

ABSTRACTS

Prof. em. Dr. Helga Picht (Humboldt Universität, Berlin, DE)

Bericht über Koreanistik an der HUB (1954 – 1992)

1. Seit 1954 Hauptstudienfach (1959 2 Absolventen mit Diplom) gehörte die Koreanistik offiziell zur Philosophischen Fakultät und wurde 1969 Bestandteil der neu gegründeten Sektion Asienwissenschaften. Mit diesem Schritt vollzog sich ein grundsätzlicher Wandel, der sich bis 1990 ständig erweiterte.
2. Umwandlung in ein selbständiges Fachgebiet als Mitglied der Regionalwissenschaften der DDR mit Ausbildung und Forschung für Sprache, Literatur, Geschichte, Kultur und Kunst, Politik
3. Versuch der Gründung eines eigenen Instituts mit 2 ordentlichen Professoren, einer außerordentlichen Professur und sieben wissenschaftlichen Mitarbeitern (Fortsetzung der Lehre und Forschung bis 2003) mit insgesamt 20 Absolventen.
4. Erfahrungen und weiterführende Erkenntnisse

Dr. Carolin Dunkel (Staatsbibliothek zu Berlin, DE)

CrossAsia – Schwerpunkt Nordkorea und digitale westlichsprachige Angebote

Auf der 8. Tagung der VfK möchte ich die Gelegenheit nutzen, um CrossAsia vorstellen. Der Schwerpunkt wird auf Informationen zu und aus Nordkorea liegen. Insbesondere möchte ich die Datenbank *NKScholar* vorstellen, aber auch die nordkoreanischen Zeitschriftenbestände, Kinderbücher usw., die Sie in der Staatsbibliothek zu Berlin finden können.

Je nach den Interessen der Zuhörerinnen und Zuhörer biete ich an, auch die westlichsprachigen digitalen Angebote auf CrossAsia zu erläutern.

Sung Un Gang, M.A. (Universität zu Köln, DE)

Cinema Kiss: Challenges of the Western Romantic Films in Colonial Korea

In den 1920er Jahren wuchs die Anzahl der jungen Frauen in koreanischen Kinos, insbesondere in den romantischen Filmen aus dem Westen. Der Vortrag untersucht, warum die Schüler-Zuschauerinnen die koloniale koreanische Gesellschaft herausforderten. Anhand der Analyse der Zeitungs- und Zeitschriftenartikel über die jungen Kinoliebhaberinnen und die westlichen romantischen Filme vertrete ich die These, dass insbesondere die Kusszenen eine potenzielle Bedrohung für die Biopolitik der Eliten darstellten, die die Sexualität der Frauen auf ihre reproduktiven Funktion beschränkte.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Das koreanische Publikum der späten 1920er Jahren war von den Kusszenen in den westlichen Filmen tief beeindruckt. Zugleich warnte die Hygienexpert_Innen das Publikum vor dem Kuss, weil man sich dadurch mit einer sexuell übertragbaren Krankheit infizieren konnte. Die Faszination und die Angst, die die expliziten Darstellungen der romantischen Gefühle auslösten, trafen in der Debatte über die jungen Zuschauerinnen zusammen: Koreanische Zeitungen und Populärmagazine fabulierten, dass die westlichen Filme die jungen Koreanerinnen sexuell aktivieren würden und dass sie jemanden kennenlernen und sich einer unmoralischen Romanze begeben würden. Die Vorstellung, dass koreanische Frauen ihrer sexuellen Vergnügung aktiv nachgehen würden, konfrontierte nicht nur das traditionelle weibliche Keuschheitsgebot, sondern auch das neu konzipierte Ideale der eugenischen Ehe. Denn, so die koreanischen Eugeniker_Innen, die Infektion mit einer sexuell übertragbaren Krankheit bei einer Frau schadete vor allem die erbliche Gesundheit der Nachfahren, somit die ganze Nation, aufgrund der weiteren möglichen Infektionen in der Gebärmutter. Die öffentliche Empörung über die jungen Frauen, die gerne ins Kino gingen, basierte gleichermaßen auf den alten Gendernormen und der neuen Biopolitik. Die Kontroverse über die Schülerinnen in Kinos zeigt, wie der Körper und die Sexualität von Frauen als eine Ressource für den Nationalstaat betrachtet wurden und wie ihr Verhalten öffentlich diskutiert und kontrolliert wurde—nicht nur von dem Kolonialherrscher, sondern auch von ihren Landsleuten. Diese Studie trägt zu einem besseren Verständnis des Alltags der kolonialisierten Frauen bei, deren Kinobesuche die elitären Biopolitik herausforderte. Somit zeigt diese Arbeit beispielhaft die Komplexität der kolonialen Genderpolitik.

Dr. Hyunseon Lee (SOAS London/GB; Universität Siegen, DE)

Korean Cinema at European Film Festivals of the 20th Century

Korean cinema has screened at international film festivals since the 1960s, but more films have been introduced since the late 1980s, and the most popular Korean film 'authors' in Europe are introduced through the major European film festivals.

This essay focuses on Korean films at the international film festivals outside of Korea, particularly in Europe from 1950 to 2000. Based on her participation in Cannes International Film Festival, Venice International Film Festivals, and Berlin Film Festivals (2017-18), Hyunseon Lee deals with the function and impact of these major international film festivals in relation to Korean cinema.

Lee discusses primarily questions related to how these festivals function, why are certain (Korean) films selected and how are they introduced into the West, why only in the past decade has Korean cinema started to win major festival prizes. Also looked into will be the questions of whether the film festival is a place that aims to exhibit only certain kinds of films, what place Korean cinema has within the exhibition network, and what type of cinema is being sought from Korea by international festival curators.

Based on the selected films at those festivals, she also analyses what Korean cinema represents to festival audiences and what international audiences think of and desire when they hear the term 'Korean

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

cinema'. This research aims to answer the question of how the curation of Korean cinema differs within festivals in Korea itself and international festivals and what this can tell us about cross-cultural flows emanating from Korea to the rest of the world.

Diana Schöler, M.A. (Universität Duisburg-Essen, DE)

Institutions and entrepreneurial action: The case of South Korea

This article deals with the institutional conditions for entrepreneurship and recent changes in Korea. In the entrepreneurship literature, it is argued that regulative, normative and cognitive institutions are interconnected and altogether determine the incentive structure for individuals who are confronted with a decision between employment and entrepreneurial action. This paper presents the empirical findings derived from survey data and semi-structured interviews with entrepreneurs and experts. Data indicate that despite asymmetries between the regulative and normative institutions, the number of young entrepreneurs increased in recent years.

As for the cognitive dimension, Korea's educational system does neither raise the awareness about entrepreneurship nor transmit the necessary skills. Teaching by rote and memorizing practices aim to prepare young Koreans for the university entrance exam, which determines the eligible university. The exam-based filtering system mutually reinforces with recruitment practices of Korea's labor market and the societal ranking system. These elements are perpetuated by Korean parents as a result of their own experiences. Jobs at Korea's top conglomerates or as a government official are preferred by parents as they guarantee income and job security as well as prestige, whereas entrepreneurship is associated with failure to achieve this ideal and is thus discouraged. Moreover, the joint guarantee system created a social stigma as it institutionally linked business failure to personal failure.

In order to decrease youth unemployment and create new growth engines, the Korean government increasingly encouraged young entrepreneurs through massive financial support, which is not uncontroversial. Also, the administrative requirements to start a business are low and the joint guarantee system has been eased continuously. Moreover, entrepreneurship education has been extended through government programs, universities and private sector organizations. Thus, although pressure to conform with conventional career paths persists, more and more young Koreans perceive the improving regulative and cognitive conditions and take entrepreneurial action.

Dr. Sabine Burghart (University of Turku, FI)

Korea's aid philosophy: A participatory approach towards ODA?

Previous studies on East Asian donors have identified a set of common characteristics regarding aid-giving, such as the allocation of aid predominantly to sectors of economic infrastructure and the

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

emphasis on providing aid together with loans, credits and foreign direct investment (e.g. Stallings B. and E.M. Kim (2016) 'Japan, Korea and China: Styles of ODA in East Asia', in H. Kato, J. Page and Y. Shimomura, eds, *Japan's Development Assistance: Foreign Aid and the Post-2015 Agenda*, Basingstoke: Palgrave Macmillan, pp. 120–134). However, based on its own development experience the South Korean government has pledged to provide a new kind of aid and a 'new model of development cooperation'. South Korea's proclaimed goal of providing an alternative approach to development cooperation deviates from research findings that speak of the existence of a 'distinct Northeast Asian model' of official development assistance (ODA) (e.g. Reilly J. 2012, 'A northeast Asian model of ODA? Comparing Chinese, Japanese and Korean official development assistance', in C.M. Dent and J. Dosch, eds, *The Asia-Pacific, Regionalism and the Global System*, Northampton: Edward Elgar, pp. 216–231).

This study is particularly interested in South Korea's aid philosophy in general, and the notion of 'self-help efforts' in particular. The main research questions are: How is the approach of 'self-help' (*chajo noryök*) and self-reliance (*charip*) defined and understood? What role does the concept of empowerment (*yöngnyang kanghwa*) in the official discourse play? The study is based on qualitative content analysis of 15 South Korean aid documents. The software NVivo is used to analyse the data.

