

# **Cultural Contents Service Development Plan Based on Spatial Characteristics - Example of Development and Service of Traditional Resource Subject Matters in Korean Confucian Cultural Area -<sup>1</sup>**

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## ***Abstract***

*Recently, all countries of the world are focusing on cultural industry area. They are focusing on finding traditional cultural resources which possess spatial characteristics for differentiation. Korean Confucian cultural areas are paying attention to development of culture contents materials which possess historical and cultural contexts. Among the records that well represent Confucian cultural aspect, they focus on diaries by extracting different story subject matters from them, constructing data base with them, and servicing them through story theme park. This work was based on understanding characteristics of diaries. They are constructing and servicing database in a format that systematically provide information by reconstructing subject matters, focused on events, and adding information about cultural backgrounds, glossary, and multimedia. Materials of story theme park can be used for various cultural industrial fields. This is a good example showing that developing culture contents services, which base on spatial characteristics, is necessary affair to the government. Moreover it shows the need for urban computing to take traditional cultural resources as their object resources.*

**Keywords:** *Cultural Contents Service, Spatial Characteristics, Traditional resource subject matters*

## **1. Spatial characteristics, Culture contents, and Urban Computing**

Modern society's industrial structure has changed rapidly due to the rapid growth of the IT technology. World's industry has changed its focus from manufacturing industry to service industry. Innovative improvements of Information Technology has created various media which people can encounter. These media are expanding people's experience temporally and spatially. Therefore it is providing experience crossing temporal and spatial restrictions. Cultural industry area is gaining attention through changes in industrial structures and improvements of development. All countries of the world is competitively trying to improve their cultural industry. That is because of higher value added property that cultural industry has. Moreover it has advantage that, through cultural industry, they can spread their distinct history and cultural traits widely throughout the world. This is why various countries are developing their independent cultural contents. Independent cultural contents are based on history and culture thus it is product that reflects spatial characteristics. In other words

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producing contents that reflect spatial characteristics is the core element that differentiates one country from the others.

Among the independent spatial characteristics that differentiate one from the others are natural landscapes and city infrastructures but the most remarkable element is the traditional cultural resource that possesses historical context. Traditional cultural resources have developed under long history and culture of the area thus it has differentiated properties. Thus cultural contextualization of traditional cultural resources results to improve cultural industry competitiveness. Now all countries of the world are trying to bring cultural industry into relief. Moreover, attempts to discover other country's cultural resources and turn them into their culture-contextualized contents are now arising. <Mulan> is the example that Walt Disney found Chinese tale in Wei kingdom and produced an animation. This is the example showing the importance of traditional culture contents.

There are two ways of servicing traditional cultural resources. One is to serve the traditional cultural resources itself. Thus it is to transform historic sites and important relics into cultural products and serve them. In this case, services take form of attracting tourists offline or selling cultural products to tourists. Typical examples are countries developing old castles or cultural, historic sites into the sights and attracting tourists. Another way is to serve context information that traditional cultural resources of the area possesses. It is to experience traditional culture or developing traditional cultural subject matters. And these take forms like offline experience or online data service. Europeana is an example that compiles cultural resources and services them.

It has become common for various countries to accumulate information about local society through urban computing and apply it to city infrastructure management or to the convenience of the residents. But in these days, it is being used not just for city infrastructures and life convenience information but also for traditional cultural resources. For example movement of expanding the local cultural sites or information about cultural assets as an object of urban computing is rising. Of course, the purpose is to manage the object, but, when we take another step forward, the movement gets away from simple management and reach the point where they provide information to outsiders making these tourism resources through this process. Typical example of Korea is local governments providing relevant information through institute homepage. Eventually these trends of urban computing show the possibilities of traditional cultural resources built on relevant local spatial characteristics being applied variously.

Therefore this article goes through the examples of storytelling subject matter development in Confucian cultural area, which was recently built in Korea, to see how contents with spatial characteristics, in other words historical and cultural context, can be used for industrial purposes. Because this is an example that shows good mingle of traditional cultural resources, born with spatial characteristics and historical cultural context within it, and construction of database for service.

