

The Korean Demilitarized Zone (DMZ) is the border barrier that divides the Korean Peninsula roughly in half, serving as a buffer zone between North and South Korea. Created in 1953 at the end of the Korean war, this strip of forbidden no-man's-land measuring 160 miles long and 2.5 miles wide, is one of the most heavily militarized borders in the world.

This exhibition features eight South

Korean artists, each addressing the reality of a divided Korea, the lived experience of a demilitarized zone and the often distorted narratives that surround North Korea. The artwork on show has largely been commissioned by The Real DMZ Project, a contemporary art initiative in South Korea based on research conducted on the zone. The objective of the project is to explore the many implications of a DMZ, and to address the diverse socio-political, cultural and psychological issues resulting from division and borders. As such. whilst the media continues to focus the world's attention on North Korea's nuclear threat, the artists in this exhibition draw our interest to the people, life, and human-scale realities around and beyond the DMZ.

The Real DMZ has been curated by Sunjung KIM.

The Real DMZ: Artistic Encounters
Through Korea's Demilitarized Zone

Through Korea's Demilitarized Zone is part of the Midlands Korea Season led by New Art Exchange and Eastside Projects which creates a platform for contemporary visual arts from Korea with a focus on artists who explore issues of migration, borders and displacement. The programme also features as part of Korea/UK 2017-18, a national celebration of British and Korean art and culture.

For the Midlands Korea Season Eastside Projects will be presenting artists Mixrice, May – July 2018. See www.eastsideprojects.org for updated information.

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ARTISTIC ENCOUNTERS
THROUGH KOREA'S
DEMILITARIZED ZONE



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MAIN & MEZZANINE GALLERIES 27 JANUARY - 15 APRIL 2018



built 1977, Addis Ababa, Ethiopia 2015. Courtesy the artist.

Tiglachin Monument.

Oneioon CHE.



# Kyungah HAM

Needling Whisper, Needle Country (from SMS Series in Camouflage), 2015 North Korean hand embroidery,

silk threads on cotton

At first glance, Kyungah HAM's embroidered canvases are beautifully seductive. From afar the works seem to be brightly coloured high-resolution prints. It's only up close that one sees the tightly woven stitches, like millions of tiny pixels that make up the detailed embroidery. However after a deeper investigation, the stories behind the works begin to surface, washed up by the tides of history.

Although Ham's embroidery works bear the artist's name, they have been sewn by numerous unseen and unknowable craftspeople in North Korea. HAM's ongoing 'Embroidery Project' is as conceptual and political as it is beautiful. The image is not the primary focus: it is the story that lies in the making of the work that makes them powerful, controversial and political. The process is part of their meaning.

Through a complicated, lengthy and dangerous process, HAM uses gobetweens to smuggle distorted blueprints of works she wants embroidered across Korea's Demilitarized Zone and into North Korea where the design eventually, but not always, make their way into the hands of the artisans. The process is often fraught with obstacles: the work becomes an abstract embodiment of the tension and conflict between the two sides of the divided Korean Peninsula, making a forbidden meeting temporarily possible.

HAM's compositions call to mind the symphonies of Dmitri Shostakovich, whose sole expression of defiance against a repressive Stalinist state was subtly worked into his music. Thematic symbolism was woven into his symphonies which were full of references to Stalin and the sufferings of the Russian people. HAM's work is full of symbolism as well. Appropriated words and imagery and references to history and politics are woven into the works, hidden or revealed like a coded language. Through HAM's embroidery, North Korean artisans are exposed to images and ideas that they may otherwise never encounter: abstract art images, slogans using South Korean internet slang and pop lyrics, seemingly innocuous influences that are forbidden in a country where the personal is also political. The embroideries are a means for HAM to communicate with people completely cut off from the outside world. They challenge authority, signifying a creative collaboration between people of the North and South in a gesture of defiance in the face of politics and history. They are a critique of the legacy of war and power structures, as well as a denunciation of the absurd division of the Korean Peninsula.