Dr. Jaok Kwon (Ruprecht-Karls-Universität Heidelberg, DE)

Globalization and Corporation Elites in South Korea: Education and Career Mobility compared with East Asia

Mainstream globalization literature has maintained that a rapidly globalizing economy and neo-liberal reforms will lead to the emergence of a transnational business elite. The South Korean economy has implemented neo-liberal policies and reforms since the Asian financial crisis and has rapidly integrated into the global economy; these developments have occurred simultaneously with the globalization and growth of the Korean economy. Have these transitions led to the transnationalization of the corporate elite in South Korea? Using life-course data for top Korean managers from the top 100 industrial enterprises in 2010, including information on educational background, career and mobility patterns, as well as information on the share of globally recruited top managers, we explore the evidence for the emergence of a transnational business elite in Korea compared with China and Japan. Our analysis indicates that nationally recruited company men – and not global job- and company-hoppers – are still predominant in East Asian economies.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Dr. Young Su Park (Humboldt Universität Berlin, DE)

The Mobilization Clinic: The Governmentality of the Korean Developmental State in the Korean Global Health Projects in Ethiopia

During the 1950s, Ethiopia dispatched six thousand soldiers to join forces on behalf of the South in the Korean War. A half century later, one of the primary explanations for South Korean support for global health programming in Ethiopia is that of “paying back the historical debt of the Korean war.” This ethnographic study shows that marginalized African communities which benefit from Korean-funded global health programs are also being harmed by state modernization projects which are themselves inspired by the Korean Developmental State. From 1991, the current regime in Ethiopia adopted the Korean Developmental State model for the strong state involvement in national economic development. Meles Zenawi, who ruled Ethiopia from 1991 to 2012, was an ardent proponent of the Korean developmental state model for African development. The current regime in Ethiopia claims its political legitimacy on the GDP growth and large-scale infrastructure building to boost GDP, while suppressing democratic movements based on ethnic grievances, emulating mobilization and state violence of the developmental dictatorship of 1970’s South Korea. The militaristic tempo of the developmental state meant an all-out war to meet target numbers, war waged in the name of urgent national survival under the pressure of regime competitions during the Cold War. This exigent tempo of the developmental state led to enforce long-acting family planning methods in the name of population control for economic development, regardless of the human cost associated with it. Despite their critical stances towards promoting the Korean developmental state model in Ethiopia, Korean aid workers voluntarily sacrificed individual life and morality by mobilizing a vast number of rural residents who had collaborated in the New Village Movements they had implemented in Ethiopia. I examine the legacies of the Korean Developmental State I observed among Korean aid workers in their voluntary mobilization for Korean global health projects.

Youngeun Koo, M.A. (Eberhard Karls Universität Tübingen, DE)

Between Envied, Ideal and Unfriendly Country: The Early Development of Korean Intercountry Adoption to Sweden

This paper investigates the development of intercountry adoption from South Korea (hereafter ‘Korea’) to Sweden during the period between 1964 to 1975, drawing on archival and oral data gathered in both countries. Sweden has received 9,708 Korean children for adoption and has one of the highest (Korean) intercountry adoption rates per capita among all receiving countries. Yet, there has been a dearth of research on the emergence and expansion of Korean adoption to Sweden, more broadly to Europe in the second half of the 1960s. Filling this gap in scholarship, the paper analyses two critical junctures in the cross-border movement of Korean children to Sweden, with a particular focus on the sending and receiving states’ roles and relation to their (past, present and future) citizens.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Firstly, the paper traces the origins of Korean adoption to Sweden. While a small number of individual adoptions of Korean children by Swedes existed in the post-war period, it was the Swedish government that laid a pivotal foundation for the large adoption movement of Korean children to Sweden in the mid-1960s. The paper analyses the processes through which the Swedish government secured an adoption agreement with Korea in 1966. Secondly, it investigates two closely related adoption suspensions imposed by the Korean government in the second half of the 1970s. The Korean authorities introduced the first adoption suspension to six European countries including Sweden in December 1970 and ended it in March 1971. The second suspension, which came into effect four years later, lasted nearly for a year from November 1974 to October 1975, affecting only three countries: Sweden, Denmark and Norway. The paper teases out conflicting actions taken by the Korean and Swedish authorities and intermediary organisations as well as divergent factors claimed to have impinged on the suspensions: North Korean criticism on South Korea's adoption practice; Swedish media's portrayal of South Korea as a poverty-stricken country; conflicts between Korean ministries; and critiques raised by overseas South Koreans.

Child mobility has often been considered beyond scholarly discussion due to their assumed lack of agency, but the adoption between Korea and Sweden provides a critical example that concretely shows how different actors at the state and institutional levels negotiated and determined the (im)mobility of children, especially those deemed to be in need of new homes. This paper will argue that the contrasting courses of action taken by the Korean and Swedish authorities in the creation, suspension and normalisation of the adoption channel reflect the shifting significance that they placed onto these 'needy' children. Furthermore, it will show that the two states' actions were not limited within the realm of social welfare but were directly informed from and drew upon their different international positionality within broader Cold War politics. In doing so, this paper will demonstrate that intercountry adoption from Korea to Sweden was not a mere individual matter of poverty or reproduction but was an integral part of the two countries' nation-building projects.

Prof. Dr. Yonson Ahn (Goethe-Universität Frankfurt am Main, DE)

Korean im/migrants in the Rainbow State, South Africa

The history of Korean im/migrants in the African continent is quite young and in a smaller scope compare with other those in other continents, and the topic of Korean im/migrants in Africa has hardly been investigated in diaspora literature on Korea. This study will examine transnational mobility and Korean migrants' embodiments of belonging in South Africa. The aim of this study is to explore the way in which transnational connectivity between place of origin and settlement is maintained through transnational or diasporic mobility. Korean migrants' space in the rainbow state is examined within the context of "othering", "saming". To negotiate these kinds complexity of "othering", "saming" in the local society, they strive to redefine the meaning of "home" and "homeland" and maneuver in between two transnational spaces through diverse and transnational home making practices in both the diasporic home and the country of residence or reasoning return migration.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

The method used for this study is in-depth life history interviews conducted with Korean im/migrants in South Africa between 2016 and 2017.

Sonja Gantzckow (Goethe-Universität Frankfurt am Main, DE)

Transnational Adoption from Korea to Germany

After the Korean War, transnational adoption (hereafter: TNA) of Korean born children grew rapidly. Today, South Korea is one of the countries that has given the most children away due to TNA processes worldwide. From the 1950s until today, 160,000 to 200,000 children have been sent to the West, most of them to the United States of America but also to northern European countries.¹

In the 1960s, TNA from South Korea to Germany began. With approximately 2,400 Korean adoptees, Germany is, according to the Korean Ministry of Health and Welfare, among the top ten countries worldwide having received *ibyangin*.² Nevertheless, as my recent findings suggest, this number needs to be challenged: Within Germany, as up to date, only the comparably small number of 91 adoptees from Korea (both North and South) have been officially registered by the German Federal Statistical Office. Evidently, the total number of Korean adoptees in Germany needs to be determined properly. Yet, there is another research gap regarding that topic: Until now, scholarship has not evaluated TNA processes from Korea to Germany. When tested, many prominent theories and hypothesis explaining the motivation of Western countries to receive such a high number of Korean adoptees cannot be applied to the unique German case: Neo-liberal theories based on the commercialization of TNA or the promotion of child trafficking do not apply due to the non-profit work of the adoption agencies located at Germany. Also, theories based on the feeling of responsibility, a guilty consciousness, or a hidden desire to colonialize South Korea via adoptee biopower cannot be applied due to Germany's lack of participation at the Korean War.

Thus, filling the research gap, my aim is to determine the total number of Korean adoptees in Germany, evaluate the Korean-German TNA context, and provide an explanatory theory regarding TNA from Korea adjusted to the German context.

¹ McKee, Kimberly. "Monetary Flows and the Movements of Children: The Transnational Adoption Industrial Complex." In *Journal of Korean Studies* 21 (1), 2016: 137-178. URL: <https://muse.jhu.edu/article/618850> (cited: October 30th, 2017); Hübinette, Tobias. 2005. "Comforting an Orphaned Nation: Representations of International Adoption and Adopted Koreans in Korean Popular Culture." PhD diss., Stockholm University. Department of Oriental Languages. URL: <http://su.diva-portal.org/smash/get/diva2:197367/FULLTEXT01.pdf> (cited: November 2nd, 2017); Hwang, W. Taejin. "The 'Amerasian' Knot: Transpacific Crossings of 'GI Babies' from Korea to the United States." Chap. 22 in *Race and Racism in Modern East Asia: Interactions, nationalism, Gender and Lineage*, by Rotem Kowner and Walter Demel (eds.), 503-526. Leiden, Netherlands: Brill, 2015; Selman, Peter. "The Global Decline of Intercountry Adoption: What Lies Ahead?" In *Social Policy and Society* 11 (3), 2012: 381-387. URL: <https://www-cambridge-org.proxy.ub.uni-frankfurt.de/core/journals/social-policy-and-society/article/global-decline-of-intercountry-adoption-what-lies-ahead/CC53024FED8DB244CD9F9F25576B3212> (cited: April 14th, 2018).
² Kim, Eleana J. (2010): *Adopted Territory: Transnational Korean Adoptees and the Politics of Belonging*. Durham and London: Duke University Press; Selman, Peter. "Intercountry-Adoption in Europe 1998-2008: Patterns, Trends and Issues." In *Adoption and Fostering* 34 (1), 2010: 4-19. URL: http://www.jstor.org.proxy.ub.uni-frankfurt.de/stable/40230785?&seq=1#page_scan_tab_contents (cited: April 14th, 2018).

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Dr. Emilia Wojtasik-Dziekan (Adam Mickiewicz University, PL)

The law speaks with the same voice - on some chosen similar linguistic features of Polish and Korean language of law

The presentation aims to give a brief introduction to a phenomenon of a language of law. This may sound strange, yet law (or to say more specifically, legislator) uses different type of language to “communicate with” its recipients (see Tiersma 1999, Šarčević 2000 or Melinkoff 1963). Therefore, language of law will be used in order to search and to excerpt some of its linguistic features. As a Polish native speaker and a Korean linguist by education, I will take a closer look into these two languages of law in order to find similar features, namely borrowings (see Sohn 2001), neologisms (see Choi Junghwa 2006), archaisms, homophones and homographs (see Huszcza 1998) in Civil Code of Republic of Korea and Polish Civil Code. Examples excerpted from these two main texts will be given to illustrate the features along with some remarks on the historical background (impacts of China and Japan on South Korea and influence of German, Russian and English languages on Polish legal texts).

