

The Negotiation of Zainichi Identity and Resistance to Japanese Domination in Kazuki Kaneshiro Literary Text

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Abstract

This study discusses the identity negotiation and resistance of the Zainichi minority to Japanese domination as the majority group in the literary text by Kazuki Kaneshiro. Zainichi is Korean people who came and have settled in Japan before and during World War II. As a minority group in Japan, Zainichi often faces discrimination from Japanese people due to his identity. Issues regarding the issue of Zainichi's identity are a dominant theme raised in the literary work of Zainichi (Zainichi bungaku). One of the authors of Zainichi's literary works is Kazuki Kaneshiro who wrote a novel entitled Go in 2007. Go novel as a literary text of Zainichi will be used as research data to reveal how Zainichi's identity negotiations are articulated by Zainichi characters and how their resistance against Japanese domination as the majority community group. By using postcolonial studies and analyses the structure of the narrative text, this research can reveal the forms of identity negotiation and resistances discourse represented by Zainichi characters. Identity negotiation is seen through using Japanese name by Zainichi characters while interacting with the Japanese and changing the nationality from Korean to Japanese. Meanwhile, physical violence, mimicry (imitation), a mockery of Japanese behaviours, and maintaining their identity and Korean culture as resistances to counter the Japanese domination in the novel Go.

Keywords: Kazuki Kaneshiro; Negotiation; Postcolonialism; Resistance; Zainichi's Identity

1. Introduction

Korea's relationship with Japan cannot be separated from various historical memories that occurred between these two countries. Some of these historical events had a significant impact on the relations between the two countries, both politically, socially, and culturally.

One of the collective memories that remain for most Koreans is the Japanese invasion of the Korean Peninsula which was first carried out during the reign of Toyotomi Hideyoshi (1537-1598) from 1592 to 1598 (Jong, 2015).

The next Japanese invasion of the Korean Peninsula occurred from 1910 to 1945. In this invasion, Japan carried out various policies that were detrimental to the Korean side as the colonized, such as

forcibly sending Korean people to war, eliminating Korean culture through cultural and language assimilation policies and the looting of natural products by Japan to be sent to the country (Lie, 2008: 9).

The next historical event, which also becomes the collective memory of the Korean people is the policy of the Japanese government towards the Korean people in connection with World War II. In this policy, Japan obliged Korean people to come to Japan to be employed in various industrial plants, such as weapons, construction, tanks, and mining.

They had been forced to work with lower wages than Japanese people, and their position is considered the same as *burakumin*, namely the lowest and outcast group in Japanese society because it is

related to their work which is considered dirty (Lie, 2008; Howell, 1996).

This policy, according to Chan, as quoted by Lee (2008), shows the existence of an unequal relationship between superior Japan and inferior Korea. As a result of these historical events, up to now various discrimination and humiliation are often experienced by Koreans, especially those who live in Japan, such as the *Zainichi* minority group (Howell, 1996). Ryang (2009) even reveals that in Japanese documentation, Korean people who come to Japan are labelled as *Seijin* or *Chousenjin*. This labelling consists of two words, namely Chousen, which means Korean and Jin means person, so *Chousen Jin* refers to the mention of Korean people living in Japan. However, the *Chousen Jin* labelling is indirectly an insult to Korean identity. Recently, the mention of *Chousen Jin* is no longer used to refer to the Korean community living in Japan. They are now better known as *Zainichi Kankokujin*, which will then be referred to as *Zainichi*, namely Korean people who came and settled in Japan since the Japanese occupation of Korea and their descendants who were born and raised in Japan until now (Fukuoka, 2000). However, until now, *Zainichi's* existence as a minority group still receives discrimination from Japanese society. In the field of education and work (Fukuoka, 2000) an example is those graduates of Korean ethnic private schools who cannot take the entrance exam to Japanese national universities before taking the qualification exam first.

Whereas in the occupational field, the *Zainichi* as a minority can only work in low-level positions or in dirty and risky places, such as cleaning toilets, scavengers, and working in slaughterhouses (Fukuoka, 2000). Not only that, various stereotypical labels, such as criminals, rioters, dirty, are often addressed to the *Zainichi* group. (Ryang, 2009).

