

discussion surrounding each chapter's specific thematic focus. Consequently, this book will appeal to readers from diverse fields (Korean and East Asian literature and history, Women and Gender Studies, Comparative literature) at both undergraduate and graduate levels.

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*Homing: An Affective Topography of Ethnic Korean Return Migration.* By Ji-Yeon O. Jo. Honolulu: University of Hawaii Press, 2018. 248 pp. (ISBN: 9780824867751)

Ji-Yeon O. Jo's new book *Homing* is a timely account of ethnic return migration among descendants of the Korean diaspora. The book captures an important turning point in changing notions of Korean ethnic identity and nationhood following the decline of the Cold War and the ensuing liberalization of commerce and migration. Whereas massive numbers of Koreans left the Korean peninsula in the years leading up to and following Japanese annexation in 1910, the tides of migration have abruptly shifted from emigration to transnational migration since the 1990s, as members of the Korean diaspora—a group of people who Jo refers to as *legacy migrants*—have started to “return” to South Korea. For many of these legacy migrants, the country of their ancestral heritage represents a land of promise and opportunity. On the one hand, legacy migrants find themselves drawn to the illusive promise of finally finding a sense of psychological rest and fulfilment in a country where they are part of the ethnic majority after decades of institutional and social marginalization as minorities. But as Jo points out, their decision to “return” is never purely emotional. They are also pulled by tempting economic opportunities that abound for multi-lingual, culturally hybrid people in South Korea's rapidly globalizing labor market.

It is the disentanglement of this duality—or in her words, an analysis of “the interactions between affective conditions and global contexts [that] necessitate a reimagining of the nationalist definition of Korean peoplehood”—that serves as the core objective of her book (15). Jo's analysis is primarily based on 63 interviews with Korean return migrants who live and work in South Korea, including 33 Korean Chinese minorities, 10 Korean Americans, and 20 Koreans from the Commonwealth Independent States (CIS Koreans).

The book is divided into 2 parts. The first part sets the stage by providing an overview of the historical contexts that characterize the initial departure, the nature of host societal settlement, and the various barriers and opportunities in ethnic identity and linguistic retention overseas for each of the groups. The theoretical thrust of the book can be found in the second part, entitled, *The Odyssey of Homing*, which compares the three groups of Korean return migrants across a set of key themes, including in analysis of the ways in which they have constructed communities amongst themselves within South Korea (chapter 4); their

different legal statuses and access to South Korean citizenship (chapter 5); their relationship with speaking and learning the Korean language (chapter 6); and finally, the impact that transnational migration has had on leaving behind, maintaining, and forming new familial relationships (chapter 7).

Jo's *Homing* makes an important contribution to the field of Korean Studies through its unprecedented theoretical and methodological scope. In particular, the book represents the first attempt to compare three groups of diasporic Koreans—an impressive feat given (1) the distinctive historical contexts of each group and the subsequently formidable archival research that it necessitates; (2) the language barriers and the burdensome costs of hiring and working with translators to interview those who cannot speak proficient Korean; and (3) the difficulty in finding, interviewing and establishing rapport with people from three otherwise disparate communities.

By juxtaposing the Korean Chinese, Korean Americans and CIS Koreans in one cohesive narrative, Jo is able to highlight the differences and similarities that Korean return migrants face in emotionally and economically adjusting to their so-called “ancestral homeland.” We see how regardless of their various differences in cultural background and economic status, legacy migrants experience a profound disillusionment upon encountering marginalization and exclusion in South Korea. Many become aware of the gap that exists between the expectations they had held towards “returning” prior to arriving, and the social reality following their migration that they, in fact, do not fit within the narrowly defined linguistic and cultural norms of what it means to be “authentically” Korean in South Korea. At the same time, Jo demonstrates how diasporic Koreans do not represent a monolithic group in terms of how they are legally, socially and economically defined by South Koreans and the South Korean state. Rather, they are stratified, by and large, according to the level of economic development of their country of “origin.” Most notably, the Korean Americans enjoy a vast array of privileges—both in terms of finding jobs and how they are treated—given the lucrative opportunities for native speakers of English and the growing reverence for all things American in South Korean society.

Given its readability and breadth of scope, *Homing* serves as an ideal textbook for undergraduates who are becoming acquainted with Korean Studies. Specialists will notice however, the considerable concessions made in oversimplifying within-group differences for the sake of making intra-group comparisons less unwieldy. This can partly be attributed to the limited and somewhat biased sampling procedures used in recruiting interviewees. More than half of Jo's sampling consist of Korean Chinese minorities, and this over-representation is reflected in the substantial attention that is placed on the Korean Chinese in her discussion of linguistic discrimination and maintenance of familial ties across national borders.

While the Korean Chinese sampling population covers a range of educational and socioeconomic backgrounds, the ten Korean Americans who were interviewed were surprisingly homogeneous, consisting of three college students, two doctoral students, and five others engaged in English-language education (of whom, three taught at the college-level). Although teaching English is a popular employment option for Korean Americans in

Seoul, Korean Americans occupy a great diversity of positions in the domestic labor market as professionals in law and finance, for instance, or as small business owners and kitchen staff in the food-and-beverage industry. There is also a lack of cultural and demographic diversity. What of the mixed-race Korean Americans or the Korean American adoptees who are often stigmatized as “illegitimate” offspring, for instance? Or, the lesser known numbers of undocumented Korean Americans with criminal records who settle in South Korea not out of their own will, but because they were deported by the American government? By leaving out these distinct sub-populations, the reader is left with an overwhelming impression that Korean Americans are simply privileged. To discuss in-group differences at length for each of the populations covered in the study may be impractical and unfeasible. But these seemingly inconsequential differences could provide the type of texture and depth that allow students of Korea to look beyond commonsensical stereotypes associated with each group.

These shortcomings notwithstanding, *Homing* is a pioneering work of ambitious scope that fills a critical gap in understandings of Korean nationhood. Jo masterfully weaves in stories of individual diasporic Koreans within the broader context of their social, economic and institutional integration into South Korea. Notably, her emphasis on the importance of affective experiences and how they are intertwined in labor market dynamics helps pave the way for future theoretical developments in the field. The book is a must read for anyone interested in the intersections of globalization and the Korean peninsula.

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*Premodern Korean Literary Prose: An Anthology*. Edited by Michael J. Pettid, Gregory N. Evon, and Chan E. Park. New York: Columbia University Press, 2018. 301 pp. (ISBN: 9780231165815)

The promotion of Korean literary works is usually met with enthusiasm, while their demotion—for example, in the form of censorship—arouses dismay. Korean Studies generally supports “whitelists” of literary works, including generous grants for translation and publication, while at the same time harshly criticizing blacklists of artists. Still, both whitelisting and blacklisting of literary works, especially when governmental institutions are involved, belong to the realm of “governing culture” (Kim 2018, 85), because they control what we read. Although the degree of governing may vary, promotion and demotion of literary works can be understood as two sides of the same coin, and both merit a cautious reaction.

The canonization of literary classics is a complex process that is not necessarily based solely on aesthetic excellence, but also on ideological interests. Repeated anthologizing of certain works and writers activates their canonical status. Simultaneously this silences