Dr. Lydia Kim (Kim & Chung Eurasia Institute, FI)

한국 및 독일 임대차법 비교연구

임대차법은 민법상 채권법 특히 계약법 중의 하나로 실제 생활과 매우 밀접한 임대차에 관한 법이다. 한국법은 독일법의 영향을 받은 일본법을 많이 계수한 법으로 많은 점에서 유사하다. 그럼에도 불구하고 임대차법 제정의 기본 정신이 상이한 관계로 유사한 것 같으면서도 내용상에서 매우 상이점이 많다. 상이한 점을 간단히 말하면 한국의 임대차법은 소유주인 임대인 위주의 규정이라면 독일 임대차법은 임차인을 사회 및 경제적인 약자로 보고 보호하려는 성격이 매우 강하다고 볼 수 있다. 한국법에 큰 영향을 주고 있는 독일의 임대차 관련 법은 민법 외에도 특별법 법령이 단행본으로 출판되고 있었으나 한국은 소수의 특별법이 있을 뿐이다. 그러나 독일법은 2001년 9월과 2013년의 두 번의 법개정으로 인해 시대 상황을 상세하게 반영하고 있다. 따라서 점차 임대관계가 더 증가하고 있는 현실적인 상황에서 이에 대한 연구가 무척 중요하며 많은 연구가 요구된다.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Dr. Lukas H.C. Kim (Kim & Chung Eurasia Institute, FI)

**Die Deutungsmöglichkeit des Menschendasein in der ‚Praktischen Philosophie (실학, 實學)‘ -
Anhand des Chung Yak-Yongs (정약용 丁若鏞, 1762-1836) ‚Mokmin simshu (목민심서 牧民心書)‘**

Anders als der historische Prozess in Europa in den 17-18 Jhd., von der Aufklärung zur Entstehung des Buergetums und im Anschluss zur Revolution und zur industriellen Umwälzung lief, war der Asiatische aus derselben Keimen einen anderen Weg genommen. Diese Beobachtung lässt sich fragen, wie die neuen Erkenntnissen und Denkmodelle in den 17-18 Jhd. in ostasiatischen Ländern in ihrer gesellschaftlichen Lage ausgewirkt haben. Im Allgemeinen wurde dieser neue Denkmodell bzw. diese Denkergruppe als Praktische Philosophie genannt. Worauf die Praktische Philosophie als eine Art Aufklärung ankommt, sind aus der verschiedenen Forschungsmethoden und Gegenständen andere Ergebnisse und Wertungen hervorbringen. Unter ihnen war Chung Yak-Yong als ‚Kulminator‘ (‚Encyklopadisten‘) der ‚Praktischen Philosophie‘ genannt. Dies bedeutet, dass er die seiner zeitigen Erkenntnisse in vielen Bereichen zusammenstellenden Einsichten gewonnen hatte. Es ist zu behaupten, dass sie in seinem letzten und umfangreichsten Werk MMSS zur Erscheinung kommen sollten. Daher ist Chung ‚Mokmin simshu, zum Gegenstand der Forschung genommen. Der Mittelpunkt der Forschung stehen zwei Wörter ‚목민‘ (‚mok-min‘ 牧民). Was der Mensch ‚Min 民‘ als Untertan des Königs dem Staatsmann als Verwalter des Landes und dessen Umwelt gegenüber wahrgenommen wird. Ebenso wird es erkennen, wie sich die Menschen und die Umwelt der Menschen als Gegenstand der Verwaltung ‚gekümmert (牧)‘ werden sollten. Bei der Forschung lässt sich es erkennen, was aus der Wurzel des Neo Konfuzianismus hervorspringt wird, und als was er den Menschen wahrnimmt und schliesslich wie der Standpunkt der ‚Praktischen Philosophie, aussieht. Ob und inwieweit diese sich von der Westlichen unterscheidet, wird es im Anschluss nachträglich verglichen, gefragt werden.

Prof. Dr. Rainer Dormels (Universität Wien, AT)

Die Lautungen des Ku-chin yün-hui chü-yao (1297) im Sasöng-t'onghae (1517)

The Ku-chin yün-hui chü-yao (1297) was one of the most popular rime dictionaries during the Chosön period. A remarkable fact is that in front of the “Thorough Investigation of the Seven Innunciants and Thirty-six Mothers of the ‘Abridged Rimes of the Board of Rites’” (Li-pu yün-lüeh ch'i-yin san-shih-liu-mu t'ung-k'ao), which is in the prefatory material of the Ku-chin yün-hui chü-yao, there is a record with the words “Same as the innunciants of the Meng-ku tzu-yün”.

If we take a look at the Sasöng-t'onghae (1517), which marks the Chinese pronunciations of Chinese characters in Korean letters we can see that there are many characters that have “Yün-hui readings” and/or “Readings of the Mongolian Rimes”. It is assumed that “Yun-hui” here means Ku-chin yün-hui chü-yao. The source of the “Readings of the Mongolian Rimes” is a rime dictionary, which used the hPagspa-script to mark the Chinese pronunciation of the characters but it did not

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

exist until now. What exists among the Mongolian rimebooks is a copy of the Meng-ku tzu-yün. The aim of this research was to construct a “Yun hui, Transliterated and Glossed”, which shows the Chinese pronunciations of the characters in the Ku-chin yün-hui chü-yao in Korean letters if Choe Se-jin would have had written it on the basis of the Sasöng-t'onghae. Since it is easy to construct the letters of the initial and final sounds this research is limited on letters of the medial sounds.

KyeongHwa Lee, M.A. (Universität Leipzig, DE)

Translationsprozessforschung: Eine sprachvergleichende Untersuchung der Sprachkombination Deutsch-Koreanisch mithilfe von Eye-Tracking

Bei der Translationsprozessforschung wird erforscht bzw. untersucht, was beim Übersetzen tatsächlich in den Köpfen der Übersetzer vor sich geht. Seit den 1980er Jahren hat sich diese prozessorientierte Forschung auf psycholinguistischer bzw. kognitiv-linguistischer Basis als dynamisches Forschungsgebiet etabliert. Dadurch konnten interessante Forschungsergebnisse erzielt werden, wobei relativ neue Forschungsmethoden, wie z.B. das Eye-Tracking oder Keystroke-Logging, eingesetzt wurden. Trotz der Fortschritte dieses Forschungsgebietes gibt es immer noch zahlreiche offene Fragen, die untersucht und beantwortet werden müssen. Insbesondere wurden sprachvergleichende Untersuchungen zur Übersetzung von Sprachenpaaren, (z. B. sprachsystematisch nah verwandte vs. sprachsystematisch weit entfernte Sprachen: Englisch – Deutsch vs. Koreanisch – Deutsch), bis jetzt noch nicht ausreichend durchgeführt.

In diesem Vortrag gehe ich zunächst auf die allgemeine Theorie zur Translationsprozessforschung ein, dann stelle ich „Eye-Tracking“ als eine der relevanten Methoden der modernen Translationsprozessforschung vor. Im Anschluss daran setze ich mich mit den Unterschieden zwischen Deutsch und Koreanisch in Bezug auf die Struktur und Verwendung attributiver Relativsätze auseinander. Danach erläutere ich mithilfe entsprechender Erkenntnisse, wie sich diese Unterschiede zwischen den beiden Sprachen auf die Translation auswirken. Überdies stelle ich vor, wie die Proben mittels Eye-Tracking mit 5 koreanischen Probanden durchgeführt wurden (die Probanden übersetzen drei fachliche Texte je nach Schwierigkeitsgrad in ihre Muttersprache, d.h. vom Deutschen ins Koreanische), und welche Resultate dabei herausgefunden werden konnten.

Zusammenfassung: Was wird unter Translationsprozessforschung verstanden? Wie kann man diesen Prozess untersuchen? Was kann dabei mit dem Eye-Tracker herausgefunden werden? In dem vorliegenden Artikel sollen diese Fragen beantwortet werden.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Katrine Sofie Ratcke Jensen (University of Copenhagen, DK)

Language purism and the effect of foreign influence in the language on the Korean Peninsula

Language policies, with a specific focus on language purism, have been progressed in both Koreas since liberation from Japan. In both cases they have pursued actions trying to refine or purify their respective languages of foreign influences, since these in certain situations are observed as damaging and thereby subject to elimination. On that account, it is explored whether the occurrence of foreign elements establishes a real threat which should be removed, or rather on the other hand brings a positive variation. Moreover, the use of English in South Korea, in the form of both loanwords and the overall influence of the English language is explored, which further looks at the occurrence of a modern identity by mixing English words in a conversation. Language policy, purism, identity, and code-switching along with code-mixing are thus the focus points used to shed light on the Korean example and the situation surrounding the presence of foreign elements in their respective languages. It then shows that North Korea in most cases displays a greater amount of engagement and a stricter procedure, which along the way resulted in more effective projects than South Korea. The foreign elements have nevertheless not been all eliminated from the language in both countries, where foreign variants continuously are being used, despite the production of pure Korean words through language purism. The use of English can likewise promote a modern, or simply a desired identity or image in a given situation, as identities change and gets shaped according to the surroundings and social circle. A fully pure Korean language would therefore be extremely difficult to obtain and even be unfavourable. The foreign elements bring new aspects and colours to the language, which is overall beneficial.

Dr. Jin-Heon Jung (Freie Universität Berlin, DE)

Transnational Migration and Religious Conversion among North Korean Refugees across Continents in Comparative Perspectives

This paper examines North Korean refugee-migrants' religious encounters throughout their transnational migrations by way of China to South Korea, North America, and Europe in comparative perspectives. It investigates how some of them become voluntarily or involuntarily converted to Christianity, and ordained as professional missionaries, while others are indifferent, critical to, or disenchanted from the religion in the contexts of both national division and their host societies. Their conversion to Christianity is often depicted as a signifier of a sacred triumph over the "evil" socialist North in evangelical political discourses. Such evangelical churches and missionary networks have provided secret shelters, broker-missionaries, and the "Underground railways" in China and Southeast Asian countries to South Korea and other western countries. Overseas Korean ethnic churches serve for the individual refugees to resettle in the host society and the co-ethnic community. Based on more than a decade long follow-up research among North Korean refugee-migrants in different countries, this paper aims to discuss the ways in which North Korean converted Christians develop and practice their diasporic religiosities in the context of transnational migration and in envisioning post-division Korea. It sheds light on religion as a

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

lens through which one can better understand how North Korean refugee-migrants negotiate senses of belonging and further claim to become "the chosen" rather than "helpless victims" in both secular and sacred terms. Moreover, this paper analyzes the similarities and differences in practicing religiosities among North Korean communities in Germany, England, South Korea, and the United States respectively.

