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## Editorial Remarks

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## Editorial Remarks (Vol. 2, No. 4)

Happy holidays from all our staff at *Culture and Empathy*! *C&E* is a flagship journal of the World Association for Hallyu Studies (WAHS). WAHS has been working closely with the Research Center of Glocal Culture and Social Empathy, University of Seoul. In our mutual endeavor, we have published two volumes of *C&E* and organized seven world congress on Hallyu in six different countries in the last eight years. During this time, Hallyu Studies has both grown in quantity and diversities to a great extent. Initially a parochial subarea of cultural and media studies on Korean television and pop music, Hallyu Studies is now expanding its purview into fandom studies, institutional studies of pop culture, government policies of culture, management analyses of Hallyu, and gender studies of pop culture idols in neoliberal capitalism. *C&E* covers most of these topics along with any study that emphasizes the issue of empathy in human society.

The current issue (Vol. 2, No. 4) presents one article on Japanese nationalism based on the postwar emperor system; another on the long view of sports and music diplomacy between the two Koreas; the third on intercultural fashion exchanges between Vietnamese and Korean “pappies” (or fashion people); and finally a paper on the 2015 Paris terror attack. There is one overarching theme of these papers: nationalism in the postmodern world. Toshimaru Ogura’s article on Japanese nationalism is a case in point. He has written tomes on the subject ever since he was involved in the anti-emperor movement in Japan since the 1970s. In the current essay, Ogura analyzes how the postwar emperor system was based on a feeble institutional framework that failed to provide the emperor (as a person-turned-into-a-symbol) with any institutional guarantee of harnessing his symbol as a peaceful uniting leader of postwar politicians in Japan. These postwar elected officials in fact represented no people of their own despite the system of universal suffrage instilled by the U.S. that wanted to punish these people by means of the first version of Asian democracy. What has remained sagacious postmodern mentality that has dominated an otherwise deteriorating society, called Japan in the 21<sup>st</sup> century. Ogura argues that this incapacitated system of nationalistic production and reproduction is a return to nationalism that is much akin to the fatalistic prewar rendition but significantly dissimilar for its cohabitation with the U.S. Army that is semi-permanently occupying the archipelago. The article is illuminating and simultaneously horrifying.

Peter Moody shares this sober reflection of nationalism but analyzes it in a different context: the Pan-National sports and cultural exchanges between North and South Korea. North Korea, which has been struggling to rebuild its national identity amid economic deterioration, malnutrition, defection, and nuclearization (all of which are all but familiar in Western mass media) has occasionally been open to this kind of inter-state interaction at the official level while at the same time heavily restricting South Korean cultural products and spontaneous interactions between its citizens and those of the South. As much as Japan has been caught up with finding its national unity and identity through the decaying emperor system throughout the postwar years, South and North Korean governments, according to

Moody, have taken an experimental approach to salvaging aspects of Korean identity to build and maintain support for their respective domestic political agendas. Even if the spectacle of joint sports teams and music performances has undoubtedly attracted attention and tugged at the heartstrings, what is not immediately clear to us is how effective this Pan-National cultural exchange has been as it has changed over the years adopting different levels of restrictions and accommodations in a way that has not entirely been linear. Moody shows how the overall calculus of these kind of diplomatic ventures has remained constant even if the commitment to them has wavered over time.

The paper on Vietnamese street fashion by Michael Hurt shares another aspect of the evolving notion of nationalism in a socialist country that shares much of its similarities with North Korea or China, except in one area: the precarious notion of “nationalism” in Vietnam that its people has earned through a hard fight with the strongest imperialist power of the postwar world, the U.S. Unlike nationalism of the kind found in North Korea, the Vietnamese love of their nation is uncanny at best, leading to the exodus of its people as workers and wives in the factories and homes of foreign countries. The number of Vietnamese factory workers and wives in South Korea is alarming, even though the two countries fought each other in the 1960s and the 1970s. While the two nations had rocky modern encounters in the past, can these two peoples learn to appreciate each other’s cultures by cross-dressing in their national clothes? In an atmosphere much different from the one in which everyone in Asia had to learn how to appreciate and wear Western clothes, putting on your former enemy’s national dress might be an experience to dread, if one is a true ultra nationalist. Therefore, the process of engaging in an empathic relationship through sartorial exchange between former enemies is an interesting phenomenon to trace before making assessments about cultural issues between hostile nations.

Finally, Soelah Kim touches on the Western concept of nationalism against Muslim terrorism with the case of the 2015 Paris attack by Islam terrorists. By analyzing how the French media depicted the incident, Kim arrives at a conclusion that the postmodern mass media in France took up a new role. This was its role of not only invigorating nationalism that has been tarnished along the line of the postmodern and poststructural social milieu of France, but also healing the French people who were suffering from a 9/11 style trauma that unperturbedly appeared and felt stronger than France’s loss of Vietnam in 1954. Kim notices that the soothing side of the French mass media, which was the very target of the 2015 attack by the Muslim terrorists, tried to resurrect the old symbols of French unity in the name of “safety,” “liberty,” and “tolerance,” as if reconciliation between two former enemies (e.g., South Korea and Vietnam) would repeat its rhetoric of rapprochement, *qua* treatment, through cultural norms and artefacts, this time between France and Al-Qaeda.

We hope Vol. 2, No. 4 will help scholars and students of Japan, two Koreas, Vietnam, and France obtain valuable information on cultural nationalism. *C & E* will continue to strive to provide ambitious and meaningful contributions for each fresh issue.

John Lie, Ingyu Oh, and Wonho Jang