## **2. Spatial Characteristics of Korean Confucian Cultural Area and Confucian Cultural Records**

All Korea is a small country in East Asia but it is a homogeneous country with long history. So Korean history and culture has long traditions. Among the traditions what is most left is Confucian culture. Confucianism started from China and was introduced into Korea. But, as time passes, it was Koreanized. It is introduced during Three Kingdoms period, but, until the middle of Goryeo Dynasty period, its influence was

about same as other cultures like Buddhism or Taoism. After this, a scholar named Ahn Hyang brought Neo-Confucianism into Korea and this Neo-Confucianism had heavy influence on Korea during the Joseon Dynasty period.

Scholars who studied Neo-Confucianism played great role in establishing the Joseon Dynasty and this resulted in taking Neo-Confucianism as ruling principle of the Joseon Dynasty period. As a result, all historical and cultural characteristics of the Joseon Dynasty period could be explained by Confucian ideology. Political force called "Sarim(士林)", which appeared after the middle of the Joseon Dynasty period, applied Neo-Confucianism to whole lives and established Confucian ruling order. This Confucian ruling order was supported by various systems and cultures. Typical example is HyangYak( 鄉約 ), HyangGyo( 鄉校 ), SeoWon( 書院 ), and publishing cultures. HyangYak is the norms to keep the order of local society. This applies the norms that has to be kept in local society. Educational institutions like HyangGyo were developed to teach Confucianism. Also SeoWon which takes charge of worshiping scholars and passing down their teachings was developed. All these institutions were used to teach Confucianism and apply it to daily lives.

Additionally Confucian ideologies were delivered through publication. This is the greatest feature that Korean Confucianism proudly has. Confucian scholars strictly recorded what they heard, saw, and felt. These records of scholars were posthumously made into anthology. Due to the low level of printing techniques these efforts were very hard labor. They did not possess the modern printing techniques so they had to copy these one by one or carve every single word in woodblock to publish these anthologies. However these efforts allowed us to learn a lot about recorded cultural materials and understand the historical and social aspects.

Most social structures or remains that performed the function of accepting and spreading Confucian ideologies described above became extinct as time passed and generations changed. Remains like HyangGyo and SeoWon are now gone and can only be found from records or they barely kept themselves in existence in dilapidated form. Also various records like anthologies were damaged or destroyed as time passed by. Northern part of Gyeongsangbuk-do has the most remaining records and remains related with Confucianism. Northern part of Gyeongsangbuk-do is consists of 11 counties as follows Andong, Youngju, Bonghwa, Mungyeong, Yecheon, Uiseong, Sangju, Cheongsong, Yeongyang, Uljin, Yeongdeok. And these area is called 'Confuciansim cultural area'. The spatial characteristics of these areas are that this is the area that has the most Confucian cultures.

Most of records remained in the Confucian cultural areas are from Confucian scholars of the Joseon Dynasty period. These areas are rich in records that even, during the Joseon Dynasty period, about 60% of written materials produced in Korea were produced in these areas. Most of records of the Joseon Dynasty period were made by Confucian scholars thus they could be considered as Confucian cultural records. Korean Studies Advancement Center is the institution that preserves materials of Confucian cultural areas and research Korean studies based on these materials. It collects,

organizes, and preserves records scattered around the Confucian cultural areas. About 340,000 records were collected by the end of 2011.



**Figure 1. Map of Korean Confucian Cultural Area**

We can classify the passed down Confucian cultural records into 4 types. First is woodblock materials. Woodblock was widely used before metal types were developed and, in case of the Joseon Dynasty period, it was used more often than metal types. The woodblocks were used more often than metal types in the Orient because of distinct characteristics of Chinese characters. There are indefinitely many Chinese characters and this is why it was hard for Chinese character cultural areas to use letterpress. Anyway woodblock materials were popular as a material for printing, especially in Korea as a material for producing Confucian culture. There are many values of woodblock as a written heritage. First is value as publishing culture. In order to make woodblock, they have to prepare the wood, prune woodblock, carve letters in the woodblock, and print on paper using ink. And this process explains characteristics of publishing culture of the Joseon Dynasty period. However the bigger value is the form of collective intelligence shown in this process. In order to make the woodblock, families, relatives, local figures, students, almost everyone related with the author of the anthology gathers to form preparation meeting. This meeting shows collective intelligence through its whole process that includes role decision, collection of cost, obtaining materials, carving and proofreading, finalizing it, and forming it into anthology. This is the very distinct and unique phenomenon that can only be found in Korean Confucian cultures but nowhere else.