As a result of this discrimination, in the end, the *Zainichi* chose to hide various attributes that represented their identity as *Zainichi*. One example is that they replace the Korean name with the Japanese name in order to be accepted by the Japanese people and get the opportunity to study and work in the same place as Japanese people and also avoid discrimination from the majority society (Beauschamp, 1997: 282).

Zainichi's problems related to his identity are often expressed in literary works written by *Zainichi* authors. Literary texts narrating various problems of *Zainichi* identity written in Japanese by *Zainichi* authors (Korean authors living in Japan) in Japanese literature are called *Zainichi bungaku* (*Zainichi* literature). The *Zainichi* uses the *Zainichi* genre of literature as a means of contestation against the discourse of Japanese domination of them. Through the literary text (Ryang, 2002) *Zainichi* life generally was portrayed as immersed in an ethnic identity which was sustained by the daily assault from ethnic slur and the harsh reality of poverty.

The first-generation of *Zainichi* literature writers according to (Sasun, 2014) are include Kimu Saryan (Kim Sa-ryang), Kimu Tarusu (Kim Tal-su), and Chan Hyokuchu (Chang Hyok-chu). They wrote their works in Korean and are still has links with Korea as its home country. Then the second generation is Lee Kaisei, Kim Hagyon (Kim Hak-Yeong), and Kim Sokubaku (Kim Seok-beom) who began to distance themselves from Korea as their home country. Furthermore, entering the 2000s period, the works of *Zainichi Kankoku Bungaku* are continuing. One of the prolific novelists of *Zainichi* is Kazuki Kaneshiro who also works as a screenwriter. He was born on October 29, 1968, in Kawaguchi, Saitama, Japan. Tomonari (2005) said that Kaneshiro is one of the famous male writers among *Zainichi* novelist publishing in Japan today.

Go is one of his works that was published by Kadogawa Shoten in 2000 and was awarded the Naoki Prize as a prestigious award in Japan. *Go* tells the story of the Korean people (*Zainichi*) who live in Japan which is narrated by the main character named Kurupa (Sugihara in Japanese name), a high school student who is a descendant of *Zainichi*. According to Tomohiro (2005), *Go* reveals a fascinating with physicality. The story is based on movement, the uses of the body. The body imagery presented by Kurupa (meaning crazy) the central figure in this novel seems as a counter-gesture against the hegemonic discourse that undermines the minority in Japan.

Through the narrative told by these characters, various problems of their identity as *Zainichi* are revealed as a minority in Japanese society. In the novel *Go*, it is described how they have to face discrimination and stereotypes from Japanese as a majority this *Zainichi*.

Besides that, in this novel, there is also a relationship built by the characters who appear in the story to show the superiority of Japan as a colonizer against the minority of *Zainichi* as colonized. This relationship has indirectly led to various discourses regarding negotiations and resistance carried out by the *Zainichi* community is facing a kind of discrimination by the Japanese. Thus, through analysis of *Go* as one of *Zainichi's* literary text, we want to see how *Zainichi's* identity negotiations are shown by *Zainichi's* characters and how they do the resistance to against Japanese domination.

This research focuses on *Zainichi's* identity negotiation and forms of resistance to Japanese domination in Kazuki Kaneshiro's *Go* novel by using postcolonial studies as a theoretical basis. Postcolonial terminology emerged from colonial experiences that not only refer to things related to the culture of a post-imperial nation, but as Ashcrott, Griffiths, and Tiffin

(1989) have argued more about the whole cultural discourse that is influenced by the process. Imperialism when colonialization was taking place and continues until now. Therefore, postcolonial literature is defined such critically and study the colonial relationship through the writing to resist a colonialist perspective (Boehmer, 2005).

The goal of this study is to show *Zainichi's* identity negotiations and resistance by characters representing *the Zainichi* community in the novel *Go* as a strategy in interacting with Japan as the majority. Furthermore, through the discussion of identity negotiations and resistance shown by the *Zainichi* characters in the novel *Go*, it can reveal that the colonial relationship between Korea and Japan, which is represented in the novel *Go*.

