

CASS PROJECT

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The Perspective of Korean Studies in South East Europe

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TIMETABLE OF THE CONFERENCE:

Thursday, July 13th:

Morning Session

9:30 AM Official Opening of the conference:

Professor Aleksandar Jakir, Dean, Faculty of Humanities;
professor Yong Heo, Dean, Faculty of Korean Studies, HUFS
University

10:00 AM – 12:00 Noon:

Morning Session, Faculty of Philosophy and Social Science, City Campus

Participants:

Yong Heo, Kim Sang Hun, Hyok Jae Kwon, Hyung Jae Lim,
Željko Marković, Dan Oki and Sandra Sterle

01:00 PM – 02:00 PM Working Lunch

Afternoon Session

03:00 PM – 06:00 PM

Afternoon Session, Faculty of Philosophy and Social Sciences, City Campus

Participants:

Pyo Sang Yong, Boris Škvorc, Mila Stamenković, Kim Jong
Suck, Cho Yang-won, Jang, Tae Yeoub, Brian Willems,
Snježana Zorić, Aleksandar Jakir, Tihomir Brajović

Friday, July 14th:

Round Table

09:00 AM -11:00 AM

Working Excursion to the Island of Brač

11:30 AM – 09:00 PM

The titles of papers and Summaries are presented in *Proceedings* on following pages of this booklet in the same order as above.

PROCEEDINGS:

**CASSP CONFERENCE:
PROSPECTS OF KOREAN STUDIES IN
SOUTH EAST EUROPE**

SPLIT, 13TH AND 14TH JULY, 2017

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Introduction: How Comparative Asian and Slavic Studies Project came into focus of the cooperation between two institutions and a platform for future journal and series of conferences

Boris Škvorc,
Editor and Conference Co-organizer

During the academic year 2015/2016 I spent some time as a guest professor at Hankuk University of Foreign Studies in the Republic of Korea. This scholarly endeavor was part of an exchange program between the two universities, with a special emphasis on the field of humanities. My host at HUFSS was the Department of South Slavic Studies and most of my students were students of Croatian and Serbian languages and of literature and Slavic comparative cultures. I was sent there by my home institution which is the University of Split. The idea of the whole project at the beginning was to start a cooperation between two universities and to initiate an exchange of students and academics in the years to come.

One year later the two universities signed an agreement of cooperation and the first Erasmus+ exchange between the two universities took place only a few months later. Two academics from Croatia spent a month in Seoul and two academics from Hankuk University came to Split only recently to gain some experience in working in the academic environment of South-East Europe. Also, some of the staff members from the University of Split are now involved in teaching students of

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South Slavic studies from HUFS. They teach them Croatian language, culture and history. Simultaneously, the first guest lecturer position of teaching Korean language and culture at the University of Split was created and financially supported by HUFS. From the academic year 2017/2018 a two-year program in Korean Studies will start at the University of Split. At Hankuk University of Foreign Studies a program of Croatian Studies is now in its 20th year and every year there are more than thirty students taking courses in language, literature and culture.

Besides teaching, thanks to the recently initiated exchange program, some ideas regarding joint projects, joint conferences and a future refereed academic journal were also discussed. In the process of this international academic exchange and cooperation, there were discussions, guest lectures, round tables and the writing of applications for a joint project. But probably one of the most interesting things that arose from this cooperation is the idea of long-term project which will be an interesting challenge and become an important area of interest for both academic advancement and the internationalization of the two universities. The academic communities of the respective countries and regions in general will also benefit from this cooperation.

The project I am talking about is that of Comparative Asian and Slavic Studies. It was initiated in Seoul by professors Kim Sang Hun, Slobodan Jokić, Snježana Zorić-Hofman, Kim Seong-Hwan and others, and is now being presented to the wider academic community with the organization of this conference in Split. So, the initiative was "born" at Hankuk University of Foreign Studies in Yong-in campus. It started and was developed from discussions on literary topics from contemporary Croatian and Korean émigré writing, in a circle of the above-mentioned academics from the host institution and some guest professors in the Slavic department. We all realized that in an international academic environment there is much more to talk about than just our immediate field of expertise, be it Croatian Studies, Korean Studies, literature, linguistics or political science. The first idea was to imagine, design and discuss the possible framework of various possible points of contact(s),

points of difference and methodologically sound ways to compare them, being it in the field of language teaching, cultural theory and studies, or applied arts and the study of art. Some ideas also suggest the wide-open area of imagology, of contact and conflict studies in literature and the arts, comparative environmental studies, etc.

At the end of the day, in the initial circle of academics which started the CASS project, there was a consensus about the possibilities of comparative studies which are concerned with contact and conflict studies, the promotion of national and regional language, and cultural studies. These topics and their allied methodological approaches soon became central. We agreed that there is a mutually verifiable need to study how different cultural circles study literature and the arts, how they consider ("see and imagine") other culture(s) and how they treat various political, cultural and international (political) issues in international and interdisciplinary environments.

However, the academic part of the project is only one part of what this group of academics is trying to achieve and promote. The very title of our first conference explains this statement very well. Yes, the task is a comparative studies project that will involve experts in various fields of humanities discussing issues such as the "better understanding of other cultures," "outside views/interpretations of other cultures that are embedded in different traditions and cultural paradigms," but the group will also promote *other* culture(s) within the framework of our own cultures. This will contribute to a better understanding of (other) nation(s), academic environments and the ways in which the contingency of one's own cultural paradigm is viewed, along with opening various new and different approaches to the topic that concern us all, being it the environment, the permanent conflict between nations/cultures (and within national/cultural circles), or the ways in which the humanities as a discipline deals with these complex and often very frustrating issues.

This first conference of the CASS Project initiative presents Korean Studies to South-East Europe and its academic environment. This is a chance to better understand, accept and promote Korean culture, arts,

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film, philosophy and political topics in this (Croatian, South Slavic, Slavic in general and/or Central European and Mediterranean) part of the world. But it is also a possibility for Korean and other East Asian academics to study and better understand European and Slavic (Central European ...) "academic manners," customs, tradition(s) and the ways in which South-East Europe understands and/or does not understand East Asia with, at this conference, a special emphases on the Republic of Korea.