Second is anthologies of Confucian scholars published in different ways. As explained earlier anthologies were published through woodblock printing but some were just published as manuscripts. Anthology can be considered as book which includes all records left from an Confucian scholar. Anthology was not published during scholar's life time but it was common for the descendents or students of the scholar to collect the records from his life and publish the anthology after his death. In order to collect the materials they go visit people like relatives, friends, teachers, or students who were in exchange relation with the scholars, collect letters that were exchanged, and publish them as a book. Anthology is a compile of one's ideas. But the Confucian scholars during the Joseon Dynasty period not only had his own ideas but also ideologies of political party and school where he belonged. That is why anthologies contain not only his own ideas and studies but also academic characteristics

and ideologies of the society he belongs. Anthologies serve as a function to pass them down to future generations.

Third is the records that were exchanged by Confucian scholar himself or his village to other scholars or villages. They are called ancient documents. These ancient documents include personal letters, or they could be documents exchanged by an individual and government office. Also there are documents exchanged by government offices or even documents exchanged by King and his vassals. There are trivial everyday life letters inquiring after someone's health, documents submitted against unfair things or civil complaint to the government and the government's reply the according decision. Also there are documents from lower part of government to higher part of government for approval and instruction documents sent from higher part of government to lower part of government. Some documents are from the King to the vassals for appointment. There are documents listing gifts when there is wedding, discussing certain topic, or notifying some notifications. Anything happening in daily life from relationship with others remains as documents like trading documents for lands or slaves. There are more than 400 kinds of documents remaining today. These documents is important records that they show vividly how different people of this period lived.

Fourth is the diary written by Confucian scholars. While anthologies get published by other people after scholar's death diaries are very important records that Confucian scholars wrote what they saw, heard, and felt. Especially this is highly valuable that it is not dramatized by other's point of view. There are various types of diaries left by Confucian scholars. Diaries vary as diaries on the way to China as an envoy while in public service, diaries written while enjoying famous mountains, diaries from everyday life from home and village, diaries written during war period, diaries written while building SeoWon or monuments. Because these diaries contain very various event records, they are considered as useful culture contents material.

Confucian cultural areas's identity comes from Confucian culture. In modern perspectives traditional culture of this area becomes Confucian culture. Therefore core content of culture contents is also Confucian culture. Confucian cultural records receive limelights as Confucian traditional cultural resources. They are cultural resources produced based on spatial characteristics called Confucian cultural area, so they share common context information called Confucian culture. They are most important references that we can use to learn how people have lived and what were they thinking under contexture called Confucian culture. Because records that are stored in the storage now are very restricted for approach so there aren't much application possibility. So here arose the need of digitalization of these records. And there were constant efforts to service these records through internet.

### **3. Urban Computing of Confucian Cultural Areas and Diaries as Cultural Contents Source Materials**

Constructing database for traditional cultural resources in Confucian cultural areas was started earlier. Especially they started constructing data base from 1999. There have been many cases of data built and being serviced. The purpose of constructing record database is to preserve these data permanently by digitalizing them. In 2005, remains and relics records database construction was started to permanently preserve and utilize them as knowledge information. Actually, construction of culture content materials started from this. Korean Studies Advancement Center led the construction of database of traditional cultural resources.

From 1999, Korean Studies Advancement Center is constantly progressing informationization for preservation and application of traditional cultural resources.

Informationization of Korean Studies Advancement Center is being processed in two large ways. First is constructing database for preservation and research activity by digitalizing traditional cultural resources itself. And the other is construction of contents and public service of interesting elements of traditional cultural resources and construction of contents for cultural and industrial purposes. The former is being progressed focused on anthologies and ancient documents we examined earlier. And the latter is being progressed focused on experience tourism, based on diaries during the Joseon Dynasty period, remains records, relics records, or contents that allow people to understand the lifestyle of scholars during the Joseon Dynasty period. These database and contents materials are being served at (<http://www.ugyo.net>). 'ugyo' from ugyo.net means Confucianism in Korean pronunciation and U symbolize ubiquitous. Present construction conditions of ugyo.net are as follows.