2. Method

The method used in this research is a qualitative method and close reading as a method used in tracing to emphasize more on the text. This method is as stated by Eagleton (1996: 38) that "Close reading is to do more than insist on due attentiveness to the text. It inescapably attention to this rather than to something else; to the 'words on the page rather to the contexts which produced and surrounded them". Besides that, to answer the research problem, we also use a narrative structure method as one of appropriate method which applied for literary such as novel (Charlton, at.al., 2011). According to Bal (2017), A narrative text is a text in which an agent called narrator as a 'voice conveys to an addressee or narrate a story (Bal, 2017; Jahn,2017). The narrative text also has a structure which consists of the plot (events), characters (actors), time, and location (Bal, 2017; Genette,1980).

Furthermore, postcolonial studies will employ as a theoretical basis to analyze identity negotiations and resistance to

Japanese domination in novel *Go*. Post-colonialism is a counter-discourse aim deconstructing the relations between colonizer and colonized which emerged based on the colonizer's perspective. On the other word, post-colonialism as a theory to accommodate discourse against colonial domination (Ashcroft et al., 1989; Said, 2001; Loomba, 2002). The strategy against domination is through negotiation and resistance. The form of resistance doing by colonized is imitating culture, attitude, language, and behaviour of colonizer, which in Bhaba's concept called mimicry (in Yasa, 2013). Diala (2013) said that the menace of colonial mimicry is Bhaba's insight in its subtle defiant deviation from the mere replication of colonial models and prototypes.

Based on the theory of post-colonialism, this article reveals the negotiation identity of *Zainichi* and resistance to Japanese domination which represented through narration and relations between figures in the novel *Go*.

3. Result and Discussion

3.1 Analysis of the plot and characters in the novel *Go*.

Novel *Go* tells the life of *Zainichi* (Korean living in Japan), who received various forms of discrimination and negative labelling from Japanese people, narrated through the point of view of the character Sugihara as *Zainichi*. In the text, it is told that Sugihara, originally named Kurupa, made friends with Japanese people, namely the Sakurai who became Sugihara lover and Kato a Yakuza child who became his friend.

Based on the plot analysis, it is known that the *Go* novel begins with an event depicting the identity of the Sugihara family, which consists of his father and mother (Kaneshiro: 6-11). His father's identity is shown as the first generation *Kita Chousen Zainichi* (North Korean living in

Japan) who is still tied to his North Korean ancestors. His emotional ties to the ancestral land are still strong in the character of Sugihara's father when he shows his desire to go on vacation to Hawaii which is considered the same as Jeju Island, his homeland.

オヤジは温暖な気候を持つ韓国の済州島に生まれ、子供時代を過ごしていた。ちなみに、済州島は『東洋のハワイ』を自称しています。

My father was born and spent his childhood on the island of Jeju, which has a warm climate. And he also called Jeju Island as "The Hawaii of East Asia." (Kaneshiro: 6).

In contrast to her father, Mrs Sugihara's identity even though they both share *Zainichi's* identity, her mother is described as the second generation born and raised in Japan, so that her emotional ties seem to have been uprooted from her ancestral land. Similarly, Sugihara, who was born and raised in Japan, feels that she has a Japanese identity more than a Korean person, as she always says that 「僕は日本で生まれた、僕は日本で生まれた」. "I was born in Japan; I was born in Japan." (Kaneshiro: 17).

The character Sugihara in the novel is told as a student at an ethnic Korean school devoted to the *Zainichi* (Kaneshiro: 24).

「僕は、民族学校で教わったのは、朝鮮語と朝鮮の歴史と、北朝鮮の伝説的な指導者、あとは日本学校でも教われるような日本語〔国語〕、数学、物理、などなど」

"I am at an ethnic Korean school. taught Korean language, history, and culture, besides the Japanese language mathematics, biology, and lessons others such as those taught in Japanese schools" (Kaneshiro: 52).

The rules in this school are stringent, and the school does not hesitate to punish students who dare to break the rules

physically. Several rules must be obeyed by students, including not using Japanese at school and having to use the Korean language which is considered to be able to maintain their identity as *Zainichi*.