What is to follow this conference is the first issue of the journal CASSP (Comparative Asian Slavic Studies Project) and the establishment of an inter-university research Centre. Following this, there will be a second conference dealing with promoting and better understanding Slavic Studies projects (Cultures, cultural paradigms and the ways they are set in the contingency of their respective languages) in East Asia. The journal will be a joint project between the Faculty of Humanities and Social Sciences at the University of Split and Hankuk University of Foreign Studies. The first issue of the journal will consist of the proceedings from this conference. What is to follow is a series of issues dealing with various topics of a comparative nature, interpreting the contact areas between Asian and Slavic Studies, particularly in the areas of cultural studies, literature and the arts in general. I sincerely hope that this initial CASSP group will soon be formalized in the form of a joint research Centre and a strong and internationally recognized refereed journal.

At the end of this informative introduction I would like to thank a few people who made this project possible. First of all, these are all the participants of this conference whose names are listed in this proceedings. Without them this initiative would never have started at the first place. Special thanks go to my closest co-editors, Kim Sang Hun, Brian Willems and Slobodan Jokić. Thanks also go to the rector of the University of Split, Professor Šimun Andelinović, and the president of HUFS, Professor Kim In-chul, who supported the project and signed the agreement between the two universities which made

this cooperation possible. Acknowledgment also goes to Professor Aleksandar Jakir, Dean of Humanities and Social Sciences, and Kim Jong Suck, Dean of Business Affairs at HUFS, who both worked hard with the administration of their respective universities to enable this project to take off. We also thank Professors Gloria Vickov, vice-dean for teaching at the University of Split, who has supported the program of Korean Studies, and Kim Sang Hun, from HUFS, who is the co-author of the program of Korean Studies designed for the Continuing Education Program of the Faculty of Humanities and Social Sciences at the University of Split.

In last part of this introduction I would like to say a few words about the topics and areas of discussion which will be the focus of the conference in Split (the 13th and 14th of July, 2017). The emphasis is on the promotion, studying methodologies and critical approaches to the area of studies which are part of the Korean Studies program that is promoted, partially financed, and whose curriculum has been created in Korea, mostly at the Department of Korean Language and Literature (Korean as a Second Language Program). In this respect, a significant number of papers deal with the modes, motivation and pragmatic outcomes of learning Korean in South-East and East Europe. Another group of papers problematize Korean culture, promote it and try to interpret Korean topics within the framework of European traditions and methodologies of humanist disciplines. The third group of papers combines the two: the pragmatic side of teaching and learning a language, with a cultural approach that deals with comparative issues as well as differences in approaching the basic questions of the humanities.

The Conference Board of the CASSP trusts that we will be able to publish full-length papers in the forthcoming first issue of the CASSP Journal, which may be published even by the end of this year. We also hope that by the time the second conference will be held at HUFS University in Seoul, we will already have a well-established international research centre and accompanying journal for which

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we will, in the meantime, apply for and receive substantial funding from various sources and gather scholars from Slavic and East-Asian countries around these comparative and contrastive topics which are important for national humanist paradigms as well as for the future of humanities as a discipline.

The Diachronic Changes in the Consonant Systems of Korean and Slavic Languages: A Comparative Study

Yong Heo

Hankuk University of Foreign Studies, Korea

The phonological system of a language consists of the phonological sounds of the language, but it is not just a simple assembling or set of sounds. When individual sounds are gathered together and form a set, the set is developed into a system and a relationship is formed between the system and the members of the system. Thus, specific speech in the phonological system does not exist as an absolute value, which is characterized by a phonetic or physical property, but exists as a relative value depending on the relationship among the sounds of a phonological system.

This relativity of the sounds' behavior in a phonological system is evident in the typology of an alternating vowel with zero (\emptyset) that an individual language chooses. As is well known, an alternating vowel is language-dependent. The mid back unrounded vowel /ə/ (namely schwa), as seen in English (eg. Cen[ter] vs. cen[tr]al) and French (eg a[pe]l vs. a[p]le), is the most popular vowel that alternates with zero in natural languages. It is generally said that schwa is the most unmarked vowel from a phonetic point of a view. The problem is that in some languages some other vowel is selected as an alternating vowel with zero rather than schwa, though phonetically the same as or a very similar vowel to a schwa exists as a member of the vowel inventory

of the language. Korean is one case. This language has a vowel which is characterized as /ɨ/ in the Korean alphabet system. Though the phonetic quality of this vowel is almost the same as /ə/ in English, it is not taken as an alternating vowel but the high back unrounded vowel /ɨ/ is chosen as in [u:lømyə] (울며) ‘to cry and’ and [mækɨmyə] (먹으며) ‘to eat and’ in Korean.

The linguistic differences in the selection of the alternating vowel can be explained by the phonetic characteristics of the segmental sounds and the relationship among the sounds in the phonological system of a language. According to Lombardi (2003: 5), the alternating vowel of natural languages is usually determined in the order of /ɨ/ > /ə/ > /i/. That is, the type of alternating vowel is determined by whether or not there is a vowel of a higher priority in the language. Thus, in English or French, when the /ɨ/ vowel is absent, the next rank /ə/ is chosen as the alternating vowel, but in Korean the highest priority vowel /ɨ/ is chosen rather than /ə/, which is the second-best one. From this we can observe that every single speech sound does not exist independently but exists with a relationship in the phonological system of the language.

This fact can also be confirmed in the process of constructing the phonological system of a language by adding elements to already existing segments (Gussenhoven & Jacobs 2011). That is, unusual segments tend to be phonologically more complex than common segments, and thus they tend to occur in larger segment inventories. It is for this reason that though the common segment /k/ can easily be found in many languages, the labialized voiceless aspirated velar plosive [kwh] of Igbo, a [k] with lip-rounding and aspiration, is very rare, thus can be found in only 21 out of 451 languages in the UPSID (UCLA Phonological Segment Inventory Database).

From this point of view, it is important to find out what types of segments are contained in a language. As mentioned above, some segments are very common, whereas there are segments which are very rare and thus can hardly be found in any language. In building up phonologies of a language, there must be certain principles that control

what types of sounds languages take into their systems from the several hundred sounds available. Phoneticians and phonologists claim that phonological systems are trade-offs between the ‘ease of articulation’ on the one hand and ‘perceptual salience’ on the other hand. With these constraints, languages arrange their speech sounds according to phonation types such as obstruents and sonorants for hearers as well as speakers and they share some common sounds which we believe to be typological phonetic and phonological universals. The “size principle” is another compositional factor for sounds in a system and indicates the difference in the relation between the size of a language’s consonant inventory and the kinds of consonants expected to be in it.