Prof. Dr. You Jae Lee (Eberhard Karls Universität Tübingen, DE)

Nordkoreanische Waisenkinder und Studierende in der DDR

Isabella Jukas (Eberhard Karls Universität Tübingen, DE)

Nordkoreanische Außenbeziehungen in den 1960er Jahren

More often than not, North Korean foreign relations are discussed vis-à-vis the superpowers; there is an abundance of research dedicated to North Korea and the United States, North Korea and the Soviet Union, and North Korea and China. (Cold War) North Korea then is cast between the greater powers Soviet Union and China, reluctant to fully commit to either side. North Korean attempts to test the boundaries of these triangular relations are seen as "tyranny of the weak". What becomes visible when we include North Korea's connections to other, smaller players in the world, however, is an entirely different picture: one of North Korean diplomatic activism going global. Central to these developments is the relation between decolonization processes and the Cold War. Emphasizing the relevancy of the former, the postcolonial condition becomes reoccurring theme and motive, not only for domestic reforms, but also for solidarity across oceans. In the course of the ongoing struggle for legitimacy with the South and the progression of the Sino-Soviet split, North Korea focused on winning new allies and found in the newly independent nations in Asia and Africa a projection screen with potentially global reach. "Those people [in the USSR] haughtily declare that the peoples of Asia, Africa and Latin America cannot effect a revolution autonomously and that the revolution can only be victorious under leadership of the working class of Europe", inveighed Kim Il Sung 1964 against his closest allies. Considering channels of cooperation which were specifically tailored towards the so-called 'Third World', North Korea thus presented an alternative model for postcolonial nation building that did not perceive nationalism and internationalism as diametrical opposites.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Dr. Hojye Kang (Eberhard Karls Universität Tübingen, DE)

Cooperations through Science & Technology Make Peace: proposing a strategy for re-opening the Gaeseong Industrial Complex

The subjects and items of exchange and cooperation between South and North Korea should be changed and be broadened. From humanitarian assistance to economical exchange and cooperation, from labor-intensive industry to technical intensive industry, from non-profit to profit. Science and technology have both sides, military side and civilian side, at once. More civilian demands call for less military demands. The most powerful denuclearization is transit scientists and technologists to civilian area.

Prof. Dr. Sonja Häußler (Stockholm University, SE)

Folklore in North Korea: (Re-)invented traditions

The presentation will examine a number of folklore phenomena that were reintroduced or newly invented in the 1980s and came to constitute major components of cultural life over the following decades. During the 1960s and the exclusive orientation to the cult of personality in all areas of society, certain features of traditional Korean culture, including parts of folklore, had been marginalized or had become antiquated in the course of the implementation of the *juche* ideology. Since the end of the 1970s, however, the DPRK's cultural policy began slowly to reintroduce a few of these features, often in a new shape and with a new interpretation. The revival of attention towards folk songs, folk holidays, folk dances and games was imbedded in the general political course in response to changes in internal and external conditions. In the 2000s, the transformation of North Korean cultural politics has led to a focus on the intensive fostering of cultural heritage by the North Korean government in combination with its Military-First Policy. Based on personal observations as a foreign exchange student, as well as later research on North Korean literature and cultural heritage policy, the author will try to reveal the strategies and mechanisms that underlie the modifications, alterations and even total revisions of certain aspects of folklore, both in terms of implementation and representation.

Carolin Landgraf, M.A. (Georg-August-Universität Göttingen, DE)

Beyond neoliberalism - introducing young South Koreans in their own right

In current anthropological research and writings, the life trajectories of young South Koreans are described as neoliberal. Summarized under the terms *880.000 Won Generation*, *Spec-Generation* or *Sampo-Generation*, young people's practices and actions are reduced to self-management and self-discipline. At the same time, their imaginations, ideas and reflections are analytically narrowed to a liminal phase (Turner (2005[1969])) and contrasted to an adult culture.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

In these accounts, an attention to the complexity of young peoples' subjectivity, and their diverse and often contradictory voices are missing. How do young people in South Korea experience the world they live in? What do they imagine and aspire to? How do they live? Based on ethnographic fieldwork I conducted from October 2012 to October 2013 in Seoul, I aim to illustrate the thoughts, feelings, and values young people articulate. I argue that young people give meaning to the world they live in and are more than holders of a specific position.

In this contribution, I want to present my research participants' narratives about education, marriage and work that developed in the dialogue with an anthropologist of the same age. Discourses on and of behalf of youth are often laden with moral implications, illustrating issues of and fears about the reproduction of society. Currently, this moral understanding intensified as young people seem to be unable to enter an adult culture. I situate the narratives of my research participants within anthropological discussions about young people as social actors and combine it with methodological reflection to analyze their imaginations and conceptions about the world they live in. In illuminating their understanding of their socio-cultural and economic situation, I aim to broaden the understanding of their social life and show the manifold voices of young people in contemporary South Korea.

Dr. Sangwoo Han (Sungkyungwan University, KR; Radboud University, NL)

Socio-cultural Factors on Marriage and Birth in the 17-19th centuries Korea

Thanks to decades of empirical and comparative studies on Asian family and population, the myth of the Malthus is weakening. Even with effort to start historical demography on Korean family and population, the inaccuracy of household registers and genealogies limited analysis and result of the researches. To overcome the limitation, in this study, I will try to examine the socio-cultural factors that affect the demographic behavior of family and individual from various historical sources. And I will compare the factors to East Asian and European families. Furthermore, I expect this study contribute in promoting researches on family and demography on pre-modern and modern Korea.

There are some features which made the population increase. First of all, the Korean government encouraged all the people to marry until the early 20th century. The government was reported the number of those who had not married in old age, and supported dowry and enforced them to find a spouse. The marriage age of the Korean women is younger than any European countries until the middle 20th century. On the other side, there are some unique sociocultural characteristics that control the population growth. Joseon, the last dynasty of Korea established on the Confucianism, prohibited polygyny. And remarry of women were forbade from the beginning by law. The mourning, funeral and memorial ceremonies were so important in the Confucianism, that sexual relations of couple were abstained during ceremonial period.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

YoungJun Yang, M.A. (Ludwig-Maximilians-Universität München, DE)

A poor South African Woman, A South Korean Missionary and Non-Place: an ethnography of post-apartheid place in Stellenbosch, South Africa

My purpose in this paper is to grasp global dynamics at local scale through the case of a South Korean missionary and unemployed South African people who were unable to live in any of racially categorised areas other than the underneath of a bridge. I show how old categories are being undone in contemporary South Africa even as this undoing is not producing citizenship, and how this exposes global dynamics between two countries in two different continents.

Since the end of Apartheid, many scholars of South Africa celebrated democratisation and offered optimism for the end of racial segregation. Racial segregation, however, still exists in South Africa and in Stellenbosch each residential place is divided along skin colour lines – ‘African’, ‘Coloured’, ‘White’. Whilst the discovery of gold in the former Transvaal drove the exploitation of African mine workers and was important in the formation of race there, in the Western Cape the importance economically of the slave and later free labour of Coloured farm workers is important in Stellenbosch.

However, I present, on the one hand, the case of an unemployed South African woman who was unable to live in any areas previously designated by race, then finally settled in an informal settlement under a bridge. On the other hand, I articulate it with the case of a South Korean missionary who was unable to live in any areas in South Korea, then lives in dependence on donations from South Korea for the underneath of the bridge. Through two tales I suggest that relationships between race and labour as well as residential place might be being undone, which is crystallised at the underneath of bridge, even as this undoing is fraught and not producing citizenship, rather producing complex global dynamics.

Dr. Birgit Geipel (Eberhard Karls Universität Tübingen, DE)

The Death of Idealism: Individual and State in Early Works of Korean and German Division Literature

This presentation analyzes two novels from the beginning of the Cold War era which are considered the founding works of literature in the period of national division, Ch'oe In-hun's *The Square* and Uwe Johnson's *Speculations about Jakob*. These works are influenced by the authors' experience of the first decade in a divided nation after World War II and the uprooting of their personal lives by the subsequent events. Uwe Johnson and Ch'oe In-hun observe the newly founded states from a philosophical standpoint. In their quest for a Hegelian civil society they evaluate the relationship between individual and state in each of the new political systems and explore the limits of personal freedom within these relations. I argue that in different ways both of their works subvert dialectical reasoning. Johnson critiques the idea of an objective truth through the paralleling of different voices in a dialogical writing

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

style. Ch'oe works with the metaphors of "Open Square" and "Closed Room" to describe the two opposed states with their idiosyncratic systems and flaws. Both novels deliberately do not arrive at a synthesis in the end, which is represented by the suicides of their protagonists. Dealing with ideological division of the nation these works point out the first stage of a mental stalemate by portraying individuals locked inside a "Division System." Ultimately, this is the death of idealism in the nascent era of national division in a world where the Cold War dynamics just started.

Dr. Sun Young Yun (Universität Wien, AT)

士小節과 Über den Umgang mit Menschen 비교 고찰

Adolph Freiherr von Knigge(1752-1796)가 1788년에 사회적 태도 및 행동에 관한 책 《Über den Umgang mit Menschen¹》을 발표했다. 그 이후로 Knigge의 이름은 '바른 행동거지', '예의범절', '공손한 태도' 등을 의미하는 개념으로 사용되고 있다. 사회생활에서 스스로의 품위를 유지하고 타인과 원만한 관계를 유지하는 데 좌우명으로 삼을만한 행동지침의 대명사(박성철 2009)가 되어서 《Umgang》은 Ratgeberliteratur(조언을 주는 참고문헌)의 초기작으로 인정을 받고 있다(Poschmann 2015).

한국어 수업시간에 문법과 더불어 한국 문화에서 요구되는 '예의범절²'을 보다 구체적으로 그리고 체계적으로 배우고 싶다는 학습자들이 있었다. 그들의 부탁으로 발표자는 영정조 시대에 활동한 실학자 이덕무(1741-1793)를 주목하게 되었다. 이덕무는 크니게(Knigge)와 비슷한 시기에 살았으며, 사람과의 관계를 포함한 일상의 예의범절에 대한 책《사소절》을 크니게보다 조금 더 먼저 썼다는 것을 알게 되었다.

《사소절》은 청정관 이덕무가 1775년에 쓴 책이다. 《사소절》은 크게 세 가지 주제로 사전(士典, 선비/남자의 예법) 5권, 부의(婦儀, 부녀자의 예절) 2권, 동규(童規, 어린이의 규범) 1 권으로 모두 8권이다. 이덕무는 서문에서 „書曰 不矜細行, 終累大德. 細行卽小節也. 서경(書經)에, 미세한 행실을 삼가지 않으면 끝내는 큰 덕을 더럽힌다. 하였으니, 미세한 행실이란 바로 작은 예절인 것이다.“³ 라고 밝히며 책 제목을 '(사)소절'로 정했다. 그는 세행(細行), 대수롭지 아니한 예절이나 행실⁴에서도 예를 지킬 것으로 강조하며 일상생활에서의 예절과 수신(修身)에 관한 교훈을 적었다.