**Table 1. Present Construction Conditions of ugyo.net**

division	species	book	canto	Page(image)	Character(text)
Old books	—	11,492	—	304,420	20,311,521
Old documents	39,437	—	—	123,710	13,038,694
Old Diaries	—	—	918	10,587	2,978,151

**Table 2. Contents Construction Conditions of ugyo.net**

division	subject matter	URL
History Experience Content	Cultural heritages of Confucian cultural area in Gyeongsangbuk-do province	<a href="http://www.ugyo.net">http://www.ugyo.net</a>
Envoy's Diaries	Diplomatic records of the Joseon	<a href="http://saheng.ugyo.net">http://saheng.ugyo.net</a>
Life History Museum	Joseon Dynasty people's life on Old Documents	<a href="http://life.ugyo.net">http://life.ugyo.net</a>
Education of the Joseon era	Education and human resource development of the Joseon	<a href="http://edu.ugyo.net">http://edu.ugyo.net</a>
Sightseeing mountains	Sightseeing records of mountains	<a href="http://yusan.culturecontent.com">http://yusan.culturecontent.com</a>
Cyber Experience of Scholar culture	Everyday life of the scholar	<a href="http://hanok.koreasyudy.or.kr">http://hanok.koreasyudy.or.kr</a>
Home Ceremony	Ritual of lifetime viewing on multimedia	<a href="http://form.ugyo.net">http://form.ugyo.net</a>

Confucian cultural resources being served on ugyo.net each contains historical and cultural context information. For example anthologies contain information like academic and political relations, regionalism, blood relationships, and inherent relations of the author. Moreover these information can be mutually related with related with remains and relics. Therefore the beginning of the anthology is an individual but the context that anthology possesses is relevant to not only the author but to everyone in the group where the author belongs. Since

remains and relics contain regional information, they can have information structure where individuals and groups are integrated based on region. Meanwhile, for the case of ancient documents, the unit of clan that possessed these documents are more important clues than personal information. These ancient documents of clans serve as example directly showing how they had lived. These also base on region but the shape of supply and demand of ancient documents spreads out to national units. That is why information about sender and receiver is important in ancient documents. Contents of ancient documents differentiate them from anthologies that they are everyday life records while anthologies are about academic theories.

Sphere of interest is central to remains and relics, different from anthologies and ancient documents in shape. It is different from the case of records as information about the sphere becomes an important starting point. However the remains and relics are closely related with the relevant person. That is why remain and relic database and information about people are inseparable. In this perspective, records are in close mutual relationship with remains and relics. So we can think of structural flow of "personal anthologies - clan, academic and inherent relations - related everyday life ancient documents - related remains and relics" or informational flows of "remains and relics - related people - clan, academic and inherent relations - related everyday life ancient documents." ugyo.net service reflects these context of information.

But the ugyo.net service is focusing on primary digitalization of information that is permanently preserving cultural resources of the relevant areas, applying cultural resources for research purposes of experts, and satisfying the desire to learn of the interested people. The primary object of database in urban computing conceptually agrees with city infrastructure or information about cultural assets that they are all for the life convenience of the inhabitants. But modern urban computing has insufficiency in perspectives of cultural industrial application of traditional cultural resources. It is hard to find possible industrial application within it because they are servicing traditional cultural resources without reprocessing or reconstruction.

There are two things to consider when applying traditional cultural resources industrially. These are closely related with the demands of traditional cultural resources in cultural industry. The first thing is offering creation motives that is needed when creating cultural contents. The other is the detailed information that allow various scene description (spatial background, props information, dialogues) when producing cultural contents. These must be kept in mind while seeking for the plan to use Confucian cultural resources in cultural and industrial ways. A notable resource is diary. Diaries are records of the period when the author was living and it is purely written by the author thus they worth more. This is why Korean Studies Advancement Center paid attention to diaries from earlier on. Diaries while hiking or going to Qing as envoy are constructed for service and being served. Despite the fact that these constructions of diary contents were made on the assumption of industrial activities, they are still insufficient. In order to overcome these, story theme parks were constructed refreshingly.