However, such an approach is not enough to grasp the true understanding of the phonological systems of human languages. As mentioned above, this is due to the fact that, unlike phonetic segments, phonological segments, which are traditionally defined as psychological reality, exist in relationship with other segments in a phonological system.

Many previous works in phonology have improved our knowledge and formed our opinions on the phonological system of natural languages. Theories are developed in the name of universals/universality and typology.

In this paper we compare the diachronic changes of consonantal systems of two language families, namely Slavic and Koreanic. In case of Slavic, we take four consecutive proto-Slavic consonant systems from Proto-Indo-European (PIE) to Late Proto-Slavic (PS2), and Proto-Balto-Slavic (PBS) and Early Proto-Slavic (PS1) in the chronological order between them. In case of Koreanic, three consecutive consonant systems, namely Classic, Middle and Modern Korean will be discussed under their typological universals. We will see how the phonological systems of the two different language families are differently developed in terms of universals and linguistic typology.

Korean Studies in Former Yugoslavia

Kim Sang Hun

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Unlike Poland, Czechoslovakia, Hungary, Romania, and Bulgaria, which were satellite countries of the Soviet Bloc during the Cold War, Yugoslavia, which created an independent communist economic and social system located somewhere between the United States and the Soviet Union after the Second World War, did not introduce "North Korean Studies" at its universities as other communist countries did prior to the 1990s. It had no "South Korean Studies" either. Rather, its Asian Studies focused on Indology, Sinology, and Japanology.

Asian Studies in Yugoslavia, after it disbanded into six countries after the 1990s, came to be divided into distinct academic fields for each republic. In the Republic of Serbia, for example, "Sinology" became representative of Asian Studies, while in Croatia and Slovenia, the focus was on "Indology" and "Japanology," respectively.

However, due to Korea's economic development after the 2000s, the country's increased status in global society, and the influence of the "Korean Wave" (which began in China), "North Korean Studies" came to be replaced by "South Korean Studies" in former communist countries. Through steady support from the Academy of Korean Studies, which pursues the globalization of Korean Studies, and the Korea Foundation, a formal Korean Studies Department was established at the University of Ljubljana in Slovenia for the first time in the 2015/2016 academic year. This department is also

the first of its kind among the six republics that formally comprised Yugoslavia. In the future, the establishment of Korean Studies is expected in other countries, including Croatia and Serbia.

Given the complexity of establishing new departments at universities, the role of local scholars should not be underestimated. Indeed, governmental support alone cannot solve all the problems for departmental establishment. If appropriate economic support from the Korean government is added to the willingness and efforts of local universities and scholars of Asian Studies, including Korean Studies, the process of department establishment can be less complicated and take a shorter amount of time. This fact needs to be recognized by Korean governmental agencies. The government should collaborate with the university, but take the position of facilitator rather than leader in order for this establishment to succeed.

Current Status and Prospects of Korean Studies in Central and Eastern Europe

Hyok Jae Kwon

Hankuk University of Foreign Studies, Korea

In this paper, I will review the concept of Korean Studies and analyze recent journal articles to examine the current state of Korean Studies research in Central and Eastern Europe. Based on this, I will examine what researchers have suggested about the problem of Korean Studies and recommend desirable possibilities for the future of Korean Studies.

Foreign researchers refer to something which is related to Korea collectively as "Korean Studies." However, in the case of Korean researchers, there are two types: a position which understands Korean studies within the category of regional studies, and a position which understands Korean studies as ethnology. However, such a dichotomy is hardly objective and practical. Korean Studies should become an academic field with a systematic and rigorous character by making some changes. It is necessary to have an object that is specifically Korean, not simply international.

Although Europe came into relatively early contact with Korean Studies, it was slower than other regions. To find the reason for this, it is necessary to analyze it from the viewpoint of the public, together with other related content. Unlike in the Americas or Asia, Korean Studies research in Europe is characterized by a relatively high proportion of Korean literature and humanities, while the field of social science is relatively poor. This can be seen in the papers published at the

conference of the Association for Korean Studies in Europe (AKSE), which is considered to reflect the position of Korean studies in Europe. Since its establishment in 1977, this colloquium has gradually expanded its status and has played a central role in the Korean Studies network.

As a result of examining theses and national journals, it can be confirmed that there is a problem regarding the similarity of research themes, the schematism of research methods, and the confusion of language education and cultural education.

Since literacy includes not only the ability to read and write but also analysis, evaluation, and critical reflection, it is necessary to extend literacy to cultural education in order to offer a methodology of Korean Studies in foreign countries which is not limited to Korean language education.

Currently, Korean Studies is conducted by individual researchers working at overseas sites. However, to pursue Korean studies in an integrated manner, it is necessary to maintain research activities through joint research. To carry out a comprehensive study on the field of research in the case of overseas researchers, it is necessary to establish an integrated understanding through smooth exchange with domestic researchers, not just one-time research exchanges such as international academic conferences or debates. This research attitude applies equally to national researchers.

In addition to short-term support, mid- to long-term support should be expanded to ensure the stability and substantiality of research activities and local networking. And it should be equipped with a system that can train those who study Korean Studies in the region.

The Approach of Foreign Korean Studies: The Internationalization and Globalization of Korean Studies

Hyung Jae Lim

Hankuk University of Foreign Studies, Korea

Since 2010, research on Korea has been promoted by the interests of every region and country in the world, but there is a phenomenon that Korean Studies in Korea cannot contain. This is not simply due to the limitations of Korean Studies or a lack of awareness of Korean Studies. It is because of the lack of specific concerns and consensus on the direction, method, scope, and object of Korean Studies.

In other words, we need to worry about where and how the globalization of Korean Studies should be conducted. In the meantime, discussions about the globalization of Korean Studies have been going on variously, but now it is time to need objective reflection on a definition, scope, and object that cannot be recognized. Especially, this reflection should start from distinguishing between the internationalization and globalization of Korean Studies.

Our society is in the flood of the terms internationalization and globalization. However, this is one of the concepts of the applied sciences, and the concepts of internationalization and globalization can be applied differently depending on what field is targeted. This is the same in Korean Studies

Ha Jueng-Ho (2009) argues in "The Difference between Globalization and Internationalization" that "globalization" is the

integration of national economies into global economies. The barriers of goods, capital, labor, and information that existed between nations are eliminated, and the world is integrated into a single, monolithic market. This means the so-called "borderless world."