예절 또는 예법은 문화권에 따라 모양이나 형태가 다를 수 있다. 그러나, 인간관계를 원만히 하기 위한 것을 목적으로 하고 타인에 대한 배려를 기본으로 한다는 것은 같다고 생각한다. 그래서 한반도와 유럽이라는 공간적인 거리에도 불구하고 같은 시기에 실용성에 기반을 두고 글을 쓴 문장가 이덕무와

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

크니게를 함께 소개하고, 사소절 제 4 권 사전(士典)의 교접(交接) 부분 중심으로 크니게의 저서 '사람들과의 교제에 대하여 5'와의 공통점을 살펴보는데 발표자는 의의를 둔다.

- 1 줄여서 Umgang이라 표기한다.
- 2 학습자는 '에티켓'과 'Knigge'라는 어휘를 사용하여 질문했다.
- 3 사소절(士小節)의 현대어 번역문은 한국고전번역원의 한국고전종합DB에 나온 것을 기본으로 하고, <사소절 - 한국의 전통예절>과 <사소절 - 선비 집안의 작은 예절>의 번역을 참고하였다.
- 4 한자어는 국립국어원 표준국어대사전의 의미를 따랐다.
- 5 'Über den Umgang mit Menschen'는 '100년의 교제술'과 '인간교제술'등으로 번역 소개되었다.

Dr. Yookyung Nho-von Blumröder (Rheinische Friedrich-Wilhelms-Universität Bonn, DE)

한국 판소리 (PanSoRi)와 독일 백장미단 (Die Weiße Rose)의 만남 / Die Begegnung mit Pansori und Weißer Rose

오직 초인적인 공력으로 득도에 다다르며 득음을 얻은 소리꾼 소리를 우리는 서양 오페라나 벨칸토 창법과 함께 왕왕 비교한다. 그러나 여기에는 한국적 사유 구조, 한국적 예술 구조, 한국적 언어 구조 등을 제대로 파악하고 이해하는 실행이 절실히 요구된다. 한국학을 중심으로 주체적인 토속성과 고유성, 그리고 시공간 특수성을 고찰하면 좀 더 정확한 상이함과 유사함을 분석할 수 있다.

우리나라 전통음악을 대표하는 장르이며 일반 대중을 관객으로 공연하는 민속악인 판소리가 독일 대중을 향해 판을 벌였다. „판“이란 순우리말로 „사람이 모인 자리“ „일이 벌어지는 자리“를 뜻한다. 정치판, 시장판, 동네판에 사용되는 접미사 역할과 같은 접두사로서 공간을 지칭한다. 독일인이 모인 판 (Stage)에 올려 퍼진 우리 소리를 작품 Flammenzeichen (봉화)와 함께 고찰함으로써 한국 음악학의 학술적 의미를 재조명하기로 한다.

1945년 청주에서 태어난 박영희 (Younghi Pagh-Paan)는, 서울대학 졸업 이후 1974년 독일 프라이부르크 유학을 떠났고, 이후부터 현재까지 독일에 거주하며 „제 2의 윤이상“이라 불리는 대한민국 여성 작곡가이다. 전 브레멘 국립 예술 대학교 학장을 지냈던 작곡가 박영희는 독일 뿐만 아니라 유럽 안에서 인정받은 음악인이다. 한편 박영희를 고국에선 오랫동안 침묵하였다. 윤이상과 같은 정치적인 이유나 사상 등으로 기인한 침묵은 아니었지만, (여기에 관한 자세한 연구는 본인의 논문에 연구함) 그녀가 독일에 온 지 30여년이 흐른 뒤에야 오랫동안 방관하던 고국의 음악계는

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

서서히 박영희에 관심을 시작했다. 예를 들면 2006 년 „자랑스러운 서울대인“ 상을 받고, 연이어 국민훈장 „석류장“, „KBS 해외동포상“ 그리고 한양대학교 제 1 회 백남상 수여자가 되는 등, 그녀의 작곡 한 평생을 공로하는 뒤늦은 주목이 현재 2018 년까지 이어진다. 박영희의 작품 테마들은 „인본적“ 입장에서 한국 과거 사회와 현대 사회 그리고 정치, 철학, 문화, 종교, 사회 등을 끌어안고 있다. 작품 속 시·공간 개념은 과거(기억), 현재, 미래로 구분하고, 여기에 대응하는 시간과 만나는 장소는 „낮익음과 낯섦“의 키워드와 함께 연구에 들어간다. 불가리아 출신이며 프랑스 철학자로 알려진 줄리아 크리스테바 (Julia Kristeva) 사상, 그리스 신화에 나타나는 철학, 그리고 우리 선조의 불교, 도교와 연관되는 윤리적, 인문학적, 철학적인 태도와 종교 정신 등을 작품 속에서 살펴볼 수 있는데, 이번에 발표하고자 하는 내용은 특히 역사와 정치적인 조망과 함께 본인이 선별한 박영희 작품 *Flammenzeichen 봉화*와 분석, 종합해 보기로 한다.

박영희 작품 제목은 대부분 한국어로 이루어졌다. (예: 눈, 소리, 아가, 만남, 지신굿, 내마음, 황토, 님 등) 특히 외국인이 쉽게 발음할 수 있고, 짧고 명료하며, 뜻이 애매하지 않고 선명하다. 또한 내부에는 주관적 뿐만이 아닌 „우리“ 로 이루어진 기억 속 시간과 고향이 함축되어 있다. 그러나 예외도 있다. 그녀 작품 목록을 작곡 연도 순으로 따라가다 보면, 독일어로 명명한 첫 작품 *Flammenzeichen* (1983 년)이 눈에 띈다. 독일어로 명명한 이유가 무엇일까? 이 작품 안에는 무엇이 내재하는 걸까?

박영희 작품 *Flammenzeichen* 은 베를린 여성 음악 협회 위촉으로 쓰여지고 음악회 모토는 „1943 년 2 월 22 일 사형된 백장미단 단원들을 기억하면서“였다. 백장미단은 (Die Weiße Rose) 나치에 대항했던 대학생들과 교수가 결성한 비폭력 저항 단체였고, 뮌헨대학교에서 이루어졌다. 이 작품에 스며있는 나치에 관한 역사, 자유 붕괴, 저항에 관한 테마를 (1933/1983- Zerstörung der Demokratie, Machtübergabe und Widerstand) 당시 나치에 저항하던 백장미 집단 전단지 텍스트와 저항자들의 마지막 편지, 그리고 전도서와 산상설교를 교합하여 음악으로 표현했다. 독일 나치 역사는 박영희에게 개인적으로 힘겨운 테마였다고 말한다. (베를린 여성음악협회 Musikfrauen Berlin 로 부터 곡 의례를 받았을 당시, 그녀가 언급한 인터뷰에서 발췌) 이 힘겨운 테마, 다시 말해 과거 독일 역사적 상황과 여기에 놓여있는 복잡하고 어려운 낯설은 정서를 우리 얼과 혼으로 풀어나갔다. 판소리는 „나“와 „우리“ 그리고 „익숙함“ 과 낯섦“을 표현하였고, 세계적 불의에 대항하였다. 한국 전통음악은 하늘, 땅,

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

인간을 아우르는 소리이다. 한국음악사의 중추인 판소리가 국내적일 뿐 아니라 국제적으로도 어떤 학술적인 의미를 표명하는가?

Ass. Prof. Dr. Barbara Wall (University of Copenhagen, DK)

Dynamic Texts as Hotbed for Transmedia Storytelling: A Case Study on the Story Universe of *The Journey to the West*

Transmedia storytelling is often promoted as the future of storytelling. Drawing on Henry Jenkins' definition of transmedia storytelling I argue that we can also find transmedia stories in the past. I use *The Journey to the West* as case study for a transmedia story that started to unfold its world hundreds of years ago. While the *The Journey* is conventionally identified with a Chinese novel, we usually come in contact with *The Journey* universe through TV series, comics, computer games. While Jenkins argues that transmedia stories are too broad and deep to be grasped, I suggest grasping transmedia stories as what Roland Barthes calls dynamic texts. By applying Barthes' concept to Korean variations of *The Journey to the West* I visualize the story universe by mapping it with the help of radial tree diagrams. I argue that dynamic texts function as a hotbed for transmedia storytelling due to their variability.

Prof. Dr. Dr. Fabian Jintae Froese (Georg-August-Universität Göttingen, DE)

Integration of foreigners into the Korean workforce: The challenge of discrimination

South Korea (henceforth Korea) used to have a culturally homogenous society. However, Korea has witnessed a huge influx of foreigners in recent years. This has resulted in tremendous challenges for the society and organizations to integrate foreigners. Due to demographic decline, corresponding talent shortage, and increasing globalization of Korean business, Korean organizations need to attract and retain a foreign workforce. While the majority of foreigners in Korea seem eager to pursue careers in Korea, they face a multitude of challenges, e.g. language barriers, cultural differences. Several stories surfaced in the media depicting disgruntled foreigners leaving Korea. For instance, Professor Michael Forster left a major Korean university due to "clear and arbitrary discrimination". While Korean organizations have been fairly successful in attracting foreign talent, they have faced more challenges in retaining them. Thus, this study investigates the detrimental effect of discrimination on foreign employees' intentions and actual behavior to leave Korean workplaces. Towards that goal, I administered several surveys to foreign workers in Korea. Results from a comparative survey conducted in China, Japan, Korea, and Singapore show that discrimination is a particularly pronounced problem perceived by foreign workers in Japan and Korea. Moreover, results show that perceived discrimination

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

by foreign workers is related with their intentions to leave the country, which in turn results in higher likelihood of departure. Findings further show that organizations can provide support to buffer the detrimental effects of discrimination. In conclusion, findings highlight that discrimination is a serious problem resulting in departure of foreign workers and that organizations can provide support to reduce that detrimental effect.

Tanja Eydam, M.A. (Goethe-Universität Frankfurt am Main, DE)

Die diskursive Konstruktion nationaler Identität in südkoreanischen multikulturellen Fernsehsendungen

Seit den späten 1980er Jahren stieg die Zahl der Migranten in Südkorea rapide an. Als Reaktion hierauf wurde Multikulturalismus in den letzten 20 Jahren zu einem wichtigen Schlagwort in Medien und Politik des Landes. Andererseits herrscht in Südkorea weiterhin ein starker ethnischer Nationalismus vor, auf Grundlage dessen die eigene nationale Identität konstruiert wird. Des Weiteren verweisen die Vereinten Nationen im Jahr 2012 auf ansteigenden Rassismus im Land.

