**3rd Conference of Young Koreanists/abstracts**

**Who Was a Rebel in Early Koryŏ period? A Study on Biographies in the Chronicle Koryŏsa, 918–1170**

**Markéta Vojtíšková**

In my paper I am focused on an analysis of the phenomenon of the so called rebels or revolting subjects during the early Koryŏ period (918–1170), as described in the section Biographies of Rebels (*pan’yŏk* *yŏljŏn* 叛逆列傳) in the chronicle *Koryŏsa* 高麗史. The aim of the paper is to analyse the phenomena of rebellious subjects and revolt as it was perceived, assessed and criticized or justified by the compilers of the chronicle, i.e. by the historians of Koryŏ and Chosŏn.

The stories of thirty eight rebels against the state authority contained in six volumes of *Koryŏsa* (*kwŏn* 127-132, *Yŏljŏn* 40-45) were according to the foreword of the section compiled in order to warn later generations. In this sense biographies followed the established patterns of Confucian historiography beginning with Confucius work on the *Chunqiu* 春秋, which was taken as the model for the critical assessment of the problematic past.

This paper focuses on nine biographies of the early Koryŏ period (*kwŏn* 127, *Yŏljŏn* 40). Its basic framework will be based on the characteristics of the rebelliousness of the particular rebels, what motives it had, what models of rebels existed, how they were dealt with, what they represented and why they were incorporated into the section of Rebels. They will be compared according to the circumstances of their stories, their personal characteristic, their deeds and above all success or failure of the intended rebellion, with the aim to detect within the nine biographies basic patterns of narratives concerning the rebelling subjects and their evaluation.

**Perception of Japan and the Japanese in Sŏ Chae-p'il’s work: Focused on selected events of the late 19th century**

**Blanka Kašparová**

Sŏ Chae-p'il (1864–1951, also known as Philip Jaisohn) was one of the most significant figures during the period of the Korean Reform Movement in the late 19th century. As he was one of the few Koreans who personally experienced life in the West, it was natural that he wanted to apply his knowledge and experiences to his own country demonstrated by his attempts to modernize Korea in particular through the Independent newspaper and the Independence Club. In a similar fashion to many other Korean progressive reformists, his relationship with Japan and the Japanese holds an important position in his work. Therefore, this article aims to depict the way Sŏ Chae-p'il perceived and evaluated selected key events in Korea that he personally witnessed and in which Japan played a lead role. Using Sŏ Chae-p'il’s treatises, essays and articles, this paper also attempts to analyses the necessary changes Sŏ’s relationship with Japan underwent further to the influence of these events

**The beginning of modern postal services in late Chosŏn and its development throughout the enlightenment period**

**Kateřina Kocinová**

Although the establishment of the very first Korean modern postal office dates back to 1884, due to a failed coup attempt known as the *kapsin* incident which took place during a banquet commemorating the opening of the new Postal Services Bureau, the services were suspended not even three weeks after they started and it wasn’t until 1895 that Korea’s own postal system was resumed. From 1895 Korean postal services finally started to provide its services to everyone, including the commoners, which was definitely a novelty when compared to the old and no longer efficient means of communication, such as mounted couriers or beacons, which were used exclusively for official state and military matters. Although the operation was limited to Hansŏng-Inchŏn route at first, it didn’t take long for the new postal system to expand its services to other areas of the Korean peninsula. In 1900 Korean Empire eventually became a member of the Universal Postal Union and commenced the international postal services as well.

This paper aims to provide a brief introduction to the topic of modernization of postal system in Korea at the end of 19th and early 20th century, focusing mainly on the period of *kabo* reforms (1894-1896) and Korean Empire (1897-1910) while presenting information on the development of postal services, related materials such as extant documents and its content, postal routes, rates and the means of mail transport while considering the historical background.

