

Blood, Land, and Knowledge of Korean and its impact on Japan: Empirical analysis of Korean identity, Dokdo consciousness, and their image of Japan.

by Daesong Hyun

Both Korea and Japan claim that Dokdo/Takeshima island is an integral part of their territory. However, unlike the Japanese, almost all Koreans are convinced of Dokdo as their territory.

Constructivism views the world as a socially constructed entity. With this point of view, this article focuses on the formation process of the Korean identity, Dokdo consciousness, their image of Japan, and how such recognition is structured.

This article examines some of the key variables of cognitive psychological aspects in connection with Dokdo consciousness and Japanese image in Korea, based on a survey held 2001 in Seoul that addresses issues such as national pride, ideology, view of international politics, sense of political alienation and political satisfaction.

This article also describes the structure of Dokdo consciousness. It explores when and how Koreans become conscious of Dokdo as their territory, how and what Koreans know and feel about the uninhabited rocky islets.

Based on the works of leading researchers, finally this article considers the role of the mass media, the education system, and the family system, all of which Louis Althusser called "Ideological State Apparatuses."

In conclusion, this article confirms that Korean's worldview and sense of values have much to do with their Dokdo consciousness and their image of Japan. And the Takeshima claim by Japan plays a role in solidifying the Korean identity. The mass media of Korea creates an ambivalent and negative image of Japan, and then the Korean education system

approves those images officially. And the Korean family system functions as structure to sustain those images of Japan.

The blood of Korean, the land of Dokdo, and the image of Japan as the others have all been important causes and also consequences of the process of forming the Korean identity.