Globalization refers to the formation of a community beyond the division of a border or national values. The globalization of Korean Studies means that the cultural products that originated from Korean things are transformed into a culture that enjoys the whole world together by eliminating the uniqueness of borders and ethnic values. However, the meaning of internationalization is different because it means exchanges between countries that recognize the uniqueness of other countries' borders and national values.

In fact, except for small tribal nations, it is natural for nations to have access to political, economic, and cultural exchange while acknowledging borders and acknowledging the uniqueness of national values. In other words, the internationalization of Korean Studies is defined as the sharing of the objective value of Korean things by informing or providing our specialties to the social communities of other countries and borders, along with the specificity of Korea. The comparison of these simple concepts shows that the globalization of Korean Studies is very different from the internationalization of Korean Studies.

Korean Studies in Serbia

Željko Marković

University of Novi Sad, Serbia /

Hankuk University of Foreign Studies, Korea

The tradition of Korean language studies in Serbia is solely located at the Faculty of Philology in Belgrade and only as an elective course within other study programmes, primarily of Japanese and Chinese languages. Last year, with the assistance of The Korea Foundation, Korean language teaching was organised at the University of Niš in the form of extracurricular courses that may be attended not only by students of the University of Niš but also by other interested citizens. It is certain that these courses will be held until the end of the next academic year and so far there are no indications regarding their continuation after the expiry of the abovementioned period. There are also plans to launch courses in Korean at the University of Novi Sad, the second largest university in Serbia after the one in Belgrade, but there are still no definite indications about when this might happen. Korean language courses at the University of Novi Sad would have, just as in the case of the University of Niš, the status of an extracurricular course, similar to courses in other Asian languages that are being organised there at the moment (Chinese, Japanese, Hindu, Persian, and Turkish).

It is not to be expected within the foreseeable future that the status of Korean language studies will change at the University of Belgrade from elective course to an independent study programme, most probably because there is no sufficiently qualified teaching personnel at a national level that would make it possible to organise an individual study group for Korean language and culture.

The future fate of Korean language courses at the University of Niš could depend on the level of interest of students from this university in attending. According to the data available to me, the interest is quite strong so far, and the Korean language courses have had many more attendees than Chinese language courses that have been organised at the University of Niš since an earlier period by the Confucius Institute. However, the problem is the fact that, as shown in practice, extracurricular language courses – such as the Korean language courses at the University of Niš and at the University of Novi Sad in the future (should plans for their launch prove successful) – have the tendency to show a rapid decrease in the number of attendees which is proportional to complexity of the curriculum that they are supposed to master. (This is certainly also conditioned by the fact that extracurricular courses are not a part of the official program, thus the students are not granted any study points for them and there is no institutional enforcing mechanism to complete such courses). The question could also be raised regarding the concept of such extracurricular courses - should they be exclusively language courses or should they also include diverse aspects of Korean culture?

Buddhism and Electronic Images of Nam June Paik

Dan Oki

University of Split, Croatia

Sandra Sterle

University of Split, Croatia

Korean American artist Nam June Paik is considered to be a father of Video Art. Even if he spent most of his life in the USA, his Korean background was crucially embedded in his artwork. He has influenced many European artists, as he was working and teaching very frequently in Germany. He was a member of the Fluxus movement, connecting the United States and Europe with eastern cultures. We can say that he is the first Asian artist who became a key artist in the Western History of Art.

What makes his art so specific in being at the same time Western and Asian?

One of his most famous video works is *TV-Buddha* from 1974; an antique Buddha statue is watching himself on a screen opposite of the statue, recorded by a camera put above the screen. The gaze of the Buddha and the video recording are confronted, yet united in the joint mediation and circulation of the very same image. During his rich and intense artistic practice, Paik made many variations of this video installation.

Just to mention few most important ones: in the same year of 1974 in Cologne he already replaced the Buddha's statue with himself, adding

a performance element to the installation, suggesting that the antithesis between religion and technology is part of his own personality; another important variation is *Video Buddha* (1976), featuring a statue of Buddha half buried in a mound of earth, contemplating himself on a closed-circuit video monitor, which can be related to Nam June Paik's background because it refers to ancient Korean burial rituals. In the complex indoor and outdoor sections of *Something Pacific* from 1986, focus is on the outdoor section, where he scatters ruins of televisions around the landscape; a couple of different Buddhas face TV ruins, making the whole environment into a media archeological graveyard, above which there is a small replica of Rodin's *Thinker* watching the smallest TV monitor at the time, joining the group of Buddhas in his Christian-Cartesian style of meditation. *Candle Light TV. Buddha* is a work where a statue of a different Buddha is watching a candle burning on a TV screen. Nam June Paik has made lot of variations on the TV candle theme as well. These works have the same quality of the sophisticated relationship between a religious void and the circulation of electronic images. Variations on the use of a candle is spectacularly developed in the video environment called *One Candle (Candle Projection)* from 1988, in which the flame of one candle is multiplied and spread around various architectural spaces via a system of cameras and video projections, resembling spaces of prayer and meditation, evoking the natural light before electricity.

Nam June Paik's largest video installation is titled *The More the Better* (1988), which consists of 1,003 monitors which take the shape of giant birthday cake, as Paik put it, but we argue that it clearly looks like a combination of a Buddhist pagoda and a TV tower. The auto-ethnographic elements in this work are also emphasized in the artist's only appearance wearing a traditional Korean costume, for this huge video installation, which is permanently placed in Seoul's Museum of Modern Art.

Cultural Transmission and Succession of Koreans in Central Asia

Pyo Sang Yong

Hankuk University of Foreign Studies, Korea

This paper is aimed at clarifying how Goryeo Koreans are adapting to the new situation of Koreans after the Soviet collapse. It is to explore the influence of the local culture where they settled.

Among Central Asian minority ethnic groups, there are about 300,000 Koreans. During the Soviet period, the Goryeo culture underwent a great deal of trials. It was forced into the ideology of others and the ideological cultural values of other nations. Under the circumstance that the desire to develop a national culture was regarded as an expression of nationalism against the authorities, the Goryeo people chose to be thoroughly disconnected from their cultural roots. These are things that erase customs and traditions and devalue their mother tongue.

The Goryeo Cultural Center plays an important role as a public organization. As the subject of social relations, the Goryeo Cultural Center emerged from the end of 1980, when the social and cultural life of the republics began to closely cooperate with the political, socio-economic development of the Central Asian republics. In the late 1980s, national-legal and political laboratories that had to perform administrative-command system functions failed to respond to problems that arose in connection with the Perestroika, and political crises emerged along with the emergence of civic organizations. As the

Perestroika began, ethnic groups expressed their desire to realize their national-cultural aspirations and contribute to social reform in public institutions and cultural centers.