Having an identity as *Zainichi* who lives in Japan, Sugihara's life cannot be separated from various discrimination from Japanese people who interact with him. The various discriminatory actions he experienced made him aware of the treatment of his father. The latter taught martial arts, such as karate, boxing so that he could face discrimination and violence from Japanese people against him. Sugihara's body strength and martial skills managed to defeat Kato, the son of a respected Yakuza. Sugihara's success in defeating Kato changed their relationship from being enemies due to differences in identity to being good friends (Kaneshiro: 25).

Sugihara's interactions with Kato as a character representing the Japanese brought Sugihara to meet Sakurai, a Japanese woman who became his lover (Kaneshiro: 35). When he first met, Sakurai did not know that Sugihara as *Zainichi*, whom he knew the name Sugihara, was well known among Japanese people as a man who was good at playing basketball and good at fighting. This fact is known by a flashback that describes a fight between Sugihara and Japanese basketball players. This incident was caused by the treatment of basketball players who did not consider Sugihara's existence on the basketball court and beat him first.

The basketball players' treatment was due to Sugihara's identity as *Zainichi*, who was deemed unfit to play basketball with them because he was labelled as stupid, unskilled, and lazy. The fight between Sugihara and the unbalanced basketball players overwhelmed him and eventually lost. After a fight, he was kicked out of his school basketball team, but his name became known as a man who was good at

fighting, so many of the boys at his school challenged him to fight, and one of the challengers was Kato, the son of a Yakuza boss.

Then the story highlights a flashback to the three years preceding the incident with the display of Sugihara's negative stereotypes that made a scene at the station while doing a challenge called the Super Gillette Chicken Race. This mischief that was carried out by Sugihara invited the Japanese police to chase him down and arrest him then took him to the police station (Kaneshiro: 67).

The negative labelling imposed on *Zainichi Kankokujin* in the novel *Go* is also seen in the interrogation carried out by the patrol police against Sugihara. At that time, the police patrolling on a bicycle suspected Sugihara of committing a crime and asked his identity, which was eventually discovered as *Zainichi Kankokujin* (Kaneshiro: 183). Knowing that Sugihara's identity was *Zainichi*, the police's attitude further showed the verbal discrimination by saying that 「外国人は悪いことをするから、首に首輪をつけてところ」 "A stranger will have his neck chained, for committing a crime" (Kaneshiro: 184).

The negative labelling and discrimination carried out by the Japanese people made Sugihara decide to hide his real name by using a Japanese name when interacting with Nihonjin. After that, Sugihara decided to continue his studies at the Japanese Middle School. However, Sugihara's decision was discovered by Kim sensei after Wonsu forced to leak it. Wonsu told his secret when he was in a state of stress due to being beaten by Kim sensei for using Japanese at an ethnic Korean school. After learning this information, Kim sensei then beat Sugihara and branded him as an ethnic Korean traitor. At the time when Sugihara was being beaten by Kim sensei, Jong Il helped him by saying that they had

never actually had citizenship either as Japanese citizens or as Korean citizens.

Since the first time he met Sakurai, Sugihara was also impressed by Sakurai, so they often spent time together. Their relationship is described as getting close and severe; this is indicated by Sakurai's invitation to have lunch with his family at her house (Kaneshiro: 117). However, their relationship was tested by the Japanese killing of Jong-II (Kaneshiro: 149). The murder incident began with the attitude of a Japanese student who harassed a North Korean student *Zainichi Chousenjin* who was in Japan at a station (Kaneshiro: 144). Jong II, who saw the incident, tried to help the girl by warning the student. However, Jong II's reprimand was not heeded so that a fight ensued which led to the killing of Jong II.

Jong II's death makes anger the *Zainichi* community and plans to take revenge. Jong II's friends who were commanded by Wonsu tried to find the killer and asked Sugihara to join. However, Sugihara strongly rejected Wonsu's plan, so Wonsu accused Sugihara's reason for not caring about the incident because he has a Japanese girlfriend (Kaneshiro: 1158-159). Wonsu's words made Sugihara confused and feeling guilty. At last, he realizes that he was still a *Zainichi*, even though she used a Japanese name when interacting with Japanese people.