Diese Beobachtungen werfen die Frage auf, wie das ausländische Andere dargestellt und anhand dieser Wahrnehmung das südkoreanische Selbst konstruiert wird. Multikulturelle Fernsehsendungen, wie sie in Südkorea insbesondere in den letzten Jahren populär wurden, sind für die Beantwortung dieser Frage besonders geeignet, da mithilfe dieser ein öffentlicher Raum für die Konstruktion nationaler Identität in Abgrenzung zum migrantischen Anderen geschaffen wird. Um diese Konstruktion näher zu untersuchen, wird die beliebte und mit Auszeichnungen prämierte Sendung “비정상 회담” (“Bijeongsang Hoedam”; “Non-Summit”) exemplarisch analysiert. Die erste Staffel dieser Sendung wurde von 2014 bis 2017 auf dem Privatsender JTBC ausgestrahlt. Hier diskutieren die koreanischen Moderatoren und Gäste mit Migranten über vermeintlich kosmopolitische Themen. Die Analyse findet gemäß Van Dijk Critical Discourse Studies sowohl auf dem Makrolevel, auf welchem Machtbeziehungen zwischen dem Selbst und dem Anderen (re-) artikuliert werden, und dem Mikrolevel, der Ebene des Inhaltes und der Interaktion zwischen Selbst und Anderem, statt.

Mittels der Analyse der Fernsehsendung wird deutlich, wie das koreanische nationale Selbst einerseits die Entsprechung Weißer Westlicher Normen anstrebt, aber sich andererseits vom migrantischen Anderen durch Vergleich, Stereotype und Rassismus abgrenzt. Somit können als wichtige Einflüsse auf den Diskurs einer modernen, südkoreanischen Identität vornehmlich Globalisierung, Weißsein, Nationalismus und Rassismus ausgemacht werden.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Jonathan Yainishet, M.A. (Georg-August-Universität Göttingen, DE)

Refocusing the Ethnic Lens: North Korean Migrants and Boundary Making in South Korea

Building on ethnographic fieldwork with North Korean migrants in Seoul, this paper examines processes of ethnic differentiation concerning North Korean migrants in South Korea. Making use of anthropological insights concerning ethnicity and ethnic boundary making, it explores how the (post-) Cold War border regime on the Korean peninsula engenders an othering of North Korean migrants in South Korea through idioms of ethnicity. These processes of ethnic boundary making take place despite the co-existence of notions of pan-Korean ethnic homogeneity and discourses on multiculturalism and a waning of ethno-nationalist sentiments in South Korea.

While not examining social processes in South Korea through a simplistic “ethnic lens,” analytically conceptualizing ethnicity is vital for gaining insights into processes of socio-cultural transformation on the Korean peninsula. This study shows the discursive potency ethnicity has as an idiom of differentiation in South Korea even among putative “co-ethnics.”

I argue that the contemporary Korean migration context provides the background not only for (re-)negotiations of ethnic nationalism but also of ethnic identity and ethnic unity in South Korea. Further, I show the co-existence of two discourses on collective ethnic identities in South Korea which both rely on essentialist idioms.

Anna Frandsen (University of Copenhagen, DK)

Building homes – assimilation and alienation in South Korean narratives about inter-Korean relations

This thesis considers the South Korean construction of home in the face of Korean national division. I also present an affect theoretical perspective, as I argue that the construction of home often appeals to arguments of an emotional nature. Thus, I explore *how South Korean narratives construct home in the context of a divided Korea, and what role emotions play in the inclusive and exclusive practices of home*. In South Korean discourse, the Korean national division is often narrated as a sort of displacement - some Koreans hold that they do not feel truly at home on the divided peninsula. South Korean home-building is often thought of in terms of its relationship with North Korea. Here, North Korea is often casted as ‘same’ (due to shared history, language, and ethnicity) and/or as ‘different’ (socially and ideologically). Based on a selection of South Korean narratives, it is examined how they designate North Korea as ‘same’ or ‘different’, creating assimilating and alienating homes. I investigate how national political narratives refer to familial bonds and the feeling *han* to imagine one unified Korean home. But these imageries of sameness have been challenged through the arrival of the North Korean refugee. South Korea popular media, by putting the North Korean refugee on screen, reflects an ambivalent attitude toward the North. I detect how South Korean television programs through the stereotyping and victimization of North Korean refugees produce a distance between the North and the South. Also, socio-

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

critical South Korean films portray a neo-liberal South Korean society where there is no home for North Korean refugees. In the light of these considerations, this thesis argues that home is never a neutral project, as it involves processes of inclusion and exclusion, where the politics of home can be assisted by affects.

David Röttger (Ruhr-Universität Bochum, DE)

Nationalismus am Beispiel der Dokdo-Darstellung in Filmmedien

Roh Moo-hyun nannte die Insel Dokdo einst ein Symbol für Koreas Unabhängigkeit und wiedererlangte Souveränität nach der Kolonialzeit unter Japan. Die Insel wird nicht erst seitdem unmittelbar mit der koreanischen Identität verbunden und von Politik und Gesellschaft kontinuierlich instrumentalisiert, um einen antijapanischen Nationalismus aufzubauen. Ziel des Vortrags ist es, an Hand von Einzelanalysen aufzuzeigen, wie sich dieses Phänomen in Bildmedien wie Filmen, Dokumentationen und Werbung widerspiegelt. Dabei können diese vordergründig sehr unterschiedliche Ziele verfolgen. Sie dienen ganz unmittelbar der Stärkung des koreanischen Nationalismus, aber auch der allgemeinen Bewerbung Dokdos im Ausland oder der Werbung für ein zunächst völlig unverbundenes Produkt. Als Motiv ist ihnen die Darstellung Dokdos als eine koreanische Insel gemeinsam, die vor feindlichen Aggressoren geschützt werden muss.

Ausgehend von einer Analyse mehrerer Werbefilme, die Dokdo als Hauptmotiv nutzen, wird dieser Vortrag darlegen, in welcher Weise das Motiv der Insel den Patriotismus der Zuschauer ansprechen und mit dem jeweiligen Produkt verbinden soll, um diesem dadurch einen ideellen Wert zu verleihen. Zusätzlich wird Dokdo in den Fällen von beispielsweise Getränkewerbung mit Reinheit gleichgesetzt, die sich so nur im eigenen Produkt wiederfinden lässt. Darüber hinaus werden verschiedene Dokumentationen und „Propagandafilme“ in Koreanischer und Englischer Sprache analysiert, die den Konflikt um Dokdo aus koreanischer Sicht darstellen und sich sowohl an Koreaner, vor allem aber auch an das Ausland bzw. Ausländer in Korea richten. Die Untersuchung wird auf dieser Grundlage darstellen, welche Form der Diskurs um die Zugehörigkeit von Dokdo in den angesprochenen Bildmedien annimmt und wie er von unterschiedlicher Seite instrumentalisiert wird. Anhand dieser Fallstudien ermögli- che ich einen detaillierten Einblick in eine Form der für Außenstehende oft schwer nachvollziehbaren Wirklichkeitskonstruktion des (Süd-)koreanischen Nationalismus.

Jan Ristok (Ruhr-Universität Bochum, DE)

Die Aufarbeitung des Vietnamkrieges in Korea, speziell anhand des Mediums Film

Der Vietnamkrieg ist ein Thema, welches in der koreanischen Gesellschaft vorwiegend vermieden wurde, obwohl eine große Anzahl koreanischer Soldaten aktiv in Vietnam gedient hatte. Während es in Korea mit 하얀전쟁(White Badge) von Ahn Jung-hyo und 목이 의그늘(Shadow of Arms) von Hwang Sok-

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

yonng nur zwei veröffentlichte Romane gibt, welche sich dem Thema widmen, gibt es neben der Adaption von White Badge auch wenige Filme, die kritisch auf diesen Abschnitt der koreanischen Geschichte eingehen.

In meinem Vortrag möchte ich primär anhand dieser Filme (White Badge; 1992, 푸른옷소매(Green Sleeves; 1991), 라이방(Ray-Bang; 2002), 알포인트(R-Point; 2004), 님은 먼곳에(Sunny; 2008) & 국제시장(Ode to my Father; 2014)) und der beiden angesprochenen Romane herausarbeiten, wie der Vietnamkrieg in Südkorea dargestellt und verarbeitet wurde. Dazu werde ich u. a. einige Filmausschnitte und Romanzitate vorstellen, sowie ferner darauf eingehen, was Südkorea bisher dafür getan hat, die Geschehnisse in und nach dem Krieg aufzuarbeiten. Einen Teil dieser Thematik betrifft auch die erschwerte Rückkehr in die Gesellschaft der südkoreanischen Soldaten nach ihrem Einsatz in Vietnam. Das Ergebnis meines Vortrags zeigt, wie verfälscht die Wahrnehmung über den Vietnamkrieg in der südkoreanischen Gesellschaft war und in Teilen potentiell auch heute noch ist. Zum einen haben sich die Koreaner nicht mit den Vietnamesen in deren Opferrolle identifiziert und sich stattdessen weiter um ihre eigenen Wunden aus dem Korea-Krieg (1950-53) gekümmert. Zum anderen wurde die Aufarbeitung des Themas lange Zeit effektiv von der südkoreanischen Regierung behindert und speziell das Medium Film in Südkorea für eine verzerrte Berichterstattung über den Krieg benutzt. Die realitätsfremde Glorifizierung südkoreanischer Kriegshelden in Vietnam, sowie die anschließende starke Distanzierung zu dem Krieg, führten zu einer Entfremdung in der Gesellschaft und wirkten bei südkoreanischen Soldaten in nicht wenigen Fällen verstärkend auf durch Kriegserlebnisse ausgelöste psychische Traumata.

Michaela Poit (Ruhr-Universität Bochum, DE)

Frauenbilder in den Werken von Park Chan-wook

Filme und Medien sind ein fester Bestandteil unseres täglichen Lebens. Dabei ist es wichtig sich bewusst zu machen, dass filmische Medien durch soziale Konditionierung einen bleibenden Eindruck hinterlassen und nachhaltig unsere Denkmuster beeinflussen. Der Film spiegelt als Diskurs Macht- und Hierarchieverhältnisse einer dominanten Ideologie wieder, macht diese aber auch sichtbar und angreifbar. Dies ist eine Eigenschaft des Mediums, die sich der Regisseur Park Chan-wook zu Nutze macht, um solche Machthierarchien sichtbar zu machen und explizit gängige, filmische Stereotypen und den Film als ideologischen Apparat zu kritisieren.

