subjective or objective one, and local or global one. The official documents, literature, and survey data may be generally used to present the objectivity of LoH. Such an information does not include much details of particular localities and also local people's experiences which are valuable to LoH. Oral life history is good of getting local events and people's life experiences. It seems to me that oral life history is not contrastive, but complementary to the general or objective information of LoH which came from the official documents, quantitative data, and so on. It is necessary to include local and personal experience-oriented information or knowledge for the deepening of LoH. Based on such a point of view, I review the book of dealing with one Korean Japanese's life and its relations to formal historical

events in Japan and Korea.

The book for Bae Jung-do's life history consists of two parts, family and ethnicity. The former mentions the hardness of parents' life as the first generation of Koreans in Japan, the difficult and ambiguous period of Bae Jung-do's youth life, and marriage and wife's death. The latter includes Bae Jung-do's socio-political activities or events. It also mentions how Bae Jung-do's value and activity was changed from common and personal to official and socio-political.

Bae Jung-do as the second generation of Korean Japanese is the valuable person who represents the struggles (or movements) of human right and civil participation of Koreans living in Japan. In terms of his life history, Bae Jung-do had experienced the conflicts and ambiguity of personal and ethnic identity due to the social and economical exclusion from a Japanese society until the time when he actively participated in the ethnic movement for Korean Japanese. The economic poverty and suffering life of the first generation of Koreans in Japan were also included in Bae's oral life history. Bae Jung-do memorizes his mother's hard working and ethnic differentiation in his early life. "I already knew Koreans even in an early time. My parents spoke Korean. Even though I did not understand all of what they spoke in Korean, I felt different from Japanese. I went out to collect old and waste iron with mother. It was well known that I was a Korean because Japanese kids called me "Josenjing"(Korean people, 조센징) in an early time. Josenjing was beyond the literal

meaning of Koreans. It indicated the poor and lower Koreans in a Japanese colonialism, and in its meaning the lower status of Korean was included as compared with that of Japanese. That is, Josenjing was used as a symbol of including all of the process and meaning of the history of the relations between Korea and Japan from past to present. Korean kids in Japan knew such a meaning of Josenjing.”(35)

The change of Bae’s life from a common person to an ethnic activist was not occurred naturally or by chance, but through the contracts with a colonialism-criticized Japanese novelist, some activists of establishing Korean democracy, scholars, and famous politician. The most well-known and important person of transforming Bae’s life was President Kim Dae-jung. Bae took a role of physically guiding him at the time when he stayed in Japan.

The second part of the book deals with Bae’s activities associated with Korean Japanese-related movement or organization like ethnic movement, the establishment of Fureai facility, and Kawasaki City Representative Assembly for Foreign Residents. The aim of ethnic movement is to legally and socially eliminate an ethnic differentiation toward Koreans in Japan. To do that, Bae and his colleagues randomly collected and studied the documents, books, and data related to the ethnic differentiation, and he also participated in several movements and organization. Bae mentioned the three principles of Research-Action Institute for the Koreans which are practice, cooperation, and coalition at its fifth national conference. “It is important to implement them

in a region. And various groups practicing in a region can be oriented to a coalition entity. So the problems of ethnic differentiation in a region try to be collaboratively responded. If a coalition entity in a region is made and the problems of ethnic differentiation are collaboratively responded, a variety of support for us will be come from different places.”(110) He also asserts that a free and open organization ought to be made under the condition of keeping the three principles. Otherwise, it is much difficult to combine various civil movements or organizations. One example of regional activities of solving ethnic differentiation was the institutional improvement of reducing it in Kawasaki-si. Now Kawasaki-si is a respected region in which foreigner’s right is well preserved as compared to other cities in Japan. In fact, the foreigners’ right the city has been actually achieved by their positive activities of acquiring it. It was not given to foreigners by the government itself. However, people are not concerned about foreigners’ struggles of getting their rights.

Bae Jung-do recognized the necessity of official facility for Japanese Koreans to exchange voices against ethnic differentiation and also ideas of cooperating Koreans and other foreigners. He also knew the fact that local administrator's help was needed to establish such a facility. So it is necessary for Japanese Koreans in Kawasaki-si to give clear data or information to the Kawasaki city office about the reason why an official facility for Japanese Koreans was needed. The Fureai facility for Japanese Koreans was established in 1988 with the help of the Kawasaki-si. “It took

seven years to negotiate with local administrators for the establishment of Fureai building. As a result of such a negotiation, Fureai facility as an official space for Japanese Koreans was established by the financial support of local government. This event was firstly happened in Japan, and Fureai facility was operated by Seikyu-sa(青丘社) as a social welfare organization”(130). Some Japanese Koreans criticized Bae Jung-do’s efforts for the establishment of Fureai facility with the help of the Kawasaki-si. They thought that such an official facility ought to be built by Japanese Koreans themselves. His thinking was different from them. “We were born and should continuously live in Japan. So it ought to be thought how we as Japanese Koreans will change a Japanese society. We can not live in a world separated from a Japanese society. It is necessary for us to survive and to continuously operate the Fureai facility in a Japanese society. So the financial support of local government is needed.”(133) Furthermore, the Fureai facility is now utilized for Japanese Koreans and their kids and also for other foreigners in the Kawasaki-si. It is introduced as a place of meeting and communicating among Japanese and foreigners who are old people to kids. Bae Jung-do took an active role of establishing Representative Assembly for Foreign Residents(外國人代表者會議). In 1996, Representative Assembly for Foreign Residents(RAFR) was established in the Kawasaki-si. RAFR protected by a local ordinance was the first in Japan.

Bae Jung-do’s life history is well expressed through his

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personal life and its related official activity or event of establishing Fureai facility and Kawasaki City Representative Assembly for Foreign Residents. Like a story of Bae's life history, locality-oriented Humanities is based on the assemblage of personal/subjective or official/objective information, local/particular or global/general information, and so on. It may be suggested that the review of the book to a personal life history will be included of getting more information to local or particular activities/events or the assemblage of local/particular and global/general ones.