In the future, Goryeo Koreans should continue to strengthen cooperation organizations and expand international relations in order to mutually develop the National Cultural Association in the place where they live as Korean diaspora. The deep ties of Korean diaspora harmony are only possible through national culture. On the one hand, the single culture of the Korean people demonstrates the internal character of Koreans by strengthening it with other peoples, cultivating, preserving and promoting their culture. In recent years, the activities of the Korean diaspora, which is living abroad, have become more prominent due to the strengthening of cultural relations and the spread of international relations. Culture, not politics, contributes to unity among Koreans living outside the Korean Peninsula. Koreans living overseas should contribute to the unification of their country with the help of their own national culture. At the time, North Korea is not South Korea, it is called a "beautiful Korean" culture, and all the Korean diasporas of the world live in a single culture.

Teaching Languages and Cultures: Discursive Framework(s) for Teaching Korean to Croatians and Croatian to Koreans

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Teaching languages is always closely connected to the appreciation and understanding of other cultures. This is a well-known that has been taken into consideration in the post-structural environment of applied linguistic studies. Knowledge about another culture represents a widespread discursive awareness in the areas of culture, cultural paradigms, arts, politics and history.

While learning about languages and cultures that are structurally or culturally close represents the usual paradigm and framework for learning (about) another language (and culture), the situation becomes more complex when we talk about languages and cultures which belong to different families of languages and cultural circles that is not shared either historically or structurally.

In the case of Korean (Asian) and Croatian (Slavic) language and cultural discourse, we are talking about completely different traditions of scholarship, about different consideration of tradition and about a discursive environment that does not have shared paradigms of cultural "value" in the shaping of current systems of knowledge, educational values and the culture of the everyday.

Starting with an appreciation of otherness (either Asian or Slavic, Korean or Croatian), both scholars and students shall first consider the approach and methodological strategies from which they will enter the exciting field of learning about the other, studying the otherness of language and culture, and also learning and comparing ones' own position towards the other (and the discourse of otherness). In this respect, I will argue in this article/paper that there a number of possible positions from which the process of "discovering and learning about the other" can become a process of discovering both the other and oneself, rather than being a painful process of learning about grammar structures, syntactic orders in sentences, examples of using phrases in the "appropriate" way, etc.

I argue for the possibility of four different approaches towards a discursive inclusion of otherness in a process of learning (studying) language and/or the culture of an "alien," structurally and from the phenomenological point of view very different, culture, or cultural paradigm. The first one is a holistic approach which takes into consideration various fields of human endeavor in the other culture. It is followed by a comparative approach, relying on modes of difference and possible influences, which are either direct or (mostly) indirect, through a third (cultural) party/paradigm. The third approach is combined, inclusive, meaning simultaneously holistic and comparative, with an emphasis on mapping both possible connections and, what at first glance look to be "insurmountable" differences. Working on these differences introduces the fourth possible approach to the discourse of otherness as a discursive whole, which should be considered as a space for open-ended dialogic possibility. This is a deconstructive approach that considers the ways in which the discursively "strong" narratives of nation are closed/opened towards interpretation from the outside.

The consideration of these "openings" will be examined in what have become universal forms of expression in the areas of motion pictures, novels, and especially in diasporic forms of expressing so-called double otherness: one related to the non-national, and one focused

on being excluded as nationally (ethnically) marked in the space of otherness. From these openings of possible "universal language(s)" and structures, the study will move towards establishing a discursive framework of considering an "alien" cultural paradigm as a space of possible comparative interference. This will enable us not only to read and interpret cultural and artistic signs of the nation better, but also to motivate prospective students of language in the best possible way.

Traumatic Effects of Colonization in the Novel *A Gesture Life* by Chang-rea Lee

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This work deals with the novel *A Gesture Life* by Chang-rea Lee. The aim is to depict the traumatic effects that colonial situation in Korea 1910-1945 had on the life of the main protagonist Hata. It will tend to show how the colonization of Korea, with a focus on experience in the "comfort camp," affected the life of the Korean-Japanese medic, Hata.

Colonization, beside its tremendous influence on the colonized, in many ways influences also the colonizer. More specifically, starting with the fact that a person's identity is constructed in interaction with others, it can be seen that while encountering the colonized, the colonizer's identity, beliefs and thinking patterns, can be deeply affected.

To be able to fully grasp the protagonist's life, his actions, reactions, the ways he organized his life and the reasons for his life-style, this work will use postcolonial and psychological theories. I will tend to depict the powerful effects that colonization had on the life of the protagonist. By doing so, I will show how the creation of stereotypes, as well as educational and socio-cultural effects, influenced and shaped the life of Hata. Further on, it will be shown how his life after liberation was influenced by the experience he survived in the "comfort camp."

Therefore, in this paper I will argue the following: Hata's identity as a colonizer has been created due to the powerful socio-cultural climate;

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through an encounter with the colonized, a Korean "comfort woman," his identity and beliefs were shaken; and this further led to the shame and disappointment that influenced his life after liberation and sustained his trauma.

Korean Studies Education in Poland

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The interest of Korean Studies at the University of Eastern Europe was created in exchange with North Korea in 1950. After the 1953 Armistice Agreement, political, economic, academic, and cultural contacts with North Korea began to attract interest in Korean and Korean Studies at Eastern European universities. From this time on, I opened a Korean language course at Charles (Karl) University in the Czech Republic, Humboldt University in East Germany, and the University of Warsaw in Poland. It was not a Korean lecture course but a Korean *lectorat*. After the collapse of the Cold War system, Korean Studies has been newly reorganized, and the number of universities in Eastern Europe is gradually increasing, opening Korean language courses due to Korean companies' entry into Eastern Europe and Korean culture, or opening Korean departments as independent departments. However, it is a reality that there are problems such as the establishment of the identity of Korean studies, the establishment and operation of a curriculum, the development of teaching materials, and the recruitment of professors. This paper discusses these issues in the light of the University of Poland.

In order to develop Korean Studies, problems such as establishing the identity of Korean Studies, developing textbooks of various subjects, and expanding a major in each field should be solved. In recent years, the Korean government has promoted various overseas Korean studies promotion programs, and it seems to be effective. However, in order to

achieve effectiveness, it is necessary to further support the system and manage the system in a concrete manner.