Ein besonderer Fokus des Regisseurs, der sich im Laufe seiner filmischen Karriere herauskristallisiert, liegt dabei darin, die Verherrlichung männlicher Macht im Film zu kritisieren. Dieser Aufsatz macht es sich zur Aufgabe, das Frauenbild in den Filmen des Regisseurs Park Chan-wook zu untersuchen und herauszustellen, wie er mit verschiedenen filmischen Mitteln (z.B. Symbolik, Charakterkonstellationen, Darstellung von Figuren) soziale Kritik an der patriarchalischen Gesellschaft hervorbringt. Ein zentraler Schritt in der Analyse ist dabei die kritische Auseinandersetzung mit der koreanischen Forschung und ihrer zur Analyse verwendeten Methodik. Die koreanische Forschung vertritt die Ansicht, dass Park,

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

welcher sich in Interviews als Feminist bezeichnet, weibliche Figuren negativ darstelle und damit eine patriarchalische Ideologie vertrete. Nachdem die Sekundärliteratur untersucht wird findet die eigene Analyse mit Methoden aus der Gender- und Queer Forschung, sowie den Filmwissenschaften statt. Dabei wird ein vergleichender Ansatz gewählt, der die Gender- Darstellung in ihrer dynamischen Entwicklung über mehrere Filme des Regisseurs nachgezeichnet. Ein Fokus liegt dabei auf der häufig analysierten *Rachetrilogie*, es wird aber auch der neuste Film *Agassi* (2016) einbezogen.

Mit dem positiven Frauenbild und der Karikatur von gängigen, patriarchalischen Stereotypen in Medien, die sich als wiederkehrende Elemente durch seine Filme ziehen, hinterfragt der Regisseur bestehende Normen und Machtverhältnisse. Damit leistet er einen wichtigen sozialkritischen Beitrag zu der in Südkorea seit Jahren angeheizten Gender-Debatte.

Ass. Prof. Dr. Jiyeon An (Eberhard Karls Universität Tübingen, DE)

Why We Eat Together: Familial Bonds in Contemporary Korean Cinema

In the beginning of the new millennium, there was an undeniable pattern of films presenting unconventional families. Films strayed from displaying the difficulties within the patriarchal familial system, and instead attempted to widen and loosen traditional concepts with plots depicting 'other' forms of families – such as single-parent families, families consisting of grandparents and grandchildren, and multicultural families. Most striking among these were the depictions of new kinds of families, such as matriarchal families/families without men, polygamous families, and community-families consisting of biologically unrelated members. Such family forms have been branched under the term 'alternative families' (*dae-an gajok*), a phrase that was developed in Korea to refer to families that challenge the conventional (usually patriarchal) Korean family where blood relation bears the utmost importance.

The presentation examines this trend of films on 'alternative families,' focusing primarily on two works that have come to occupy important positions as cinematic epitomes of contemporary Korean viewpoints on the family: Kim Tae-yong's *Family Ties* (2006) and An Seul-ki's *Five is Too Many* (2005). This engagement in cinema with unorthodox families (and female characters) is fascinating against the social changes have been underway with family law reforms and the struggle for gender equality. And yet, it is worth remembering that such alternative families are relatively rare in Korean society. In this light, these films become all the more interesting to examine, allowing for a multi-layered analysis into the ways in which they reflect contemporary social changes and/or (further) yearnings.

In addition to a narrative analysis, focus is also laid on cinema's visual means to depict familial bonds. Referring to the repeated use of meal scenes, the presentation also looks at the significance of meal scenes in cinema.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Jun. Prof. Dr. Jong-Chol An (Eberhard Karls Universität Tübingen)

Stewart Meacham and Korean Labor Issue during the US Occupation of Korea, 1945-1948

Stewart Meacham (1911-1985) is known in the US as a famous anti-Vietnam War activist, a peace education secretary of the American Friends Service Committee in the 1960s. When the U.S. Army Military Government in Korea (hereafter USAMGIK, 1945-1948) was established in September 1945 below the north 38th parallel, there were few labor-related experts so that USAMGIK invited Meacham to Korea as a labor expert and advisor to John R. Hodge. Post-war Korea saw the limitations such as the divided economy between South and North Korea, and discontinuance of Korean and Japanese economic integration and complementation. Thus, labor issues were not simply economic one but also political issues. Thus, the USAMGIK tried to put the labor issue upon legal basis. Thus, this paper shows how Meacham raised progressive labor issues such as establishment of the Labor Medication Board and prohibition of child labor. However, the USAMGIK tried to suppress labor movement in order for the labor issues not to be political ones. Thus there were inevitable tensions between the USAMGIK and Meacham let alone USAMGIK and Korean labor unions. However, the Korean situation needed to find more sophisticated adjustment between labor interest and urgent industrialization because a new country which saw the World War II, national division, and the Korean War etc., may be structurally retrained for achieving this aim. Thus, the labor issues before the coming of the Cold War illuminate the origins of the conservative labor policies in Korea.

Dolf-Alexander Neuhaus, M.A. (Freie Universität Berlin, DE)

Contesting the International Order: Korean critiques of Japanese Imperialism and the League of Nations

When the soaring hopes for self-determination in Asia failed to materialize in the Covenant of the League of Nations, Asian activists in East Asia began to conceptualize alternative configurations of world order. These would emanate from “Asia” whose presumed benevolent cultural tradition enabled it to become the ‘better Europe.’ Scholarship on interwar conceptions of Asia has so far largely focused on state-based Japanese approaches, such as the failed bid for racial equality at Versailles by the Japanese delegation or Konoe Fumimaro’s *Call to Reject the Anglo-American Centered Peace* advocating Japan’s leadership in Asia. Yet, despite an unbroken interest in the trajectory of Japanese pan-Asianism, the contributions of Korean and Taiwanese authors to the many and varied formulations of interwar pan-Asianism have so far remained a relatively unexplored subject of scholarly research. After the excitement of the “Wilsonian Moment” (Erez Manela) began to fade after 1919, many anticolonial activists in Asia expressed profound skepticism of the Western dominated nation-state system which in their eyes was suited entirely to foster the perpetuation of the preceding imperial world order thus cementing not only Western international dominance but also Japan’s hegemony in East Asia.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Tōkyō, as the colonial metropole, served as a dynamic hub for anti-colonial attracting activists from all parts of Asia and facilitating the interaction between them. This presentation delves into the writings of Korean activists who intellectually grappled with the double constraint of Western and Japanese imperialism in journals such as the trilingual *The Asia Kunglun* and similar Korean and Japanese language publications. To add another layer to the history of the interwar internationalism, I argue that by strategically appropriating liberal ideas and projecting them unto Asia, Asian independence activists crafted their very own ideology of liberation from Japanese imperialism when the Wilsonian ideals were denied to them.

Jun.-Prof. Dr. Hannes Mosler (Freie Universität Berlin)

Political remembrance and the memorial site of the Seoul National Cemetery: Contradiction, discrimination, and contestation

The Seoul National Cemetery (SNC) is a central site of national remembrance in South Korea and can be conceptualized as a lieu de mémoire that has been representing the dominant ideology of anticommunism stemming from the Cold War at the time of the establishment of the Republic and the respective hegemonic culture of the former authoritarian forces (today's rightist-conservatives). Despite the fact that formal democratic transition had taken place at the end of the 1990s, and the polity has experienced three democratic and peaceful turnovers of government, the dominance of former regime forces and their ideology as well as the war of position between them and the liberal camp is far from over, but manifests – among others – in the contestation of mnemotopes, or memorial sites and their meaning. The presentation dissects contradictions regarding who is buried at the SNC, discriminations regarding how they are buried, and contestations between the SNC and other comparable sites of remembrance in South Korea. The talk intends to shed light on this perpetuation of antagonistic struggles over politico-cultural hegemony, and thereby contribute to the understanding of the complex conflict structures in South Korea, as well as to the comprehension of the universal mechanisms in political memory contestation and political polarization at large.

Prof. Dr. Marie Seong-Hak Kim (Max Planck Institute for European Legal History, DE)

Where does Modern Korean History Begin?

Modern Korean history has never had a dull moment. Cold War crises in the years after the Korean War not only resulted in the north-south divide but created profound fissures among South Koreans, giving rise to deeply divided and ideologically tinged debate over politics. There exist two contending narratives of modern history, largely predicated on the appraisal of the governments that ruled South

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Korea in its first several decades after liberation from Japanese rule. One current of historical discourses sees these early years of the republic as a period of existential struggle, which entailed certain coercive political practices that were dictated by the exigency of the nation's survival. The opposing narrative contends, in contrast, that provocation from North Korea was exaggerated by the regimes to maintain their grip on power. While the first view highlights economic developments in the 1960s continuing into the 1970s and the 1980s, the second view points out that South Korea's industrialization during this period was accompanied by tremendous suffering and sacrifices by workers. This discursive divide can also be seen as a generational rift. The older generation expresses frustration at the younger folk's seeming indifference to the struggles it had undergone to ensure the nascent republic's survival and to pave the way for prosperity. In turn, the younger generation shows less tolerance for authoritarian rule and beholds the democratization in 1987 as the renewal of the true ideals of the republic that had long been compromised and distorted by cold war politics. These competing viewpoints prompt a question: where does genuine modern Korean history begin? A candid and well-rounded understanding of the past is essential to loosen rigid political contours of historiography and help mend the chasm in Korean society.