Story theme parks (<http://story.ugyo.net>) arrange items that could be used as creation subject matters from the diaries of Yangbans, nobles, during the Joseon Dynasty period and service them through database. The reason behind choosing diaries as creation subject matter is that, among the Confucian cultural records, they best describe the truth of this period without any adjustments. And there are many stories like performing important mission, situation on refuge during the war. And these can not be found on other records. Thus diaries are most plentiful in subject matters among Confucian cultural records. They are providing plentiful of data such as information about time and area for detailed description when

producing contents and motives that cultural industry practitioners, especially fictionists, can refer to while they are designing contents.



**Figure 2. Story Theme Park Main Page and Service Display**

Unlike the method used to service traditional cultural resources, story theme park is meaningful that it increase utilization by accurate user targeting. There were many restrictions that existing traditional cultural subject matter banks had. First, they just translated the original materials and serviced it, thus it made fictionists hard to approach. Second, there weren't enough explanation about temporal, spatial, and cultural backgrounds so certain events were hard to understand clearly. Story theme park put various efforts to overcome these restrictions. First of all, certain restrictions have to be overcome to understand traditional cultural resources, especially diaries. We will review them carefully in next section. main title (on the first page) should begin 1 3/16 inches (7 picas) from the top edge of the page, centered, and in Times New Roman 14-point, boldface type. Capitalize the first letter of nouns, pronouns, verbs, adjectives, and adverbs; do not capitalize articles, coordinate conjunctions, or prepositions (unless the title begins with such a word). Please initially capitalize only the first word in other titles, including section titles and first, second, and third-order headings (for example, "Titles and headings" — as in these guidelines). Leave two blank lines after the title.

#### 4. Extracting Story Subject Matters and Constructing Database from Diaries

Diaries contain various stories plentifully but have some obstacles that cultural industry practitioners find them difficult to approach. Four obstacle are obstacle of language, culture, perspective, and structure. To overcome these obstacles, understanding of characteristics of diaries must be preceded. First, in case of obstacle of language, there is a characteristics of diaries that it is written in Chinese characters so this restricts people from reading it. Chinese characters were widely used during the Joseon Dynasty period but contemporary people find it hard to read. Moreover diaries are in copies written in memoirs form, different from publication form of anthologies, and the author talks about his own story. So it is usually written in cursive characters which makes it almost impossible for contemporary people to read. This is why, to use diaries, the contents of the diaries must strictly be translated into modern language.



Second, the obstacle of culture represents the fact that contents written in diaries are contents that can only be understood by cultural code of this period. To understand the written contents of the diaries, readers must understand the attitude and ideology system of the Confucian scholars. For example, when Confucian scholars go to mountain for tour, they put Buddhism monks in requisition on the way to the mountain making them carry sedan chair, cook rice, force them to do a play. These scenes of treating monks like slaves are hardly understood to contemporary people. Until people understand the social status of the monks and social situation where Buddhism was put into, these can't be accepted. This is why background explanation about why the events written on the diaries happened is fundamental element. Moreover, terms used in the diaries are also hardly understood to contemporary people. So explanation about terms are also needed.

Third, there is obstacle of perspective. Obstacle of perspective means that when the author of the diaries wrote his diary, this wasn't written for the purpose of being read to others. In other words, just because it was enough that he could understand, there is no explanation about certain people, society, or situation. For example it is common to see names without last name, or see pen names used instead of real name which was common during the Joseon Dynasty period. Other records and written documents were written to be read by others so their explanations are relatively detailed. But diaries don't usually have subject in the sentences, and the contents of the diaries are written in a way that the writer understands. So, it is hard to understand relevant content clearly with diaries. Therefore, to grasp understanding of contents of diaries clearly, records regarding the family relations record or exchange records (academic relations or regionalism) must be referred together.