Korea's economic development is an important driver of the Korean Studies in Poland. The demand for the Korean language has increased, and the competitiveness of Korean Studies has increased, but it is necessary to provide systematic and continuous support and management in order to lead to the development of Korean Studies. However, the current support for Korean Studies at the national and enterprise level is still insufficient compared to China and Japan.

Korea has recently established and operates the King Sejong Institute. In Korea, however, there is a problem with sustainability as well as size. Sejong High School in Warsaw, which was operated with the support of Korean company Daewoo, has taught Korean as a second foreign language since 1998. It was the first in Eastern Europe to use "Sejong" as a school name, and it opened a Korean language course in high school subjects, which contributed greatly to Korean language education. In addition, if the professors dispatched from Korea are suspended, the university will not be able to finance it, and sometimes it will not be possible to find substitute employees. In order to develop Korean Studies in Poland, this problem should be solved.

Chosŏn Literati Elites' Perception of the Western World during the Early 19th Century –With a Special Focus on Kim Kyŏngsŏn’s Journal of his Travel to Beijing, *Yŏnwŏn chikchi* (燕轅直指)

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This paper analyzes Kim Kyŏngsŏn's perception of the West through his *Yŏnwŏn chikchi*. A look at the domestic and international situation during the relevant periods reveals that while the Chosŏn literati elites had a mostly positive impression of the West during the 18th century, this perception took a rapid turn for the worse during the 19th century. Kim Kyŏngsŏn for one perceived the British request for trade with Chosŏn, which he identified as the root cause of the economic problems then faced by China, as representing a serious crisis for his homeland. Meanwhile, he showed great interest in Western navigation and shipbuilding technology. As far as the Catholic churches in Beijing were concerned, Kim seemed content to express his interest in Western-style paintings and science and technology, while limiting his work on Catholicism to the mere act of quoting from previous works on the topic.

In terms of his visit to the Russian Legation, Kim appears not to have perceived Russia as a Western state, but rather as another branch of the Mongolian tribes, and as one which accepted and in many ways

mimicked Western civilization. Such a perception is evidence that Kim still possessed a narrow-minded perception of the world as it related to the West. In addition, Kim also made use of a petition to the Qing government to highlight the serious impact on China's economy and military occasioned by the spread of opium. To this end, he added his own belief that Chosŏn should begin at once to take measures to prepare itself for a similar outbreak.

Kim's records represent a salient example of Chosŏn literati elites' perception of the West during this period. The spread of the negative perception of Catholicism caused Kim to hesitate between accepting Western science and technology and excluding it all together. This is clear evidence of the fact that Kim could not rid himself completely of the prevailing perceptions of the West and of the world, perceptions which were in large part shaped by the chaotic nature of the international and domestic environments, and in which the West was viewed as a potential threat.

Korean Studies Trends and Prospects in Europe

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We will look at the current situation of Korean Studies in the changing educational environment of Europe and examine possible future prospects. Korean Studies in Europe belongs to a branch of Asian Studies in the area of geography, which is based on the European Orientalism of Europeans. In other words, it is an academic field that developed while prescribing the Orient as a space-time in comparison to the West, and thus making it an other. Korean Studies is in the process of gradually expanding its position in East Asian Studies, which has broadened its horizons with Japan and China. When the interests of the European academic community and the support of relevant countries are harmonized, regional studies can create synergy. Therefore, this study insists on placing Korean Studies in this educational ecosystem.

This paper is based on the field of Korean studies I have experienced in the process of academic activities in Germany, the material published in the newsletter of the Korean Society of Europe, informal interviews with other local scholars and other Korean scholars, and email communication.

Korean Studies in Europe is still in its early stage of development and is mainly being introduced into undergraduate courses. However, if the increase of the number of undergraduate students enrolled is prolonged, the expansion of graduate courses and their reorganization will naturally

be necessary. In order to facilitate the flow of international students into graduate programs, non-English universities have long used English as a substitute instead of their own language, as also happens with regional courses at Nordic universities. In other words, the Korean departments in Europe where graduate courses are expanded should be multilingual.

In addition, it is necessary to secure talented personnel such as retirement tracks, etc., in order to expand and satisfy the detailed majors of master's and doctoral students. A departmental operation system should be secured to ensure that research activities are carried out in such a way that scholars who want to minor in Korean Studies, while studying Korea as a major region, can cooperate with the respective major fields of each university and produce quality research results

With regard to the Korean government's support for Korean Studies in Europe, it is suggested that the European education system should be supported with long-term support considering the fact that the stabilization of departments takes longer. And it is also necessary to encourage and support exchange programs with rapidly growing Korean departments in non-Western countries, and Korean departments in Europe. If graduate courses are extended to departments of Korean studies in Europe, it is necessary to pursue a balanced development of Korean scholars by giving scholarship opportunities to non-Western Korean Studies students or by experiencing Korean Studies in Europe through the semester-exchange system.

Symbiosis and Separation: New Media Thinking in Dubravka Ugrešić's *In the Jaws of Life* and Cathy Park Hong's *Dance Dance Revolution*

Brian Willems

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Dubravka Ugrešić's novel *In the Jaws of Life* (Štefica Cvek u raljama života, 1981) and Cathy Park Hong's poetry collection *Dance Dance Revolution* (2007) both foreground a fruitful tension between symbiosis and separation. Ugrešić's novel begins in the mode of separation, with sewing instructions on how to cut, stretch, take in and pleat the text that follows, with dotted lines and other markings appearing to show where these interventions should take place. Yet at the same time, the plot of the novel features symbiosis in the character Steffie, who is looking for someone to fall in love with. The poetry in *Dance Dance Revolution* is similar. The narrator tours a city called the Desert in the near future, describing a multicultural metropolis by using words from over 300 languages. At the same time, the tour guide also describes her childhood in South Korea during the time of the Gwangju Uprising. This narration is periodically interrupted by another story, told in Standard English, describing the narrator's childhood. These various stories, although separate, follow similar patterns which connect them in unexpected ways. The tension between symbiosis and separation, and the importance of their presence in both writers' work, is developed through a number of thinkers in the field of speculative

realism, including Graham Harman, Jane Bennett and Steven Shaviro. In addition, it is argued that this tension arises from a similar source in both works: new media. In the film adaptation of Ugrešić's novel, the structure of cutting and pasting is rescheduled to the world of television production, seen in how Steffie's story is turned into a film that is being edited by another set of characters. The media influence in Hong's book of poetry is denoted in the title, which is taken from a popular video game. Hong has stated that she used this title because of the way the game, which involves people matching their actual dance moves to prompts on screen, is a Japanese appropriation of Western dance, which has then been imported back into the West as something new and foreign, thus mimicking the mesh of languages, cultures and stories in her collection. Lev Manovich's concept of transcoding, meaning the way that the structure of computers affects cultural concepts and vice-versa, is used as a starting point for understanding the influence of new media thinking on the symbiosis and separation of these two books.