**Interpretations of Influences and Significance of Tonghak Peasant Movement and its Comparison in ROK History Textbooks from 20th and 21st Century**

**Karolína Šamánková**

This paper aims to introduce interpretations of the role and significance of Tonghak peasant movement and its influences on the events of late 19th century according to ROK’s high school textbooks from 20th and 21st century. On the broader context of political and social conditions of Korean society and variety of changing trends of history writing, I am comparing history textbooks from era of newly established state (1950s-1960s), era of textbooks designated by the government (1970s-end of 1990s) and finally nowadays textbooks (comparison of late 1990s, early 2000s and 5 textbooks from 2014). According to this division I am following the changes from „Tonghak rebellion” (Tonghak nan, 東學亂), „Tonghak revolution“ (Tonghak hyŏngmyŏng, 東學革命) or „Tonghak revolutionary movement“ (Tonghak hyŏngmyŏngundong, 東學革命運動) to “Tonghak peasant movement” (Tonghak nongminundong, 東學農民運動). The main aim of this paper is to point out the differences in summaries of influence and significance of the movement, such as the influence on following Kabo reforms, formation of the „righteous army“ as a part of anti-Japanese resistance movement in the colonial era or the creation of opportunity to form new modern society and state.

**Orthodox church in Korean society**

**Marie Klepetková**

A presentation will deal with a topic of the Orthodox Church history in the Korean Peninsula   and its new approaches in modern Korean society

116 years already passed from 17. 02 1900 when Korean Orthodox Church was established by serving the first orthodox liturgy which was conducted by Archimandrite Chrisanf during his mission in Korean Peninsula. Yet some points of orthodox mission history are not fully examined and explained, and there were not serious field researches hold on current situation of one of the 6 officially registered denominations in South Korea.

As Russian researcher Tatiana Simbircova published her research and challenged the new generation of Korean studies students in her country to pay attention to this topic, there were some new works published and resources discovered, unfortunately not reviewed much by the West audience.

In beginning of this presentation I will present briefly history of Orthodox Church in Korea, paying attention to explanation confusing vocabulary and terms based on Orthodox church law and its specific theology. While going from early advantages and disadvantages in beginning of the mission, through period of Japanese occupation, and the current situation in both, North and South Korea the first main focus of this work is not only to point out facts, or notable resources and current works on each, but also inform the international audience about blind spots and some related questions, which should be solved in a future researches and the accurate field work.

Korean Orthodox Church in South Korea is very small, but continuously growing in numbers of priests and believers. Nowadays it has two monasteries and nine parishes, which spiritual architecture, location and purpose I will describe and present in the second part of this work, based mostly on the personal field work and collecting data with a help of local Russian travellers.

**Question of foundation and existence of Chongryun in Japan**

**Adéla Andrýsková**

The theme of my paper is centered about the question how is it possible that in democratic political system of Japan could be established and could operate an organization which stands up for the North Korean regime openly till now? The first part of my presentation tries to briefly introduce the Chongryun organization. Following section provides information about its formation and conditions back then, which helped organization obtain approval for its existence and operating. Next is problem of popularity of Chongryun among Korean residents in Japan and factors thanks to which it was able to maintain such a high number of members. The paper also points on the close connection between the organization and North Korea and how the ties between them were built up and growing even stronger. But there is a question as well. Even though Chongryun proclaims to be organization of North Korean nationals in Japan, can we really call its members North Koreans? The following information shows that situation is not as clear as it would seem to be.

**Keyword valence in Czech ideological texts of 50s. Korean war in eyes of ideology**

**Matěj Valošek**

The present paper tries to analyse the stereotypes in the main stream of the ideologically tinged literary production that depicted Korean war by linguistic methods esp. by searching the common and dynamic semantic motives and normatives. The main intent of my research is to refigure the then Korean war image presented to public through newspapers and literary works in 1950s. I will concentrate mainly on the productive models and patterns in creating fictional manifestation of this war and, as a keyword I will stress the character of aggressor as the most dynamic signifying element.