Forth is the obstacle of structure. Obstacle of structure means that diaries are written while living everyday life. That is why some events are occurred and settled in the same day and some events take days, in serious cases, years to get unfolded. In this case readers must read vast amount of diaries to grasp understanding of the events. And in times when diaries are long it is hard to extract the relevant information. This is why events classified by dates need to be changed into classification by events format and be explained accordingly.

When extracting subject matters, we need to consider these properties of diaries and these structures need to be reflected in database construction. During real story theme park operations they translate the language into a form contemporary people can understand and add glossary to help understanding contexts. On the other hand, they utilize other references to understand author's writing properties and attach explanations on temporal, spatial, and event's background information to make it understandable to readers. Moreover, they provide multimedia references to enhance understanding of contents that are hard to understand just with a text information.

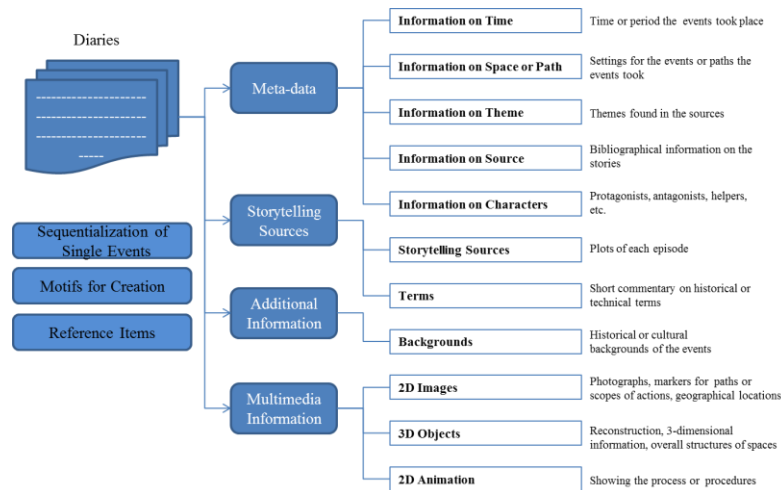
When extracting creation subject matters from the diaries, there are two big items which need to be focused. One is items that could serve as creation motif. And the other is detailed information, in other words, references. First, story theme park extracted stories in events basis. Standard in extracting stories was to classify stories according to the topics so that fictionists can search by topics. Moreover they provided classified characteristics of the characters from the story so that fictionists can set motifs from various episodes arising from people's positions.

They provided background information for better understanding of extracted stories. Background information contains historical and cultural contents of the time when these stories happened. And this is very helpful for the readers to understand the events. For example there is one event that someone bought a farm and he was charged with tax that the former owner defaulted. So this new owner protests that this tax is unfair. It is impossible to understand this event without knowing how they traded lands, information about taxes

imposed on newly bought lands, and proceedings for defaulted taxes during the Joseon Dynasty. Therefore they classified and provided these background information with the subject matters. Additionally they provide glossary to help understanding historical words and proper nouns that they inevitably left. Suppose the author of the diary is working as secretary of the king called Seungjungwon Juseo. Seungjungwon Juseo is name of the position thus a proper now so inevitably they had to insert explanation.

They provided various multimedia references because those records are hard to be understood by texts alone. There are 5 types of multimedia references. First is the image of the space. Remaining subject space is the pictures or drawings of the background of the diary. Second is solid information that provide the whole structural information. They also make 3D data and provide it if necessary. For example they show the arrangements and structures of all buildings in the SeoWon. Third, in case when someone is going to Seoul to take exam, they need to provide paths going to Seoul or the costs they need while going to Seoul. Then they mark the paths or ranges on a map. Fourth, in case when formal ceremony that needs procedures and process or complicated events happens, they provide the relevant information through flash animation. Fifth, they provide portraits or images of the anthology for reference.

These series of subject matter extracting process are constructed in database format of the story subject matters. And four axes, theme - character - multimedia - background information, are mutually connected and serviced. Conceptual diagram of these story subject matters extraction is shown below.