Korean Language Courses at the University of Zadar

Snježana Zorić-Hofman

University of Zadar, Croatia /

Hankuk University of Foreign Studies, Korea

Over a period of two academic years (2010/2011 and 2011/2012), I taught the course Korean Language I and II at the Centre for Foreign Languages at the University of Zadar, Croatia. It was a very interesting experience insofar as it provided me with two unexpected insights.

The first was that most students chose to study Korean because they were excited to get a taste of a new and distant language and culture. They were fascinated by the opportunity to learn something that was so different and far away from "home," and they were eager to enter a completely different world, which they had previously only known through K-pop songs or popular dramas they had watched on the Internet.

At the beginning, about 25 students were enrolled in the course. However, as the grammar started to become more complex and the lessons more demanding, the number of students decreased bit by bit. In the end, only two or three students actually completed the course.

My second insight, which I derived from the first, was that if, besides studying the Korean language itself, students would also be taught its pragmatic application in more serious areas than just entertainment, this could make for a more successful course.

In this paper, I want to discuss several questions arising from these experiences.

Firstly, why did such a significant number of students quit the course? I look for answers and explanations in the motivations and expectations of the students before signing up in the first place. As their motivation was superficial from the start (merely curiosity and wanting to encounter something unknown), most of them were not able to develop the necessary perseverance, losing interest as soon as the subject matter became more challenging. Many also reported that the course was optional for them, so they felt no pressure or responsibility to complete it, even though they could have acquired the usual number of credit points attached to foreign language classes. Rather than putting in that extra effort, these students opted to pass up the credits.

This led me to the conclusion that if interest in learning Korean did not go beyond simple curiosity about popular K-culture, any delving deeper into the language and serious commitment to learning it would seem unlikely. At the same time, this conclusion may open up another question: Why should one study the Korean language at all?

Contrary to what many "trend and culture makers" in Korea believe, namely that Korean culture is best represented in the world by its popular entertainment segment, I would argue that the latter is such a transient phenomenon that it is not a suitable foundation for any substantial academic endeavor in Korean language and culture studies. Based on my experience at the University of Zadar, I suggest that a more serious approach to Korean language teaching be combined with in-depth studies of the cultural, political, and economic contexts of Korean society, which could then be applied for example to the studies of intercultural business, communication, and IT. In other words, students may feel more motivated to learn Korean if it were taught in the areas of political studies, economics, and IT rather than in the field of the humanities.

Comparative Literature Studies: Comparing Paradigms

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University of Belgrade

For decades, there has been talk and texts have been written about the necessity of a renewal of comparative literature as a consequence of the post-colonial condition, which, since the middle of the twentieth century, has presupposed the inevitable change of Eurocentrically induced hierarchic relations between the so-called great and small cultures. This process has accelerated since the fall of the Berlin Wall and the formal disappearance of the bipolar world, which, in the domain of politics, has been marked by an abandonment of ideological polarisation, and in the domain of culture, it has been marked by the necessity of finally overcoming the majority-minority logic of understanding.

Instead of a declarative invocation of egalitarianism, globalism and multiculturalism, the implementation of this state of affairs in the study of literature, especially in comparative literature, presupposes the principle of inclusiveness in the diversity of its theoretical foundation and interpretative realisation. Contemporary comparative literature proceeds from the belief that the so-called genetic-contact method is anachronistic and turns to the paradigmatic-typological model of studying literary works. At the same time, methodological exclusivity is abandoned and the multidisciplinary approach of cultural studies is adopted, as well as that of other humanistic disciplines (anthropology, cultural memory, cultural history, cultural materialism, imagology, cognitive linguistics, comparative politics, hybrid geography, etc.).

Today, comparative literature pays particular attention to the subaltern perspective. As the study of literature from the point of view of historically dominant cultural influences no longer takes priority, studying paradigmatic processes and typical phenomena is better understood if one bears in mind the dispersive effects of culture and art in local, that is, regional languages/literatures. The subaltern level is the place of distinguishing and manifestations of plurality, as well as interference phenomena that comprise not only current cultural identities but also diachronically dynamic phenomena (for example, linguistic and/or cultural creolization). As opposed to the monofocal-hierarchical model, within the framework of such an approach the polifocal model, which allows for a multiple "chaining" of comparative relations, takes precedence, from the relatively simple level of locally/regionally manifestable bifocality (typological parallels between two subaltern literatures/cultures) to the complex level of a supraregionally understood polifocality (comparative relations of several local and/or regional literatures/cultures).

It is precisely the polifocal model that turns out to be suitable for comparative studies of geographically and civilisationally distant regional cultures such as East Asian and South-Eastern European cultures. The basis of this study can be provided, first of all, by the similarities relating to the historically generated subaltern position of, for example, Korean, Croatian or Serbian culture/literature in relation to the referent "great" cultures (Japanese, Chinese, German, French, Russian, etc.), as well as internal cultural-historical and political-historical relations (the cultural/political ties and/or separation of cultures/literatures in both regions). However, the basis of such a "distanced" comparative study can also be provided by the evident differences, that is, diachronically evolved specific characteristics of both these regions, for this makes possible a comparatively argued synchronic diversification of individual, and to a certain degree, regionally viewed literatures/cultures in relation to the global geocultural and geopoetic situation today.

Prospects of Korean Studies in South Eastern Europe

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Analysing processes of dissolution, unification and transition in Croatian history during the 20th century is a step towards a historical comparison of Croatian and Korean contemporary history.