#### Seung Woo BACK

*Utopia*, 2008 Digital prints

Seung Woo BACK's work emerges from the idea that digital image processing negates the need to produce original photographic images. Taking this as a point of departure, BACK develops work where he uses archives of photographs, some taken by him and some by others, to expose the unlimited possibilities of photography.

His *Utopia* series (2008-2011), developed

from a visit to a Japanese shop called Rainbow Trading which sells a variety of goods related to North and South Korea. In this store, portraits of Kim II-sung and Kim Jong-il are hung alongside photos of South Korean celebrities (e.g., Bae Yongjoon and Ryu Si-won), and albums of North Korean military songs are mingled with pop albums by South Korean singers such as Cho Yong-pil. North Korea's state ideology has no jurisdiction over the shelves of Rainbow Trading, where every image simply represents a commodity to be consumed. Browsing the store, BACK discovered photographs of buildings taken by the North Korean government. For *Utopia*, he mixed these photographs with those of buildings in South Korea, along with images of fully constructed buildings that exist *nowhere*. To create these "non-existent" buildings, he borrowed from the minimalist architecture of German Bauhaus, or the drawings of the Russian abstract painter Lyubov Popova.

In this collection, BACK exploits photography's ability to authenticate something that, for all purposes, could exist, but yet does not exist. He calls these buildings "utopia," implying a certain kind of paradise. But the mere convergence of buildings from North and South Korea does not guarantee such a paradise. The origins of the word "utopia" are  $o\dot{v}$  ("not") and  $\tau \acute{o}\pi o\varsigma$  ("place"), i.e., "no-place."



### Heinkuhn OH

**Absurd Play**, 2010 Archival Pigment Prints

Heinkuhn OH's practice involves taking portraits of specific societal "categories" of people, such as middle-aged women (Ajumma) and high-school girls (Girl's Act and Cosmetic Girls). In the set of photographs shown in this exhibition, Absurd Play, OH features three images of soldiers from the South Korean military, two of which are from his series Middle Men

The Absurd Play photographs are part documentary and part composed. OH photographed the soldiers after observing their motions, asking them to repeat specific actions he found interesting. Military equipment and backdrops are used to carefully construct each shot.

In the image, A Mock Cavalry Battle, soldiers are seen engaging in a playful fight on the beach where two of the men sit on their teammates' shoulders and attempt to knock each other down. Here OH is creating insights into the constant anxieties that pervade the Korean Peninsula. With the two-sided battle alluding to the conflict between North and South Korea, the playfulness depicted in the photo set against the soldiers' dangerous reality, creates a strange tension within the image.

In the wider *Absurd Play* project and his portraits of soldiers, OH was inspired to reveal the distinct anxieties and individualities that seep through the "presented" and homogenised image of masculinity within the military. OH notes that the soldiers present the look of a brave soldier, which they had been trained to do without being aware of, but instead of simply representing this superficial facade, OH wanted to probe and capture moments of isolation, segregation, trauma or compulsion. Exploring the spaces between patriotism and duty, the collective and the individual, OH's photographs reveal the artifice and absurdity of the military's social landscape and the individual's ambivalence towards their placement within it.



## Soyoung CHUNG

Light Temperature Wind (a feeling of distance), 2018

Aluminum pipes, shading net, wind shield, plastic sheet

Signal, 2018

Basalt rock, switch, electric cable, spot light

Through her site-specific installations, videos, and public interventions, Soyoung CHUNG questions our relationship to the politics of space. She typically uses geology to visualise layers of history. Exploring new terrain is a significant part of her practice.

The work seen in this exhibition developed from a residency in Yangji-ri, a former propaganda village in South Korea that was set up in the 1970s to attract South Koreans to live and work in the DMZ area. Yangji-ri is now in the Civilian Control Line, which runs along the demilitarized zone (DMZ). Soyoung was struck by the constant uncertainty that hung over the village, and how communities can exist in a vacuum, whilst also being aware of their neighbours on the other side of the border.