Nevertheless, on the other hand, If Sakurai knows about his identity, she will get angry, and he does not want to lose Sakurai, a Japanese girl that he loves so much. Due to several considerations and the fact that his identity as *Zainichi* could no longer be hidden, Sugihara finally decided to tell Sakurai about his identity. Sakurai felt cheated and did not accept the fact that Sugihara was a *Zainichi*, because since childhood he was educated by his father not to have any contact with *Zainichi* men because their blood was dirty (Kaneshiro: 177). Having found this fact, Sugihara

accepted Sakurai's decision with disappointment.

From the plot analysis described above, it can be seen that *Zainichi*'s interactions with Japanese people are full of discrimination and negative labelling attached by Japanese people. It happened because of the unbalanced power relations between the Japanese and the *Zainichi*. The power relations that exist are colonized and colonial relations which create a superiority versus inferiority relationship. Japanese people are described as being in a superior position. At the same time, *Zainichi* is in an inferior position, so it can be said that Japanese people have superiority to commit acts of harassment, humiliation, and beating against *Zainichi Kankokujin*.

3.2. Character relations in the novel *Go*

Based on the discussion of the plot through the sequence of events in the novel *Go*, it can be seen that the relationship between the characters of *Zainichi* and the characters of Japanese is not balanced. As the majority group, Japanese people consider themselves superior so that they arbitrarily discriminate against, exclude, negatively label, harass, expel, and beat the *Zainichi* community.

With this superior view of Japanese, the interactions that occur between *Zainichi* and the Japanese often lead to unequal relationships, namely the relationship between 'self' and 'the other', the relationship between the former colonizer and the colonized, the relationship between the 'holy'. And the 'unclean', as well as the relationship between rulers and community trash. The analysis of these relations is as follows.

The relationship between "self" and "the other" in the novel *Go* is seen through the relationship between Sugihara and the characters of basketball players. This relationship is marked by the interaction between Sugihara and a group of basketball players who are set on a basketball court.

From the costumes used, two teams are competing, namely the blue team and the white team, which is accompanied by the respective coaches, reserve players, and the crew. At the time of the match, Sugihara, who was one of the blue team players, never got a ball pass from his colleagues. He seemed to be silent as if he had no role in the match (event 5).

Seeing this situation, we assume that Japanese society on the basketball court does not consider Sugihara's existence as part of themselves or "themselves", but instead perceives him as an outsider or "other person". For this reason, the basketball players excluded Sugihara from the game because it was deemed unworthy to be among them. Therefore, the relationship that occurs from this interaction shows the relationship of basketball players as 'self' with Sugihara as 'other'.

The interaction between Sakurai and Sugihara shows the relationship between the former colonizer and the former colonized in the novel *Go* the beginning of their meeting (Incident 4). Compared to using the name Kurupa, he is more comfortable using the name Sugihara which is synonymous with Japanese names. It shows Sugihara's inferiority, who prefers to hide his identity as *Zainichi*. Through the interaction between Sugihara and Sakurai, a stereotypical view of Japanese people can be seen who see *Zainichi* as "the other" who is dirty and unclean. It was seen when Sugihara told Sakurai his true identity, as seen in the following quote.

「俺の国籍は日本じゃないんだ」。それはきつと十秒とかそこらの沈黙だったはずだけれど、僕にはひどく長いものに思えた。

「. . . どういうこと？」と桜井は「言った通りだよ。僕の国籍は日本人じゃない「. . . それじゃ、どこの。韓国。」

「国籍なんて意味がないってことだよ。」

沈黙。沈黙。沈黙。沈黙。ようやく桜井の口が開いた。

「日本で生まれて、日本で育ったの？」僕は頷いたて、言った。

"My nationality is not Japanese." It paused for about ten seconds, but it felt so long to me. "What does it mean?" Sakurai asked me.

"As I said. My nationality is not Japanese.

"So where?"

"Korea."

"Citizenship is not an important thing, right?"

Shut up ... Shut up ... Shut up Shut up. But finally, Sakurai said.

"You were born and raised in Japan, right?"

"Yes," I answered.

(Kaneshiro, 174-175)

「お父さんに,. . . 子供の頃からずっとお父さんに、韓国とか中国の男とつきあっちゃだめだっていわれたの. . .」。僕はその言葉をどうにか体の中に取り込んだあと、訊いた。

「そのことになんか理由があるのかな？」桜井が黙ってしまったので、僕は続けた。「お父さんは、韓国とか中国のは目血が汚いんだ」というの。

Relationship with Korean or Chinese men. I also asked, "What is the reason?". Why, what is the reason? Since Sakurai did not answer either, I continued asking questions. Finally, Sakurai said, "Father said that Korean and Chinese blood is dirty.