**Figure 3. Conceptual Diagram of Story Theme Park Subject Matters Extracting Process**

Story subject matters extracted from the diaries give creation motifs of cultural contents. Suppose a Confucian scholar tours a Cheongnyang mountain in Gyeongsangbuk-do and leaves a record. He observed a molluscan fossil in the mountain. And he wrote his opinion about the principle of creation of the universe and history. For contemporary people, seeing fossils are nothing. But it is interesting story that a Confucian scholar was interested in natural science, especially earth science. In other words it shows a different aspect from other Confucian scholars of the Joseon Dynasty period. These subject matters can provide new ideas for storytelling.

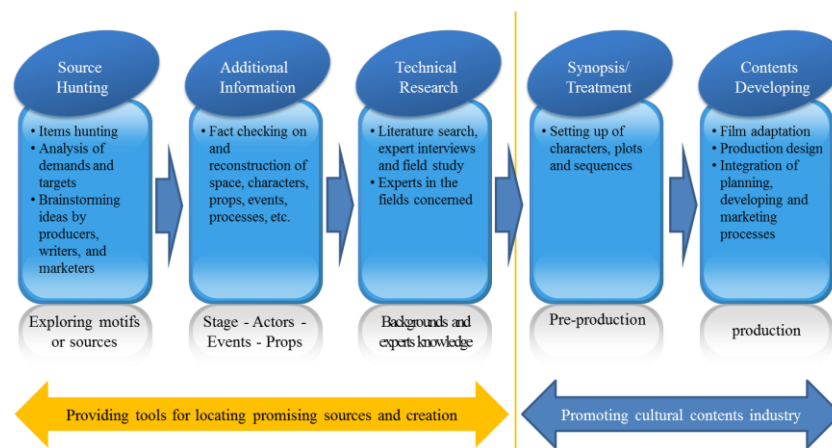
Additionally they provide detailed information for producing cultural contents. An example is a story subject matter that provides records on the procedure that Confucian

scholars took for memorial services. This subject matter shows what time the service started, who gathered, where they gathered, and what procedure they took. What foods were prepared, what kinds of bowls were used, and how they were dressed can also be found in the records. These information give great help to the preparation of props and the structure of the sets while developing cultural contents. Construction and service of story theme parks basically keep pace with search of life stories in Korean Cultural Industrial fields and broadening trend of subject material range. For example historical subject matters which used to focus on politics or foreign relations, now tends to focus on life stories of King and royal family, nobles, court ladies, nurses, and painters. Story theme park are expected to give huge help in developing and producing new areas of Cultural contents.

## 5. Significance and Expected Effects of Constructing Traditional Cultural Resources

Object of recent urban computing is now broadening to information about cultural assets from city infrastructures. That is thought to be an important change to urban computing. It means that object which focused on city infrastructures like traffic, communication, and electricity management have broaden its range to traditional cultural resources. In this perspective ugyo.net and story theme park of Korean Studies Advancement Center sets region's traditional cultural resources as object of computing which matches current trend. Story theme park are being used as efforts to go further to actively utilize region's traditional cultural resources for cultural industry.

But just because story theme park is being utilized in cultural industry it doesn't mean it can solve all problems. In other words, there is limitation in providing information through constructing database. Processes after these are works needed to be done by cultural industrial fields. The limitation of role and contents that story theme park can provide is shown in below diagram.



**Figure 4. Roles of Story Theme Park**

Contents of story theme parks are not only used for planning and producing cultural contents. They could be used for cultural tours in real regions. Most story subject matters extracted from diaries are closely related with specific area of Confucian cultural areas. Events occurred in specific place, people related with the events, and cultural assets they left are closely related. That is why we can give memory and interest to the tourists using story

theme parks. In that way Confucian cultural records not only remain as simple record but also get transformed into cultural contents reflecting region's characteristics.

Subject matters of story theme park can be used for various creation subject matters in cultural industrial field like drama, movie, novel, documentary, play, musical, comics, animation, and game. They reveal spatial characteristics of Korean Confucian cultural areas. These subject matters are meaningful not only in Confucian cultural areas. Confucian cultural area in Gyeongbuk-do is part of Korean traditional culture and subject matters constructed based on this can be a typical cultural contents. Korea is trying to introduce Korean culture through things like K-Pop. Cultural contents service are expected to contribute to the development of cultural industry and, by extension, spread of national brand.

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