In Light Temperature Wind (a feeling of

distance), CHUNG uses different shields that are meant for both agricultural and military uses in the DMZ: shading net to block sunlight; plastic sheet to control temperature; and a cloth to reduce wind. Suspended from the ceiling and connected like a tunnel, the multiple blocking layers evoke both the physical and psychological experience of the DMZ. The installation references greenhouses structures that appear en masse through the region, and used here as a metaphor for an 'in between' state. The shapes within the installation mirror each other above and below, to evoke the inverted sense of territory between North and

Signals is a site-specific installation, only activated when a visitor pulls down on a piece of basalt rock (brought from the DMZ) attached to a string. This action lights up an area in the exhibition space which the visitor can't see, sending a signal to the outside world beyond the boundaries of the gallery. CHUNG was inspired by the lights she saw from Yangji-ri, through the DMZ. For CHUNG, by night the lights became coordinates to measure the distance between borders and they pierced through space that she could not cross, signifying human life on the other side. Inspired by these small traces of existence, CHUNG imagined the lights could be used as signals to open a conversation.

Creating the feeling of distance and the desire to communicate through signs, CHUNG's new installations for NAE bring the realities of borders, isolation and the yearning for conversation from the DMZ in Korea to Nottingham.



### Yeondoo JUNG

Theatre of Victory, 2018

C-print

**Theatre of Communist Extinction**, 2018 C-print

Interested in the mediated reality of contemporary life, Yeondoo JUNG's video and photographic works typically portray a surreal and fantastical vision of the everyday. Describing his practice as "documentary" rather than "composed" in its approach, JUNG aims to create startling imagery that situates viewers in the current situation.

For this exhibition JUNG has created new work based on the Cheorwon Peace Observatories that dot the demilitarized zone on the South Korean side. Built mostly by the military and local governments, the observatories have two objectives: to generate tourism and income within the economically underdeveloped areas around the DMZ, and to stimulate patriotism through military propaganda. The observatories offer panoramic views of the DMZ, serving as a key stop-off for tourists looking to experience the military tension between the South and North. One advert for the observatories even promises visitors 'a glimpse of the faces of North Korean soldiers through binoculars' from the site.

JUNG has produced these new photographs in response to the many ironies of the site. Whilst the DMZ is one of the most heavily armed parts of the world, peppered with buried landmines, at the same time it's a peaceful and beautiful place where animals and plants flourish, free from human intervention. Fraught with military tension, there have been various incidents in and around the DMZ, with military and civilian casualties on both sides. Yet the observatories themselves draw families and tourists to this dangerous site, providing not only a spectacular view of the scenery, but also a front row seat to potentially devastating destruction should King Kim Jong-un carry out one of his threats. Structured like an auditorium with a large glass window facing the DMZ area, the observatory buildings resemble a theatre. JUNG's photos play on this viewing experience, emphasising the sense of spectacle and the unreal, alluding to the DMZ as fantastical backdrop belonging to a fictional film or theatre piece.

Recollecting his daily experience of watching footage of North Korean missiles and nuclear tests on TV over dinner with his family, JUNG highlights the conflict between sensing imminent danger, yet carrying on with everyday life. Blurring the line between fiction and reality, JUNG's work is a comment on the conflicting anxiety and numbness that South Korean's feel towards the ongoing war.



#### Hayoun KWON

**489 Years**, 2016

Duration: 10 minutes

political situation.

Having begun her career as a filmmaker, Hayoun KWON questions the ability of the lens of the camera to capture reality. KWON uses diverse forms of digital media - stop motion animation, 3D animation, virtual reality - to transgress the boundaries posed by the contemporary

In 489 Years, KWON creates an animated landscape of the Demilitarized Zone (DMZ) between North and South Korea, one of the most dangerous and heavily armed places in the world. The video is based on the narration of a former soldier who had entered the DMZ. Since only authorised personnel can enter the DMZ, KWON uses animation as a medium to reconstruct the space that plays on the fiction and the fantasy of a forbidden territory, providing an indirect experience for the viewer.