(Kaneshiro : 17)

The relationship between the Japanese as rulers and *Zainichi*, who is considered public trash in novel *Go*, can be seen from the relationship between Sugihara, Tawake, and Wonsu with Police Patrol. At that time, they were looking at a billboard on a lonely little street. Then, suddenly the police with their patrol car came and called them "community trash", then ordered them to leave because they

were considered as disturbing residents in the area. Tawake did not accept the police's attitude, then threw a brick at the windshield of the police car (Kaneshiro, 67-68).

This event shows the unbalanced relationship between the police and Sugihara, Tawake, and Wonsu. Considering that the police are part of the power, by calling them 'trash of society', this means showing that the relationship between the police and Sugihara, Tawake, and Wonsu is the relationship between the ruler and the community which is considered useless. Also, by positioning himself as the ruler, the policeman calls other people by any name without seeing and investigating first how the person is. This event proves that the police, who are part of the government, feel that they are superior to Sugihara, Wonsu, and Tawake.

From the analysis of the relationship between the *Zainichi* characters and the Japanese, it can be concluded that there is an imbalance interaction between the *Zainichi* and Japanese. Japanese appear to be superior to *Zainichi* characters, so they can arbitrarily commit various forms of insults, racial harassment, and beatings against *Zainichi* characters.

Based on the relationship between the *Zainichi* and the Japanese in this novel, it can be seen that the superiority shown by the Japanese towards *Zainichi* through arbitrary attitudes and actions, such as expulsion, beating, and humiliation. However, the *Zainichi* community, as objects of being oppressed and humiliated, make an effort against Japanese domination. They tried to carry out various forms of negotiation and resistance so that their existence as a community was respected by Japanese society.

The forms of negotiation carried out by the *Zainichi* characters seen in this novel include changing their name from a Korean name to a name that is identical to Japanese people, as was done by Sugihara, whose real name is Kurupa. “僕はタワケ先輩

に「クルパー」と呼ばれて可愛がられた” I was called "Kurupa" by Tawake, my senior as a favourite nickname "(Kaneshiro: 64). However, the call Kurupa was only used by Sugihara among his fellow *Zainichi*. Besides, in order to interact with Japanese people without getting discrimination, Sugihara also plans to change her nationality from *Zainichi* to Japanese, and he plans to continue at Japanese school. It is what makes the teachers at his school call him a traitor. Furthermore, the Japanese language, which Sugihara uses more often, is a form of negotiation in avoiding discrimination from Japanese people.

Besides the negotiation as a strategy facing the Japanese, this novel also shows the discourse of resistance doing by *Zainichi* to counter Japanese domination. The form of resistance in this novel is carried out through the strategy of imitation (mimicry), mockery (mockery), and maintaining a cultural identity as *Zainichi*. There are several forms of resistance carried out by *Zainichi* characters. First, resistance was carried out through a strategy of building physical strength to defeat the Japanese. It can be seen from the pattern of Sugihara's father, who since childhood taught physical exercises, such as boxing and karate in order to face violence doing by the Japanese (Kaneshiro: 60-61).

The physical strength of Sugihara, who had been trained since childhood, was finally able to defeat Kato, a character who represented the Japanese as a Yakuza child. Resistance using physical violence was not only carried out by Sugihara, but also by other *Zainichi* characters, such as the Tawake and Jong-Il figures who tried to face violence and harassment by the Japanese. This resistance in the form of physical violence as expressed by Said (1985: 5) is a character of post-colonialism, namely fighting and rejecting all oppression carried out by the majority group who are in

a superior position against minorities who are considered inferior.

Another form of resistance seen in the novel *Go* is by doing imitation (mimicry) and mockery (mockery) which is done by Sugihara when interacting with Sakurai. For example, the imitation of mimicry and mockery is the imitation of a Japanese accent, as was done by Sugihara when he called Jean Claude Van Damme read with the spelling Ban Damu. “俺はジャンクロードバンダムになる。バンダムじゃない。ヴァンダム。 “I want to be Jankuro-do Ban Damu. Not Ban Damu, but Van Damme. ” (Kaneshiro: 114).