**The Kŏmun'go as an instrument of the 21st century**

**Christian Lewarth**

In much of today’s publications the *kŏmun'go* is presented with the image of being an ancient instrument with roots in Koryŏ, holding attributes like for example being a male instrument. The presentation as if frozen in time, is something it has in common with most musical instruments of the world. What is indeed interesting is that although the *kŏmun'go* has had different meanings for different people, during the history of the Korean peninsula, until recently it was also resisting to change and modernization. Here it stands in contrast to other Korean traditional instruments that have been reformed and newly popularized to fit into modernity. So as if *thekŏmun'go* has its own will of resistance to change.  
In my paper I want to present how the *kŏmun'go* is entangled in webs of meanings and in which ways it functions as an archive, containing various layers of history, and how they are actualized in performances. By looking at performances my aim is to present it as a musical instrument of the 21st century that is actively shaping today’s traditional Korean sound as well as the world’s sound inside an emerging international world music scene. I will explore how the characteristic features of the instrument are active in not only forming its image, but also today’s young player generation which contributes to its continuous presence.

**Nice but naughty. Mukbang – desire and „satisfaction“ performed by online eating shows**

**Aneta Pavlíčková**

Mukbang (먹방) is an eating broadcast that has been experiencing a boom since the 2000s in South Korean internet culture. In my paper, I am investigating Mukbang in terms of performance aesthetics. Diverse relationships between performers, so called Broadcast Jockeys (BJs), and their audience are being analysed from different perspectives. I want to make an analogy between Sigmund Freud’s drive theory, dichotomous perversions like sadism/masochism, voyeurism/exhibitionism, and the desires that are being performed by streaming and experienced by watching Mukbang. In this perspective, eating shows turn out to be canvasses on which participants project their conscious and unconscious longings. Following Robert Pfaller’s philosophical approach on cultural categories of ‘cleanliness’ and ‘dirtiness’, I explore how the participants in these eating shows associate Mukbang with a ‘negative’ experience of loathing, dirt, irritation; yet, at the same time they perceive it as ‘positive’, pure and delightful. The BJ’s and spectator`s cravings are fulfilled only temporarily by watching Mukbang. The satisfaction given by the format has an ambivalent character, and is based on the constant oscillation between the BJ’s and viewer’s position as a subject/object of desire.

**Freedom of Goryeo women?**

**Ramóna Kovács**

If we make an attempt to examine the almost 500 year of the history of Goryeo, we can see many unique features, which cannot be found in the Korean society before or after this period. It is impossible to ignore the impact of the Mongols, and also, it is interesting to look at this period as a transition from a Buddhist society to a strong Confucian nation. Between Shilla and Joseon, in this environment, I would like to focus on women’s life, regarding their rights as a member of the society and examine the characteristics which can be seen as a contrast to the Joseon period’s strong male-centered society. Although, the question is: could Goryeo women really live more freely? The Korean queens were ignored because of the Mongolian princesses, young Korean girls were taken as a „form of tax” and the idea of polygamy has already appeared. As a woman, how was is living on the Korean peninsula in this era?

**Yŏgong Undong: Factory girls´ movement in 1980’s**

**Tereza Boukalová**

The aim of my presentation is to analyze backgrounds of feminism’s origins in the new-founded unions of women factory workers in the 1980’s. These newly established unions were important part of *minjung* movement and *y*ŏ*song haebang* movement, or women’s liberation movement. Origins of the unions are rooted in suffering of young women factory workers whose struggles for basic human rights escalated not only in new established labor unions which demanded better working conditions, but also towards their realization of gender politics and ability to unite.

I will examine in detail the *circumstances* in which these newly unions of women factory workers were established, by whom, and what the main influences were. By this I will further introduce and describe the demands of each of these main movements, especially Chunggye Pibok headed by Lee So Un, mother of martyred worker who managed to give voice to twenty thousand young women who worked at Seoul’s Peace Market. Subsequently I will examine their connections with the male-centered People’s movement (民衆; 민중) and ways of their cooperation.