The former soldier featured in 489 Years told KWON various stories of his experiences. Among his many accounts, KWON was touched by his story of the landmines and flowers, realising that she wanted the viewer to experience the DMZ as a paradoxical place where intense anxiety and unexpected beauty coexist. In creating her imagined landscape, KWON addresses the geopolitical realities of the peninsular division, its violence and projected images of this mythical space.

Originally shown through a Virtual Reality device, artificial interventions and fictional constructions enabled KWON to show what could not otherwise be shown. Animation affords KWON the freedom to theatricalize, exaggerate, and push the frontiers of representation, and even to exploit the fantastical potential of her subjects. Reflecting on identity and the notion of the border, KWON interrogates the construction of individual and collective memory, as well as the ambiguous relationship of both to reality and fiction. Offering the viewer an entrance into the DMZ, KWON's work leads the viewer to experience the DMZ through human emotions of anxiety and



### Chan-kyong PARK

Child Soldier, 2017

Digitalized 35mm photography projection Duration: 12 minutes

Through his film practice, Chan-kyong PARK typically addresses the political and philosophical conditions and paradoxes of North and South Korea. *Child Soldier*, PARK's most recent work, is a digital video made with scanned 35mm film camera photographs and sound.

The piece depicts a North Korean soldier – a young boy – who wanders through the woods, seemingly aimlessly. Showing tender, playful and mundane moments of childhood, PARK reveals the humanistic side of the soldier. In turn, the film creates an impression of North Korea that contrasts starkly with the violent, militant and radical image portrayed in the media.

The piece was inspired by an account by PARK's mother. She had grown up with a very negative perception of the North, and on encountering a solider one day, she was shocked to see that he was just a child running around with a gun. PARK's mother had always associated North Korean soldiers with vandals, and was caught off guard by the presence of a child and the resulting realisation that the image created by government propaganda was false.

Influenced by his mother's story, PARK wanted to show North Korea in its most vulnerable form, in contrast to typical images of the country as a vicious threat. In challenging this popular image of North Korea, constructed through years of propaganda against Communism, PARK replaces the perceived image of a violent and war-driven country, with moments of innocence. The scenes and narrative in *Child Soldier* question the construction of South Korea's public perception of the North, and also attempt to present a new image devoid of political ideologies and associations with war.



### Onejoon CHE

*Mansudae Master Class*, 2013 – 2015

Multi-media installation

North Korea today is known as the world's most isolated nation, a hardened outpost of totalitarianism. However, the public spaces of Senegal, Ethiopia, Kenya and elsewhere are dotted with reminders of a long-running, underappreciated and often surreal charm offensive that was waged by the North as part of the Korean Peninsula's own (still unresolved) Cold War. Since 1969, Mansudae Art Studio (established in 1959 by the order of Kim Il-sung) has exported statues and other monuments to at least 16 African countries, many of them free of charge.

Following the first wave of independence movements in Africa and Asia in the 1960s, a raft of new states emerged in need of national iconography and "statement" architecture. With an established studio experienced in producing propaganda art, North Korea recognised the chance to win the backing of young African republics, many of whose leaders held similar political beliefs. So under the direction of Kim Jong-il, Mansudae began exporting plans, workers and materials to Africa.

In his multimedia project *Mansudae* Master Class, artist Onejoon CHE explores the legacy of North Korea's particular brand of cultural diplomacy. Filming in six sub-Saharan nations, he has visited the sites in question and spoken to both African and North Korean former politicians in an attempt to tease out the historical lessons of Mansudae. "My interest lies in exploring the ongoing Cold War of the Korean Peninsula from a new geopolitical perspective," he says of his series of video installations, archival materials and miniature replicas. "Mansudae Master Class is the culmination of a study into cultural diplomacy, military alliance, translated forms of Socialist Realism, and images of utopia."

The three-screen film installation spotlights the building of the monuments with interviews with people who provide various and sometimes conflicting perspectives on the projects. CHE's models and photographs are frontal views of the monuments built by North Korea in the different African countries. Yet, the artist detaches the monuments from their original contexts so it becomes difficult to know where these architectures are located.