Establishing Korean studies also aims to develop a better understanding of each other's history. The complexity of Croatian and Korean history can hardly be understood without an examination of the context of the historical processes of dissolution and unification that took (and take) place in Asia as well as in the south-eastern part of Europe. Specific macro-regions can be understood as a group of geographical-political wholes which had, and continue to have, a more or less common historical development, or at least a defined common denominator in the historical sense. In my talk I would like to concentrate on some aspects of Croatian history which seem important for an understanding of processes of dissolution and unification during the 20th century and ask how we can benefit of learning and teaching each other's history. When it comes to Croatian history we can state that parts of Croatia simultaneously belonged to various state formations, so that linguistic, cultural and political influences were very diverse. Without an understanding of the basic processes and structures which characterize Croatian history, it is hardly possible to understand many phenomena connected not only with political but also economic, social and cultural

problems. During the last decades scholars have debated whether the former communist countries of Eastern and South-Eastern Europe that experienced dramatic political, economic and social changes brought about by the collapse of communism could be transformed, with time, into full-fledged democracies. The vast literature on transition and democratic consolidation makes a clear distinction between the collapse of authoritarian/totalitarian regimes and the establishment of democratic ones, emphasizing the fact that the transition from old structures and processes to new ones does not necessarily lead to a democratic polity. It could be argued that post-communist countries have little prospects of becoming liberal democracies not for the lack of good will but primarily because of their specific history and negative cultural heritage. The inherited values of authoritarian egalitarianism, lack of individual initiative, an inclination towards state paternalism, widespread opportunism and low level of social capital are generally recognized as the main socio-cultural sources of resistance to market reforms and serious obstacles to acceptance and the proper functioning of institutions of political democracy. When we think about a scenario of unification of the two Korean states, it seems not far-fetched that a united Korea would have to address at least some of these problems as well. I do believe that there are benefits to be gained from a comparative approach which will lead to better knowledge of each other's history, as can be shown by analysing processes of dissolution, unification and transition.

Photo Appendix

Photos by Dan Oki (Slobodan Jokić)

University of Split, Croatia

More info on page 61



Dan Oki (S. Jokica) WORLD FOOD
From the photographic cycle “Greetings from Korea”



Dan Oki (S. Jokica) TOWER OF SEOUL
From the photographic cycle “Greetings from Korea”



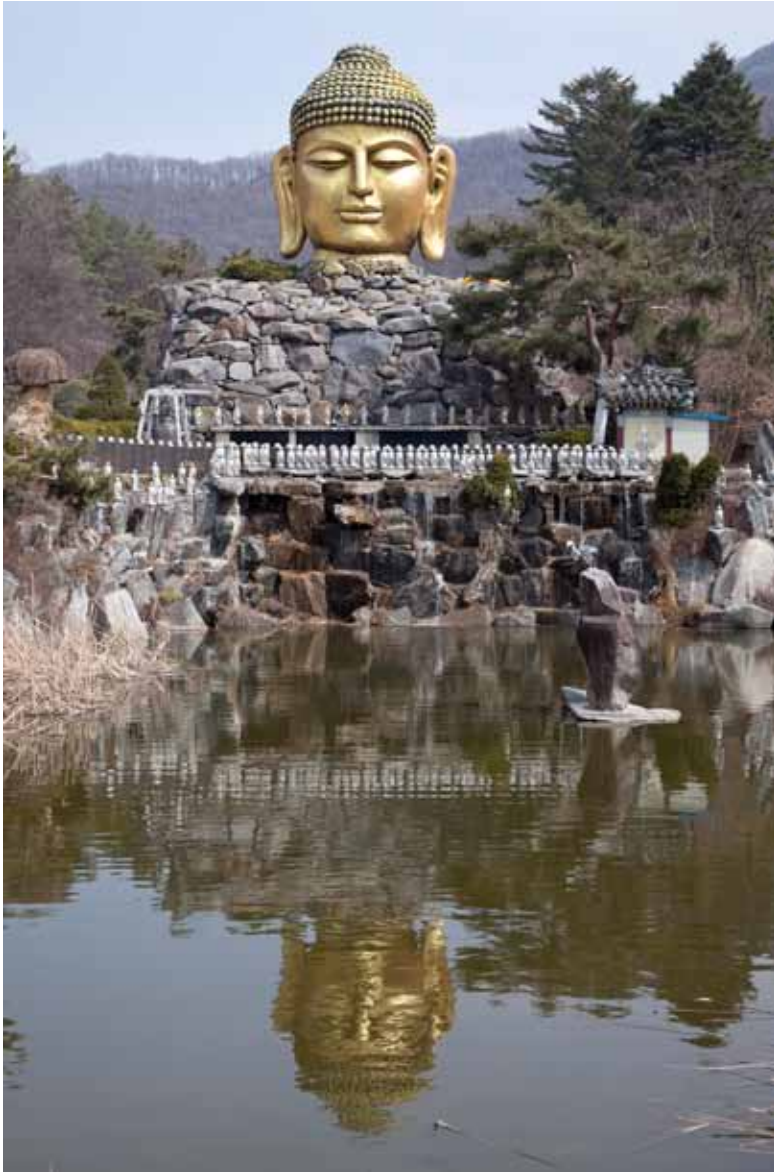
Dan Oki(S. Jokica) SEOUL HERCULES
From the photographic cycle “Greetings from Korea”



Dan Oki (S. Jokica) NAM JUNE TOWER
From the photographic cycle "Greetings from Korea"



Dan Oki (S. Jokica) GRAVEYARD BUDDHAS
From the photographic cycle "Greetings from Korea"



Dan Oki (S. Jokica) DUAL BUDDHA
From the photographic cycle "Greetings from Korea"



Dan Oki (S. Jokica) CROSSING
From the photographic cycle “Greetings from Korea”



Dan Oki (S. Jokica) AIRCO BUILDING
From the photographic cycle "Greetings from Korea"

Dan Oki (Slobodan Jokić) is a professor at the Film and Video Department at the Arts Academy of the University of Split, Croatia. He was born in Zadar, Croatia in 1965. Between 1986 and 1990, he realized his first exhibitions and experimental films. Oki studied in the audiovisual department at De Vrije Academie in Den Haag from 1991 to 1993. In 1996, he received a master's degree in media arts from the Hogeschool voor de Kunsten in Arnhem. From 1997 to 1999, he studied film directing and screenplay writing while attending postgraduate courses at the Maurits Binger Film Institute in Amsterdam. Since 1998 Oki has been teaching video and computer art at the Academy of Fine Arts in Split. He works with the mediums of film, video, installation, computer art, and performance. Oki often experiments with visual narrative and the subjectivity of the artist. With a focus on hybrid feature-length film and cinematographic database in the context of new media art, Oki's work makes the argument that cinema itself is a database. In March of 2017 he spent a Month in Korea, at HUFU University as part of the Erasmus+ scholarship from the EU facilitated through the International Office of the University of Split.