Sugihara's impersonation was carried out with the aim that Sakurai would not be suspicious of Sugihara who had *Zainichi's* identity so that Sugihara would avoid discrimination and negative labelling. Sugihara's expression that called one Hollywood actor, Jean Claude Van Damme, as Ban Damu, is an inaccurate statement. It can be seen from Sakurai's reaction to say that the correct pronunciation for the Hollywood actor is not 'Ban Damu' but 'Vuan Damu'. The pronunciation of the word Ban Damu was deliberately wrong with the intention of making a mockery of the use of Japanese.

Another form of resistance is efforts to maintain *Zainichi's* identity by making strict rules prohibiting the use of Japanese in ethnic schools. The regulation was made with the aim that the Korean language, which is their identity as *Zainichi* can be preserved and maintained from generation to generation so that it is not eroded by the times. It is related to Ashcroft's (2001: 20-23) statement that resistance to the majority is also passive, namely resistance by using other means to maintain cultural identity and ownership. Thus, the regulations regarding the prohibition of the use of Japanese in Korean ethnic schools which Kim sensei closely supervised by punishing students who violated them were an attempt to resist the domination of the Japanese

language which indirectly became a tool of the hegemony of the *Zainichi* community.

However, the form of resistance carried out by *Zainichi* characters also experienced ambivalence. It can be seen through Sugihara, who uses a Japanese name when associating with *Nihonjin* so as not to experience discrimination and negative labelling. Besides, ambivalence can also be seen from the attitudes of Wonsu, Sugihara, and Jong Il who use Japanese at Korean ethnic schools. On the one hand, they strongly oppose and hate discrimination and negative labelling by the Japanese people. However, on the other hand, they prefer to use Japanese rather than use Korean, which is their identity as *Zainichi*.

4. Conclusion

Based on the analysis of novel *Go* narrative elements through plot tracing by looking at the sequence of events in the story, it can be seen that the characters representing *Zainichi* consist of Sugihara, Tawake, Wonsu, Jong Il, Kim sensei, Mrs Sugihara, and Sugihara's father. At the same time, the characters representing *Nihonjin* consisted of Sakurai, Kato, patrol police, basketball players, Japanese students, and Japanese people at the station. Furthermore, through the analysis of the focalization of the characters appearing in the text by someone who functions as a focalizer, everything that the character feels, such as sadness, happiness, and loneliness can be conveyed to the reader. Then through the interaction between these groups, namely *Zainichi* with Japanese people through the use of postcolonial theory, it was found that the relationship between *Zainichi* and Japanese characters are superior-inferior. The inferior *Zainichi* characters are described as 'the other', dirty, and trash of society. Meanwhile, the prominent Japanese figure as a holy self and a ruler.

With their superiority, Japanese characters commit various forms of discrimination, negative labelling, insults, and beatings against *Zainichi* characters. However, these characters as objects that are oppressed and discriminated against responding to all actions taken by Japanese characters by carrying out various forms of negotiation and resistance. These forms of negotiation include changing their names, which were initially synonymous with Korean names, to Japanese names. Apart from changing their names, they also changed their nationalities to become Japanese citizens. Even though they attend Korean ethnic schools, Japanese is often used in their daily life, especially when they interacting with Japanese people, besides of using negotiation as a strategy to avoid discrimination, these *Zainichi* characters also do many of resistances as an effort to against the domination of Japanese people who considered themselves as superior. Several resistances are doing by *Zainichi*. First, by using physical violence as an attempt to counter the violence and harassment by Japanese people. Second, do imitation (mimicry) and mockery (mockery), namely by imitating and mocking the use of Japanese behaviour. The last is maintaining their identity, namely by prohibiting the use of Japanese in ethnic Korean schools. This negotiation and resistance are illustrated through the narrative built by *Zainichi* characters. The discourse that refers to the perspective of *Zainichi* community is seen. In this novel, negotiation and resistance became a discourse of resistance from the colonial *Zainichi* community in contesting with the dominant Japanese culture.

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