Dr. Hiyong Park (Universität zu Köln, DE)

고급반 학생들을 위한 고시조의 문화성 활용 / Lernziel Kulturalität durch Gosijo für Fortgeschrittene

In dem Beitrag wird versucht darzustellen, wie die koreanischen Gosijos, eines der koreanischen literarischen Genres, für die Übermittlung der koreanischen Werte im Unterricht für Fortgeschrittene eingesetzt und dabei die Kulturalität als eine wichtige Textkompetenz und ein wichtiges Textualitätsmerkmal, also als Teil der Kommunikationskompetenz angesehen werden können. Dabei werden die verschiedenen Strukturen der Gosijos mit den koreanischen historischen Ereignissen verglichen und die darin innewohnenden Besonderheiten der ostasiatischen Philosophie berücksichtigt und erläutert. Hierfür wurden einige Gosijos, wie das „Naturgedicht (자연가)“ von Kim In Hu (김인후), Yun Sondo (윤선도), aber auch Hwang jin-i (황진이), Hongrang (홍량), deren verborgene, aber auch belehrende Botschaften der Thematik, wie z. B. „das Gute besiegt das Böse (권선징악)“, „ein langes Leben ohne Krankheit (무병장수)“, „Pietät gegenüber Eltern (효)“, „Loyalität (충)“, „dankende Reziprozität (보은)“ und „Vertrauen(신의)“ überwinden und wie 자연동화 (Ich in der Natur), Liebe (애정), zum Ausdruck bringt, ausgewählt und ins Deutsche übersetzt, und dann anschließend zum Diskurs unterbreitet. Des Weiteren wird hierfür das moderne Lied „Hangeryung (한계령)“ von Yang Hui Eun (양희은) herangezogen und über die Änderung der Umstände ein Diskurs gefunden, indem dieses Lied mit dem Naturgedicht verglichen wird. In diesem Zusammenhang sollte der Beitrag über die koreanischen Werte und Kulturalität im Vergleich zur deutschen diskutiert und ihm ein möglichst umfangreicher Diskussionsraum gegeben werden, damit das Lernziel im Koreanisch-Unterricht für Fortgeschrittene durch Gosijos realisiert wird und dann naturgemäß dem Kulturverständnis beider Länder dient und

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Bezug auf unterschiedliche Lebenswelten eine Gemeinsamkeit findet, wodurch die Kulturbezogenheit der koreanischen alten Texte wie die Gosijos die Textkompetenz im deutschsprachigen Raum zur guten Koreanistikausbildung beitragen kann.

Youngju Shin, M.A. (Pädagogische Hochschule Karlsruhe, DE)

일반 목적 학습자 대상 통합적 교수요목 설계를 위한 요구 분석 - 독일어권 학습자를 중심으로 -

최근 한국어교육 저변의 확대로 다양한 목적의 학습자들이 늘면서 학습자들의 학습 목적에 맞는 한국어교육의 필요성이 제기되었다. 이에 학문 목적 학습자들이나 직업 목적 학습자들과 같은 특수 목적 학습자들을 대상으로 한 많은 논의가 이루어지고 있다. 그러나 이러한 학습자들과는 달리 한국어교육에서 적지 않은 부분을 차지하고 있는 일반 목적 학습자들에 관한 논의는 한국어교육 초반에 이루어진 기초적 연구에서는 많이 다루어어졌으나 그 이후에는 상대적으로 등한시되고 있다. 일반 목적 학습자들이란 한국인과의 의사소통을 목적으로 하거나 한국 문화에 대한 관심이나 호기심 등을 이유로 한국어를 배우는 학습자들을 말하는데(김정숙, 2005) 국외에서 한국어를 배우는 학습자들 중에도 일반 목적 학습자들이 적지 않기 때문에 이러한 학습자들의 요구분석을 통해 이들에게 맞는 교수요목 개발이 필요하다.

언어 교육에서 학습자들의 요구 분석은 교육과정 개발의 가장 기초 단계로, 이를 통해 학습 목표가 정해지고 이를 바탕으로 교육 자료나 평가 등이 개발된다(Brown, 2009). 학습자들의 학습 목표나 요구를 바탕으로 한 교육과정 설계는 효과적인 교육 및 학습에서 중요한 부분을 차지한다. 그러나 안경화 외(2000)에서 지적했듯이 기존의 교육과정은 교수법 이론이나 교사의 경험을 바탕으로 교수요목이 설정되었다. 이러한 교사 중심의 교수요목 설정은 학습자의 요구를 제대로 반영할 수 없기 때문에 교수·학습 상황에서 많은 문제가 발생할 수 있다. 그러므로 효과적인 교수·학습을 위해서는 다양한 목적을 가진 학습자들의 요구를 반영한 학습자 중심의 교수요목 설계가 필요하다.

이에 본고에서는 주독한국교육원 한국어 초중급 과정의 통합적 교수요목 설계를 위해 학습자들의 요구분석을 실시하고자 한다. 본 연구를 위해 리커트식 척도(Likert Type scale)을 활용하여 설문지를 작성하고 한국어교육 전공자이며 한국어교육 경력이 10년 이상인 전문가들의 검토를 받아 설문지의 타당도를 높일 것이다. 또한 예비 설문 조사를 통하여 설문 문항을 수정 및 보완할 것이다. 응답 결과는 문항 유형에 따라 기술 통계 방법이나 분산분석을 사용하여 분석하고자 한다.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Saemi Park, M.A. (Eberhard Karls Universität Tübingen, DE)

독일 대학 초급 학문목적 한국어 학습자의 쓰기 오류 분석

본고는 독일 대학 내 초급 학문목적 학습자의 쓰기에서 나타나는 오류 분석을 통해 공통적으로 나타나는 오류의 양상을 파악하고, 효과적인 쓰기 교육에 있어 고려해야 할 사항들을 제안하는 데 그 목적이 있다. 유의미한 학술적 담론 생산을 최종 목표로 하는 학문 목적 학습자에게는 무엇보다 쓰기 항목의 효과적인 학습이 중요하다. 그러나 많은 연구에서 지적하는 바와 같이, 쓰기는 실제 교수 환경에서 충분한 교수 시간 확보가 쉽지 않은 분야이다. 따라서 시간 내에서 효과적으로 교수가 이루어질 수 있도록 하기 위한 쓰기 교수 내용 선별이 필요하다. 이러한 측면에서 살펴보았을 때, 학습자들의 오류 양상 파악은 정확성 확보 측면의 교수 내용 선별에 방향을 제시할 수 있을 것이다.

본고에서 대상으로 하는 '초급 학문목적 학습자'는 독일 튀빙겐대학교에서 전공 또는 부전공으로 한국학을 공부하는 2학기 학생 80명이다. 이들이 2018년 여름학기 읽기/쓰기 II 수업의 중간고사와 기말고사 작문 영역에서 200자~300자 분량으로 작성한 설명문이 주요 분석의 대상이 될 것이다. 본고에서는 크게 글의 구조, 문법, 어휘, 철자 오류, 형식의 다섯 가지 항목을 기준으로 독일 대학 초급 학문목적 학습자의 글에 나타난 오류를 분석하고, 이를 바탕으로 효과적인 쓰기 교수학습 방안을 제안하고자 한다.

Prof. Dr. Álvaro Trigo Maldonado (University of Salamanca, ES)

Western travellers in colonial Korea: Perceptions on two folks and the legitimacy of japanese rule.

Through this paper I analyze the information contained in a variety of travelogues written prior and after the japanese annexation of Korea to provide a better understanding on how westerners perceived the colonial rule. In order to do so I have extracted from these sources comments on specific topics such as the socio-political situation of Korea or the traveller's perception of both Korean and Japanese people.

All these primary sources have to be approached taking in consideration the *Zeitgeist* of the West during the period. Many of their authors depart from a historical context of social darwinism that was predominant during what some historians like Eric Hobsbawm named the Age of Empire. Besides that, while taking travelogues as a source of historical information has its limitations it also constitutes an excellent way to discuss to what extent the japanese propaganda effort in the colony was efficient or

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

not. To this regard I have found recurring topics in the accounts. For example, the monumental GGK building did not go unnoticed to any traveller who arrived at the Korean capital and its mere presence often triggered political remarks reflected in the accounts.

It is also important to note that most of the travellers arrived to Korea via Japan, they stayed at the Japanese managed Chosun hotel and they often had very limited interactions with Koreans. Thereby they were exposed to the Japanese discourse. This can be seen in their comparisons between Korean and Japanese customs. However, I would like to argue how their perception on the later was still influenced by the orientalist discourse as it can be interpreted from the fact that they often showed ambivalent views on Japanese colonizers as newcomers to the sphere of Imperial powers.

Dr. Hyojin Lee (Ruprecht-Karls-Universität Heidelberg, DE)

Cultural Exchanges between Korea and Sweden in 1920s: Focusing on Choi Yeong-suk's Life and Activities

In this presentation, I will elucidate the early stage of exchanges between Korea and Sweden especially focusing on a female figure, Choi Yeongsuk who was the first Korean exchange student in Sweden.

Since the late 19th century, many Korean women have been able to receive modernized education through missionary schools and private women's schools. Some of them decided to study abroad to achieve modern knowledge and culture and wished to foster their ability for their nation. Most of them studied in Japan, America and China. Compared to this pattern, the experience of Choi Yeong-suk (1905-1932) was very unique. She studied in Shanghai and went to Sweden for studying sociology. She went to Sweden in 1927 and studied at Stockholm University. She was the first Korean woman to receive a Bachelor degree in economics. While she was studying in Sweden, she tried to introduce Korea to the Swedish society continuously. She also has connections with Swedish royal families. Regarding her international activities, she is an important figure not only to understand the life of elite women under colonial Korea, but also to know the cultural interaction between Sweden and Korea and to understand the awareness on each of those countries.

Choi was not only well educated and a westernized feminist, but also a realistic social activist. Because of her early death, she was not able to realize her own dream or ideal, but what she tried to do has important implications for the modern Korea. Moreover, she can be reevaluated as a key person to understand the culture interaction between Korea and Sweden by her activities as a transcultural figure.

제 8 회 독일어권 한국학 대회
30th November - 1st December 2018

Hala A. Abbas, M.A. (Seoul National University, KR)

On the Encounter with the Western World

In 19th century Korea, Neo-Confucianism was the official political ideology of the elite. This is why, although the Neo-Confucian practices/worldviews did influence the popular culture significantly, it didn't dominate it. Buddhism and folk religions, which were both rejected and despised by Neo-Confucianists, continued to influence the masses. There were also many conflicts between the king and the scholar-officials, and even among the scholar-officials themselves. All this was rapidly escalating amid a severe economic crisis and repeated peasant riots. Then, Korea was forced to open its ports in 1876, and its seclusion came to an end as it encountered western goods and ideas. Korean responses to the western ideas were very diverse. These responses can be broadly divided into three groups. The extremist Neo-Confucianists, who refused the western ideas entirely, had to reflect on their ideology in ways that they never had before. They were forced to defend their self-sufficient ideology against another, which led some of them to share the same premises and conclusions, but advocate completely opposite methods. The reformists, who followed the western model and rejected Neo-Confucianism as an obstacle to reform, had to make their position plausible to an audience who was mostly influenced by the neo-confucian paradigm. The integrators, who tried to find ways to integrate the best of the two worlds, wanted to go through reformation without giving up Neo-Confucianism entirely. Yet, there was a fourth position, like that of the *Tonghak* movement. They refused the previous three positions, rejected both tradition and western ideas, and tried to create a new reality for themselves. This paper discusses how each of the first three positions involved fundamental contradictions, and how those who chose the fourth position were trying to escape these contradictions.